

# Isaiah and Intertextuality

Edited by  
WILSON DE ANGELO CUNHA  
and ANDREW T. ABERNETHY

*Forschungen*  
*zum Alten Testament 2. Reihe*  
148

---

**Mohr Siebeck**

Forschungen zum Alten Testament  
2. Reihe

Edited by

Corinna Körting (Hamburg) · Konrad Schmid (Zürich)  
Mark S. Smith (Princeton) · Andrew Teeter (Harvard)

148





# Isaiah and Intertextuality

Isaiah amid Israel's Scriptures

edited by

Wilson de Angelo Cunha  
and Andrew T. Abernethy

Mohr Siebeck

*Wilson de Angelo Cunha*, born 1980; Professor of Old Testament at Calvin Theological Seminary.  
orcid.org/0009-0005-7895-7106

*Andrew T. Abernethy*, born 1979; Professor of Old Testament at Wheaton College.  
orcid.org/0000-0002-4534-5462

ISBN 978-3-16-163233-4 / eISBN 978-3-16-163234-1  
DOI 10.1628/978-3-16-163234-1

ISSN 1611-4914 / eISSN 2568-8367 (Forschungen zum Alten Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available on the Internet at <https://dnb.dnb.de>.

© 2024 by Mohr Siebeck, Tübingen, Germany. [www.mohrsiebeck.com](http://www.mohrsiebeck.com)

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations, and storage and processing in electronic systems.

The book was typeset by Martin Fischer in Tübingen, printed by Laupp & Göbel in Gomaringen on non-aging paper and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

## Contents

Preface	
Isaiah amid Israel’s Scriptures: An Intertextual Approach . . . . .	IX

### *Part I: Isaiah and the Torah*

RICHARD SCHULTZ	
Building on the Beginnings: Isaiah’s Diverse Uses of Genesis . . . . .	3
SEULGI L. BYUN	
“You Shall Know that I Am Yahweh”: The Recognition Formula in Isaiah 40–66 . . . . .	15
MARK G. BRETT	
Foreign Bodies: Reading the Holiness Material alongside Isaiah in the Persian Period . . . . .	29
DANIEL C. TIMMER	
Non-Israelite Participation in the Cult in Deuteronomy 23 and Isaiah 56: Some Aspects of Intertextual Theological Development . . . . .	41
NTOZAKHE SIMON CEZULA	
אֱלֹהֵי נֹכַר (Foreign Gods) as an Organising Theological Concept for Ancient Israel: Tapping Deuteronomy & Isaiah for Theological Insights for Community Reconstruction . . . . .	55

### *Part II: Isaiah and the Nevi’im*

GREGORY GOSWELL	
Isaiah and Kings as Canonical Conversation Partners . . . . .	73
H. G. M. WILLIAMSON	
Isaiah 1–39 and Jeremiah . . . . .	85

BETH M. STOVELL Of King and Coal, Hearing and Hardening: Ezekiel's Intertextual Use of Isaiah in Conceptualizing Divine Presence and Prophetic Call . . . . .	99
WILSON DE ANGELO CUNHA Isaiah and Hosea . . . . .	111
HYUN CHUL PAUL KIM Is the Book of Jonah an Inner-Biblical Exegesis on Isaiah 36–39? . . . . .	123
CHRISTOPHER HAYS Micah as a New and Improved Isaiah . . . . .	137
MARK J. BODA Strengthening Judah, Saving Joseph: Isaiah's role in Shaping Communal Identity in Zechariah 9–10 . . . . .	153
<i>Part III: Isaiah and the Ketuvim</i>	
TORSTEN UHLIG Songs for a New Era: Psalms 93–100, the Book of Isaiah and the Pragmatics of Intertextuality . . . . .	169
J. TODD HIBBARD An Intertextual Reading of Isaiah 63:7–64:11 and Psalm 106: To What End Historical Recollection? . . . . .	185
COOPER SMITH Divine Hiddenness in Job and Isaiah: Toward a Whole-Text Intertextual Reading . . . . .	195
ULRICH BERGES Isaiah and Lamentations . . . . .	209
JOHN GOLDINGAY Daniel and Isaiah . . . . .	221
AUBREY BUSTER The Role of the Spirit in the Wilderness: Nehemiah 9:5b–37 and Isaiah 63:7–64:11 . . . . .	235

KRISTIN JOACHIMSEN

A Matter of Belonging. Strangers, Sabbath, and Temple in Isa 56  
and Neh 13 . . . . . 249

List of Contributors . . . . . 263

Index of Scriptures and Other Ancient Sources . . . . . 265

Index of Subjects . . . . . 277





## Preface

### Isaiah amid Israel's Scriptures: An Intertextual Approach

Fragmentation characterized the study of Isaiah in the 18<sup>th</sup>–20<sup>th</sup> centuries.<sup>1</sup> Late in the 18<sup>th</sup> century, and following on the heels of developments taking place in the 17<sup>th</sup> century, Johann C. Döderlein (1775) and Johann G. Eichhorn (1780–1783) postulated the existence of different authors living in disparate historical contexts.<sup>2</sup> This idea reached full fruition over one hundred years later in the publication of Bernhard Duhm's 1892 commentary, where the three-book hypothesis crystallized. As Duhm sought "... to recover the religious personality of the prophet himself,"<sup>3</sup> a study of Isaiah's literary growth became the dominant concern of Isaiah's study for much of the 20<sup>th</sup> century. Duhm postulated that Isa 40–66 existed as a non-Isaianic composition in the 3<sup>rd</sup> century BC<sup>4</sup> before someone joined it to Isa 1–39 sometime between Chronicles (3<sup>rd</sup> century) and Sirach (2<sup>nd</sup> century).<sup>5</sup>

However, scholarship shifted from a less fragmentary to a more holistic view of Isaiah's composition around the second half of the 20<sup>th</sup> century.<sup>6</sup> New studies saw a higher level of interconnectedness between Isa 1–39 and 40–66.<sup>7</sup> Critical

---

<sup>1</sup> See Hugh G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah* (Carlisle, UK: Paternoster, 1998), 1, who notes that "... for the past century or so the various parts of the book have generally been studied in complete isolation from one another ...".

<sup>2</sup> See e. g., Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 316.

<sup>3</sup> Childs, *Introduction*, 318.

<sup>4</sup> See Bernhard Duhm, *Das Buch Jesaja: übersetzt und erklärt* (HKAT; Göttingen: Vandenhoeck & Ruprecht, 1914), § 2–3.

<sup>5</sup> See the helpful review of Isaiah scholarship in Hugh G. M. Williamson, *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction* (Oxford: Clarendon Press, 1994), 1–18. Hans-Winfried Jüngling, "Das Buch Jesaja," in Erich Zenger, ed., *Einleitung in das Alte Testament: 9., aktualisierte Auflage herausgegeben von Christian Frevel* (Kohlhammer Studienbücher Theologie 1/1; Stuttgart: Kohlhammer, 2016), 544, notes that Hans Wildberger spoke of Duhm's "blooming imagination" (blühende Phantasie).

<sup>6</sup> See Williamson, *Variations on a Theme*, 1: "... Recently, however, scholars have been impressed more by the number of ways in which the various parts are connected with one another. Attention has focused primarily on phraseology and themes that span the whole or substantial parts of the book ...".

<sup>7</sup> Jüngling, "Jesaja," 544–546, claims two research models for Isaiah's compositional history exist: one that views Isa 40–66 as an independent section with its own literary history and another that sees the very compositional growth of Isa 40–66 as connected with Isa 1–39.

to this new approach was the uncovering of *intratextual* links between Isaiah's two major literary sections. A fascinating example is Hugh G. M. Williamson's *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction*. Paying attention to shared vocabulary between Isa 1–39 and 40–66, Williamson argued that Deutero-Isaiah was not only familiar with some form of Isa 1–39 and incorporated "... various of its themes, images, and modes of expression in the course of his own ministry ...";<sup>8</sup> he also claimed that Deutero-Isaiah linked his proclamation of salvation in Isa 40–66 with Isa 1–39 to show continuity with Isaiah's message.<sup>9</sup> Thus, "intra-textual" links allowed Williamson and others to postulate the existence of a redactional unity between Isa 1–39 and 40–66.<sup>10</sup>

Having identified textual data suggesting Isaiah's literary unity, it was not long until scholarship turned its attention to *intertextual* connections between Isaiah and the broader HB/OT. Exploration of textual affinities has focused on Isa 24–27 and [35]40–66, sections many believe originated after the eighth-century prophet Isaiah. Focus on Isaiah's shared textual links provided the broad contours of Isaiah's use of earlier sources. Thus, Hosea was "... a source of hope and inspiration ..." for Isa 26:13–27:11.<sup>11</sup> Further research saw in Isa 24–27 a universalizing tendency in its reuse of earlier sources though such universalization is not uniform. Whereas Isa 24:1–20 universalized previous local judgment oracles, applying them to the whole earth, Isa 24:21–25:12 universalized salvation promises for Israel in extending them to all nations. Moreover, Isa 26:1–27:1 incorporated previous passages in the Isaiah tradition to suggest

<sup>8</sup> Williamson, *The Book Called Isaiah*, 94. See also Christopher R. Seitz, *Zion's Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36–39* (Minneapolis: Fortress, 1991), 197, who calls into question the strict independence of First and Second Isaiah.

<sup>9</sup> See Williamson, *Isaiah*, 107: "As the period of divine judgment wore on, it may be proposed that Deutero-Isaiah came to appreciate that now was the time of which Isaiah had written when the sealed document was to be opened and a new message of salvation, to which the earlier prophet had alluded, was to be proclaimed."

<sup>10</sup> See Williamson, *Variations on a Theme*, 10: "... As more and more literary connections across the traditional boundaries of the book are recovered it becomes increasingly difficult to hold to the older view that the separate parts grew up in total isolation from one another ...". It is important to note that Isaiah's compositional history remains a matter of debate today and has become more complex since Duhm's 1892 commentary. See Jüngling, "Jesaja," 546: "Die verhältnismäßig einfache Konzeption des Werdens des Jesajabuches bei B. Duhm ... ist hundert Jahre später durch einander widerstreitende, komplizierte Hypothesen ersetzt ..." (italics his); and also Jacques Vermeylen, "Esaïe," in Thomas Römer, Jean-Daniel Macchi, and Christophe Nihan, eds., *Introduction à l'ancien testament* (Le Monde de La Bible; Geneva: Labor et Fides, 2004), 334, who speaks of a "... histoire littéraire longue et complexe, dont les étapes restent très discutées."

<sup>11</sup> See John Day, "A Case of Inner Scriptural Interpretation: The Dependence of Isaiah xxvi. 13–xxvii. 11 on Hos xiii. 4–xiv. 10 (Eng. 9) and Its Relevance to Some Theories of the Redaction of the 'Isaiah Apocalypse'," *JTS* 31/2 (1980): 309–319.

that earlier prophecies of a bright future (e. g., Isa 54; 66) remained unfulfilled in its time.<sup>12</sup>

Isaiah's scholarship also explored affinities with earlier textual sources in Isa 35 and 40–66. One scholar concluded that "... Deutero-Isaiah based his prophecies on older texts, recasting their words in order to create new but derivative oracles for his own day ..." and that Isa 40–66 steeped his prophecies in earlier material to strengthen its authority and convince its audience that salvation was imminent.<sup>14</sup> Thus, Isa 40–66 represents an "in-between" stage in the development of Israelite prophecy, which moved from inspiration with the earlier prophets to interpretation with post-exilic prophecy. Though the speaker in Isa 40–66 claims to be an inspired prophet, his frequent allusions to previous sources are the beginning stages of what later became a full-blown prophecy-as-interpretation approach in the Second Temple period.<sup>15</sup>

The essays in the present volume follow the more recent tradition of studying Isaiah's textual affinities. However, it differs in two significant ways. First, whereas previous studies paid attention to purported late literary sections, e. g., Isa 24–27; [35]40–66, the present volume ventures outside of those boundaries to include a study of any passage in Isaiah that demonstrates the potential for intertextual explorations with any source in the HB/OT. We have decided to pursue textual affinities with most of the canonical HB/OT to offer a more wide-ranging sample. Moreover, whereas previous research concentrated on Isaiah's use of earlier sources, that is, on Isaiah as the influenced source in an

---

<sup>12</sup> See J. Todd Hibbard, *Intertextuality in Isaiah 24–27: The Reuse and Evocation of Earlier Texts and Traditions* (FAT 2/16; Tübingen: Mohr Siebeck, 2006), 210–218. Hibbard's approach could also be grouped under "intratextuality," given his use of texts in Isaiah, but his exploration of several texts outside Isaiah allows for categorizing his contribution under "intertextuality." More recent studies also deal with intratextual links in Isa 24–27. See Stephen L. Cook, "Deliverance as Fertility and Resurrection: Echoes of Second Isaiah in Isaiah 26," in J. Todd Hibbard and Hyun Chul Paul Kim, eds., *Formation and Intertextuality in Isaiah 24–27* (AIL 17; Atlanta: SBL Press, 2013), 165–182; J. Todd Hibbard, "Isaiah 24–27 and Trito-Isaiah: Exploring Some Connections," in Hibbard and Kim, eds., *Formation*, 183–200. Finally, for a more recent discussion of intertextual allusions to Hosea, Amos, and other biblical sources in Isa 24–27, see Christopher B. Hays, *The Origins of Isaiah 24–27: Josiah's Festival Scroll for the Fall of Assyria* (Cambridge: Cambridge University Press, 2019), 213–259. For a review of this work, see Wilson de Angelo Cunha, review of *The Origins of Isaiah 24–27: Josiah's Festival Scroll for the Fall of Assyria* by Christopher B. Hays, *BO* 78/5–6 (2021): 735–740.

<sup>13</sup> See Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford: Stanford University Press, 1998), 152.

<sup>14</sup> See Sommer, *Allusion*, 159. There may be a minor incongruence in Sommer's claim that Deutero-Isaiah drew from older prophecies to legitimize his work in relation to his audience. On the one hand, Sommer, *Allusion*, 159, claims that there existed serious doubts regarding the "... credibility of Israel's prophets ..." in Deutero-Isaiah's time. But, on the other hand, he claims that Isa 40–66's use of older prophetic sources allowed for a more likely reception of his work with his audience. However, if his audience doubted the credibility of Israel's older prophets, why would using their words facilitate the reception of Deutero-Isaiah's message?

<sup>15</sup> See Sommer, *Allusion*, 173–183.

intertextual dialogue, we have also explored Isaiah as the potential influencer and generator of meaning for other HB/OT material. Furthermore, finally, to whatever extent one wishes to define it,<sup>16</sup> our focus is not so much on intertextuality per se; instead, we see it as a valuable interpretive tool in providing a rich understanding of Isaiah in its complex relationship with the larger witness of the HB/OT.

An intertextual approach allows viewing Isaiah as a “prism” that refracts strands of tradition in a way that neither supersedes nor exhausts the riches of the prior tradition, that is neither superseded by nor exhausted by the subsequent uses of Isaiah. The Book of Isaiah employs these traditions for its own rhetorical purposes, offering a witness to God that is both unique in comparison with and interrelated to the wider web of Biblical, textual traditions. In a partial way, *Isaiah and Intertextuality* has sought to offer insights into how Isaiah refracts earlier traditions and how other books too have drawn on Isaiah for their own purposes. Thus, our focus is on Isaiah amid Israel’s Scriptures.

### Volume Overview

The volume follows a sequential order according to the Hebrew Bible. On the Torah, Richard Schultz surveys the strongest lexical and thematic connections between Isaiah and Genesis, focusing specifically on creation, Noah, Abraham and Sarah, and Sodom and Gomorrah. Seulgi Byun examines how the expression “and they shall know that I am Yahweh” fits into a Second Exodus motif that spans both DI and TI. Mark G. Brett explores intertextual links between Isaiah and the Holiness Code and calls for a consideration of the social imagination that characterizes intertextual links. Two essays on Deuteronomy round out the studies on Torah and Isaiah. Daniel Timmer brings Isaiah 56,

---

<sup>16</sup> Ever since Julia Kristeva coined the term “intertextuality” in her 1966 essay “Word, Dialogue, and Novel,” “intertextuality” as an approach to textual affinities has taken a life of its own both in Biblical Studies and beyond. See calls for greater clarity in David M. Carr, “The Many Uses of Intertextuality in Biblical Studies: Actual and Potential,” in *Congress Volume: Helsinki* (VTSup 148; Leiden: Brill, 2012): 505–535, who argues for separating “intertextuality” from “literary influence” and compare his essay with the classicist Joseph Farrell, “Intention and Intertext,” *Phoenix* 59 (2005): 98–111, who divides “intertextuality” between the “intentionalists” (= allusion) and the “anti-intentionalists” (= more generic intertext). The lack of clear boundaries in “intertextuality” is not dissimilar to other literary/linguistic approaches. Speaking of similar issues in the study of “pragmatics,” for instance, Stephen C. Levinson, *Pragmatics*, Cambridge Textbooks in Linguistics (London: Cambridge University Press, 1983), 5, claims: “. . . This diversity of possible definitions and lack of clear boundaries may be disconcerting, but it is by no means unusual: since academic fields are congeries of preferred methods, implicit assumptions, and focal problems or subject matters, attempts to define them are rarely wholly satisfactory . . .”.

with its vision of including foreigners and eunuchs in the temple, into conversation with Deuteronomy 23, which prohibits some foreigners and eunuchs from temple entrance. Ntozakhe Simon Cezula explores these same two passages from Isaiah 56 and Deuteronomy 23, yet probes how difference in worldview may reside behind the differences between these passages.

Within the *Nevi'im*, Greg Goswell ponders the significance of placing Kings in proximity to Isaiah, particularly in light of the role of Hezekiah and Isaiah in the synoptic passages 2 Kings 18–20 and Isa 36–39 when read in their respective books. Hugh Williamson discusses the similarities and differences between the Moab oracles in Isa 15–16 and Jer 48, attempting to cast light on direction of influence. Beth Stovell draws together the call narratives of Isa 6 and Ezek 1–3, and shows how conceptual resonance and dissonance casts light on Ezekiel. Moving into The Twelve, Wilson de Angelo Cunha explores the extent to which Hosea's words influenced Isa 1. On Jonah, Hyun Chul Paul Kim catalogues a surprising number of lexical and thematic similarities with the narratives in Isaiah and ponders what such associations suggest canonically. Christopher Hays works through Micah to show the tremendous impact Isaiah had on the author/scribes of Micah. Finally, Mark Boda hones in on Zech 9–10 to show how Isaiah, among other prophets, impacts its vision of the restoration of Israel (north and south) and a Davidic figure in Jerusalem.

A selection of essays on Isaiah and the *Ketuvim* round out the collection. On Psalms, Torsten Uhlig examines the extent to which Isa 40–55 impacted the composition and compilation of Ps 93–100. Todd Hibbard compares two prayers that recount Israel's history (Ps 106; Isa 63:7–64:11) to similarities and differences that drive these prayers. Next, Cooper Smith employs a synchronic method to compare divine hiddenness in Job and Isaiah. Ulrich Berges identifies the authors behind Lamentations and Isa 40–54 as coming from the same poetic orbit and traces a number of associations between the books. John Goldingay works through Daniel to display cases where Daniel is alluding to the book of Isaiah. Finally, there are two essays on Nehemiah and Isaiah. Aubrey Buster investigates the mention of the Spirit in both recitals of Israel's time in the wilderness in Neh 9 and Isa 63:7–64:11. Kristin Joachimsen explores how Sabbath and Temple figure into post-exilic visions of communal identity by comparing Isa 56:1–8 and Neh 13.

The editors thank Elena Müller, Program Director of Biblical Studies, Early Christianity, and Jewish Studies, for her acceptance and encouragement of this project in its initial stages. We also thank Markus Kirchner, Editorial Assistant of Theology, Jewish Studies, and Philosophy, for overseeing the final stages of this project's publication. We also thank Corinna Körting, Konrad Schmid, Mark S. Smith, and Andrew Teeter for accepting this manuscript in *Forschungen zum Alten Testament*, second series. The editors also highlight Jennifer McCormick-Bridgewater for her excellent assistance in the final preparation of the manuscript

and indexes while pursuing a Ph.D. in New Testament at Calvin Theological Seminary. Finally, the editors thank each contributor for stimulating essays.

February 2023

Wilson de Angelo Cunha  
Calvin Theological Seminary  
Grand Rapids, MI

Andrew T. Abernethy  
Wheaton College  
Wheaton, IL

*Part I*

## Isaiah and the Torah





# Building on the Beginnings: Isaiah's Diverse Uses of Genesis

RICHARD SCHULTZ

## 1. Introduction

In introducing the second volume of his influential *Old Testament Theology*, Gerhard von Rad asserts that “the prophets were never as original, or as individualistic, or in such direct communion with God and no one else, as they were then [i. e., in 19<sup>th</sup>-century scholarship] believed to be. As we now see, they were in greater or lesser degree conditioned by old traditions which they re-interpreted and applied to their own times.”<sup>1</sup> Many of the “old traditions” repeatedly referred to throughout the canonical book of Isaiah are found in the book of Genesis, the narrative of Israel’s ‘beginnings.’ These include striking allusions to several prominent events and individuals introduced in Genesis – the creation of the cosmos and humanity and Eden; Noah and the Flood; Abraham, Sarah, and the ancestral promises, along with Sodom and Gomorrah. The purpose of this essay is to explore some of the diverse ways in which Isaiah reuses various traditions and reinterprets various texts of Genesis.<sup>2</sup>

Admittedly, nearly intractable methodological challenges could thwart any such effort. In addition to the current terminological tussle over the appropriate use of the word ‘intertextuality,’ Michael R. Stead has criticized the prioritization of “verbal repetition” in establishing intertextual connections, claiming that “shared ‘thematic threads’ or ‘traditions’” are equally valid indicators of aspects of “a much broader range of textual interplay.”<sup>3</sup> Stead’s methodological reflections open up a viable approach when seeking to trace intertextual relationships between two books in the Hebrew Bible, such as Genesis and Isaiah, whose

---

<sup>1</sup> Gerhard von Rad, *Old Testament Theology. Volume II: The Theology of Israel’s Prophetic Traditions*, David M. G. Stalker, trans. (New York: Harper & Row, 1965), 4.

<sup>2</sup> For a discussion of additional references and allusions, see especially Jonathan Teram, *You are Israel: How Isaiah Uses Genesis as a Means of Identity Formation* (Eugene, OR: Wipf & Stock, 2018), who offers an initial list on 9–10.

<sup>3</sup> Michael R. Stead, “Intertextuality and Innerbiblical Interpretation,” in Mark J. Boda and J. Gordon McConville, eds., *Dictionary of the Old Testament Prophets* (Downers Grove: InterVarsity, 2012), 361. See also Benjamin D. Sommer’s discussion of “influence” in *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (The Contraversions Series; Stanford: Stanford University Press, 1998), 14.

respective compositional histories are arguably prolonged and complex and, in any case, much disputed.<sup>4</sup>

Although only a minority of contemporary scholars would support a methodological claim that the entire canonical book of Genesis was compositionally complete prior to the mid-eighth century, most would grant that the primary *traditions* contained in the book of Genesis – and at least some of its texts – were available during the period of the classic writing prophets.<sup>5</sup> Accordingly, although I could take a purely synchronic approach in this essay, I instead will use a modified diachronic approach, seeking to determine where and how the book of Isaiah reflects the influence of historical traditions and a few select texts from the book of Genesis. Since this essay can examine only the most prominent examples, I will attend to those that display the most extensive linguistic or thematic correspondence.

## 2. Creation

The fact that Isaiah contains almost twice as many occurrences of בָּרָא as Genesis 1–6<sup>6</sup> and more occurrences than in either the Psalms or the rest of the prophetic corpus combined has drawn considerable scholarly attention. Since these Isaianic texts are concentrated in chapters 40–55,<sup>7</sup> except for Isa 4:5, 57:19, and 65:17, 18(2x), creation frequently has been viewed as a thematic emphasis of ‘Deutero-Isaiah’, perhaps resulting from Babylonian influence on exilic Israel.<sup>8</sup> However, this is not the full extent of the terminological connection. The verb יָצַר also occurs in both Genesis 2:7, 8, 19, describing God’s forming of humans and animals, and 17x in Isaiah in portraying divine actions.<sup>9</sup> The noun רִקִיעַ, ‘vault’ (9x in Genesis 1) may be reflected in the use of the corresponding verb in Isaiah

<sup>4</sup> Adequately engaging the issues and contemporary scholarly viewpoints concerning the compositional histories of Genesis and Isaiah could require the narrowing of the scope of this brief investigation to a single tradition or even to a single text.

<sup>5</sup> See, for example, the claim of Ronald E. Clements already in 1965: “We can assume ... that pre-exilic Israel was generally familiar with stories about the patriarchs,” *Prophecy and Covenant* (SBT 45; London: SCM, 1965), 6.

<sup>6</sup> Gen 1:1, 21, 27(3x); 2:3, 4; 5:1, 2(2x); 6:7.

<sup>7</sup> Isa 40:26, 28; 41:20; 42:5; 43:1, 7, 15; 45:7(2x), 8, 12, 18(2x); 48:7; 54:16(2x).

<sup>8</sup> Key studies include Carroll Stuhlmueller, *Creative Redemption in Deutero-Isaiah* (Analecta Biblica 43; Rome: Biblical Institute, 1970); Richard L. Clifford, “The Hebrew Scriptures and the Theology of Creation,” *TS* 46 (1985): 507–523; and Joseph Blenkinsopp, “The Cosmological and Protological Language of Deutero-Isaiah,” *CBQ* 73 (2011): 493–510. See also the broader study of Terrance R. Wardlaw Jr., “The Significance of Creation in the Book of Isaiah,” *JETS* 59 (2016): 449–471.

<sup>9</sup> Isa 22:11; 27:11; 37:26; 43:1, 7, 21; 44:2, 21, 24; 45:7, 9, 11, 18(2x); 46:11; 49:5; 64:7.

42:5 and 44:24, while the first word of the hendiadys of Genesis 1:2, תהו ובהו, occurs 11x in Isaiah, most significantly in 45:18–19.<sup>10</sup>

Of course, statistics involving shared ‘creation’ words, even relatively rare ones, prove little, given the diverse manner in which the book of Isaiah, primarily in chapters 40–55, employs this language, especially since similar creation terminology also is found in the Psalms and Job.<sup>11</sup> It is plausible, however, to suggest that all of these *poetic* applications of creation language are grounded in the foundational ‘*narrative*’ accounts or traditions of creation in Genesis 1 and 2. Accordingly, although the verb “create” (ברא) occurs 21 times in Isaiah,<sup>12</sup> it is unlikely that each use specifically evokes Gen 1:1 (or 2:3–4) rather than the broader description of creation in Genesis 1–2, although the former is likely in Isa 65:17 – “See, I will create new heavens and a new earth.”<sup>13</sup>

Isaiah 45:7–19 offers the most extensive use of creation language also found in Genesis, in which God’s power as Creator forms the basis for the commission of his anointed, Cyrus. What is striking in this text is the extent of the ‘creation’ language employed, including the use of the verb יצר six times, the length of the text incorporating this language (13 verses, i. e., nearly half of the ‘Cyrus’ passage, 44:24–45:25), and the fact that terms from both Gen 1 and 2 occur. Initially (vv 5–6), creation language serves to support YHWH’s claim of exclusivity. Verse 7, rather than describing the creation of light and darkness as past divine actions, uses participial verb forms and then parallels this claim with “making” שלום and “creating” רע (probably ‘disaster/calamity,’ as in 31:2), suggesting that light and darkness have a metaphorical connotation here in describing divine sovereignty over and intervention in human affairs.<sup>14</sup> In v 8, two verbs associated in Gen 1–2 with the initial springing forth of vegetation from the earth (צמיח, פרה) are applied to God’s salvation and righteousness being manifested, presumably through the actions of Cyrus, who is “stirred ... up in righteousness” (v 13, ESV).

<sup>10</sup> Isa 24:10; 29:21; 34:11; 40:17, 23; 41:29; 44:9; 45:18, 19; 49:4; 59:4; the word בהו occurs only in Isaiah 34:11. Both words occur elsewhere in the prophetic corpus only in Jeremiah 4:23.

<sup>11</sup> For example, תהו occurs in a creation context in Job 26:7, while רקע occurs in Job 37:18 and Psalm 136:6.

<sup>12</sup> It is instructive to note that 11 of the 21 occurrences of ברא in Isaiah are participles, that is, they are used to describe God’s unlimited capacities and relationship to what has been created rather than God’s past actions, *per se*. The objects of this verb are also diverse: cloud and fire (4:5), desert renewal (41:20), Jacob/Israel (43:1, 15), salvation and righteousness (45:8), new things (48:7), Jerusalem (65:18).

<sup>13</sup> See Richard L. Schultz, “Intertextuality, Canon, and ‘Undecidability’: Understanding Isaiah’s ‘New Heavens and New Earth’ (Isa 65:17–25),” *BBR* 20 (2010): 19–38. Unless otherwise noted, as here, all textual citations are from the NIV 2011.

<sup>14</sup> See also Isa 42:5–6, in which the “Creator of the heavens” and *giver* (נתן) of breath (נשמה); also Gen 2:7; 7:22) to *people* (עם) now *gives* (נתן) the servant as a covenant for *people* (עם) and a light to nations (לאור גוים), with light (אור) noun, 29x in Isa) serving not to illuminate the earth, as in Gen 1:5, but to illuminate the nations spiritually (cf. Isa 49:6).

In verses 9–13, there is a dramatic shift as the God who “forms” light is described as “the Holy One of Israel and its Maker” (יִצְרֵהוּ, v 11, but already in v 9). Isaiah’s dramatic use of the ‘creation’ verbs יָצַר and בָּרָא to describe the formation of national Jacob/Israel is introduced initially in Isaiah 43:1 (also occurring in vv 7 and 21 using non-participial verb forms). Isaiah 44:2 and 24 clarify the context of that “forming” as “in the womb” (cf. also 46:3; 48:8).<sup>15</sup> In Isaiah 45, this use of יָצַר facilitates the metaphorical description in v 9 of the absurdity of a pot asking the potter who formed it (i. e., God): “What are you doing?” (TNK, cf. 29:16; 64:8). This leads to a renewed affirmation of YHWH’s initial creational activities in v 12, now described with past tense verb forms rather than participles, including giving commands to the “hosts” of heaven (צְבָאוֹת). The answer to the question of v 9 is then given in v 13 – the raising up of Cyrus by יהוה צְבָאוֹת, only the second occurrence of this divine title in Isaiah 40–55 after 44:6.

According to Clifford, “creation in the prophet does not ... refer to the act that brought the world of the nations into being.... The perspective differs from Genesis, where the creation of the world took place once and for all. Prompted by his concern that Israel has fallen into nonexistence as a people, Isaiah speaks of a new bringing-into-existence of the people, a new Exodus-Conquest, a new creation.”<sup>16</sup> In my reading, however, these chapters repeatedly speak of God’s initial creation and ongoing sustaining of the earth *in order to* draw an analogy between the act of cosmic creation and the creation of ethnic Jacob/Israel, which has its origin “in the womb” of Rebekah. These chapters do, in fact, speak of “new things” that God is creating (48:5–7) but not of the new creation (or re-creation) of Israel.<sup>17</sup>

The use of creation language resumes in Isa 45:18 as the basis for the renewed assurance that Israel will be granted “an eternal salvation” without any future danger of shame or disgrace (v 17), unlike the idol makers’ fate (v 16). Once again, God’s original act of creation is associated with his present promise of salvation for his people. In that initial act of establishing the cosmos, the Creator, Former, and Maker of the heavens and the earth (three participles) did not intend it to remain “empty” (תָּהוּ; Gen 1:2) but to be inhabited. The immediate context does not clarify the precise point of this claim. Elsewhere in Isaiah the word תָּהוּ is used to describe both the nations and their rulers, as well as their idols and idol-makers (Isa 40:17, 23; 41:29; 44:9). Intriguingly, however, the word occurs again in v 19: “I have not spoken in secret, from somewhere in a land of darkness; I have not said to Jacob’s descendants, ‘Seek me תָּהוּ.’ I, the LORD, speak the truth; I declare what is right.” The opening double negation (“I have not

<sup>15</sup> The same Hebrew word for womb (בֶּטֶן) is used in Gen 25:23–24 to describe the births of Jacob and Esau: “two nations are in your womb.”

<sup>16</sup> Clifford, “Theology of Creation,” 519.

<sup>17</sup> It is not clear whether Isa 43:7 refers to a current or a future act of creating Israel.

spoken ... in a land of darkness; I have not said ...”) would support a locative understanding of the word, i. e., “in a waste place/wasteland” (so NASB/CSB), while the following double affirmation (“I speak the truth ... I declare what is right”) would support an adverbial understanding, such as “in vain” (so NIV, ESV), i. e., emptily. The latter is supported by Isa 49:4 in which תהו is parallel to הבל. It is also supported by 45:20, which contrasts the “idol-carriers” from the nations who pray to a god who cannot save with Jacob’s descendants in v 19 who seek a God who responds. Thus their actions in seeking God will be no ‘emptier’ than God’s initial act of establishing the earth.

How should we assess the use of ‘creation’ language in Isaiah 40–55, especially in ch 45? Firstly, these Isaianic texts typically employ individual Hebrew words found in Genesis 1–2 rather than multi-word phrases. Secondly, although poetic ‘creation texts’ in Job, the Psalms, and elsewhere in the Prophets employ a variety of Hebrew terms, especially verbs, to describe God’s creative activities, these texts in Isaiah primarily (but not exclusively) use key words found in Genesis 1–2. Thirdly, whereas Genesis often utilizes finite verbs to describe God’s *past* actions in creation, Isaiah utilizes the same roots as participles to describe God’s current ability to act decisively and successfully in bringing salvation to Israel. Finally, language describing cosmic and human origins in Genesis 1–2 recurs in Isaiah in describing the more recent ‘creation’ of Jacob/Israel as God’s chosen people, as well as God’s future acts of salvation and deliverance on behalf of Israel and the nations.

How have other scholars assessed the intertextual relationship between Isaiah and Genesis and their shared use of creation traditions? On one end of the spectrum, utilizing three clearly-defined categories, Yair Hoffman denies that the “First Creation Story” (i. e., Gen 1:1–2:3) is ever cited, referred to, or alluded to by ‘Second Isaiah’ or by the rest of the book of Isaiah.<sup>18</sup> On the other end of the spectrum, Peter Miscall reads Isaiah synchronically “in light of Genesis, ...[as] clashing with and attempting to displace Genesis” through the book’s “allusive, transumptive style,” so that the “letters, words, and themes of Genesis 1 are dispersed throughout Isaiah: this is a new creation, a new book, and not just a translation of Genesis 1.”<sup>19</sup>

In my view, the abundance and variety of verbal correspondence between Isaiah 45 and Genesis 1–2 certainly warrant the conclusion that there is an intertextual relationship between them. The suggestion that Isaiah 40–55 could

<sup>18</sup> Yair Hoffman, “The First Creation Story: Canonical and Diachronic Aspects,” in Henning Graf Reventlow and Yair Hoffman, eds., *Creation in Jewish and Christian Tradition* (JSOTS 319; Sheffield: Sheffield Academic, 2002), 37–45.

<sup>19</sup> Peter Miscall, “Isaiah: New Heavens, New Earth, New Book,” in Danna Nolan Fewell, ed., *Reading Between Texts: Intertextuality and the Hebrew Bible* (Literary Currents in Biblical Interpretation; Louisville: WJK, 1992), 47–55.

be a source of the language of Genesis is a far less plausible option.<sup>20</sup> According to Harner, “creation faith is not simply absorbed into the structure of salvation faith. It plays a central role in the prophet’s thought by serving as a fulcrum in balancing the Exodus tradition with the expectation of imminent restoration.”<sup>21</sup> In sum, these texts use the traditions and terms of Genesis 1–2 (although primarily Genesis 1) without displaying any obvious dependence on entire verses or making any effort to reinterpret the claims of Genesis 1 or 2 or even to reapply these claims. Rather, the book of Isaiah simply uses this language to highlight the fact that the God who created the cosmos and humanity can carry out further ‘creative’ acts.

### 3. Noah and the Flood

In two Isaianic texts, the Noachic flood tradition is evoked, once in an announcement of judgment and once in a promise of restoration. Christopher Seitz has aptly labelled Isaiah 24 “A Return to the Days of Noah.”<sup>22</sup> The primary verbal link between Isaiah 24–27 and the flood tradition is found in Isa 24:18b, in which the phrase “the windows above are opened” (NASB, ארבות ממרום נפתחו) uses the language of Gen 7:11 (וארבת השמים נפתחו); cf. 8:2), substituting the word (literally) “from a height” for “the heavens.” Accordingly, it is plausible to understand the following phrase in Isa 24:18, “the foundations of the earth shake,” as referring to the preceding phrase in Gen 7:11, “all the springs of the great deep burst forth,” despite the lack of any explicit verbal correspondence.

Universal judgment is coming because, as stated in Isa 24:5, “The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant” (NASB). Although the exact language of Genesis 6:11 – “Now the earth was corrupt in God’s sight and was full of violence” – does not occur in Isaiah 24, the universal scope of the guilt and its consequences are similar. Whether or not this refers to the Genesis flood tradition depends on which covenant is in view here – Sinai, Creational, or Noachic.<sup>23</sup> Since the Sinai Covenant is not presented as eternal and the language of Isaiah 24:4 – “The earth (הארץ) dries up and withers, the world (תבל) languishes and withers, the

<sup>20</sup> See the similar assessment by Gerald A. Klingbeil, “Creation in the Prophetic Literature of the Old Testament: An Intertextual Approach,” in G. A. Klingbeil, ed., *The Genesis Account and Its Reverberations in the Old Testament* (Berrien Springs, MI: Andrews University Press, 2015), 264–267, 274–277.

<sup>21</sup> Philip B. Harner, “Creation Faith in Deutero-Isaiah,” *VT* 17 (1967): 305.

<sup>22</sup> Christopher Seitz, *Isaiah 1–39* (IBC; Louisville: WJK, 1993), 179.

<sup>23</sup> For Sinai, see Dan G. Johnson, *From Chaos to Restoration: An Integrative Reading of Isaiah 24–27* (JSOTS 61; Sheffield: JSOT, 1988), 27–29; for Creational, see John N. Oswalt, *The Book of Isaiah, Chapters 1–39* (NICOT; Grand Rapids: Eerdmans, 1986), 446. There is no definite article with “everlasting covenant” in the MT.

heavens languish with the earth” – clearly refers to the entire earth and not just the land of Israel, the first option is unlikely, while the second is never mentioned in Genesis. Daniel Streett and Steven Mason argue persuasively that ‘eternal covenant’ refers exclusively to the Noachic covenant of Genesis 9:16.<sup>24</sup> Since the inhabitants of the earth have violated the stipulation of the Noachic covenant regarding wanton bloodshed (Gen 9:5–6), they have fallen under the divine curse (Isa 26:21). Seitz summarizes, “In the poetic language of ch 24, the author argues that the nations have returned to the violent ways of their forebears in the days of Noah. The world is not destroyed again by a forty-day flood, as God has promised, but rather by the centuries-long assaults of the nations.”<sup>25</sup>

Isaiah 54:9 explicitly recalls that divine “never again” promise: “To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again.” Despite the mention of Noah, the verbal correspondence with Genesis 6–9 is minimal. The initial phrase, כִּי־מִי נֹחַ זָאת לִי, points both forward to the rest of the sentence but also backwards to the preceding verses, in which YHWH acknowledges: “For a brief moment I abandoned [Israel]” (Isa 54:7). Although Genesis 9 does not describe the divine promise as a divine oath (נִשְׁבַּעְתִּי), as in Isa 54:9, that is the connotation of the establishment of a post-Flood covenant (Gen. 9:11, cf. also v 15), and both Genesis (see 8:21(2x), 22; 9:11, 15) and Isaiah 54:4, 9 employ the particle adverb עוֹרֵר to express the emphatic assurance “never again.”

There is a text-critical complication in Isa 54:9 in the MT, which reads twice מִי נֹחַ (“the waters of Noah”), the initial phrase being introduced by כִּי־. Numerous English translations prefer a different word division here: “like the days of Noah” (כִּי־מִי נֹחַ; NIV, NASB, ESV, HCSB, NJB, NRSV), which, as Goldingay and Payne note, has textual support in “some Masoretic MSS, also 1QIs<sup>a</sup>, 4Q176 *Tanḥûmîm*, Vg, Tg, Aq, Th, Sym,” while the LXX may have read מִמִּי נֹחַ (ἀπὸ τοῦ ὕδατος τοῦ ἐπὶ Νῶε) and omits the second occurrence of the phrase. Goldingay and Payne nevertheless follow the MT L and A codices.<sup>26</sup> In light of the second half of the verse, it is likely that the focus here is not on the events that precipitated the Flood (i. e., Gen 6:1–4) but rather on the “never again” of another destruction through a flood.

<sup>24</sup> Daniel R. Streett, “As It Was in the Days of Noah: The Prophets’ Typological Interpretation of Noah’s Flood,” *CTR* 5 (2007): 42–43; Steven Mason, “Another Flood? Genesis 9 and Isaiah’s Broken Eternal Covenant,” *JOT* 32 (2007): 177–198. See also J. Todd Hibbard, *Intertextuality in Isaiah 24–27* (FAT 2/16; Tübingen: Mohr Siebeck, 2006), 68. Streett, 45–46, and Hibbard, 161, see another allusion to the Genesis Flood tradition in Isa 26:20, possibly merged with elements of the Exodus Passover tradition (cf. עִבֵר; Exod 12:12, 23).

<sup>25</sup> Christopher Seitz, *Isaiah 1–39*, 182.

<sup>26</sup> John Goldingay and David Payne, *Isaiah 40–55* (ICC; London: T&T Clark, 2006), 2:350–351.



Claus Westermann explains, “As Deutero-Isaiah looks back into the past in search of a turning-point comparable with the one which confronts Israel, he ... has to go further back to that turning-point in primaeval times which marked the end of catastrophic events involving the whole human race!”<sup>27</sup> Several contextual comments are pertinent: (1) As with God’s promise with regard to the “waters of Noah,” the divine promise here has implications that extend beyond national Israel. (2) The “covenant of peace” announced in Isa 54:10 corresponds to the covenant made with Noah and “all living creatures” in Gen 9:12. (3) Within the context of the extended metaphor of the strained marriage relationship between YHWH and Israel in Isa 54:1–10 (note the 2<sup>nd</sup>-person feminine singular pronouns), “YHWH, your Redeemer” acknowledges, “In a surge of anger I hid my face from you for a moment,” but now promises, “but with everlasting kindness I will have compassion on you” (Isa 54:8). Here, the allusion to the long-standing divine “oath” (נִשְׁבַּעְתִּי) to Noah imparts trustworthiness to the divine oath that is now being made (“so now I have sworn”; כֵּן נִשְׁבַּעְתִּי).

#### 4. Abraham and Sarah

The book of Isaiah’s reuse of ancestral traditions from Genesis is remarkably frequent. The name “Abraham” occurs four times in the book (29:22; 41:8; 51:2; 63:16) and “Sarah” once (51:2),<sup>28</sup> while “Jacob” occurs 42 times and “Israel” 92 times, with both names occurring together in the same verse 22 times.<sup>29</sup> The number of additional allusions to Abraham in Isaiah is a matter of debate. If the frequent occurrences of “seed” (זֶרַע; noun 26 times) in Isaiah are intended to evoke the divine promise of “offspring” to Abraham and Sarah (24 times in Genesis 12–24), there are quite a few!

However, three texts in Isaiah refer more explicitly to the ancestral promises: Isa 10:22, 48:19, and 51:1–2. The first two texts employ the same ‘innumerability’ simile: Isaiah 10:22 – “Though your people (כִּי אִם־יִהְיֶה עִמָּךְ)<sup>30</sup> be like the sand by the sea, Israel, only a remnant will return”; Isaiah 48:19 – “Your descendants would have been like the sand, your children like its numberless grains; their

<sup>27</sup> Claus Westermann, *Isaiah 40–66: A Commentary*, David M. G. Stalker, trans. (OTL; Philadelphia: Westminster, 1969), 275.

<sup>28</sup> Elsewhere in the Prophets, the name Abraham occurs only in Jer 33:26; Ezek 33:24, and Mic 7:20.

<sup>29</sup> For the use of Jacob in Isaiah see Meira Polliack, “Deutero-Isaiah’s Typological Use of Jacob in the Portrayal of Israel’s National Renewal,” in Henning Graf Reventlow and Yair Hoffman, eds., *Creation in Jewish and Christian Tradition* (JSOTS 319; Sheffield: Sheffield Academic, 2002), 72–110.

<sup>30</sup> The expression אִם כִּי typically is translated “unless,” which does not fit here; instead, it should be taken as two separate particles and translated “for though,” explaining the claim in v 21.

## Index of Scriptures and Other Ancient Sources

### Hebrew Bible

<p>Genesis</p> <p>1                    4–8, 36, 109</p> <p>1:2                 6</p> <p>1:14                36</p> <p>1:27                39</p> <p>2                    4–8, 109</p> <p>2:2–3              36–37, 39–40</p> <p>7:11                8</p> <p>9                    8–10, 109</p> <p>9:13, 16            104</p> <p>17:9–27            33–34</p> <p>19:30–38           64</p> <p>22:17a             11</p> <p>32:24–32          158</p> <p>34:31              133</p> <p>50:21              213</p> <p>Exodus</p> <p>5–18               20–23</p> <p>12:43–49          33–36</p> <p>14–15              189</p> <p>14:16–19          102</p> <p>14:30              193</p> <p>15:11              150</p> <p>15:17              53</p> <p>15:21              174</p> <p>17                   189</p> <p>23:12              35–36</p> <p>31:12–17          47, 52</p> <p>32                   189</p> <p>33:12–16          192</p> <p>Leviticus</p> <p>9                    109</p> <p>9:23–24            106</p> <p>13:45              216</p> <p>19:30              35</p> <p>21:17–23          43</p> <p>22:24              43</p> <p>22:25              34–37</p> <p>23                   36–37</p> <p>23:3                39–40</p>	<p>23:37–38          37, 39–40</p> <p>25:10              37, 40</p> <p>25:44–46          37</p> <p>26:2                35</p> <p>Numbers</p> <p>11                   189</p> <p>14                   109, 189</p> <p>14:16–21          102</p> <p>16                   189</p> <p>20                   189</p> <p>20:3                245</p> <p>20:13              245</p> <p>21:6, 8            103</p> <p>25                   189</p> <p>25:1–9            120</p> <p>25:14              120</p> <p>Deuteronomy</p> <p>4:31                214</p> <p>5:8–10            57</p> <p>7                    193</p> <p>8:15                103</p> <p>18:22              151</p> <p>23:1–9            55–69</p> <p>23:2–9 [E23:1–8] 42–54, 251</p> <p>30:4                65</p> <p>31:16              61</p> <p>31:17,18          192</p> <p>32                   115</p> <p>32:20              192</p> <p>32:7                146</p> <p>32:16              60</p> <p>1 Samuel</p> <p>4:4                 58</p> <p>13:7b–14          120</p> <p>16:14–15          245</p> <p>2 Samuel</p> <p>1:20                140</p>
---	--

1 Kings		1:20	144
4:25	145	1:21	119–22
8:32	230	1:21–23	114, 149
12	162	1:21–26	114, 121
19:4	131	1:22	120–21
22:19–23	104	1:23	120–22
22:28	139	1:24–26	121
		1:25–26	203
2 Kings		1:28	116
16:7–9	82	1:29	118, 142
18–20	74–84, 127–28	1:29–30	114
18:1	82	1:29–31	116
18:9–12	81–82	2:1	139
18:13	82	2:1–4	50
18:14–16	82	2:2–4	38, 74, 142
18:31	145	2:4	144
19:2	83	2:5	144
19:19	84	2:6–9	116
19:20	83	2:9–17	143
20	83	3:1–6	149
20:1	83	3:6–7	142
20:1–11	80	3:10	150
20:12–19	81	3:13–14	142
20:14	83, 144	5:3	139
20:16–18	82–84	5:4–5	147
20:19	82–83	5:5	150
21	82, 130	5:10	148
21:13	82	5:13	201
22:13	83	5:20	142
24:12–16	82	5:26	144, 161–64
		6	99–109, 179–82
Isaiah		6:1	101–109
1	115	6:1, 4	101
1:1	74, 139	6:1, 8, 11	101
1:1–31	111–22	6:2	101, 107
1:2	115–16, 118	6:2–7	106–07
1:2–3	111, 115	6:3	101–03, 106, 108
1:2–4	201	6:3, 5	101–02
1:2–31	114	6:3–4	102
1:3	117–18, 122	6:4	102–03
1:5–6	115, 118	6:5	101
1:5–6, 7–9	119	6:6	102
1:7	114–15, 118–19, 122	6:6–7	103
1:7–10	12–13	6:7	102
1:7–9	119, 122	6:8	101
1:9	114	6:9–10	179
1:10	118, 142, 201	6:9–12	101
1:10–17	147	6:12–13	102
1:11–17	114	6:13	31, 252
1:13	120	7:1	162
1:15	201–02	7:11–16	146
1:16	115	7:13	147
1:18–20	134	7:17	162, 204

7:17–20	162	16:1–4a	89
7:18	161–63	16:1–5	88–89
7:18–23	146	16:2	88–90
7:25	150	16:2–4a	94–95
8	224–27	16:3	89
8:1–8	116	16:4–5	87, 90
8:3–4	146	16:6	94
8:7–8	225	16:6–11	85, 89, 90
8:17	142	16:6–12	92
9:4	146	16:10	90
9:14	142	16:11	89, 94
10	224–27	16:12	87, 90
10:1	38	16:13–14	87, 95, 97
10:15	225	17:10–11	201
10:22	10–11	19	90
10:22–23	226	19:1–25	203
10:25	226	19:14	245
10:27–32	140	19:21	203
11:2	245	19:21b–25	203
11:10	162	19:23–24	130
11:10–16	162–63	20:4	140
11:11–16	163	21:11–12	90
11:11	164	22:3	142
11:12	141, 162	24	8–10
11:13, 14	162	24:13	149
11:15	164	24:18	8
11:15, 16	163	24:23	142, 174
13:1	139	26:13–27:11	111
13:2	163	26:19	231
13:8	145	26:21	9, 139
13:18	217	27:13	164
13:21–22	140	28:4	149
14	224–27	28:6	245
14:9	130	28:12	142
14:11	130, 164	28:18	150
14:13–15	130	29:9–10	202
14:13–16	224	29:10	245
14:29	103	29:13–14	202
15–16	85–97	30:1–31:9	116
15:2	90	30:6	103
15:11	90	30:10	141
15:1–9a	85	30:20	203–04
15:2	86–87, 90	30:21	204
15:2–4	94	30:22	204
15:3	86, 90	30:23–26	204
15:4	86	30:27	139
15:4–6	92, 96	31:4	139
15:5	96	32:10	149
15:5–9a	94	33:9	142
15:7	86, 90	34:5–6	139
15:8–9	88, 94	34:13	140
15:9b	86, 95, 97	35:4	78
16:1	89, 94	36:7, 15	129

36:12	124	40:9, 29, 31	142
36:14–15	125	40:12–20	200
36:16	124	40:13–14	200
36:18–20	125	40:27	201
36:21	124	40:28	200–01
36–39	74–84, 123–35	40:29–31	201
37:1	124	41:10	204
37:1, 14	125	41:17–20	203
37:1–2	129	41:25	150
37:3	126	42:1	142
37:6	78	42:1–4	38
37:10	129	42:5	4–5
37:14–20	123	42:6	135
37:17	126	42:10	174, 177
37:20	79, 84, 125–26	42:10–12	175, 177
37:21	79	42:14	145
37:23–29	77	42:16	203
37:28	126	43	223–24
37:29	127	43:2, 5	204
37:33–35	125	43:2–3	223
37:35	79	43:20	140
37:36	127, 130	44:18	202
37:36, 38	126	44:24–45:25	4–5
37:36–38	79	44:28	210
38:1	126, 131	45	7
38:2	125	45:1	210
38:3	123, 126, 131	45:1–7	23–24
38:6	80–81	45:3, 6	27
38:10	125	45:7–20	4–7
38:10, 18	130	45:14–25	52
38:12–13	126	45:15	142, 200
38:14	124–25	46:12	204
38:16	126	46:12–13	204
38:18	125, 131	46:13	146, 204
38:18–19	126	47	216
38:19	126, 131	47:1	216
38:20	131	47:5	149
38:20, 22	125	47:6	217
38:20–21	79–80	48:5–7	6
38:22	133	48:19	10–11
39	81, 116	49:1	139
39:1	124	49:4	7, 142
39:2	127	49:6	135
39:3	144	49:13	213
39:5–7	81–82, 84	49:14	163, 213
39:7	255	49:14–21	220
39:8	81, 127, 131, 135	49:15	214
40:1	211–12	49:15–26	214
40:1–2	31, 213	49:19–21	145
40:3	148	49:21	214
40:3–5	15	49:22	163
40:5	144	49:23	150
40:9	177, 213	49:22–23	25, 27

49:23, 26	24–25	56:3–4	255
50:1–3	214	56:3–6	260
50:4–9	217	56:4	254
50:5	218	56:5	254
50:6	218	56:5–7	260
50:10	218	56:6	254
51:1–2	10, 12, 214	56:7	255
51:4–8	214	56:7–8	255
51:9–11	217	56:10–11	201–02
51:12	212	57:11	201
51:12–16	214, 217	57:14	17, 144
51:17–23	217	57:14–15	179, 182
51:19–21	214–15	57:14–21	179, 181
51:20	214–15	57:15	179
51:22–23a	214	57:20	150
52:1–2	217	59:2	142
52:2	216	59:2–3	202
52:3–6	214	59:14	202–04
52:7	174–78, 183	59:17	202, 204
52:11	216	60:1–3, 7	256
52:13	229	60:1, 19	150
52:13–53:12	135, 218, 226, 228–33	60:1, 19–20	144
52:14	229–30	60:13–15	256
52:14–15	150	60:14	216
52:15	229	60:15	214
53:3	229	60:16	25–27
53:10–12	218	61:1	31, 40
53:11	230	62:4	214
53:11–12	229	62:10	17, 163
54:1–8	145	62:11	216
54:1–10	10	63	193–94, 241, 245
54:1–13	111	63:1	139
54:1–17	214	63:7	191, 194, 238
54:4	142	63:7, 15	193, 238
54:6	214	63:7–13	244
54:7–8	204, 214	63:7–14	187, 190–91, 241–42,
54:8	142		244
54:9	9	63:7–14a	194
54:10	10	63:7–64:11	185–94, 235–47
54:11	218	63:8	194
55:7	134	63:8–9	193
55:12–13	15	63:9	191–92, 194, 238, 241,
56	249–62		244
56:1	253	63:9, 11	146
56:1–8	35, 37, 41–54, 55–69,	63:10	188, 238, 242, 244–45
	250–62	63:10, 11	235, 245
56:1–2	39, 254–55	63:11	242–43, 246–47
56:1–7	256	63:11, 14	242, 244
56:2	253	63:11a	191–92, 243–44
56:1, 2, 4, 6	253	63:11b	242
56:2–3	254	63:11b–13a	188, 191
56:3	253–54	63:11c	242, 244
56:3, 6	253	63:12	238

63:12, 14	238	31:15–19	213
63:12a	242	31:34	117
63:12b	242	33:5	142
63:13a	242	48	86–97
63:14a	242	48:5	96
63:14b	243	48:28	88–89, 94–95
63:15	188, 203, 246	48:28–38	86–97
63:15, 19	238	48:29–42	92
63:17	188, 192	48:31	90
63:17b	188	48:33	90
63:18	246	48:34	92, 96
63:19b	188	48:34, 36	86
64	192	48:36	89–90
64:2	25–26	48:37–38	86, 90
64:2–4a	191	48:45	89
64:2–6	191	52	80
64:3	139, 191		
64:4	188–91	Ezekiel	
64:4b–6	192	1–3	99–109
64:6	188, 192, 202	1:1–3	105
64:6b [E64:7b]	202	1:4	106, 108
64:7	142, 238	1:5	106–07
64:8	188, 192	1:6	107
64:9 [E64:10]	246	1:7	107
64:10 [E64:11]	246	1:9, 11	107
64:11	256	1:10	107
65:8–15a	256	1:13	106, 108
65:8–16	152	1:13–14	106
65:11	188, 201	1:14–25	106, 108
65:12	201	1:24	106
65:17	5, 54	1:26–28	104, 106–07
66:1–6	256	1:27	106–07
66:2, 5	252	1:28	109
66:3	147	3:23	107
66:7–13	145	8–10	105–106
66:15–17	256	9–10	106
66:18–24	49, 256	10:2	107
66:20–21	256	10:2,7	106
66:22–24	54	23:38	35
66:24	152, 231	34	161
66:3–4	256	37:15–29	161
66:18–24	256	37:16, 19	161
		39:23–29	142
Jeremiah		40–48	106, 109
4:22	117	43:5	106
6:19	139	44:5	106
7:9	119	44:7–9	34
9:2	117	Hosea	
9:23	117	1–2	111
24:7	117	1:1	74, 139
25	226	1:2–14:9	116
30:10	144	2:1 [E1:10]	11
31	160	2:8	117

2:23–25		1:14	146
[E2:21–23]	160	5:2	149
2:25 [E2:23]	160	5:11	148
4:1–6	117	5:13	141
4:2	117, 119–20	5:18	141, 146
4:4–5:7	113	5:20	146
4:5	116	6:1	141
4:13	117	8:1	149
4:14	117, 122	9:11	146
4:18	120		
5:3	119–20	Jonah	
5:4	117, 122	1:1	135
5:5	116	1:2	130–34
5:8–9:9	113	1:10	126
5:13	115–16	1:12	126
6:9	119–20	2:1, 11	127
6:10	120	2:2	125
7:2	115	2:2–10 [E2:1–9]	123
7:8	116, 118	2:3, 7	130
7:8–10	118	2:5	125
7:9	115, 118–19, 122	2:7	125
7:10	118	2:8	126
7:10, 12	115	2:8, 10	125
7:11	116	2:9	125
7:11–15	116	2:10	125
7:13	115, 122	3:2	130
8:1c	116	3:2–4	125
8:1d, 12	116	3:5	129
8:2	116–17	3:6	124
8:4	116	3:7	124
8:7	119, 122	3:8	124–25
8:8	119	3:8, 10	129
8:10	119	3:9	124, 126
8:14	119, 122	3:10	126, 129, 134
9:1–9	120	4:1	131
9:10	149	4:2	127
9:10–13	120	4:2–3	123
9:10–17	120	4:3	131
9:10–11:11	113	4:3, 8	126–27, 131
9:15	111, 120–22	4:4, 9	127
9:15–16	120	4:6	125
11:1–5	115	4:7	127
12:1	116	4:8–9	126
13:4	117	4:9	133
14:10	116	4:10	126
14:2, 10	116	4:11	127, 130, 133
14:2–4	116		
		Micah	
Joel		1:1	139
1:1	139	1:1–16	138–41
		1:2–7	139
Amos		1:3–4	139
1:1	139	1:6	140



1:8	140	7:9	150
1:10–16	140–41	7:11	152
2:1–3:12	141–42	7:13	150
2:1	141	7:14	148, 150
2:3	141	7:16	141, 150
2:6	141	7:17	150
2:10	142	7:18	150
2:12	141	7:18–20	152
2:12–13	137	7:19	151
3:1	142	7:20	151
3:2–3	142	9:13	141
3:4	142		
3:6–7	142	Nahum	
3:7	139, 142	1:3	133
3:12	74, 137	3:19	133
4:1	137	3:10	215
4:1–3	143, 145		
4:1–5	143–45	Habakkuk	
4:2	144	1:1	139
4:3	144		
4:4	144	Zephaniah	
4:4–5	144	1:1	139
4:5	144		
4:6–10	145	Haggai	
4:10	145	1:1	153
4:11	145	1:4	154
4:12	145	1:8	154
4:13	145	1:9	154
5:1 [E1:2]	145–46	1:14	153
5:1–14	145–46	2:2	153
5:1–4	145	2:3	154
5:1–6 [E4:14–5:5]	146	2:5	241
5:3 [E5:4]	145–46	2:7	154
5:4–5 [E5:5–6]	145	2:9	154
5:5	145	2:15	154
5:6–7 [E5:7–8]	146	2:18	154
5:9 [E5:10]	146	2:21	153
5:12–14	146		
6:1–16	146–48	Zechariah	
6:2	139	1–8	153–54
6:3	146–47	1:1–6	156
6:4–5	147	1:12, 17	159
6:6–8	147	2:1–4 [E1:17–21]	156
6:6–16	148	2:2[E1:19]	157, 159
6:9–16	148	2:4 [E1:21]	157
6:14–15	148	2:10–17 [E2:6–13]	157
6:16	147	2:15[E2:11]	50
7:1–6	152	6:15b	156
7:1–20	149–50	7:7	156, 159
7:6	149	7:9–10	156
7:7	152	8:1–13	156
7:7–10	149	8:1–8	156
7:8	150, 152		

8:13	156, 159	Psalms	
8:9–13	156	18	108–09
8:15, 19	156	29	174–75
8:16–17	156	29:1–2	175
9–10	153–65	33:3	174
9–11	155–56, 161	37:38	115
9–14	153–54	40:3	174
9:1	154, 158–59	42	149
9:2–11:3	158	46:5	216
9:9–16	159	47:9	174
9:9–17	164	51	240, 245
9:11–16	159	51:15	115
9:13	154, 164	51:18–21	147
9:14–16	155	53:5	142
9:16	164	68:5, 33	174
9:16–17	164	93	175, 182
10:1–3a	154	93–100	169–84
10:3	155	93:1	174–75, 177, 181–82
10:3b–12	164	94	182
10:6	155, 160	95	182
10:6–7	161	95:3	182
10:6–12	159	96	172–78, 182–84
10:7	155	96:1	174, 177–78
10:8	163–64	96:1–2	174
10:9	160–63	96:2	175, 177
10:9–12	164	96:4–6	174
10:10	160	96:7–9	174–75, 177
10:10, 11	155	96:10	174–75, 181
10:11	164	96:11–13	174–75
10:12	155	96:13	176, 181
11:1–3	154–55	97	180–82
11:4–16	154–55, 161	97:1	174, 177, 181
11:14	159	98	174–75, 178, 182–83
11:15–16	163	98:1	174, 178
11:17	154	98:7–9	174
12:1	154, 158–59	98:9	181
12:10	245	99	178–80, 182
13:7–9	154	99:1	174, 177, 181
		99:2	179
		99:3	179–80
		99:5	179–80
		99:6–8	179
		99:9	179–80
		105:2	174
		106	185–94
		106:1	192–93
		106:1–3	189
		106:4	189–90
		106:4–11	190
		106:4–13	191
		106:6	192
		106:7	192–93
		106:7b	190–91
Malachi			
1:1	157–58		
1:5	157–58		
1:7	157		
1:10	157		
2:11	157		
2:13	157		
2:16	157		
3:1	157		
3:2	146		
3:4	157		
3:10	157		
3:22 [E4:4]	157–58		

106:8	193	3:6	149
106:21	193	3:30	218
106:32–33	245	3:32	214
106:45	192–93	3:33–34	218
106:47	189	3:42	115, 218
137	210–11	4:1	215
137:3	174	4:1–10	213
137:7–9	134	4:7–8	219
144:9	174	4:22	216
149:1	174	5:20	213–14
Job		Ecclesiastes	
1:6–12	198	2:21	131
2:1–6	198		
28	198	Esther	
28:23	198	3:12–15	130
36:26	198	8:7–14	130
37:5	198		
37:14–18	198	Daniel	
37:15	198	2–3	221–24
38	199	3:17–18	223
38–39	199	3:26, 28	229
38:4	199	4	224–27
38:5	199	6	223
40–42	199	6:21	229
		6:25–27	130
Lamentations		8–11	224–27
1	218	8:9	224, 226
1:1	216	8:10	224, 226
1:2	212	8:25	224
1:5	213	9	226
1:6	216	9:17	229
1:8–12	145	9:24–27	226
1:9	212, 216	10:17	229
1:16	212–13	11	226
1:17	212	11–12	226, 228–32
1:18	213	11:5–39	225
1:20	213–14	11:10, 40	225
1:21	212	11:21–12:4	228–31
2	218, 220	11:33	228, 230
2:1	216	11:36	225–26
2:4	216	11:40–12:13	225
2:8	216	12:2	231
2:10	216	12:3	228, 230
2:11–13	213	12:4	228
2:13	212, 216		
2:18	216	Ezra	
2:19	215	2:41	211
2:19–22	213	2:65	211
2:20–22	219	9–10	252
2:21	215	9:2	252
3	217–18	9:4	252
3:2	218	10:3	252

Nehemiah		13:4–5, 7	257
2:10, 19	257	13:4–9	252, 256–57, 259, 260, 262
3:33–4:2	257		
6:1–4	257	13:4–22	250–62
7:44	211	13:6	257
7:67	211	13:7–8	257
9	239, 245	13:9	257
9:5b–37	235–47	13:15–16	256, 258
9:9–21	239	13:15–22	252, 258–59, 260, 262
9:10	238	13:17	258
9:11		13:18	258
9:13	238	13:19	258
9:14	240	13:20–21	258
9:15	238	13:22	258
9:19, 27, 28, 31	238	13:23–31	252
9:20	235, 239–40, 242, 244		
9:26	238	1 Chronicles	
9:27	238	16:23–33	174, 177
9:27–28	238		
9:27, 37	238	2 Chronicles	
9:30	240, 242, 247	18:21–22	245
9:32	238	18:27	139
10:32	259	33	130
13	249–62		

## Deuterocanonical Books

Tobit		Judith	
1:3	134	1:1	134
1:5	148	7:19–28	134
11:16	134		
14:4	134	Sirach	
14:15	134	11:16	115
		47:23	148

## Babylonian Talmud

b. Baba Bathra 14b 74

## New Testament

Luke		Romans	
17:26	227	5:12–21	227
John		Hebrews	
3:14	227	11:1, 34	223
12:38	233		

## Index of Subjects

- 1 and 2 Maccabees 228
- Aaron 147, 189
- Abraham 10–12, 33, 132, 147, 151, 239
- Achaemenid Empire *see* Persia
- Adam 67
- Adversary, the 198
- Ahab 82, 147–48
- Ahasuerus 130
- Ahaz 74, 80, 82, 139, 162, 204
- Ahiram of Phoenicia 59
- Alexander the Great 224
- alliance *see also* rebellion
- with Assyria 115–16, 118–19
  - with Egypt 115–16, 118–19
- Amalekites 24–25
- Ammonite 43–45, 48, 63–64, 257
- angel of the Lord 241
- Antiochus Epiphanes *see* Antiochus IV
- Antiochus III 225, 232
- Antiochus IV 224–25, 228, 232
- anthological scribal ideology 149
- Apartheid 64
- Apostrophe to Zion 220
- Aram 162
- Ark of the Covenant 58, 63
- Asaphite 210–11
- Ashdod Affair 140
- Assyria 67, 77, 81–82, 84, 101, 116, 123, 125–27, 133–35, 140, 145–46, 155, 157, 162, 164, 204, 210, 224–27
- King of Ninevah 124–27, 129–33, 135
  - Nineveh 124–27, 129–33, 135
  - Sennacherib *see* Sennacherib
- Astarte 60
- Baal Peor 120, 189
- Babylon 13, 15, 46, 61, 77, 80, 82, 105, 116, 119, 127, 129–30, 133–34, 144, 149–50, 157, 162, 164, 185, 209–10, 213, 216–17, 222–24, 255, 257
- Balaam 44, 147
- Balak 45, 147
- Bashan 147, 105
- behavior, definition 62, 67
- Behemoth 199
- belief, definition 62, 67
- Bethel 113
- Beth-leaphrah 140
- Bethlehem 145
- Book of the Twelve 128, 133–34, 137–138, 143, 153
- calf, golden *see* golden calf
- Canaan 43, 58–59, 63
- captivity, Babylonian *see* exile, Babylonian
- Carmel 150
- castration *see also* eunuch
- Chaldea 149
- Chaoskampf 175
- Chebar 105
- cherubim 58, 107
- Chronicles 67
- circumcision 33–34, 63
- closeness, divine 204–05
- comfort, divine 212–13, 216, 219–20
- communal lament psalm 185–94
- communal prayer 235–47
- community
- of YHWH *see* covenant, community
  - reconstruction 55–69
- comparative study 97
- compassion, divine 129–31, 133–34, 193, 204, 214, 217, 238
- conceptual blending theory 99–109
- definition 100
  - mental spaces 100
- control, sovereign *see* sovereignty, divine
- covenant 22, 26
- compassion 204
  - community 42–54, 250–62
  - covenantal lawsuit 117
  - eternal *see* Noachic covenant
  - ideology 59
  - inclusion in 42–54, 65–66, 249–62
  - knowledge of YHWH 117–18, *see also* knowledge
  - loyalty 192–93, 214, 256
  - natural phenomena summoning 146–47
  - Noachic 8–10, 105
  - patricarchal promises *see* promise, patriarchal

- relationship 191, 254
- Sinaitic 47–48, 52, 238–40
- counsel, divine 191
- covenant deeds 190, 192–93
- creation 4–8, 105–07, 239
  - language 4–8
  - motifs, Babylonian and Ugaritic 19
  - new creation *see* new creation
  - Creator *see* YHWH, Creator
- cultural texts 185
- curses, futility 148
- Cyrus 5, 19, 23–27, 67, 210, 222–23
  
- Darius 130, 210, 229
- Daughter Zion *see* Zion
- David 67, 140
- Davidic figure 88, 145–46, 155, 160–61, 164–65
- Davidic house 76–77, 82–84, 155–56, 160, 162–63
- Day of the Lord motif 146
- Decalogue, the 57
- deity, foreign *see* gods, foreign
- deliverance, divine *see* salvation, divine
- dependability, divine *see* dependability, reasonable
- dependability, reasonable 197–207
- dependence, literary 16
- de Saussure, Ferdinand 29–31
- Dibon 87
- Dimon
- Dinah 133
- discipline, divine 115
- distance, divine 202–05
- divine speech formula 95
- Divine Warrior *see* YHWH, Divine Warrior
- Döderlein, Johann C. IX
- Duhm, Bernhard IX
  
- Eden 12
- Edom 134
- Edomite 43–45, 62, 64, 158
- Egypt 15–23, 59, 61, 67, 101, 116, 140, 155, 162, 164, 185, 190, 216, 239
  - deliverance 18, 21, 142, 191, 193
  - plagues 20–22, 25–26
  - Pharaoh 20–27, 142, 188
  - slavery 15, 147, 239
- Egyptian 43–45, 62, 64, 192–93
- Eichhorn, Johann G. IX
- Eliashib 257–59, 261
- Elihu 198
- Elijah, prophet 131
  
- empire 130–31
- Ephraim 118–22, 154–62, 164
- Ephraim/Joseph 159–61
- Ephraim/Judah, unity of 161, 164–65
- eunuch 42–54, 56–68, 251, 253–62
  - priest 61
  - eunuchism *see* eunuch
- exclusivity of YHWH 5
- Ezekiel, prophet 104
- exile, Babylonian 15, 24, 46, 76, 82, 105, 127, 146, 210, 214, 223–24, 237
  - deliverance 15, 18, 23–27, 46, 77
  - return 237
- exodus, allusions 15–27, 193
  - eschatological 15, 18, 26–27
  - Moses *see* Moses
  - redemptive acts 15–27
  - Way of the Lord *see* Way of the Lord
  - redeemer *see* YHWH, Redeemer
- exodus, the 15–27, 43, 53, 142, 147, 185, 188–90, 192–93, 239, 241
- exodus, new *see* exodus, second
- exodus, second 43, 252
- Ezra-Nehemiah 66, 68–69, 251, 260
  
- faith 223–24
- faithfulness 226–33
  - faithful teachers 229–33
- false prophets 139, 142
- festivals 147
- flood, the *see* Noah
- foreigner 33–40, 41–54, 56–69, 118–19, 122, 251, 253–62
- furnace, blazing 223
  
- Gabriel 225–26
- Gath 140
- gathering of people 189, 192, 204, 255
- genealogies 67
- Gilead 147
- Gilgal 120, 147, 155
- God *see* YHWH
- gods, foreign 55–69, 102–04, 116, 125, 252
- Golah returnees 31–32
- golden calf 189
- governance
  - cosmic 199
  - divine 199, 206
- guidance, divine 235–47
- Greeks 155
  
- Haggai-Malachi corpus 153, 159
- Haggai, prophet 156

- Haphtarot 212  
 Hellenism 134, 224–27, 232  
 henotheism 144  
 hermeneutic of memory 186–94  
 Hexateuch 147  
 Hezekiah 74–84, 116, 123–27, 129–33, 135, 139, 145  
 hiddenness, divine *see* inscrutability, divine  
 Hiram 67  
 historical recital 187–94, 235  
 historiography 223, 251  
 holiness 31–40, 43, 109  
 Hosea, prophet 113–15  
 H material (H) 29–  
   – blasphemy 36  
   – blood consumption 36  
   – creation narrative 36, 39–40  
   – Day of Purgation 36  
   – land obligations 36  
   – Molech 36  
 Holiness Code 29–40  
   – inclusion of strangers and foreigners 32–40  
   – Jubilee legislation 31, *see also* Jubilee, the justice 38–39  
   – Sabbath observance 35–39, 47, 65  
   – statutes 38–39  
 Holiness School *see* Holiness Code  
 Horeb 158  
 Huldah 83  
 humor 223  
 hyperbole 223  
 hypothesis, three-book *see* three-book hypothesis  
  
 iconography  
   – eastern Mediterranean 60  
   – West Semitic 58  
 identity, communal 153–65, 193  
 idolatry *see* rebellion, idolatry  
 illegitimate birth 43, 64  
 imagery  
   – agricultural 119, 149  
   – altar 102, 108–09  
   – arm of power 243–44  
   – bereavement 213–14  
   – bow *see* YHWH, Divine Warrior  
   – cherubim 107  
   – childbirth as restoration 145–46  
   – child-rearing 115, 118, 122  
   – coal 105–08  
   – consuming fire 119, 122  
   – day/living/life 126–27  
   – distance 202–05  
   – ensign 161–64  
   – fallen woman 149  
   – fiery creatures *see* imagery, seraphim  
   – fire 104–09  
   – fire and smoke 99, 102, 109  
   – glory 101–105  
   – good vs. evil 126–27  
   – hardened heart 188, 192  
   – hearing 202  
   – heavenly chariot 106, 108  
   – highway 163  
   – horn 224–27  
   – husband/wife 214  
   – kingship 59, 99, 101, 104–07  
   – light vs. darkness 142, 144  
   – living creatures 99  
   – Mesopotamia 102–03, 107  
   – mother/nursing child 214  
   – nearness 204–05  
   – night/dying/death 126–27  
   – night visions *see* vision, night  
   – ox/donkey 118  
   – seraphim 99, 101, 106–08  
   – shepherd *see* shepherd  
   – sick-body 118–19  
   – sight 202–03, *see also* sight vs. blindness  
   – sight vs. blindness 142  
   – temple 99, 101, 105–07, *see also* temple  
     – temple cleansing 109  
     – temple purity 102–03  
     – temple worship 102–03  
   – throne 59, 101–08  
   – vine and fig tree 144  
   – wheels 106, 108–09  
   – whistle 161–64  
   – YHWH, hidden face 142, 188, 192, 202–04  
 images *see also* iconography  
   – abomination 60  
   – foreign gods 57  
 Immanuel 204  
 inaccessibility 198, *see also* inscrutability, divine  
 incest 63  
 inclusion, social 32–40, 68, 249–62  
 incomprehensibility, divine *see* inscrutability, divine  
 innumerability 10–12  
 inscrutability, divine 197–207  
 instruction, divine 239–40, 244, 246–47  
 interaction, divine-human 239, 246  
 intertextuality X–XI



- author-oriented approach *see* intertextuality, diachronic approach
- canonical ordering 73
- cognitive linguistic approaches 99–100
- common text-type 174
- communicativity 172, 178
- density of intetextuality 174, 184
- diachronic approach 30–31, 236
- extratextual definition 171, 179–80
- historical interpretation 169, 179–80, 182–84, 250
- intentionality 111–13
- intertextual connection 180–84
  - complex 174, 184
  - simple 174
- intertextual definition 171
- intratextual definition 171
- literary influence, contrasted with 111–12
- Moabite linguistic influence 90–91
- reader-oriented approach  
*See* synchronic approach
- reader-perceived connection 196–97
- referentiality 171, 175
- selectivity 172, 175–76
- semiotic approach 170–71, 176, 183
- structurality 172, 175
- synchronic approach 29–31, 197, 206–07, 236, 250
- Isaiah, prophet 74–84, 114–15, 125–27, 135, 137
- Isaiah, study
  - fragmentation IX
  - holistic view IX–X
  - intratextual links X
  - fulfillment interpretation XI, 122
  - redactional unity X
  - universalizing tendency X–XI, 111
- Ishmael 33
- Israel 10, 15, 21–22, 24–25, 149, 156–65, *see also* Jacob/Israel
  - all the tribes of 158
  - rebellion *see* rebellion, Israel's
- Israel/Jacob *see* Jacob/Israel
  
- jackals and ostriches 140
- Jacob 10, 14, 147, 151, *see also* Jacob/Israel
- Jacob/Israel 6, 11, 182, 212  
*see also* gathering of people
  - blessing 141
  - gathering of outcasts 141
- Jehoiachin 82
- Jeremiah, prophet 212
  
- Jeroboam 148
- Jerusalem 13, 31, 38–39, 49, 51, 77–78, 82, 84, 88, 105, 114, 119, 121, 124–27, 129–33, 143, 147–50, 153, 155–65, 180, 212–19, 227, 257–58
  - destruction 93, 119, 138, 144, 152, 185–89, 209, 214, 216
  - population 211
  - return 211, 222, 252
- Jethro 20–21, 25
- Jonah, Book of 67
- Jonah, Prophet 75, 79, 123–27, 129–33, 135
- Jonathan 140
- Jordan
- Joseph 157, 213
  - house of 155
  - remnants 146
- Josiah 83
- Jotham 74, 139
- Jubilee, the 32, 40
- Judah 32, 36, 56, 67, 74, 82–83, 88, 94, 122, 129–33, 135, 145, 153, 155–65, 179, 209–10, 213, 216, 224–27, 232, 255
  - Judahites 15, 221, 230, 233
  - rebellion 116, 119, 121, *see also* rebellion, Israel's
- Judges 189–90
- judgment 11–13, 22, 95, 97, 101, 109, 119–22, 137, 140, 148, 162–64, 181, 201, 203
  - universal 8
- justice 131, 147, 244, 255
  
- kingdom, northern 147–49, 154–65, 210
  - sins of 142
- kingdom, northern and southern 82, 153, 158–59
  - unity and disunity 163
- king, earthly 59
  - northern and southern kings 224–27
  - kinship psalm 169–84
- kinship, universal 182
- knowledge 126–27, 132, 199–200, 240
- knowledge of YHWH 15–27, 117–19, 206
  - distance 202–05
  - Egypt 21
  - Israel 21, 117–18
  - Jethro 21
  - Moses 21
  - nearness 204–05
  - patriarchs 21
  - Pharoah 21
  - recognition formula *see* recognition formula

- transcendence 205
- universal 22, 25–27
- unknowable 201–202
- Kristeva, Julia 169, 236, 249
- lament 140–42, 163, 185–94, 209–20
  - city lament 209
  - communal laments 185,
    - see also* communal lament psalms
  - *Klagelied* 92
- Lamentations
  - Midrash 212
- land, promised 18, 22
- Latter Prophets 74, 79, 84, 123, 137–38, 147, 160
- Lebanon 155
- Leviathan 199
- Levites 258
- literacy 211
- liturgy, synagogal 212
- living creatures *see* imagery,
  - living creatures
- love, steadfast 238
- Lydian Kingdom 210
- mamzēr *see* illegitimate birth
- Manasseh 82, 130
- marriage, foreign 252
- Medes 210
- Megiddo 59
- memory, shared 238
- Meribah 189, 245
- messenger 213
- messiah 145–46, 210
- Mesopotamia 61, 102, 144, 154
- metaphor *see* imagery
- Micah, prophet 137–41
- Michaiah 139
- Michael 231
- Midian 26
- Miriam 147
- Moab 43–45, 48, 63–64, 67, 87, 88, 93
  - poem 94–97
- Moabite *see* Moab
- monotheism 144, 212
- Moreseth 137
- Moses 21, 24, 55, 102, 158, 189, 191, 216, 240, 242–47
- mourning, symbolic 140
- music 210–11
- name of God 21–22
- nation, foreign 161–63, 189, 193, 224–27, 252
  - summoned to worship 172, 222, 255
- nearness, divine 204–05
- Nebuchadnezzar 222, 224–25, 229
- Neco 67
- Nehemiah, governor 256–59
- new creation 18
- new heavens and new earth 49, 54
- Nineveh *see* Assyria
  - King of Nineveh *see* Assyria
- Ninth of Av 212
- Noah 8–10, 14, 104–06
- oath
  - divine 9–10
- obligation, human
  - justice 46, *see also* justice
  - righteousness 46–47, 204, 253–55, 260
- omen, birth 146
- Omri 147–48
- oracle 84
  - Edom 90
  - Egypt 90, 203
  - against the Nations 129, 134
  - *hōy* 141
  - judgment 148, 201
  - Moab 86
  - of doom 81
  - royal 146
  - war 145
- origins, cosmic *see* creation
- origins, human *see* creation
- palistrophe 228
- Passover 33–34, 36
- period
  - Babylonian 31, 143
  - Persian 29–40, 134, 143, 222, 237, 251
- Persia 23–24, 29–31, 40, 61, 67, 133–34, 154, 210, 217, 251, 257, 259
- persons, enslaved *see* slavery
- Pestiqta Rabbati 212
- Pharaoh *see* Egypt
- Phoenician 59
- pillar of cloud and fire 239, 241
- pit, the *see* Sheol
- plagues, Egyptian *see* Egypt
- plan of God 145
- politics of belonging 68
- power, imperial 224–28, 233, 251, 255

- presence, divine 99–109, 204, 206, 235, 239, 241
- priesthood 109, 117, 179
- of YHWH 26–27, 41, 43, 256–59
- promise, patriarchal 10–12, 18, 22
- prophetic call narrative 99–109
- prophetic lawsuit 139–40, 146–47
- prophetic sign act 154–55, 161
- Prophets, Former and Latter 74, 79, 84
- provision, divine 239
- psalm
- kingship *see* kingship psalm
  - communal lament *see* communal lament psalm
- Punic 59
- purity 65–66, 103, 109, *see also* holiness
- Qoheleth 131
- Qumran 220
- Rabshakeh 124–25, 129, 144
- Rachel 212
- reality, definition 62, 66
- rebellion, Israel's 115–18, 121–22, 186, 188–89, 193–94, 238
- against the holy spirit 245
  - devouring people 142
  - forgetting 191–94, 201
  - idolatry 116, 118
  - lasciviousness 120
  - military alliance 115–16, 118–19
  - murdering accusations 119
  - prostitution accusations 119–21
  - stubborn leaders 120–22
  - thievery 120
- reception history (*Rezeptionsgeschichte*) 75
- recognition formula 15–27
- definition 21
  - in Exodus 20–23
  - in Ezekiel 22–23
  - in Isaiah 23–26
- Red Sea 185, 189–91, 193, 235–47
- Reed Sea *see* Red Sea
- reconstruction, theology of 69
- religion, foreign 60
- remembrance 190–94
- divine remembrance 254–55, 260
  - forgetting 191–94
- remnant 11, 31, 53, 114, 156, 159, 161, 163
- remnant of Jacob 146
- repentance 133–34, 156, 203
- communal 189
- repetition 223
- Rephidim, Battle at 24–25
- revelation 200, 204
- Revelation, Book of 227
- revelation formula 139
- Ruth, Book of 67
- Sabbath 212, 250–62
- profaning 253–54, 256–62
- Sabbath observance 47, 49–53, 65–66, 258, *see also* Holiness Code, Sabbath observance
- sacrifice 34, 37, 43, 50, 66, 102, 107, 147, 255–56, 260
- salvation, divine 5–14, 15–27, 46, 125, 127, 153, 159, 161, 163–64, 182, 186, 188–90, 193–94, 223, 235, 239, 253
- communal 194
  - conditions for 169–70
  - restoration, future 203–04, 217
  - universal 25–26, 67
- salvation history 147
- Samaria 29, 81–82, 113, 140
- Sanballat 257
- Sarah 10, 12, 147
- Saul 120, 140
- Second Temple literature 55, 67, 134
- Second Temple Judaism 183, 235–39
- seed 10
- holy seed 252
- semiotics 170, 183
- Semiramis 134
- Sennacherib 12–13, 82–83, 119, 123–27, 129–33, 135, 225, 232
- seraphim *see* imagery, seraphim
- Servant Songs *see* Servant, the
- Servant, the 19, 23–27, 142, 195, 218, 222, 229–30, 232, 244
- Cyrus *see* Cyrus
  - justice 38–39
  - Moses figure 19, 23, 244
  - suffering 229–32
- Sheba, Queen 67
- Shechem 119, 133
- Sheol 125, 127, 130–31
- shepherd 145, 155
- divinely appointed 242–44, 246–47
  - units 154–55
- Shittim 147
- slavery 33–34, 36, *see also* Egypt, slavery
- socio-historical approach 57–69
- Sodom and Gomorrah 12–13, 132
- Solomon 82, 144, 162

- song, new 173, 177–78  
 sons of Zion *see* Zion  
 South Africa 68–69  
 sovereignty, divine 5, 221–22, 225, 256, 259–60  
 speech-act theory 173, 184  
   – declarative speech act 179, 181  
 spirit, divine 108–09, 142, 235–47  
 spirit, good *see* spirit, divine  
 spirit, holy *see* spirit, divine  
 statutes 46, *see also* Holiness Code, statutes  
 strangers and foreigners 32–40,  
   *see also* foreigner  
 suffering 206, 218–19, 232, 238–39  
   – national 195, 201, 206  
   – non-retributive 195, 207  
 summons, prophetic *see* prophetic lawsuit  
 superscriptions 139, 154, 158–59  
 sustenance 239  
 symbolism, divine 58, *see also* imagery  
 Syrian Astarte *see* Astarte  
 Syro-Ephraimite War 113–14, 162
- temple 49–51, 76–77, 84, 105–07, 125, 127, 130–31, 147, 153, 156–57, 159, 169, 172, 250–62  
   – altar 154, 157  
   – cleansing 106  
   – defilement 105, 257  
   – despoliation 82  
   – destruction 185, 187–88  
   – glory 101  
   – palace of God 76, 101  
   – restoration 49–50, 188, 256  
   – second 209  
   – singer 210–11  
   – worship 42–54, 66, 102–103, 180, 182–83, 256, 260  
   – worship, continuous 177  
 Ten Commandments, the *see* Decalogue, the  
 theodicy 131, 219–20  
 theology, ethnic 69  
 theophany *see* presence, divine  
 theories of culture 57, 62  
 three-book hypothesis ix  
 throne 59, 101–03, 179  
   – throne vision 104  
 Tisha b'Av *see* Ninth of Av  
 Tobiah 253, 257–60  
 Torrey, Charles C. 75  
 tradition  
   – Genesis tradition 3–14  
   – Jacob/Esau tradition 158  
   – national epic 147  
   – “wealth of nations” 143  
 Trishagion 179–80, 182  
 Twelve, Book of the *see* Book of the Twelve  
 Tyrian *see* Tyre  
 Tyre 67, 253, 257–62
- Uzziah 74, 139
- values, cultural 62, 67  
 vision  
   – eschatological 143  
   – Danielic 224–27, 232  
   – night 156–59
- Wadi Arnon 89  
 waiting/hoping in the Lord 149, 191  
 way of the Lord, the 15–20  
 wilderness 18, 23, 102, 147, 185, 188–89, 191, 235, 237–47  
 wisdom 116, 244  
 unattainability of 198, 200, 202  
 worldview 63  
   – definition 62  
 worship  
   – pagan 55–69, 116, 118  
   – worshipping community 186  
   – YHWH 42–54, 172, 179, 182
- xenophobia 68–69
- Yehud 29–31, 43, 54, 165, 257–59  
 YHWH  
   – Comforter 212  
   – Creator 5, 67, 69, 105–06, 109, 222  
   – Divine Warrior 104–06, 108–09, 139–40  
   – Holy One 6, 11, 14, 179, 203, 245  
   – King 59, 76–77, 79, 84, 101–102, 104–05, 109, 172–73, 176–83, 222, 254  
   – Upward Language 101  
   – Lord of Hosts 95, 101, 144  
   – Redeemer 17, 145, 217, 219–20  
   – Storm God 106, 108–09
- Zechariah, prophet 156  
 Zerubbabel 153  
 Zimri 120  
 Zion 12–14, 20, 24–26, 32, 50, 53, 74, 78–79, 84, 88, 114, 119, 143–45, 149, 154–55, 160, 163–64, 178, 182, 204, 211–20, 254

- Apostrophe to *see* Apostrophe to Zion
- children of 213, 215–16
- counter-image of Babylon 216
- holy city 216, 255
- mountain of YHWH 143, 201, 255–56