

religious contexts. These include: the great need that the exiles had for encouragement and for a hopeful message of salvation; the theological reflection which took place in the late exile period concerning the basis for this hope (i.e., the omnipotence of the universal God who was creator and redeemer), the meaning of Israel's enormous suffering, the disappointment of the initial hopes placed on Cyrus and the Babylonian background to our prophet's ministry.

## 2. The Literary Context

As stated above, a certain distinction must be made between the two major sections of Dt-Is, chs. 40-48, expressive of the great hopes placed on Cyrus, and 49-55, more concerned with internal strife. The initial hopes are summarized thus by Mowinckel:

With exuberant enthusiasm, Deutero-Isaiah had announced that Yahweh would soon fulfill, through Cyrus, Israel's hope for the future, in a manner far exceeding all her expectations and all practical probability. Deliverance is already at hand. Yahweh is on his way; He has already given the world into the hands of Cyrus; Cyrus will soon send the exiles home, restore Yahweh's temple, and build His city. Then Yahweh himself will come as king, and enter into His house. From the ends of the earth, gifts will flow thither, and homage be rendered. Israel has already done 'double' penance for her sins (xl, 2). She has already been converted, and is a people 'who understands what is right, and have My law in their hearts', and on whom Yahweh, after a moment of wrath, has had compassion with everlasting love (li, 7; liv, 7f.). The glory will now exceed all imagined bounds<sup>15</sup>.

\* Cyrus had been called Yahweh's «messiah» (45,1), his «shepherd» (44,28), his «beloved/friend» (אהבו, just like Abraham in 41,8). He is not, however, described as Yahweh's «servant», a title reserved for Israel and the individual in the Songs<sup>16</sup>. In any case,

The Songs about the Servant of the Lord presuppose that the prophetic circle, or Deutero-Isaiah himself [footnote omitted], was perplexed both about the 'Messianic work' of Cyrus, of which Deutero-Isaiah had spoken, and about the political 'Messiah' generally. What was needed was another mediator of salvation than the people had hoped and waited for.

<sup>15</sup> S. MOWINCKEL, *He That Cometh*, 243.

<sup>16</sup> Following H.M. ORLINSKY, «The So-Called "Servant"», 7, who points out that Nebuchadrezzar is thus designated in Jer 25,9; 27,6; 43,10. Cf. J. BLENKINSOPP, *A History*, 216, who thinks that the First Servant Song (Isa 42,1-4) may refer to Cyrus.

It is at this point that we may speak of the importance of these Songs for the Messianic expectation. They are not Messianic, in either the earlier or the later Jewish sense of the term. But they look for and predict a figure who actually replaces the Messiah, or rather, who will be what the Messiah in the earlier period was never thought of as being, namely, a true mediator of salvation [...] who mediates that religious and moral conversion and transformation, without which there can be no salvation, and in which salvation supremely consists. [...] In short, what Deutero-Isaiah regarded and expected as a work of 'Yahweh's Anointed, Cyrus', or as a direct result of the revelation of Yahweh's mighty power [...] all this the author of the Servant Songs expected to come from the Servant's prophetic preaching, his patient, vicarious, atoning suffering, and death, and the resurrection which Yahweh would grant to His 'righteous' Servant, in vindicating him before the eyes of all the world. Sometimes word for word, the poems echo thoughts and expressions from Deutero-Isaiah's preaching about Cyrus, and apply them to the Servant. [...] The Servant has been set up as a contrast to Cyrus [...].<sup>17</sup>

With the foregoing as a background, we must now examine the use of the term «servant» (עֶבֶד) in Dt-Is and in the Servant Poems. A careful study of this use is that of the Jewish scholar H.M. Orlinsky. He found that the noun עֶבֶד occurs 21 times (excluding «the two verb forms in 43.23, 24»)<sup>18</sup>. He considers 10 instances to clearly refer to Israel: 41,8.9; 43,10; 44,1.2.21 (bis); 45,4; 48,20; 49,7; two additional instances, both in 42,19, he considers to refer to Israel in exile. He separates out 52,13-15 from the Fourth Song<sup>19</sup> and considers עֶבֶד in 52,13 to refer to Israel<sup>20</sup> (plural עֶבְרֵי).

<sup>17</sup> S. MOWINCKEL, *He That Cometh*, 243-245, which should be consulted for specific textual references.

<sup>18</sup> H.M. ORLINSKY, «The So-Called "Servant"», 94 (whence his following conclusions are taken). The article is very useful, but it should be noted that the author avows the most exclusivistic view of Israel's place as the (*only ever*) chosen people, stating, for example that «the gentile nations were never associated with God's love», 50, and that «In a word: Israel will be "a light of nations" in the sense that Israel will dazzle the nations with her God-given triumph and restoration; the whole world will behold this single beacon that is God's sole covenanted people», 117. He adamantly rejects any notion of «vicarious suffering», especially in benefit of Gentiles (46), and has a *quid pro quo*, legalistic idea of Israel's own covenant relation with God (55). He facetiously explains away the one phrase (in Isa 53,5) that presents a real problem for his view: «by his stripes we were healed» (57-58). Thus, he can be considered a «neutral» (!) source for our purposes herein.

<sup>19</sup> H.M. ORLINSKY, «The So-Called "Servant"», 22-23, though noting that the Jewish tradition begins the section with 52,13.

<sup>20</sup> We part ways with Orlinsky on this point, where dividing up thus the Fourth Servant Song places him in an extreme minority (even within Judaism). Incidentally, one

construct form) in 53,17 «refers to God's loyal Israelites. So that a total of 14 instances of 'ebed is to be associated with Israel»<sup>21</sup>. He considers 'ebed to refer to «the prophet himself» in six passages: 42,1<sup>22</sup>; 49,3.5.6; 50,10 and 53,11. He would emend 44,26 to a plural, which would refer to God's earlier prophets<sup>23</sup>.

We should note at the outset that all six passages where Orlinsky considers the «servant» to refer to an individual are found in the Servant Songs, or, in the case of 50,10, in a «comment» to the Third Song added by the prophet's followers<sup>24</sup>. Orlinsky, treating Isa 53 as a unit<sup>25</sup>, believes that in it,

The treatment is entirely individualistic. Unlike the people Israel, which did not keep silent in the face of destruction and exile, which was not cut off from the land of the living, and which deserved the divine punishment of destruction and exile because of transgression of the covenant, the servant in 53 is one who apparently did not complain, who ostensibly did not survive, and who experienced suffering through no guilt of his own<sup>26</sup>.

Next, it should be noted that Orlinsky includes 49,3 as an individual (versus collective) use of «servant». In this Second Servant Song, «Israel»

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corollary of this position seems to be his opinion (regarding 49,7 and 52,15, expressed on page 100) that «whenever a major category such as “nations,” “peoples,” “ends of the earth,” “ruler,” “kings,” “potentates,” “princes,” and the like is employed in Second Isaiah, the counterpart is “Israel”». Well, if the Fourth Servant Song is a unit, and 52,15 belongs with ch. 53 (which according to Orlinsky regards an individual), then there is at least one exception to his generalization. Also see 53,12. In fact, one need only look at 42,1 (the start of the First Servant Song), which he includes among the individual uses of «servant», to see that the «major category» of «nations» is found there. His position in this regard needs to be nuanced, if not modified or even abandoned.

<sup>21</sup> H.M. ORLINSKY, «The So-Called “Servant”», 94.

<sup>22</sup> J. BLENKINSOPP, *A History*, 215, notes that «In Isa. 40-48, it is generally Israel represented by the diasporic “remnant” which is the servant of Yahweh. The one passage which, however, does not fit the pattern is the first of the so-called Servant Songs (42:1-4)».

<sup>23</sup> H.M. ORLINSKY, «The So-Called “Servant”», 94-95.

<sup>24</sup> See J. BLENKINSOPP, *A History*, 217.

<sup>25</sup> H.M. ORLINSKY, «The So-Called “Servant”», 93.

<sup>26</sup> H.M. ORLINSKY, «The So-Called “Servant”», 20-21; «In fine, then, Israel cannot be the central personage in Isaiah 53», *Ibid.*, 51. However, Orlinsky believes that «Isaiah 53.10 tells us very plainly that the central character of the chapter did not die in the midst of his mission; we read: “he shall live to see offspring, he shall have a long life ...”», *Ibid.*, 61.

follows «my servant» in almost all manuscripts. It is indeed the only «real difficulty» for an individualistic understanding of the Servant Songs<sup>27</sup>.

At this point we again confront the problem that the powerful appeal of these «Servant Songs» has, paradoxically, rendered them almost immune to interpretation precise enough to allow for straightforward identifications, because of the fact that they have been constantly reinterpreted, and that the earliest stages of this interpretative process have been incorporated in the different versions of the text<sup>28</sup>.

Orlinsky writes:

It is almost two hundred years since JOHANN D. MICHAELIS [...] cast suspicion on the genuineness of the word *ישראל* in v.3 [footnote omitted]. [...] Clearly this word has been crucial for many scholars in the attempt to determine the identity of the servant mentioned in the verse: Is it Israel or is it an individual person?

ZIMMERLI(-JEREMIAS), committed as he is to «the collective interpretation of Israel as a whole» [...] nevertheless asserts [...] «In the *ישראל* of 49.3 we shall have to see an early, but in the text secondary *midrash* made in the collective sense while the original text will have to be interpreted in an individual sense ...». NORTH [believes] «Manuscript evidence is not sufficient to compel deletion. [...] It cannot be said that the stichos is very euphonious, and there may be deep-seated corruption [...]».

It is well known that one Hebrew manuscript, Kenn 96, lacks our word «Israel» [...] the absence of *yisra'él* in Kenn 96 is *a priori* an important factor in the textual analysis of our passage [footnote omitted].

It has, further, been noted that the term «Israel» is a gloss<sup>29</sup> elsewhere in Second Isaiah, in the case of the LXX at 42.1.

The problem of meter is far less troublesome than is generally admitted [...] The «collectivists», being most eager to retain «Israel», will sometimes assert bluntly [...] «the meter requires it» [...] The fact is that both the verse that precedes our own and the verse that follows it end in 3:2 meter [...] — exactly the meter that our v. 3 exhibits with the deletion of *yisra'él*.

The origin of *yisra'él* as a secondary intrusion in v. 3 may be readily accounted for variously [...] *La Sainte Bible* [«de Jérusalem»] places «Israel» within parentheses and offers this note: «Cette précision, difficilement compatible [*sic*] avec les vv. 5-6, cf. 42 1+, est sans doute une glose, inspirée de 44 21».

<sup>27</sup> See P. GRELOT, «Serviteur», *DBS* XII, col. 975: «faudrait seulement résoudre la difficulté occasionnée par l'expression d'Is XLIX, 3a» (he of course defends the individual nature of the Servant).

<sup>28</sup> J. BLENKINSOPP, *A History*, 217.

<sup>29</sup> For an example of a gloss which has found its way into all important mss, see J. STRUGNELL, «A Plea for Conjectural Emendation in the New Testament, with a Coda on 1 Cor 4:6», *CBQ* 36 (1974) 555-558.

To sum up, [it is] amply clear that *yisra'el* has no place in v. 3; its presence makes for grievous syntactical and contextual difficulties; it is lacking in a Hebrew manuscript; its deletion results in the elimination of every difficulty; and its secondary origin is readily accounted. In fine, *yisra'el* in 49.3 should be deleted [footnote omitted]<sup>30</sup>.

So far, in our review of the literary context of the Fourth Servant Song, we have been able to see the following: 1) Dt-Is is composed of two parts reflecting two periods. In chs. 40-48, the perspective is outward, full of hope and interest in the world. In chs. 49-55, there is an inward turn toward community problems<sup>31</sup>. The Servant Songs<sup>32</sup> are within the second section, with the exception of the first one, 42,1-4. 2) The Songs concern a «Servant» who is an individual and not a collectivity (Israel)<sup>33</sup>. The collective use of «servant» is found outside the four Songs; the use of «servant» in the Songs (or, in the case of 50,10, in a comment to the Third Song) is individual. 3) The last three Songs reflect the troubles and persecution the Servant suffers. In 49,4, he complains he has labored in vain. In 50,6-9, he describes the contumely he has received and confides in Yahweh's help in the face of persecution. In the Fourth Song, others must narrate his miserable life and tragic end, for the Servant can no longer do so himself ...

The First Song is the only one located in the first part of Dt-Is (see footnote 22, *supra*). As in the beginning and end of the Fourth Song (and unlike in the Second and Third Songs),

Here the speaker is Yahweh, who designates an individual as his servant and chosen one and endows him with the spirit so that he may fulfill his mission of dispensing justice and law to the nations. He will persevere in his task until successful and will discharge it without violence and brutality. This cannot

<sup>30</sup> H.M. ORLINSKY, «The So-Called "Servant"», 80-88. The «contextual difficulty», of course, is that in the Second Song (Isa 49,1-7), the Servant has the mission of making Jacob and Israel return to Yahweh (v. 5), and to lift up the tribes of Jacob and make return the preserved of Israel (v. 6); in the words of P. GRELOT, «Serviteur», *DBS XII*, col. 974: «La contradiction serait vraiment trop forte. On n'est pas à la fois bénéficiaire et médiateur du salut».

<sup>31</sup> J. BLENKINSOPP, *A History*, 211. This is not to say that there is no interest in the nations, often from a universalistic (inclusive) perspective (49,1.6.7.22 [but cf. vv. 23.26]; 51,4-5; 52,10; 53,11; 55,4-5. However, the universalism of the four songs is even more marked than in chs. 40-48; see S. MOWINCKEL, *He That Cometh*, 207.

<sup>32</sup> Found in 42,1-4; 49,1-6; 50,4-9; 52,13-53,12.

<sup>33</sup> S. MOWINCKEL, *He That Cometh*, 207, further distinguishes between the passive role of Israel as servant and the active task given to the Servant by Yahweh.

refer to a prophet, since prophets do not dispense justice, least of all to the nations<sup>34</sup> [footnote omitted]. The strongest indication that the author has a royal figure in mind is the poem about the ideal Davidic ruler of the future (in Isa. 11:1-9), who is also endowed with the spirit, charged with bringing justice to the nations and putting an end to the violence and brutality often characteristic — then as now — of international relations. The same perspective informs other allusions to the ideal king of the future (e.g., Jer. 33:15), and it is especially noteworthy that in the only reference to the Davidic line in Second Isaiah (Isa. 55:3-4) the king is also charged with international responsibilities<sup>35</sup>.

Thus, the first of the Servant Songs, the only one in the first part of Dt-Is, has Yahweh endowing his Servant with royal functions<sup>36</sup>. At this initial stage, the Servant has yet to experience the persecution described in the last three Songs, found in the second part of Dt-Is.

We have alluded to the fact that many exegetes consider the Songs as a «separate strand» in Dt-Is<sup>37</sup>. It should now be said that «The four servant

<sup>34</sup> Though cf. Jer 1,5.10.

<sup>35</sup> J. BLENKINSOPP, *A History*, 215-216.

<sup>36</sup> See C. WESTERMANN, *Isaiah 40-66*, 20 («a designation similar to that of a king»). 'ebed is used of kings 2 Sam 3,18 (David), Ezek 34,23-24 (future Davidic king), Hag 2,23 (Zerubbabel), Jer 27,6 (Nebuchadrezzar); «chosen» is said of Moses in Ps 106,23, and (joined to «servant») of David in Ps 89,4; ). See C.R. NORTH, *The Suffering Servant*, 139-141; «Servant» often refers to the prophets: Isa 20,3 (Isaiah); 2 Kgs 9,7; Jer 7,25, Amos 3,7, etc.; cf. S. MOWINCKEL, *He That Cometh*, 218. H.M. ORLINSKY, «The So-Called "Servant"», 10, notes that «Moses alone is the 'ebed Adonay par excellence,» citing Mal 3,22. «With equal frequency [as regarding Moses and the prophets], however, the Davidic ruler is also described as Yahweh's servant [footnote omitted], the reason being that the monarchy was also charged with the task of mediation, prophecy and monarchy being viewed as parallel embodiments of the mediatorial function and charismatic office of Moses», J. BLENKINSOPP, *A History*, 215. One could thus speak of the idea of a «priest, prophet and king». On Moses as priest, see Ps 99,6, and his priestly acts in Exod 24,6-8; 40,31-32.

<sup>37</sup> See C. WESTERMANN, *Isaiah 40-66*, 29, who notes that the first three songs are followed by «unusually difficult» verses which expand and develop the Songs. S. MOWINCKEL, *He That Cometh*, 188, considers them a separate group regarding the same figure which must be considered independently. J. MUILENBURG, «The Book of Isaiah», *IB V*, 406, states that «The dramatic movement of the first three poems, which form a kind of eschatological trilogy [...] comes to a climax with the entrance of the servant of the Lord upon the stage of world history». B. Duhm's famous characterization of the Songs is quoted (and castigated) in R.J. CLIFFORD, *Fair Spoken*, 30-31. For that of J. FISCHER, *Das Buch Isaias*, Bonn 1939, vol. II, 10-11, see J. MUILENBURG, *Ibid.*, 408. See also 1.1 *The Limits of the Text*, *supra*, 3. While a

songs do not have the same literary category, and none of them has a form used elsewhere in Deutero-Isaiah. [...] The songs thus differ completely in kind, their link being a subject in common, God's Servant»<sup>38</sup>. Only our Fourth Song, then, will be related to other parts of the Bible.

4 songs,  
each  
different

It begins with a speech by Yahweh (52,13-15), which «in the familiar style of oracles, predicts great and incredible events»<sup>39</sup>. The report which follows is a «belated funeral dirge», but instead of praising the fine traits of the deceased, it tells of how despised he was! The narrating group, however, has come to realize that the one they took for a cursed criminal was really righteous.

In this way the funeral dirge becomes at the same time a confession of sins. [...] Thus the Song includes here elements from the psalms of penitence and lamentation of the innocent, but with this essential difference, that it is the innocence not of the speakers but of the Servant that is attested [...]. The emphasis is [...] on the testimony to the innocent suffering of the Servant on behalf of, and for the benefit of, others. In this way the Song becomes a profession of faith [...].

Accordingly, just as the penitential psalms usually ended in the assurance of being heard (*Gewissheit der Erhörung*) [footnote omitted], often followed by a reassuring oracle from Yahweh, so here the poem ends with the speaker's assurance that the Servant will receive the 'reward' which, according to Jewish belief, must come to the pious and the innocent [...]<sup>40</sup>.

Mowinckel further notes «that the poet expresses his thoughts in sacrificial and legal phrases and conceptions. The Servant has 'poured out his soul' (i.e., his life), and has pledged his life as a guilt-offering ('āšām) [footnote omitted]<sup>41</sup>; «this agrees in general conception with the passage about the priestly service of the future king; to be a mediator between God and man means 'to give one's life as a pledge' (Jer. xxx, 21f. [...])<sup>42</sup>. Additionally, «an important element in the tradition about Moses is his constant intercession for the sinful people. He is even ready to die, in order

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discussion of how and why the Songs came to be placed in Dt-Is where they are now is impossible within the limits of this work, the issue will become clearer in the Interpretation chapter, *infra*.

<sup>38</sup> C. WESTERMANN, *Isaiah 40-66*, 20.

<sup>39</sup> See S. MOWINCKEL, *He That Cometh*, 199-201, whence the analysis herein is taken.

<sup>40</sup> See S. MOWINCKEL, *He That Cometh*, 203-204. Additionally, see footnote 32 in Ch. I: The Text, *supra*, 8.

<sup>41</sup> See S. MOWINCKEL, *He That Cometh*, 209.

<sup>42</sup> See S. MOWINCKEL, *He That Cometh*, 203.

to appease the wrath of Yahweh against the people; and the punishment for their sins falls on him as well»<sup>43</sup>.

Westermann notes other similarities and contrasts between the Fourth Servant Song and the psalms, stating that «The prophet's familiarity with the psalms must have been quite exceptional»<sup>44</sup>. «The psalms of lamentation and, in particular, Job, allow us to hear the pathetic cries of men cut off from their fellows because they had been disfigured by suffering»<sup>45</sup>. The «nations» and «kings» of 52,15 «finds its explanation in the Psalms, where nations and kings are called upon to praise God for his mighty acts»<sup>46</sup>. One contrast between the Servant and the psalms of lament and praise is that when these speak of suffering, it «is invariably restricted, only an incident in the life of a healthy man. Here, however, there is a difference. The thing described is an entire life-span with the stamp of suffering upon it»<sup>47</sup>. Echoes of Pss 22,7.25; 69,27; 119,22; Lam 3,1 are heard in the body of the report (vv. 1-9).

Attention has often been drawn to the similarity between v. 7 and Jer. 11.19; the latter, too, is concerned with hostile action on the part of men. The sentiment is found in an individual lament, the context being the same as here — Ps. 38.14 (13), 'But I am ... like a dumb man who does not open his mouth'; where it is preceded by 'those who seek my life lay snares'(13 [12]). The second verb in v. 7, 'ana, is often found in psalms of lamentation, e.g., 116.10; 119.67, 71, 107<sup>48</sup>.

Finally, according to Mowinckel<sup>49</sup>, the following are «direct quotes» from the Fourth Song in the New Testament: Matt 8,17; Luke 22,37; John 12,38; Acts 8,32-33; Rom 15,21; 1 Pet 2,22. The following are «allusions»: Mark 9,12; Acts 2,33; Rom 5,19; Phil 2,7.9; 1 Pet 2,24.

<sup>43</sup> See S. MOWINCKEL, *He That Cometh*, 232.

<sup>44</sup> C. WESTERMANN, *Isaiah 40-66*, 8.

<sup>45</sup> C. WESTERMANN, *Isaiah 40-66*, 259.

<sup>46</sup> C. WESTERMANN, *Isaiah 40-66*, 259. Our analysis here follows his exposition in this and the following pages.

<sup>47</sup> C. WESTERMANN, *Isaiah 40-66*, 261, but cf. Ps 129.

<sup>48</sup> C. WESTERMANN, *Isaiah 40-66*, 264.

<sup>49</sup> S. MOWINCKEL, *He That Cometh*, 187. He also cites Wis 5,1-5, *Ibid.*, 212, speaking here of a «Lazarus figure», that is, one whose miserable fortunes are reversed to the astonishment of the «ungodly and proud clever men»; «the self-confident will see the poor and humble at the Resurrection; here it is the exaltation of the righteous which makes the evil realize they were wrong».

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CHAPTER III: CONTEXT

J. Jeremias<sup>50</sup> adds as references, *inter alia*, Rom 4,25 (53,12); 8,32 (53,6); Gal 1,4 (53,10); and, less directly, Rom 8,3; Gal 3,13; Col 2,14. He regards Isa 53 as the only possible basis for 1 Cor. 15,3 («he died for our sins in accordance with the Scriptures»), stating «Wie man diese Bezugnahme auf Jes. 53 hat bezweifeln können, wird mir für immer verborgen bleiben»<sup>51</sup>, and sees an Aramaic plural, «*k<sup>e</sup>thubajja*»<sup>52</sup> (translated in the singular, «die Schrift»), behind this tradition, which thus reflects the primitive community's use long before Paul. «The lamb of God who takes away the sin of the world» (John 1,29) derives from Isa 53,7<sup>53</sup>. Indeed, as will become apparent from the citations in the chapter on Interpretation, and in the Conclusion, the Fourth Servant Song impregnates and pervades the New Testament. It is impossible to give all the references and allusions and savors.

3. The Cultural and Religious Context

The task of Dt-Is was to encourage a severely punished people with a message of salvation. The prophecies of doom had come true<sup>54</sup>. It was now time to rebuild, to encourage the return to the homeland<sup>55</sup>. The gist of the message is «Fear not», and «rejoice»<sup>56</sup>. A new era of salvation, conceived of as starting with a new and more marvelous exodus, is about to begin<sup>57</sup>.

The theological basis for this hope is the realization that Yahweh is the one true God, the creator and thus the Lord of history. He has proven this in a way inconceivable for other nations and their gods, for instead of announcing victory for his people, he, as the just God, acted in the only way he could, punishing his people's sin, and announcing their punishment beforehand. «That a god should prove his divinity by letting his own people be defeated was something the ancient world had never dreamt of!»<sup>58</sup>. As Lord of the universe, Yahweh uses the nations as his

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<sup>50</sup> J. JEREMIAS, *Der Opfertod*, 14-19. *sacrit of ones life*  
<sup>51</sup> J. JEREMIAS, *Der Opfertod*, 21.  
<sup>52</sup> J. JEREMIAS, *Der Opfertod*, 22.  
<sup>53</sup> See BJ, *ad loc.*  
<sup>54</sup> See C. WESTERMANN, *Isaiah 40-66*, 9.  
<sup>55</sup> N.P. LEMCHE, *Ancient Israel*, 189, can actually label Dt-Is «propaganda» for the return to a devastated land, using all the hyperbole of a fantastic travel brochure.  
<sup>56</sup> C. WESTERMANN, *Isaiah 40-66*, 10.12.  
<sup>57</sup> See C. WESTERMANN, *Isaiah 40-66*, 14.  
<sup>58</sup> C. WESTERMANN, *Isaiah 40-66*, 15. Many of the above ideas are taken from this book.