

ANNOTATED BIBLIOGRAPHY ON ISAIAH

Abramski, S. (1958) "'SLAG" AND "TIN" IN THE FIRST CHAPTER OF ISAIAH. *Eretz-Israel* 5:105–107.

SIGIM and BDIL of Isa 1:25 are interpreted as type of lead deposited at various levels of the smelting of the lead ore known as "galena" which was the chief way in the ancient East of extracting silver. KABOR on the basis of parallel passages refers to the "sifting," the repeated purification of the sigim. Other passages containing these terms e.g. Prov. 26:23, Jer. 6:29–30 are similarly illumined. (Heb.)

Abramson, Shraga (1977) "FROM THE KITAB ALNATAF OF RABBI JUDAH HAYYUJ ON 2 SAMUEL. *Leshonenu*; 1978 42(3/4):203–236.

The Hebrew grammarian Judah ibn Hayyuj is reported by later grammarians to have written four books on biblical grammar, one of which is the Kitab al-Nataf. This book is ordered on the sequence of verses and explains difficult passages. The material from existing manuscripts is presented together with reactions of later grammarians. Existing parts of the book deal with Joshua, Judges, 1 Kings, Isaiah, Jeremiah, Ezekiel, but very little on 2 Samuel has come down. It is quoted extensively however in the works of Isaac ben Samuel, a Spanish grammarian. (Hebrew)

Acerbi, Antonio. (1980) "LA "VISIONE DI ISAIA" NELLE VICENDE DOTTRINALI DEL CATHARISMO LOMBARDO E PROVENZALE. *Christianesimo Nella Storia* 1(1):75–122.

Discusses the use made of the "Vision of Isaiah" in Cathari circles from the end of the 12th to the beginning of the 14th cent. Following Giacomo Capelli and Moneta da Cremona, traces the influence of this apocryphal text in the evolution of Cathari doctrine concerning OT prophecy. However, an attempt to identify other spheres of influence of the text, based on a manuscript from the early years of the 13th cent., the "De heresi catharorum in Lombardia" fails to reach findings of any substance. In 13th cent. Catharism, the "Vision" chiefly influenced the cosmological debate as to the nature of the caeli and the terra viventium. At the outset of the 14th cent. the preachings of the last of the Cathari Perfect, Belibaste, show the influence of the text extending to the problem of the foundation of the Cathari faith. (Italian)

Ackroyd, P. R. (1974) "AN INTERPRETATION OF THE BABYLONIAN EXILE: A STUDY OF 2 KINGS 20, ISAIAH 38–39. *Scottish J of Theology* 27(3):329–352.

Discusses the understanding of the parallel though not identical accounts of certain events in Hezekiah's reign in terms of interpretation of the Exile and which gives the narratives in their present form their distinctive character.

Ahlstrom, G.W. (1969) "NOTES TO ISAIAH 53:8f. *Biblische Zeitschrift* 13(1):95–98.

The phrase m'sr wmspt in Is. 53:8 is taken to mean that the servant is cut off from his just position of power from a survey of Sr in similar texts. Also, syr in Is. 53:9 can be clarified suitably for the context by allowing for a variation in changing the order of the radicals in giving the singular 'syr from rs'ym.

Ahlstrom, G. W. (1974) "ISAIAH VI. 13. *J of Semitic Studies* 19(2):169–172.

A study of lber, csryt, and msbt leads to a new understanding of this verse. It may now be translated "But if now a tenth of it be left then it will turn and become bumt-over land; as the terebinth and the oak (after their) breaking down a wooden stump of them (remains). A pure seed is that stump."

Ahuviah, Abraham (1983) ""BEHOLD A KING SHALL REIGN IN RIGHTEOUSNESS" (Isaiah 32:1). *Beth Mikra* 96:29–36.

Reviews all biblical verses dealing with the ideal of just kingship with humility. Applies this material to an interpretation of Deut 17:14–20. (Hebrew)

Alden, Robert L. (1965) "LUCIFER, WHO OR WHAT? *Bulletin of the Evangelical Theological Society* 11(1):35–39.

Lucifer's only mention in the Bible is Isaiah 14:12. Many marginal notes in the Bible direct to Luke 10:18 where Jesus says "I saw Satan fall like lightning from heaven," There does not seem to be such a connection. The problem is the translation of the phrase helel ben shachar in Isaiah 14:12, Ben shachar means "son of dawn," The meaning of the words helel ben shachar are best rendered "bright one" or "son of the morning," Lucifer is perfectly good, too, except that it has been misunderstood so widely we best avoid it. Why cannot this be the devil? Lucifer is a perfectly good translation for hll in Isaiah 14:12, The meaning "light bearer" or "day star" is suitable, but the chapter deals solely with the downfall of the king of Babylon and Lucifer is only the proud but now fallen king of Babylon.

ALLEGRO, J. M. (1958) "MORE ISAIAH COMMENTARIES FROM QUMRAN'S FOURTH CAVE. *J of Biblical Literature* 77:215–221.

The texts and translations of three fragments from Isaiah commentaries (4QpIsab; 4QpIsac; 4QpIsad) found in Qumran's fourth cave are given along with a photographic reproduction of each.

Allen, L. C. (1971) "ISAIAH LIII 2 AGAIN. *Vetus Testamentum* 21(4):490.

Adduces further evidence to support the understanding of l'pnyw in Isa. 53:2 as "straight forward straight up."

Aloni, Joel. (1980) "THE RETURNING EXULTANTS UNDER ZERUBABEL AND THEIR RELATIONS WITH THE SAMARITANS. *Shnaton* 4:27–61.

The extreme isolationism characteristic of Ezra and Nehemiah has been wrongly associated with Zerubabel and the people who returned with him to Jerusalem. An evaluation of the data shows that the period of the return was one of activist universalism, propagated by Deutero- (or Trito-) Isaiah and Zechariah. There was active cooperation between the returning Jews and the Samaritans. It was only at the beginning of the 5th cent., when the adverse effects of these precepts became apparent, such as the spread of intermarriages, that the opposing view began to gain ground, finally becoming prominent in Ezra's time, when strict measures were taken to separate "the holy seed" from the people of the land. (Hebrew)

Alt Albrecht (1959) "DIE DEUTUNG DER WELTGESCHICHTE IM ALTEN TESTAMENT (Interpreting World History in the OT.) *Zeitschrift für Theologie und Kirche* 56:129–137.

The OT views world history as Jahweh's history with the world. Not only a covenant king (David), but Assyrian, Babylonian, and Persian rulers, insofar as they determine world history, do so by the way of delegated authority of Jahweh. After the fragmentation of universal history depicted in the Jahwistic saga of the tower of Babel universal history nevertheless continues in the promise to Abraham "for all nations." Israel's own history is God's bridge from the universal beginning to the universal end of all history. Isaiah was the first man able to see that even the destruction of this bridge of Israel would not thwart God's universal plan, but actually implement it. Jeremiah, Ezekiel, Second Isaiah, and Daniel follow in his train. (German)

AMOUSSINE, JOSEPH (1963) "EPHRAIM ET MANASSE DANS LE PESHER DE NAHUM (4QpNahum) (Ephraim and Manasseh in the Peshier of Nahum). *Revue de Qumran* 4:389–396.

The symbolic use of the names Ephraim and Manasseh at Qumran appears to have had its origin in an allegorical interpretation of Isaiah 9:18–20. To get at the identification, we see that the *dwrsy hhlqkt* ("Seekers of Dissensions") suffered persecution under the *kpyr hhrwn* ("The Lion of Frenzy"), who can be identified as Alexander Jannaeus. So the sufferers must have been the Pharisees. The Hosea Commentary equates the *dwrsy hhlqwt* with Ephraim. The Nahum Commentary shows the Pharisees (Ephraim) in power under Alexandra-Salome (76–67 B.C.) and persecuting Manasseh, who must have been the Sadducees led by Diogenes. Footnotes. (French)

Amusin, Joseph D. (1977) "THE REFLECTION OF HISTORICAL EVENTS OF THE FIRST CENTURY BC IN QUMRAN COMMENTARIES (4 Q 161; 4 Q 169; 4Q 166). *Hebrew Union College Annual* 48:123–152.

Shows that the fragments of the Qumran Commentaries on the Books of Isaiah, Nahum and Hosea give, in coded style, information about important details of the socio-political history of the first half of the 1st cent. BC.

ANDERSON, F. I. (1958) "WHO BUILT THE SECOND TEMPLE? *Australian Biblical Review* 6:3–35.

An examination of the sources concerning post-exilic Judah, particularly regarding the building of the second temple: Ezra 1–6, I Esdras 1–7, Haggai, Zechariah, and the later chapters of Isaiah. Considers the meaning of the language regarding the condition of the temple in the reign of Darius and the social structure of post-exilic Judah. Concludes that on the basis of the evidence it was not necessary that an entirely new temple be rebuilt, but the ruins of the old structure needed only to be repaired; and that the source material reflects the plainness of the second temple compared with the glory of Solomon's.

ANDRE FEUILLET (1959) "LE BAPTEME DE JESUS D'APRES L'EVANGILE SELON SAINT MARC (The Baptism of Jesus according to the Gospel of Mark). *Catholic Biblical Quarterly* 21:468–490.

Mark 1:9-11 is studied under three headings: The Opening of the Heavens, The Descent of the Spirit, and the Heavenly Voice. Deutero-Isaiah furnished the background for the Marcan account. The heavens are opened to allow the Spirit to come (Is. 63:19) the Spirit descends (Is. 63:11, 14) upon Jesus (eis auton here means 'upon him'); the Heavenly Voice (Is. 40:3,6) proclaims a paradox: as unique Son of God transcendent Messiah, Jesus must suffer like the Servant of Isaiah. Jesus is addressed as the new people of God. The whole account is a "perfect answer" to the poignant prayer of Is. 63:15–16; 64:6–7. (French)

Auld, A. Graeme (1980) "ARTICLE REVIEW: POETRY, PROPHECY, HERMENEUTIC: RECENT STUDIES IN ISAIAH. *Scottish J of Theology* 33(6):567–581.

Recent studies show different ways of approaching the book of Isaiah. In Isa 1–35 H. Barth sees reinterpretation of Isaiah's own message about Israel and Assyria and J. Vermeylen detects 500 years of tradition in seven stages. R. Carroll believes interpretation is a response to experienced dissonance of hope and threat. H. Blenkinsopp sketches 500 years of the making of the prophetic canon and P. Ackroyd focuses on the portrait of the prophet in 1–12; W. H. Irwin studies 28–33 in the light of Ugaritic parallels helping us see Isaiah rehandling material within a poetic tradition accommodated to prophecy (not rooted in it). J. Eaton's emphasis on festal worship supports wisdom and worship background of Isaiah.

Aus, Roger D. (1977) "GOD'S PLAN AND GOD'S POWER: ISAIAH 66 AND THE RESTRAINING FACTORS OF 2 THESS 2:6–7. *J of Biblical Literature* 96(4):537–553.

Verses in Isa. 66 help to explain what and who are "holding up" the coming of the Day of the Lord in 2 Thess. 2:6–7. Discusses reflections of Isa. 66 in 2 Thess. 2, excluding the katechon in vs. 7 before presenting evidence that the author of 2 Thess. independently translated various Hebrew OT expressions into Greek, or was aware of them in ch. 2. Proposes that the Hebrew verb *ʿsr* found in Isa. 66:9 forms the background of the phrase *ho katechon* in vs. 7. Applies these findings to the context of 2 Thess. 2:6–7. Lists the employment of various verses from Isa. 66 in 2 Thess. 1–2.

Aus, Roger D. (1976) "THE RELEVANCE OF ISAIAH 66:7 TO REVELATION 12 AND II THESSALONIANS 1. *Zeitschrift für die Neutestamentliche Wissenschaft* 67(3/4):252–268.

Discusses (1) the messianic interpretation of Isa. 66:7 in Rev. 12:2, 5–6; (2) the Jewish messianic interpretations of Isa. 66:7, with reference to the idea of the messianic *ʿwoes*; (3) the use of various verses from Isa. 66 in 2 Thess. 1, a letter also set in the context of persecution. Jewish interpretations of the verse show that it was logical for the Jewish-Christian writers of Revelation and 2 Thessalonians to interpret the verse messianically. They appropriately employed this and neighboring verses to describe the coming of Jesus who was soon to become King over the entire world.

Avishur, Yitzhak (1978) "LO-SAMT LAHEM RAHAMIM (Isaiah 47:6). *Shnaton*; 1979 5/6:91–99.

The expression *lo'samt lahem rahamim* (Isa 47:6) is uncharacteristic. Suggests two possibilities: (1) that the expression be understood in terms of the widely attested parallelism of *ʿsim/ntn*, or the use of these verbs consecutively in prose sections. If this be accepted, then *sim rahamim* is a variant of *ntn rahamim*; and (2) that the expression is a calque of Akkadian *rema sakanu*. (Hebrew)

Baarda, T. J. (1971) "JESAJA 45, 23 IN HET NIEUWE TESTAMENT (Israel 45:23 in the New Testament). *Gereformeerd Theologisch Tijdschrift* 71(3):137–179.

The person who studies the quotations from the OT in the NT discovers that the NT writers quoted their "Bible" rather freely. Sometimes part of the text is left out and at other times words are added; certain words are replaced by others so that the sense is modified. After a study of the use of Isaiah 45:23 by Paul in Rom. 14:11 and Phil. 2:10ff., concludes that Paul proceeded from the LXX and gave a distinctly "Christian" interpretation of the OT passage. Both interpretations from Isaiah are Messianic, or Christologically interpreted, so that the Lord is none other than Jesus Christ who died and rose again. (Dutch)

Bailey, Lloyd R. (1982) "ISAIAH 14:24–27. *Interpretation* 36(2):171–176.

Examines its literary context, concluding that it is a self-contained unit. Explores the situation that it addressed. Described the word that was announced—God's sovereignty over all foreign powers. Discusses some ways of understanding the transition from then to now. Suggests that not every text is applicable to every situation. The interpreter must determine carefully which direction is the most plausible for his community.

Bailey, K. E. (1975) "RECOVERING THE POETIC STRUCTURE OF I COR. i 17–ii 2. A STUDY IN TEXT AND COMMENTARY. *Novum Testamentum* 17(4):265–296.

Paul is a highly skilled poet and this aspect of his genius is brilliantly demonstrated in 1 Cor. 1:17–2:2,

which constitutes a single poem on the wisdom and power of God displayed in the cross of Christ. Because the text preserves intact the precise nature of the poetic form, comments and changes introduced by Paul or by some early redactor can be clearly identified. The poetic form provides new evidence for a wide range of questions relating to the text and its interpretation. The original poem appears to have been prepared for a more Oriental community like Antioch of Syria where such poetry would have been understood and appreciated, but it has been reused with adaptive changes designed to make it appropriate to the Corinthian mind. The poetic utterance reinforces Paul's claim that he did not come to Corinth as a Greek rhetorician but as a prophet who stands in the tradition of Amos and Isaiah.

Baker, Aelred (1973) "PARALLELISM: ENGLAND'S CONTRIBUTION TO BIBLICAL STUDIES. *Catholic Biblical Quarterly* 35 (4):429–440.

Studies Bishop Robert Lowth's (1710–1787) contribution to the use of parallelism in the Bible. Others had worked independently about the same time, notably Johann Schoettgen and Mazzocchi. Lowth acknowledged his debt to rabbinical literature, but was probably unconsciously influenced by classical modes and examples (especially Aristotle's Rhetoric) and to a lesser extent by contemporary English poetry. Some of Lowth's emendations of Isaiah have won surprising support from Qumran (e.g., Isa. 48:10; 50:2) and others have commended themselves by making the parallelism clear (e.g., 8:9; 25:5).

Barrois, George (1972) "CRITICAL EXEGESIS AND TRADITIONAL HERMENEUTICS: A METHODOLOGICAL INQUIRY ON THE BASIS OF THE BOOK OF ISAIAH. *St. Vladimir's Theological Quarterly* 16(3):107–127.

Comparison of critical scientific exegesis with Christian hermeneutics by a case study of Isaiah. Exegesis uncovers tendency from exclusive nationalism to universalism, to cosmic redemption; from imminent to distant but foreseeable, to indefinite and transhistorical future. This suggests chain of types whose mutual connection was perceived by redactor. Methodological conclusions: exegesis begins with critical approach to text which is incomplete but reveals deeper currents and possibly unity of revelation particularly in manifold historical perspectives and unremitting spiritualization and denationalization of Covenant. This typological (not allegorical) interpretation theologically interprets text which itself connotes theological perspective.

BARROIS, GEORGE A. (1965) "CALVIN AND THE GENEVANS. *Theology Today* 21:458–465.

The principal themes of Calvin's theology are treated in these sermons from Isaiah, but thoroughly adapted to the special needs of an audience which Calvin endeavored to meet at the level of their daily occupations and preoccupations, an audience of well-to-do burghers, bent upon making good business and substantial gains.

Bartling, Victor A. (1965) "CHRIST'S USE OF THE OLD TESTAMENT WITH SPECIAL REFERENCE TO THE PENTATEUCH. *Concordia Theological Monthly* 36:567–576.

Always and everywhere the Bible was for Jesus the Voice of God and absolutely authoritative. He regarded the whole OT movement as a divinely directed movement, a movement that had arrived at its goal in Himself, so if He Himself in His historic person and work were taken away, the OT would lose its purpose and significance. While the verba Christi acknowledge extensive material in the Pentateuch as actually Mosaic, they do not show that our Lord believed that the whole of the five books came from the hands of Moses. In the verba Christi there are only twelve logia eight in which Moses is involved, two for Isaiah, one each for David and Daniel.

Barton, John. (1981) "ETHICS IN ISAIAH OF JERUSALEM. *J of Theological Studies* 32(1):1–18.

The natural law tradition which has played a prominent role in Western moral philosophy and theology has roots not only in the classical world, but also in the Hebrew tradition as preserved in the OT. The prophet Isaiah already had a developed understanding of the basis of morality which has more affinities with Western theories of natural law, and less in common with the notion of moral imperatives as "revealed" or positive law given by God to a covenant people, than has usually been thought. The linguistic and form critical objections to this thesis are evaluated and found unconvincing.

Bartura, Abraham (1982) "'THE TONGUE OF THOSE WHO ARE TAUGHT, THAT I MAY KNOW HOW TO SUSTAIN WITH A WORD HIM THAT IS WEARY" ISAIAH 50:4. *Beth Mikra* 92:72.

Offers a suggestion about the meaning of the word 'ut (often translated as 'sustain'). Suggests that it is connected with 'od 'more', with a connotation of repetition. The teaching and sustaining by the word is done through repetition. The passage reflects a school situation, where repetition of texts is done bright and early in the morning. (Hebrew)

Bauckham, Richard (1981) "THE WORSHIP OF JESUS IN APOCALYPTIC CHRISTIANITY. *New Testament Studies* 27(3):322–341.

Proposes to study the combination of two motifs—a vision of the worship of Christ in heaven and a prohibition of the worship of angels—as found in the Apocalypse of John and the Ascension of Isaiah, which belong to broadly the same kind of Christianity. First examines the motifs in traditional Jewish apocalyptic literature and then the way both the Apocalypse and the Ascension of Isaiah make use of this tradition. Concludes that this material reflects a sensitivity to the issue of monotheism in worship, which did not allow an unreflective worship of Jesus.

Bauckham, Richard (1983) "SYNOPTIC PAROUSIA PARABLES AGAIN. *New Testament Studies* 29(1):129–134.

Ascension of Isaiah 4:16; Sibylline Oracles ii.177–183; Methodius, Symposium v. 2; Epiphanius, Haer. LXIX.xliv.1 and Epistle of the Apostles 43 provide independent corroboration of the tendency to deparabolization in the transmission of the parables of the Thief, the Watching Servants, and the Wise and Foolish Virgins.

Bauckman, Richard J. (1978) "THE RISE OF APOCALYPTIC. *Themelios* 3(2):10–23.

The historical question of the origins of apocalyptic may be answered by reference to a combination of OT prophecy (Isaiah, Zechariah—P. Hanson), mantic wisdom (Daniel—H. P. Muller), and cosmological wisdom (Enoch—Von Rad, Milik). The theological question of the legitimacy of apocalyptic as a development of OT religion must take account of the historical context in evaluating the apocalyptic view of history, eschatology, and determinism. The apocalyptic interpretation of prophecy does not depart from the prophetic view as far as has been supposed.

Beentjes, P.C. (1979) "DE 'REDAKTIONSGESCHICHTE' VAN JESAJA I-XXXV (Concerning the 'Redaction Criticism' of Isaiah 1–35). *Bijdragen* 40(2):168–172.

(Dutch)

Ben-Dawid, Israel (1980) "AN UGARITIC PARALLEL TO ISAIAH 24:18–19. *Leshonenu* 45(1):56–59.

In Syria XIII (Paris, 1932), plate XXIX, line 131 (see *ibid.*, p. 153) the author suggests the following reading: qlh. qdsry ?p?r. ars. The picture is of thunder and rain dissolving the earth. This should be compared with Isa 24:19, while lines 25–27 call to mind Isa 24:18. Lines 34–35 parallel Isa 24:19. (Hebrew)

Bertram, Robert W. (1982) "A BAPTISMAL CROSSING, ISAIAH 42:1–9. *Currents in Theology and Mission* 9(6):344–353.

The problem of Israel's exiles was the injustice done them by Babylon, their quest for deliverance in someone who could "out-Babylon" Babylon in power, and their suffering as sinners under Yahweh's hand. Jesus is the servant, who is both physician and patient and who cries out in compassion for the bruised reed. For exiles to behold the Servant is to be held by the Spirit put on Jesus at his baptism.

Beuken, W. A. M. (1972) "MISPAT, THE FIRST SERVANT SONG AND ITS CONTEXT. *Vetus Testamentum* 22(1):1–30.

Mispat, which stands for what the course of history is due to bring to God's chosen people, is a theme that links the servant songs to the opening chapters of Second Isaiah. Indeed, in the second Ebed (servant) prophecy the term mispat, takes on new connotations, forming a turning point in the biblical author's prophecy.

Birnbaum, S. A. (1960) "THE DATE OF THE INCOMPLETE ISAIAH SCROLL FROM QUMRAN. *Palestine Exploration Quarterly* 92:19–26.

Examines the paleographic evidence for the dating of 1QIs b. After examining the characteristics of each of the letters of the alphabet he concludes that the MS must be dated some generations later than the second quarter of the first pre-Christian century. He suggests that this MS may be one of many written in the re-established community during the years A.D. 4 (approximately) and A.D. 68.

Blenkinsopp, Joseph (1981) "FRAGMENTS OF ANCIENT EXEGESIS IN AN ISAIAH POEM (Isa 2.6–22). *Zeitschrift für die Alttestamentliche Wissenschaft* 93(1):51–62.

The nucleus of Isa 2:6–22 is a poem about judgement with an indictment (vv 6–8), verdict (vv 12–16), and link-verse (v 10). A series of glosses and variants transformed the poem into an apocalyptic pronouncement of judgment on all mankind with the exception of the circle addressed.

Blythin, Islwyn. (1966) "A CONSIDERATION OF DIFFICULTIES IN THE HEBREW TEXT OF ISAIAH 53:11. *Bible Translator* 17:27–31.

An examination of the attempt to resolve the textual, lexical, and metrical difficulties in this verse. The problems are in the Hebrew preposition *min*, the verb *yir'eh* which lacks an object and in the punctuation which in the Masoretic Text

Boadt, Lawrence (1983) "INTENTIONAL ALLITERATION IN SECOND ISAIAH. *Catholic Biblical Quarterly* 45(3):353–363.

Alliteration may help determine the authenticity and line structures of oracles in Second Isaiah, even though alliteration forms only a part of the style of this poet and prophet. The frequency of alliteration in Second Isaiah suggests that the author consciously employed this device for poetic effect. Beside the recurrent pattern of two-word alliterative combinations, the use of the relative pronoun *aser*, which is normally uncommon in poetry, and the use of the accusative marker 'et, are also used for alliterative

purposes.

Boadt, Lawrence (1973) "ISAIAH 41:8–13: NOTES ON POETIC STRUCTURE AND STYLE. *Catholic Biblical Quarterly* 35(1):20–34.

The structure of Isa. 41:8-13 reveals a prolific use of poetical devices: chiasm, parallelism, word-repetition, inclusions, metrical changes, reversal of fixed pairs, alliteration, assonance, and endrhyme. These features are not accidental. Rather, they indicate a high degree of craftsmanship. Second Isaiah was a great poet and employed style and poetic devices to advantage to support and enhance his religious message.

Booij, Th. (1982) "NEGATION IN ISAIAH 43:22–24. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(3):390–400.

Israel did not really worship God with all its cultic efforts. The text of Isa 43:22–24 provides an example of what H. Kruse has called "dialectic negation." This kind of negation aims at emphasizing the essential and bringing it out in fuller relief (not A, but B). The present passage might be paraphrased: "Do not say that you have been wearying yourself to offer me cultic gifts and honor. It is iniquities you offered me!"

BOOZER, JACK (1958) "A BIBLICAL UNDERSTANDING OF RELIGIOUS EXPERIENCE. *J of Bible and Religion* 26:291–297.

C. H. Dodd's analysis (in *The Bible Today*) of the prophetic experience of God and Paul's experience of Christ is held to be inadequate because everything is "rational and coherent", evidencing "logical unity". Rudolph Otto's idea of the holy, embodying both rational and non-rational elements is upheld. The biblical religious experiences of Moses, Isaiah, and Paul containing rational and non-rational elements are shown to belong together, biblically, with the rational and non-rational elements in God.

Bori, Pier Cesare (1980) "L'ESTASI DEL PROFETA: "ASCENSIO ISAIARUM" 6 E L'ANTICO PROFETISMO CRISTIANO. *Christianesimo Nella Storia* 1(2):367–389.

Studies chapter 6 of the Ascension of Isaiah and begins an attempt at reconstruction in Greek of the Ethiopian, Slavic and Latin texts, and the Coptic fragment. The lively description (especially in the Ethiopian version) of the experience of group "enthusiasm" and of the prophet's ecstasy can hardly be considered as merely a literary product. The text puts forward two considerations about group experience: (1) a group experience in which the practice of an ecstatic prophecy is still present or at least fresh in the memory; and (2) one in which there is as yet no trace of the restraint which has its origin in the anti-Montanist struggle which led to denying the identification of prophecy with ecstasy. Suggests hypotheses concerning the historical setting of the longer version (Asia Minor/ pre-Montanist). (Italian)

BRATCHER, R. G. (1958) "A STUDY OF ISAIAH 7:14. *Bible Translator* 9:97–126.

Considering the etymology and semantics of the word *almah* its equivalents in other Semitic languages, its use in the OT, the use and meaning of its cognates in the OT, and the use and meaning of related terms in the OT, all the evidence indicates that the word *almah* means a young woman of sexual maturity with no reference to sexual experience. Moreover, an exegesis of Is. 7:14 reveals that the sign had to do primarily with the name of the son to be born, not with the manner of his birth. The Christian faith knows only one virgin-born son. Although at first the Greek word *Parthenos* meant generally young woman, without particular reference to lack of sexual experience, in time its meaning became restricted to indicate a virgin in the technical sense. In employing OT quotations, Matthew's general practice is to set aside the original historical and literary context. Therefore it is proper to translate Isa 7:14 using "young woman," and Matt. 1:23 using "virgin." Bibliography.

Bretscher, Paul G. (1968) "EXODUS 4:22–23 AND THE VOICE FROM HEAVEN. *J of Biblical Literature* 87 (3):301–311.

The words of the voice from heaven in the baptism and transfiguration narratives are fundamental to any understanding of Jesus as the Son of God. The OT background to these words is not to be found in Psalm 27, Isaiah 42:1 or Genesis 22:2, but primarily in Exodus 4:22–23, which is most closely preserved in II Peter 1:17. Whether Jesus as the Son of God is called *agapetos*, or *monogenes*, or *ekletos*, the root term which seems to stand behind all these is *protokos*, answering to the *bkori* of Exodus 4:22.

Brodie, Louis (1978) "CREATIVE WRITING: MISSING LINK IN BIBLICAL RESEARCH. *Biblical Theology Bulletin* 8(1):34–39.

Taking two problem texts, one from Deuteronomy (17:14–20) the other dealing with the personification of wisdom (Prov. 8:22; 9:6), suggests that the primary key to their elusive origin is not their historical background but the recognition of the method used in writing them. This method could be called creative rewriting. It is a way of taking a text and modifying it. This is illustrated by showing the similar elements between (1) Isaiah 2 and Deut. 17 and (2) Jer. 1:4–19 and Prov. 8:22–9:6.

Brodie, Louis (1979) "THE CHILDREN AND THE PRINCE: THE STRUCTURE, NATURE AND DATE OF ISAIAH 6–12. *Biblical Theology Bulletin* 9(1):27–31.

Presents 8 scenes in the Book of Immanuel to show the careful structure the author has imposed on his writings. Indicates the apocalyptic flavor that seems to permeate the book from the Day of Destruction (7:7–25) to the Day of Restoration (11:10–16). By assigning the writing of Isa 6–12 to the 6th cent the way is opened for an increased understanding of the prophetic word.

Bronner Leila Leah (1983) "GYNOMORPHIC IMAGERY IN EXILIC ISAIAH (40–66). *Dor Le Dor* 84, 12(2):71–83.

Analyzes various passages in 2nd Isaiah where maternal imagery is used of God. God was regarded as having masculine and feminine qualities. Wherever a feminine role is attributed to God it is always as mother and never as wife. However, Jer 51 :5, if not emended, makes God the widow. 2nd Isaiah's imagery is drawn from shepherd, nomadic life, not agricultural life, and the only institution that is left is the family. From that the many gynomorphic images are drawn.

Brown, David. (1962) "THE POLITICAL ROLE OF THE CHURCH: THE FORM OF A SERVANT. *International Review of Mission* 51:265–271.

The Church's characteristic political role is to be found in the mission of "suffering service" as set forth by Isaiah and carried out by our Lord. Like Israel the Church is called to renounce the way of David and to bring to the nations the knowledge of God by being their servant. The primary political activity for any church is to offer herself corporately, as the servant of her community; to undertake such acts of service as will identify her with the sorrows and griefs of men and give her a grievous identification with the consequences of their sins; to demonstrate the nature of Divine love. The government of the world is not entrusted to the Church but to rulers. Therefore the churches should not seek false political objectives which follow the pattern of David rather than that of the Cross.

BROWNLEE, WM. H. (1963) "THE SCROLL OF EZEKIEL FROM THE ELEVENTH QUMRAN CAVE. *Revue de Qumran* 4:11–28.

One scroll from Cave Eleven was a solid lump of paper-thin parchment gelatinized by running water and

later congealed. Most of it is impossible to open, but few pieces have been removed by H. J. Plenderleith with a scalpel and a fine rotary saw. The five fragments contain parts of Ezekiel 3–6, 5:11–17; 7:9–12; and 10:11. The text agrees more closely with the Massoretic Text than the presumed Vorlage of the Septuagint. In paleographic comparison letter by letter with 1QpHab, 1QIsab and 1QM, the Ezekiel scroll shows its closest affinities to the Isaiah scroll. It is roughly contemporary with it, but may be slightly earlier (55–25 B.C.) Two plates. Footnotes. Postscript.

Bruce, F. F. (1973) "NEW WINE IN OLD WINE SKINS: III. THE CORNER STONE. *Expository Times* 84(8):231–235.

Ps. 118:22, Isa. 28:16 and 8:14 are the OT references upon which the numerous NT references to Jesus as the cornerstone of the new temple are based. In Isaiah LXX interprets it as 'the capping stone.' The 'Testament of Solomon' suggests 'the keystone of the arch of the main gate' which probably correctly interprets 'the head of the corner.' The figure stressed in apostolic preaching the contrast between men's and God's estimate of Jesus. Paul conflates this with the figure of the stumbling stone, and later figures of stones as refuge from flood and as object of danger were developed. They are viewed as all applicable—the difference lying in the attitudes of believer and unbeliever.

Brueggemann, Walter (1984) "A COSMIC SIGH OF RELINQUISHMENT. *Currents in Theology and Mission* 11(1):5–20.

Isaiah, Jeremiah, and Ezekiel issued a threat to all those who sponsored a continuing city. Only those who sigh and groan have hope of a new city after the old one falls. To sigh and groan is to see things as they really are in society and to sense the incongruity between this and the holy God. Groaning incarnates protest and the public processing of disengagement from the system. The wretched of the earth know that their cries mobilize God against every continuing city.

CALLAWAY, JOSEPH A., et al. (1968) "THE BOOK OF ISAIAH. *Review and Expositor* 65(4):397–482.

A symposium on the book of Isaiah, including a review of the views of modern scholarship, the theme King and Messiah in Isaiah of Jerusalem, the message of the exilic Isaiah, the Servant Songs, Isaiah and the Restoration community, Isaiah and the NT, and Isaiah in the Christian proclamation. Articles by Callaway, Marvin E. Tate, Donald L. Williams, James M. Ward, Bruce C. Cresson, Harold S. Songer, and Clyde T. Francisco.

Carmignac, Jean (1960) "LES CITATIONS DEL'ANCIEN TESTAMENT, ET SPECIALEMENT DES POEMES DU SERVITEUR, DANS LES HYMNES DE QUMRAN (The Citations from the Old Testament, and Especially the Servant Songs, in the Hymns of Qumran). *Review Qumran* 2:357–394.

(1) Gives the citations from specific verses in the OT, listed in the Hebrew order of the books. (2) Lists citations which may have come from more than one place in the OT. These are put in the order of their appearance in the Qumran hymns (in reorganized order). (3) Analyzes the references to the Servant Songs in Isa. 42, 49 and 53 along with their implications, the main one being that the hymn-writer did not consider himself a replica of the Servant of Yahweh. He did, however, have a special fondness for Psalms and Isaiah. (French)

CARMIGNAC, JEAN (1965) "LES HOROSCOPES DE QUMRAN (The Horoscopes from Qumran). *Revue de Qumran* 5 (18):199–217.

Two documents, one edited by J. M. Allegro ("An Astrological Cryptic Document from Qumran," JSS, 1964, 9291–294) and the other by Jean Starcky ("Un texte messianique arameen de la grotte 4 de Qumran"), are related by astrological content as veritable horoscopes. Notes and comments on the readings of the editors are given, as well as translations of the texts into French. A special paleographical study of the second document suggests that its scribe was the same as that of the Peshier Isaiah a, the Peshier Psalm 37 and the Peshier Hosea b. (French)

CARMIGNAC, JEAN (1965) "POEME ALLEGORIQUE SUR LA SECTE RIVALE (An Allegorical Poem about the Rival (Sect). *Revue de Qumran* 5(19):361–374.

Under the provisional title "The Wiles of the Wicked Woman," John M. Allegro published the bulk of fragments from a Cave 4 manuscript (PEQ, 964, 9653–55). The first of two scribes can be identified with that of Peshier Isaiah and three other scrolls. The author used precise poetic rules but became monotonous by repetition. A French translation with extensive notes is presented. The poem is to be interpreted not as a literal warning against the harlot nor as an allegory against Rome, but as an allegorical polemic against the sect called the Congregation of Belial in the Hymns. (French)

Carroll, Robert P. (1978) "INNER TRADITION SHIFTS IN MEANING IN ISAIAH 1–11. *Expository Times* 89(10):301–304.

Beside the effect of adding chaps 40–55 and 55–66 to the work of the prophet, there is subtle evidence that the prophet's original words within these 11 chapters of redaction were generalized and reinterpreted. The meaning of 4 important word shifts: from 7:3 to 10:21 from 9:5 to 10:21; from 9:12 to 10:20, and from 8:16 to 8:20. For example, *el gibbor* refers early to the king, but later to Yahweh. Such transformation shifts are part of the semantic process in which the prophets themselves were engaged.

Carroll, R. P. (1980) "TRANSLATION AND ATTRIBUTION IN ISAIAH 8.19F. *Bible Translator* 31(1):126–134.

Dividing prophetic speech from reported popular speech in Isa 8:19f is difficult. Discusses two main possibilities: (1) the RSV reinforces the point made in the preceding verses; (2) the NEB emphasizes the contrast with the earlier verses. The two translations cannot be combined; the translator must choose on the basis of context and word usage.

Carroll, R. P. (1978) "SECOND ISAIAH AND THE FAILURE OF PROPHECY. *Studia Theologica* 32(2):119–131.

The failure of prophecy in Second Isaiah is a complex issue. Suggests treating the prophetic language as cultic and so interpreting it in terms of a cultic "form of life." This removes the problem of unfulfilled prediction but runs counter to the biblical notion of prophecy as the proclamation of the word which accomplishes its purpose (cf. Isa 55:11). By biblical categories Second Isaiah was a false prophet. An appeal to treat his work as rhetorical and full of double meanings may exonerate him from gross error by reducing his message to a conventional statement that the future belongs to God and the exiles should return when opportunity arises. This flaw has not seriously damaged his reputation with subsequent generations.

Chilton, Bruce (1980) "JOHN 12:34 AND TARGUM ISAIAH 52:13. *Novum Testamentum* 22(2):176–178.

Critical caution must be exercised in appealing to the language of the Targums to illuminate the NT, because a Targum is a compendium of the exegetical work of centuries and does not pre-date the NT. There is evidence, however, that Jesus' assertion (as cited by the crowd in John 12:34: that the Son of Man

must be lifted up) is contexted in the Targumic understanding of Isa 52:13, where it is stated that "my servant the Messiah" will be exalted. The specifically Targumic association of the Messiah with exaltation is what stands behind the crowd's assumption that Jesus is speaking of the Messiah, just as the phrase "sons of men" in Isa 52:14 corresponds to their use of it in the singular.

Chitty, Derwas. (1971) "ABBA ISAIAH. *J of Theological Studies* 22(1):47–72.

The large ascetic corpus under the name Abba Isaiah was probably written by the 5th century AD. Isaiah and his disciple Peter. It was compiled after 450 AD and before 491 AD. This Abba Isaiah was not the spiritual leader of the more intransigent opponents of Chalcedon, 451 AD.

Christensen, D. L. (1976) "THE MARCH OF CONQUEST IN ISAIAH X 27c-34. *Vetus Testamentum* 26(4):385–399.

Since Albright's attempt to reconstruct Isa. 10:28–32 on the basis of prosody as well as topography, much has been learned about Hebrew poetry. Using the new syllabic theory, it is possible to analyze the poem with two strophic units, 10:27c-32 and 10:33–34, describing the march of the Divine Warrior from the desert wasteland (Jericho or Gilgal) to wage holy war against Jerusalem. It is parallel to cultic marches known to Isaiah. In its present form it is an eschatological war oracle taken from an original oracle of judgment upon Jerusalem.

Claassen, W. T. (1974) "LINGUISTIC ARGUMENTS AND THE DATING OF ISAIAH 1:4–9. *J of Northwest Semitic Languages* 3:1–18.

Various dates for the historical background of the oracle in Isa. 1:4–9 have been suggested, generally related to the Syro-Ephraimite alliance and/or the events of 701 BC. An examination of the following expressions in the oracle: (1) "strangers devour your land" v. 7; (2) "like (?) a besieged city (?)" v. 8; and (3) "Where can you still be struck if you will be disloyal still?" seems to indicate the situation immediately before or during the actual siege of Jerusalem as occasion for Isaiah's oracle.

Clark, David J. (1984) "THE INFLUENCE OF THE DEAD SEA SCROLLS ON MODERN TRANSLATIONS OF ISAIAH. *Bible Translator* 35(1):122–130.

Translators of eight major versions in English, French, and German were very cautious in accepting variant readings from the Isaiah Dead Sea scrolls. The NEB adopted more variants than other translations. The nine most accepted variant readings are detailed. Results indicate general reliability of Massoretic Text.

Clements, R. E. (1982) "THE UNITY OF THE BOOK OF ISAIAH. *Interpretation* 36(2):117–129.

Considers the problem of identifying the unity of the book in its canonical form as rendered difficult by critical studies that have identified several historical periods underlying the book and several themes within it. Concludes that its unity does not involve authorship. Finds the thematic unities to be the fate of Jerusalem and the deaf ears on which God's message falls. Finds more signs of editorial planning than have often been recognized. Considers the materials assembled for profoundly religious reasons. Observes that earlier prophecies on the fate of Jerusalem were completed by materials from the exilic period to shed light on later events and to counterbalance the divine threats with divine promises.

Clements, R. E. (1980) "THE PROPHECIES OF ISAIAH AND THE FALL OF JERUSALEM IN 587 B.C. *Vetus Testamentum* 30(4):421–436.

We can discern in the "Assyrian" chapters of Isaiah a process of redaction based on the event of 587. A number of such examples are studied from Isa 1–35. The process also led to the linking of the "Babylonian" chapters to the earlier material on thematic and historical grounds. Therefore the present form of the book substantiates the thesis that Isaiah's prophecies are connected with the fall of Jerusalem.

Clifford, Richard J. (1980) "THE FUNCTION OF IDOL PASSAGES IN SECOND ISAIAH. *Catholic Biblical Quarterly* 42(4):450–464.

An analysis of the four idol passages shows that they are meant to portray vivid contrasts essential to preaching—contrasts between Yahweh and idol fabricators, between Israel and the nations, between Cyrus and the idols. The idol passages enabled the prophet to portray the restoration of God's people in a lively manner. The relationship between the nations and their idols acts as a foil to that of Yahweh and Israel. Yahweh, powerful and consoling, is set off against the other gods who are ineffective and need to be "consoled" by their votaries.

Clifford, Richard J. (1979) "STYLE AND PURPOSE IN PSALM 105. *Biblica* 60(3):420–427.

Ps 105 retells traditions which emphasize Yahweh's faithfulness to his promise of the land even before Israel was in any position to take it, and call on Israel to praise the Lord who promised this land even when they did not possess it. This emphasis, with similarities to Second Isaiah and singling out of the exodus, point to a 6th cent. date for this psalm.

Coggins, Richard J. (1979) "THE PROBLEM OF ISAIAH 24–27. *Expository Times* 90(11):328–333.

Now that even many conservative scholars accept Deutero-Isaiah, the inner relation of parts of the Isaiah tradition makes for profitable study. The four chapters, often called the Isaiah apocalypse, are a unity, apparently inserted haphazardly into 1–39, with a possible stronger relation to 40–66. References to resurrection and angelology and the analogy between the "destroyed city" and a future destruction of the earth suggest a post-exilic dating. Examination of recent studies, however, leaves all major problems unresolved.

Coleman, Robert O. (1962) "MATTHEW'S USE OF THE OLD TESTAMENT. *Southwestern J of Theology* 5:29–39.

Treats the frequency and the manner of Matthew's use of the Old Testament. Its primary concern is the relation of prophecy and fulfillment in the Gospel. There are approximately one hundred O.T. references in Matthew, most of them from the books of Psalms, Deuteronomy, Isaiah, and Jeremiah in that order. Matthew took recourse in "free paraphrase" and "interpretive rendering" as he was led by the Holy Spirit without doing any injustice to the message of the Scriptures. In so doing he rose above the exegetical errors of his day.

Collins, John J. (1979) "THE JEWISH APOCALYPSES. *Semeia* 14:21–59.

Analyzes Jewish texts in order to identify a literary genre "apocalypse" as represented in Jewish literature. Considers (1) Zechariah and later Isaiah, which both provide analogies and precedents for the 2 main views of apocalypticism, the "historical" view (emphasizing temporal eschatology) and the "vertical" view (stressing the spatial symbolism of the heavenly world), and (2) apocalyptic writings of the Hellenistic and Roman periods.

Comber, Joseph A. (1978) "TODAY'S EXILES—IS THE BIBLICAL ADVICE TIMELY? *Bible Today* 98:1745–1749.

Discusses the implication of the rediscovery of Yahweh during and through the exile in Jeremiah, Ezekiel, the priestly tradition, the Deuteronomic tradition and Second Isaiah. These biblical texts can speak to contemporary exiles, in many ways seeding the ground for effective witness to God's truth today.

Conrad, Edgar W. (1981) "SECOND ISAIAH AND THE PRIESTLY ORACLE OF SALVATION. *Zeitschrift für die Alttestamentliche Wissenschaft* 93(2):234–246.

Questions Joachim Begrich's thesis about the Priestly Oracle of Salvation. Outside of Second Isaiah, this genre appears in contexts responding to a lament, where it has a different structure, and in contexts not responding to a lament, where its structure is similar to the oracles in Second Isaiah. Second Isaiah, rather than using the Oracle of Salvation to respond to the lament of Israel in exile, is using an entirely different genre, the purpose of which is to comfort Jacob/Israel as Yahweh's servant performing a particular task.

Conrad, Edgar W. (1983) "PROPHETS AND PROPHETIC BOOKS. *East Asia J of Theology* 1(1):63–70.

Many interpreters of prophecy have understood the pre-exilic prophets as advocating a radical break with the past and have suggested that the dominant theme in exilic prophecy is a message of future restoration. However, social scientific studies show the message of the prophets to be diverse; and canon critics have showed the importance of emphasizing the role of the community which was responsible for the books in their final form. These contentions are illustrated by analysis of Amos, Hosea and Isaiah.

COOKE, GERALD (1964) "THE SONS OF (THE) GOD(S). *Zeitschrift für die Alttestamentliche Wissenschaft* 76:22–47.

The main OT evidence for the conception of the "sons of (the) God(s)" is examined, with special attention to Deut. 32–33 and Pss. 29, 82, 89. The conception of lesser divine beings around Yahweh was known from the time of the Yahwist to Daniel. A rich and varied fund of terms is used to designate the members of this company: "gods," "mighty ones," "sons of (the) God(s)," "holy ones," "watchers," "princes," "seraphim," etc., with no essential distinction of type consistently carried through the OT except for the seraphim. The existence of gods other than Yahweh, gods of other nations, is frequently acknowledged in OT writings, and an explicit or theoretical monotheism is not reached until Jeremiah or II Isaiah. The conception of heavenly beings in association with Yahweh occurs in both the earlier and later eras of Israel's literary history, both in prophets and Writings. The prophet's access to the heavenly council is used by Jeremiah as a criterion of the true prophet. It is unlikely that a literary figure or poetic image would have been so used.

Courayer B. (1966) "ISAIE 40:12 (Isaiah 40:12) *Revue Biblique* 63:186–201.

Isaiah 40:12, uses questions to describe the divine grandeur. Since the text used for this study is the Masoretic text, there is required previous solution to the problems which arise with regard to the accuracy of the text. (French)

Culver, Robert D. (1972) "THE NATURE AND ORIGIN OF EVIL. *Bibliotheca Sacra* 129(514):106–115.

The usual Christian distinction between natural and moral evil is not without its problems since man's dereliction is often involved in natural evils. The Bible assigns the existence of evil to God's providence. Evil is under God's control and serves the divine purpose in the world. A survey of philosophical explanations of the presence of evil in the world uncovers nothing satisfactory. The Bible makes it clear that evil in the universe is older than man. Satan is the author of evil but the references in Isaiah 14 and Ezekiel 28 to him are dubious. Evil is understood as being in essence the act of preferring one's own self,

or some other being, to God. No person loves another truly or well unless there is a basic faith-hope-love of God as its root.

Dahms, John V. (1981) "ISAIAH 55:11 AND THE GOSPEL OF JOHN. *Evangelical Quarterly* 53(2):78–88.

In John 7, 8, and 13–17 there is a clearly discernible motif of Christ as one who came from and would return to God. This motif is directly dependent on Isa 55:11, as seen in stylistic phenomena common to both: the aoristic *exerchomai*, the *ek* following, the appropriate use of *hupago* for *apostrepho*, and the parallel between John 17:12 and "not return empty." Closely connected, the "work finished" motif of John 4:34; 5:36; 9:4; 17:4; 19:28, 30, while it draws primarily on Gen 2:2, also was influenced by Isa 55:11.

Dahood, Mitchel (1977) "THE UGARITIC PARALLEL PAIR QRA/QBA IN ISAIAH 62, 2. *Biblica* 58(4):527–528.

Ugaritic Text RS 34.126, published by Caquot in 1974–1975, demonstrates the existence of a Semitic root *qbh*, so that the MT of Isa 62:2b, *yiqqobennu* (from *naqab*), should be repointed as *yiqbennu*, and the verse should be rendered: And you will be called by a new name, which the mouth of Yahweh will pronounce. Furthermore, the Hebrew *niqqebu* in the expression *niqqebu besemot* should be read as *niqbu*, and this phrase should be translated: "they were called by name."

Dahood, Mitchell (1978) "'WEAKER THAN WATER': COMPARATIVE BETH IN ISAIAH 1,22. *Biblica* 59(1):91–92.

The beth in the expression *mahul bammayim* in Isa 1:22 should be understood as a comparative to form a good parallelism with the previous line. This verse should be read: Your silver has turned into dross, your choice wine is weaker than water. The reading "mixed with water" conveys a positive rather than a negative meaning.

Dahood, Mitchell. (1982) "ISAIAH 53,8–12 AND MASSORETIC MISCONSTRUCTIONS. *Biblica* 63(4):566–570.

Read in Isa 53:8d *naga'* "for the rebellion of his people he touched the waters," in v. 9b *ose-rib motayw*, "and, with the makers of strife his execution," in v. 10a-b *hahilli imtasim*, "But Yahweh willed to crush him, pierce him, the Awesome considered his life a guilt offering," and in v. 12c *rabim*, "It was he who bore the sins of quarrelers."

Dahood, Mitchell (1979) "INTERROGATIVE KI IN PSALM 90,11; ISAIAH 36,19 AND HOSEA 13,9. *Biblica* 60(4):573–574.

The parallelism of the particle *ki* with *mi*, "who?," in Ps 90:11, with *`ayyeh*, "where?," in Isa 36:19, and with an (apparent) interrogative in Hosea 13:9 indicates that Hebrew has an interrogative *ki*.

DAHOO, MITCHELL (1958) "SOME AMBIGUOUS TEXTS IN ISAIAS. *Catholic Biblical Quarterly* 20:41–49.

A characteristic of Isaiah is his use of *paranomasia*; Ugaritic parallels in each case clarify the Massoretic Text. Isa. 30:15, for "Returning" read, "By sitting still." Isa. 52:2, Ugaritic and MT against emendations, reads, "Arise and sit down (enthroned), O Jerusalem." Isa. 33:2, "our strength," lit "Their strength," is not an impossible form but has an enclitic *mem*, one pronominal suffix being used for two words in parallelism Isa 40:5, for MT "see it together," read, "see his face." Isa. 45:1, for "ungird the loins of the

kings," read, "I shall make the kings run.

Danin, Avinoam (1979) "PLANTS AS BIBLICAL METAPHORS. *Biblical Archaeology Review* 5(3):20–21.

An interpretation of Psalm 83:14 and Isaiah 17:30 based on the identification of the Hebrew galgal as tumbleweed, fierce in appearance (like Israel's enemies) but with a weak base easily severed and rolled before the wind.

DAVIDSON, ROBERT (1963) "UNIVERSALISM IN SECOND ISAIAH. *Scottish J of Theology* 16:166–185.

A careful exegetical study of Isaiah 40–55 reveals a paradoxical tension between particularism and universalism which has been woven into the theology of Second Isaiah. The two motifs contradict each other at many points, yet both are necessary for a complete picture. Attempts within Judaism to eliminate one or the other of these strains have been unsuccessful.

Davis, Charles. (1981) "THE TIME OF PREPARATION. *Clergy Review* 46:344–384.

The usual approach to an understanding of the Messianic expectation is unsatisfactory and often wrong in its results. The reasons are: (1) the interpretation of individual texts is often more complex than we imagine; (2) the complexity of Messianic expectation which involved the dominant expectation of an era rather than a person and even where there was an expression of personal messianism no single figure was awaited by all; (3) the whole movement towards Christ is vastly more important than individual prophecies. The main concern of the prophets was not to predict the future but to shape it by making known the will of God. The groundwork of the thought of men like Amos and Osee, Isaiah and Jeremiah was the conviction that a divine plan governed history. To this was coupled the conviction that Israel has a special relationship to God. Thus they looked to the future because they shared an expectation, it is this expectation, or prophetic eschatology which forms the setting of Messianism, Thus the self-disclosure of God made through the events of Israel's history and the teaching of God's spokesmen is completed in Christ who gathered up all the past into himself and gave it meaning.

Day, John (1979) "ECHOES OF BAAL'S SEVEN THUNDERS AND LIGHTNINGS IN PSALM XXIX AND HABAKKUK III 9 AND THE IDENTITY OF THE SERAPHIM IN ISAIAH VI. *Vetus Testamentum* 29(2):143–151.

In the Ugaritic text RS 24.245 lines 3b-4 Baal's seven lightnings and eight storehouses of thunder are mentioned. This is parallel to the seven thunderings of Yahweh in Psalm 29 (echoed in Rev 10:3–4). In Hab 3:9 a slightly different reading of the text would yield seven arrows (of lightning). Similarly, the seraphim of Isa 6, "burning ones," are personifications of the lightning.

Day, John (1978) "TAL 'OROT IN ISAIAH 26:19. *Zeitschrift für die Alttestamentliche Wissenschaft* 90(2):265–269.

The phrase tal'orot in Isa 26:19 means "dew of light" and refers to the dew of dawn. It has parallels in Ps 110:3 and Hos 6:2–3, the former passage suggesting that the imagery derives from the Feast of the Tabernacles at Jerusalem. Isa 26:19 gives expression to the belief that Yahweh will resurrect Israel so that the night of death will flee away and Israel will revive just as the morning dew revives the flowers.

Day, John. (1980) "A CASE OF INNER SCRIPTURAL INTERPRETATION: THE DEPENDENCE OF ISAIAH 26:13–27:11 ON HOSEA 13:4–14:10 (ENG. 9) AND ITS

RELEVANCE TO SOME THEORIES OF THE REDACTION OF THE 'ISAIAH APOCALYPSE.'
J of Theological Studies 31(2):309–319.

Examines eight parallels between Isaiah and Hosea, concluding that their sequence and unique theme indicate a definite relationship. The author of the Isaiah passages, probably writing in the early post-exilic period, found the prophecy of Hosea, with its message of a glorious future for Israel following the judgment of exile, a source of hope and inspiration. This inter-relationship between Isaiah and Hosea suggests that these Isaiah passages are the work of a single author rather than deriving from different redactors.

de Waard, Jan (1981) "'HOMOPHONY" IN THE SEPTUAGINT. *Biblica* 62(4):551–561.

Discusses a wide range of instances of phonological translation of poetry in the LXX of Isaiah to determine the ways in which such has affected lexical and/or grammatical translation. The areas affected are absence of semantic change, only grammatical (no semantic) change, shift of components of meaning, shift of components of meaning and grammatical change, retention and deletion of components of meaning, and the like.

Derrett, J. Duncan M. (1979) "CONTRIBUTIONS TO THE STUDY OF THE GERASENE DEMONIAIC. *J for the Study of the New Testament* 1(3):2–17.

Starts from the presupposition that the story of the Gerasene demoniac is laid down in layers, like an onion, and that these layers can be stripped down with the help of evidence external to the Marcan text. The outside layer of the "onion" includes the military overtones of the passage and the similarities to the OT description of the exodus from Egypt. The next layer of the "onion" has to do with prophetic reminiscence, involving parallels from Isaiah, Nahum, and the Psalms. Finally, discusses the Gentile mission in the lifetime of Christ.

Deutsch, Richard R. (1982) "BIBLE STUDY FOR THE CHURCH CONSULTATION ON THE MISSION OF THE CHURCH IN THE 80'S. *South East Asia J of Theology* 23(2):126–131.

Studies Isa 42:1–4 in the context of Hong Kong and S.E. Asia today. Isaiah spoke into the situation of the deportees at Babylon, challenging them in that situation, among non-Jews, in a foreign country, to realize mshpt. That is, to do the sort of actions which would create and preserve peace, prevent or heal human suffering. The challenge is for Christians, a minority in S.E. Asia, to be involved in their context in the task of mshpt.

Dinter, Paul E. (1983) "PAUL AND THE PROPHET ISAIAH. *Biblical Theology Bulletin* 13(2):48–52.

Paul's understanding of his own commissioning and servanthood was conditioned by his reflection upon texts in the Isaian servant tradition. Likewise, Paul's understanding of election reflects the influence of Isaian material, as may be seen in the following Pauline texts: (1) the remnant in Rom 9:27–29; (2) the stone of stumbling in Zion in Rom 9:33/10:11 and (3) the hardening of the "rest" of Israel in Rom 11:7–10. Draws from this some observations on preaching from the Hebrew Scriptures today.

Dodson, James M. (1971) "WAS ISAIAH'S FOREIGN POLICY REALISTIC? *Andover Newton Quarterly* 12(2):80–90.

Interpreting the meaning of realism in terms of the actual, the probable, the possible, and the desirable, he inquires in what senses Isaiah's foreign policy can be described as realistic. Concludes that Isaiah's

foreign policy was realistic to those who believe in the total purpose of God and His immanence in the area of world politics. Declares that Isaiah challenges statesmen to understand the temporary nature of all policies in the face of the divine purpose.

Doohan, Helen (1983) "CONTRASTS IN PROPHETIC LEADERSHIP: ISAIAH AND JEREMIAH. *Biblical Theology Bulletin* 13(2):39–43.

Considers Isaiah and Jeremiah from the perspective of their unique historical situations and their differing understandings of the covenant (divine commitment for Isaiah, and human obligation for Jeremiah). Various sociological and religious influences helped produce differing styles of prophetic leadership in these prophets. Factors which contributed to the quality and authenticity of their leadership are evaluated in terms of contemporary application.

DRIVER, G. R. (1968) "ISAIAH I-XXXIX: TEXTUAL AND LINGUISTIC PROBLEMS. *J of Semitic Studies* 13(1):36–57.

Nearly seventy problematic phrases from these chapters are here reexamined and new solutions are offered, drawing upon the versions, the Dead Sea Scroll A of Isaiah, and especially upon comparative Semitic etymology. The article is divided into separate paragraphs, each dealing with a word, phrase, or verse, and arranged in the order of the occurrence of the verses in the book.

Drury, John. (1973) "GOD, UGLINESS AND BEAUTY. *Theology* 76 (640):531–535.

There is a place for beauty in Christianity, but only on the strict condition that it allow place for two disturbers: God and ugliness. Finds both of these present in biblical passages such as Philippians 2 and Isaiah 53 as well as in Rembrandt's painting Good Samaritan, and in Dietrich Bonhoeffer's The Cost of Discipleship. This view of beauty does not avoid either the worst nor the best.

Dumbrell, W. J. (1977) "SOME OBSERVATIONS ON POLITICAL ORIGINS OF ISRAEL'S ESCHATOLOGY. *Reformed Theological Review* 36(2):33–41.

Surveys themes common to postexilic eschatological OT passages, including Jerusalem's establishment as the world's cult center, a purified cult with Torah emphasis, the nations' recognition of Israel's special place, the association of these themes with the promises to David. Finds evidence for preexilic elements in these themes. Suggests that hopes based upon the glories of the Davidic empire might be a *Sitz im Leben* for what becomes the parade paradigms of OT eschatology (Is. 2). Suggests parallels between the representative visit by the Queen of Sheba and the developed eschatological tradition of Isaiah 2. Considers it natural for the Davidic empire to provide a model for the structure of the eschatological theme of God's kingdom centered in Jerusalem.

Eareckson, Vincent O. (1970) "THE ORIGINALITY OF ISAIAH XIV 27. *Vetus Testamentum* 20(4):490–491.

The content of v. 26 and 27 is the sovereignty of Yahweh manifest in his accomplishment of his purpose with the nations. Thus: (1) v. 27 repeats the content of v. 26, (2) this weakens the "Summary-Appraisal" form, (3) v. 27 finds its very clear parallels in Job, and (4) it is unique in Isaiah as a rhetorical question for the conclusion of an oracle. It is proposed to be taken as a later Wisdom comment on the "Summary-Appraisal" comment of Isaiah.

Emerton, J. A. (1977) "A TEXTUAL PROBLEM IN ISAIAH 25:2. *Zeitschrift für die Alttestamentliche Wissenschaft* 89(1):64–73.

In Isa. 25:2 the mem of the first me'ir should be deleted. The second me'ir should be repointed muar (Ho. ptc. of `rr). The word lagaal should also be repointed to legal. The text may then be translated, "For thou hast made the city into a heap ... the palace of foreigners is destroyed."

Emerton, J. A. (1980) "NOTES ON THE TEXT AND TRANSLATION OF ISAIAH XXII 8–11 AND LXV 5. *Vetus Testamentum* 30(4):437–451.

The arguments that Isa 22:9b-11a is secondary are unconvincing. G. R. Driver's interpretation of beqie as "pools of" rather than "breaches of" was probably right, but his interpretation of re'item as the piel of ra'a = rawa is probably mistaken. In Isa 55:5 the traditional vocalization of qedastika as qal yields good sense if with the suffix it is understood in the sense "I am too sacred for you." If the piel were read, it would have to be the imperfect.

Emerton, J. A. (1981) "A TEXTUAL PROBLEM IN ISAIAH XXX. 5. *J of Theological Studies* 32(1):125–128.

Considers the first two words of Isa 30:5. The Qere is hobis (hbys) hiphil of bws, "to be ashamed." The kethibh is hb'ys from bs, "to stink." 1QIsa has klh b's where the MT has kl hb'ys, differing from it only in the division of the words and in the omission of the letter yodh. Here 1QIsa probably preserves a more original reading than MT. It should be vocalized kulloh ba's, and translated "Everyone will be ashamed."

EMERTON, J. A. (1982) "A FURTHER NOTE ON ISAIAH XXX. 5. *J of Theological Studies* 33(1):161.

Continues the author's discussion in JTS, 1981, 32(1): 125–128. The reading klk bs in Isa 30:5 may be read either as kulloh bas (if the participle of bws regarded as assimilated to the form of qam, etc.) or as kulloh ba'os or ba'es (if b's is here a by-form of bws). It is perhaps better to accept the latter explanation, since the existence of a participle ba's is not attested elsewhere, whereas there is good reason to recognize the existence of b's as a by-form of bws

EMERTON, J. A. (1969) "SOME LINGUISTIC AND HISTORICAL PROBLEMS IN ISAIAH VIII. 23. *J of Semitic Studies* 14(2):151–175.

A study of the various proposed interpretations of the philological and historical problems posed by the last clauses Isa. 8:23. Offers the translation: "Now has everyone, from first to last, treated with contempt and harshness the land of Zebulun and the land of Naphtali, the way of the sea, the region beyond Jordan, Galilee of the nations."

Evans, Craig A. (1982) "THE CITATION OF ISAIAH 60:17 IN 1 CLEMENT. *Vigiliae Christianae* 36(2):105–107.

1 Clement 42:5 is a quotation from memory that has been influenced by Acts 6:1–6 and the broader Christian tradition concerning ecclesiastical leadership.

Evans, Craig A. (1982) "THE TEXT OF ISAIAH 6:9–10. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(3):415–418.

In the Qumran Isaiah text and in the versions there is a tendency to change the notion that Yahweh would actually make his own people calloused and obdurate and so prevent them from repenting. The responsibility is shifted from Yahweh and his prophet to the people themselves. The rabbis saw in these verses the gracious extension of a final offer of repentance. In the Massorah, however, and in the Vulgate,

the original harsh sense of the Hebrew text is retained. The people did not repent and were not delivered because Yahweh had hardened their heart through the word of the prophet.

Evans, Craig A. (1982) "ISAIAH 6:9–10 IN RABBINIC AND PATRISTIC WRITINGS. *Vigiliae Christianae* 36(3):275–281.

In rabbinic literature the original idea of the Hebrew text of Isa 6:9, 10 is completely lost and the text is no longer a threat of judgment but a promise of forgiveness. In patristic usage the text is a prophecy of Jewish unbelief and rejection of the Messiah. From that interpretation it became a proof text for predestination.

Evans, Craig A. (1983) "THE HERMENEUTICS OF MARK AND JOHN: ON THE THEOLOGY OF THE CANONICAL "GOSPEL". *Biblica* 64(2):153–172.

The gospels of Mark and John share common hermeneutical elements. Both should be interpreted in light of a Jewish Sitz im Leben. Both use the OT a great deal, especially Isaiah. Both emphasized the hardness of heart against Jesus. The major reason "gospels" emerged is to show how the exalted Christ of the Christian kerygma could have been rejected and crucified by his own people. In the gospels, the Easter tradition is blended with the traditions of Jesus.

Evans, Craig A. (1982) "THE FUNCTION OF ISAIAH 6:9–10 IN MARK AND JOHN. *Novum Testamentum* 24(2):124–138.

Careful examination of the use of Isa 6:9–10 in Mark 4:10–12 and John 12:39–40 shows that contrary to current Jewish usage and the understanding of Matthew and Luke both interpret the passage in a telic sense. The reason for this may be their theologia crucis i.e. God purposed the rejection of Jesus for it was the way to God's ultimate purpose on the cross. Only afterwards could Jesus be fully accepted.

Everson, A. Joseph (1978) "ISAIAH 61:1–6 (TO GIVE THEM A GARLAND INSTEAD OF ASHES). *Interpretation* 32(1):69–73.

Feels need to hear this text as a living word that will help us to understand our calling and task today. Discusses biblical and historical context (possibly 530–525 BC). Describes the prophet's task to proclaim the "year of the Lord's favor" and the "day of vengeance of our God." Understands the former as an allusion to the sabbath rest tradition and the latter as part of the tradition of the day of Yahweh. Hears Trito-Isaiah as summoning his community to a life of faith with each other amid their difficulties. Applies the passage to the Christian parish.

Exum, J. C. (1981) "OF BROKEN POTS, FLUTTERING BIRDS AND VISIONS IN THE NIGHT: EXTENDED SIMILE AND POETIC TECHNIQUE IN ISAIAH. *Catholic Biblical Quarterly* 43(3):331–352.

Studies Isa 30:12–14; 31:4–5; 29:1–14 as examples of figurative language which captures and conveys meaning with deftness. These texts contain extended similes and an attempt is made to explore their larger poetic and metaphoric context as well. The concern is not so much what these examples mean as how the poems mean; in other words, what effect do they produce? For analytic purposes, content and form are separable, but in the working of a poem they are not.

Farmer, William R. (1976) "MATTHEW AND THE BIBLE: AN ESSAY IN CANONICAL CRITICISM. *Lexington Theological Quarterly* 11(2):57–66.

When the shape of scripture as a whole is considered, the shape of Matthew remarkably fits that gospel for its function in the Christian canon. Standing in an exegetical tradition dominated by the writings of Isaiah, Matthew appears to have accepted the challenge to describe the generation of the righteous servant. The Bible is marked by its union of distinctively Christian writings with a collection of Jewish Scriptures. Matthew serves better than any other book of the Bible as the nexus between the two collections, pointing back to the prophets and forward to Paul.

Fensham, F. C. (1981) "THE ROOT B'R IN UGARITIC AND IN ISAIAH IN THE MEANING "TO PILLAGE." *J of Northwest Semitic Languages* 9:67–69.

By using text 114:8ff. in PRU V illustrates that the Hebrew b'r in Isa 3:14; 5:5 and 6:13 has the meaning to pillage rather than to graze or to bum down as commonly accepted.

Fjarstodt, Biorn (1971) "THE USE OF ISAIAH 53 IN THE N.T.–RECENT SCANDINAVIAN RESEARCH. *Indian J of Theology* 20(1/2):109–116.

In the NT the Isaiah 53 tradition is understood in the light of the underlying motifs, the Tammuz, kingship and clan father motifs, which give a basic pattern, that explains the Christ event and makes it scripture-based. This pattern has been used for the modeling of whole sections of the gospel tradition as well as single units. These motifs, which were once performed in the cults, are of great importance for the understanding of baptism and holy communion in the gospels and Paul. That Jesus is presented in kingship terminology in the gospels is evident. The clan father motif again, explains the NT thinking of Jesus as representing the whole mankind and the ideas of John about Jesus' future living in his disciples and their living in him. Paul's Adam-Christ typology, where these two figures are collective figures that incorporate in themselves the whole man-kind, also uses this motif.

FLAMMING, JAMES (1968) "THE NEW TESTAMENT USE OF ISAIAH. *Southwestern J of Theology* 11(1):89–103.

Isaiah, prophet for the NT, buttressed the faith of Christians from the earliest tribulations and controversies. While they used the book as a whole, selecting those portions suitable to their needs, they quoted from chapters 40–66 almost twice as much as the earlier section. The many rays in Isaiah's spectrum which brought light to their faith are examined, from the gospel quotations, through the sermons of Acts, and the letters of the evangelists, to the veiled hopes of the Revelation.

Fohrer, Georg (1962) "ZEHN JAHRE LITERATUR ZUR ALTTESTAMENTLICHEN PROPHETIE (1951–1960) (Ten Years of literature on OT Prophecy, 1951 to 1960). *Theologische Rundschau* 28:1–75.

The first part of an extensive review of the literature during the 1850's on OT prophecy. More than 500 books and monographs and 1200 articles are included. Of the 14 sections five are presented here. (1) Hermeneutics and history of exegesis, (2) Textual matters, (3) The early prophets, (4) Treatments of several or all the prophets, (5) First Isaiah, (6) Deutero and Trito Isaiah, (7) Jeremiah, (8) Ezekiel, (9) Minor prophets, (10) Historical questions, (11) Essence and meaning of prophecy, (12) Formgeschichte, (13) Message of the prophets, (14) Practical results of research in the prophets. (To be continued.) (German)

Fohrer, Georg (1980) "NEUE LITERATUR ZUR ALTTESTAMENTLICHEN PROPHETIE 1961–1970 (New Literature on Old Testament Prophecy, 1961–1970). *Theologische Rundschau* 45(1):1–39.

In this continuation of a series, literature on Isaiah is discussed. This literature includes important text editions, commentaries, critical studies, theological studies, and exegeses of individual passages grouped by topic. Both monographs and articles are included. (German)

FRANCE, R. T. (1968) "THE SERVANT OF THE LORD IN THE TEACHING OF JESUS. *Tyndale Bulletin* 19:26–52.

Jesus' understanding of his own mission as Suffering Servant is frequently disputed on the grounds that there is no necessary connection between the servant passages and allusions in the synoptic gospels and Isaiah 53. The main question is whether sayings of Jesus do allude to the Servant figure or show dependence on Isaiah 53, and if so, did Jesus' emphasis fall on the idea of suffering or particularly redemptive suffering. Examining the quotation in Lk. 22:37, the allusions in Mark 10:45; 14:24; 9:12 and Matthew 3:15, Jesus' understanding of his ministry in terms of Isa. 61:1–3, and the general relevance of the passion predictions, France concludes that Jesus did in fact see his mission as the Servant of Yahweh and regarded his future suffering and death as redemptive.

Freedman, David Noel (1975) "'SON OF MAN, CAN THESE BONES LIVE?' *Interpretation* 29(2):171–186.

Concentrates upon exilic literary history. The Bible as a literary entity is a product of the exile, a careful and extensive record of the revolutions of the human spirit that took place during those years. Describes the political situation before the exile including Judah's royal power politics that could not be reconciled with Yahwist ideology. Discusses the weaknesses of Deuteronomism especially as expressed during the reigns of Hezekiah and Josiah. Describes responses to the exile of poets (Lamentations and perhaps Job), prophets (Jeremiah, Ezekiel), and historians (the Primary Historian and the Chronicler). Surveys the final response of Second Isaiah.

Fudge, Edward (1971) "PAUL'S APOSTOLIC SELF-CONSCIOUSNESS AT ATHENS. *J of the Evangelical Theological Society* 14(3):193–198.

On the assumption that Luke is accurately quoting Paul's very words in his address to the Athenians at Mars Hill, it is perhaps surprising that his remarks to the Stoics find their source largely in Isaiah 42/49. This is in line with his own apostolic self-understanding, however, as seen in Acts 26:16–18. With this consciousness he preached not only at Athens but at Antioch of Pisidia. However he may have tailored his message to meet the needs of the philosophers, he nonetheless grounded his Gospel in the OT Scriptures and in the light of his apostolic calling.

Gafni, Isaiah. (1978) "YESHIVA AND METIVTA. *Zion* 43(1/2):12–37.

The term yeshiva (and its Aramaic equivalent: metivta) is commonly used for a rabbinic academy, particularly in Babylonia in the Talmudic and Geonic periods. In earlier Palestinian usage, however, it refers to a court. (Hebrew)

Gafni, Isaiah. (1980) "THE BABYLONIAN YESHIVA AS REFLECTED IN BAVA QAMMA 117A. *Tarbiz* 49(3/4):292–301.

At some point details which reflect the developing Babylonian academy have been imposed upon the talmudic description of a Palestinian academy. (Hebrew)

GEHMAN, HENRY S. (1957) "THE RULER OF THE UNIVERSE. *Interpretation* 11:269–281.

An exegetical survey of the first half of the deutero-Isaiah. Touches upon the idea of Isaiah's prophetic insight, his interpretation of history, and the idea of the remnant. There is a positive destiny to those who serve God in this world, and today we can address ourselves to our task in the Christian Church with the same faith Isaiah had, plus the added advantage of a complete revelation of God in Jesus Christ.

Gelston, A. (1971) "SOME NOTES ON SECOND ISAIAH. *Vetus Testamentum* 21 (5):517–527.

Various lines of philological and etymological evidence are explored to clarify six passages: Isa. 41:18 with 49:9, 44:15–16, 49:7c, 51:12b, and 53:11.

GELSTON, A (1965) "THE MISSIONARY MESSAGE OF SECOND ISAIAH. *Scottish J of Theology* 18:308–318 (No. 3).

The prophet is led to his missionary outlook as a result of his opposition to the opinion that the exile means Yahweh's defeat. Yahweh will vindicate himself through Cyrus and the restoration showing his superiority over the heathen idols and are 'no-gods.' Finally he draws the magnificent conclusion that if Yahweh is the only true God, he must be the God of all the earth. He therefore issues his invitation to the nations to acknowledge Yahweh as their God and to find in him a Savior.

Gevaryahu, Haim (1981) "THE UNIVERSALISM OF THE BOOK OF JONAH. *Dor Le Dor* 10(1):20–27.

The book of Jonah is important for the historical development of universalism in the biblical period. Following Kaufmann (*The Religion of Israel*) the author of Jonah lived during the time of king Hezekiah. Later views of authorship are rejected. The book of Jonah does not make the claim that the gentiles must abandon idolatry, thus making this book earlier than Isaiah who anticipated this development. The earlier view that God is limited in his reach to the land of Israel is also present in the book. The backdrop of the book is a non-Jewish, universal scene.

Geyer, John (1970) "Qswt h'rs—HELLENISTIC? *Vetus Testamentum* 20(1):87–90.

Intends to show that the expression qswt h'rs in II Isaiah confirms the generally held view that these passages were composed by a prophet of the exile who was a contemporary of Cyrus and not by a Maccabean writer influenced by a Greek expression. This latter view is taken by Treves on Isaiah 41:5 that "the ends of the earth" is a Greek phrase (*eschata gaies*) not used in Hebrew before the Hellenistic period. The statement is ambiguous in Greek and suggests that if there is any foreign influence it is Babylonian rather than Greek.

Gilula, Mordechai. (1974) "SEVIY IN ISAIAH 28, 1—A HEAD ORNAMENT. *Tel Aviv* 1(3/4):128.

Argues that *sebiy*, normally meaning "deer," "gazelle," or alternatively, "beauty," "honor," in Isa 28:1, 4 must mean some kind of a head ornament, evidenced by the fact that it is in parallel to *`atarah*, "crown." This possibility is further supported by the frequent depiction in Egyptian monuments of the Canaanite god Reshef wearing a headgear in the likeness of a deer.

GINSBERG, H. L. (1967) "ISAIAH IN THE LIGHT OF HISTORY. *Conservative Judaism* 22(1):1–18.

The prophecies of Isaiah, son of Amoz, include both nationalist and internationalist ones. The nationalist features of Isaiah's ideology, paradoxically, those that have influenced Western civilization, can be seen to flow naturally from Isaiah's background. The internationalist passages are more a matter of unaccountable genius. This article explores the historical background of Isaiah's prophecies, dating and

interpreting numerous enigmatic verses in the process.

Gitay, Yehoshua (1983) "REFLECTIONS ON THE STUDY OF THE PROPHETIC DISCOURSE: THE QUESTION OF ISAIAH 1:2–20. *Vetus Testamentum* 33(2):207–221.

The prophetic address, a polemical text, must be defined on the basis of its rhetorical situation and its global theme. The rhetorical situation is the cause of the speech. The global theme unites the various parts. The language of the prophet is dynamic, on the surface stereotyped, as Gunkel observed, but it also leaves a personal impression. Isa 1:2–20 is one speech, delivered after a near military defeat. The rhetorical situation was a conflict between devotion to cultic practice and a catastrophe. The global theme is the connection between the catastrophe and God.

Goldingay, John (1979) "THE ARRANGEMENT OF ISAIAH XLI–XLV. *Vetus Testamentum* 29(3):289–299.

In Isa 41–45, identifies two sets of parallel sequences which offer evidence of thoughtful arrangement by the prophet or redactors. Sequence A (41:1–20) and sequence B (41:21–42:17) follow parallel steps in picturing Yahweh and his servant's destiny. Two others, sequence C (42:18–43:21) and sequence D (43:22–45:7), depict even more strikingly the restoration of Yahweh's blind and imprisoned servant Israel in parallel steps, but with some development. The sequences as a whole show Israel unable to fulfill the servant role because of physical and spiritual blindness.

Goldingay, John. (1981) "IF YOUR SINS ARE LIKE SCARLET ... (ISAIAH 1:18). *Studia Theologica* 35(2):137–144.

Sees as unsatisfactory apodosis (1) ... they shall become as white as snow; (2) ... shall they become as white as snow? (3) ... they may become as white as snow. Suggests (4) ... they must become as white as snow. The verse does not refer to God's mercy at all - whether affirmatively or interrogatively or ironically. It rather constitutes a demand for a change of way of life. There follows, then, not a sentence of death nor an offer of unconditional grace, but a sober concrete invitation to a way of life. Isaiah speaks of cleansing, but his words do not take their meaning from the speech world of the cult; they constitute a demand for ethical renewal.

Gordon, R. P. (1970) "ISAIAH LIII 2. *Vetus Testamentum* 20(4):491–492.

Supporting G. R. Driver's translation, "he grew straight up," shows a comparative frequency of use of this idiom from the Peshitta Version of the NT using prokope as "unimpeded progress." This is offered since NEB has rejected Driver's explanation of lepanayw as "fell forwards" or "shot straight forward."

Gowan, Donald E. (1981) "ISAIAH 61:1–3, 10–11. *Interpretation* 35(4):404–409.

Asks what the text means in its original context. Inquires about the significance of the personal outburst (61:1–3) that interrupts a coherent group of promises dealing with the coming glorification of Zion. Finds several traditional elements to lie behind this text. marvels at the unknown 6th cent. Jew who would apply these remarkable words to himself. Considers the form of utterance which appears to be a hybrid of new genre. Finds the contents to be restatements of assorted promises that appear in various forms elsewhere in the OT. Asks whether these unusually bold promises have been fulfilled. Discusses how to apply the text to 6th cent. Jews and to us.

Graffy, Adrian (1979) "THE LITERARY GENRE OF ISAIAH 5, 1–7. *Biblica* 60(3):400–409.

A comparison of Isa 5:1–7 with 2 Sam 12:1–7; 14:1–20; 1 Kgs 20:35–42; and Jer 3:1–5 suggests the best designation of the genre represented in these passages is "self-condemnation parables." One cannot go further in identifying the Sitz in Leben of this genre than to say in each a prophetic speaker attempts to convince an unwitting hearer of his guilt.

Graham, Pat (1976) "THE REMNANT MOTIF IN ISAIAH. *Restoration Quarterly* 19(4):217–228.

The remnant motif plays a vital role in God's dealings with his people and the nations. The remnant idea begins in Genesis with Noah and Lot, appears again in the Elijah cycle, and is used by Amos. However, the greatest development is in Isaiah 1–12 and 28–29. The passages cover the five major stages of Isaiah's career. As a military motif the remnant describes the physical survivors of Jerusalem, Assyria and Judah. As a spiritual theme the remnant relates to the penitent survivors among God's people. It is always used as a crucial turning point in a history directed by God in which doom is announced or hope is offered.

Greenspahn, Frederick E. (1980) "THE NUMBER AND DISTRIBUTION OF HAPAX LEGOMENA IN BIBLICAL HEBREW. *Vetus Testamentum* 30(1):8–19.

Hapax legomena range between two and three fifths of the vocabulary of literary works generally. The Bible in Hebrew has 1301 of 5700, less than one quarter. The paucity can be attributed to homographs passing unnoticed and the treatment of conjugated forms as part of their roots. Absolute hapax legomena usually occur in specialized subject matter. Poetry has more than prose. Book-by-book data and data for sections of historical books, Isaiah, Psalms, Job and Jeremiah are presented.

Grelot, Pierre. (1983) "LE TARGOUM D'ISAIE, X, 32–34 DANS SES DIVERSES RECENSIONS (The Targum of Isaiah 10:32–34 in Its Different Recensions). *Revue Biblique* 90(2):201–228.

The short recension of the Targum of Jonathan has a point following "Sennacherib king of Assyria," where longer recensions make significant additions. One is a variety of extensions shown in the Targum of Jonathan. The other is the Targum Yerushalmi set of additions. These are known from the Codex Reuchlin, the manuscript BM Add 26879 and the Vatican's Urbanati 1. This article focuses on the last manuscript. Parallels appear in the Apocalypse of Baruch, Yerushalmi on 2 Kgs 19:35–37, the Talmud of Babylon and a passage from Josephus Antiquities I,1,5–6. The Urbanati manuscript may be a text preserved from an ancient Palestinian targum. (French)

Grelot, Pierre (1972) "LA NAISSANCE D'ISAAC ET CELLE DE JESUS: SUR UNE INTERPRETATION "MYTHOLOGIQUE DE LA CONCEPTION VIRGINALE. *Nouvelle Revue Theologique* 94(6):561–585.

In explaining the origin of faith in the virginal maternity during early Christianity, Philo never once quotes Isaiah 7:14. Thus the contention of the school of the history of religions that he exploits a theologoumenon common to the Judeo-Hellenistic milieu is disarmed. The sweeping judgments which regard the infancy narratives en bloc, whether as historical in literary detail in the name of biblical inerrancy or as not historical according to a preconceived theory of the origin of Jesus, must be dismissed. The believing critic knows that grace has its role in interpretation. (French)

Grimm, Werner. (1972) "ZUM HINTERGRUND VON MT 8,11f / LK 13,28f (On the Background of Matt. 8:11f / Lk. 13:28f). *Biblische Zeitschrift* 16(2):255–256.

Isaiah 43:5b stands behind both; Isaiah 43:6a also stands behind Luke. (German)

Gruber, Mayer I. (1983) "THE MOTHERHOOD OF GOD IN SECOND ISAIAH. *Revue Biblique* 90(3):351–359.

Against the background of the tendency in all strata of the Hebrew Bible to compare the LORD to a father, how unusual is the phenomenon of a whole series of maternal expressions applied to the LORD in Isaiah 40-66. These are found in 45:10; 42:13-14; 49:14-15; and 66:13. Why should Second Isaiah employ maternal similes for God? He realized, perhaps, the insensitivity of Jeremiah and Ezekiel and deliberately made use of both masculine and feminine similes for God.

Gundry, Robert H. (1960) "LMTLYM: 1Q ISAIAH a 50, 6 AND MARK 14, 65. *Review Qumran* 2:559–567.

The variant reading in 1QIsa 50:6 has lmtlym for the MT lemortim ("to the pluckers") G. R. Driver related the variant to Arabic matala and translated "to the beaters," to which E. Y. Kutscher raised objections as to form and meaning. However the LXX and the Peshitta have translations which may point to a Vorlage such as in 1QIsa. The passion narratives in the synoptics have a possible allusion with Luke's blindfolding (from Hebrew tll) over against Mark's beating (mtl).

HADFIELD, F. (1957) "THE RESURRECTION BODY. *Church Quarterly Review* 158:296–305.

Following the development of the doctrine of the resurrection as presented in the Scriptures from the time of Isaiah to the writing of John's Apocalypse. The conclusion is set forth that by serving Christ faithfully we are now developing our spiritual bodies, and that when God takes us from this material world of existence, our spiritual bodies will be ready and fit to rise to a life in the spiritual sphere.

HALLO, WILLIAM W. (1958) "ISAIAH 28:9–13 AND THE UGARITIC ABECEDARIES. *J of Biblical Literature*:324–338.

The spread of the West Semitic system of writing may have been aided by mnemonic devices such as the ordering of the individual letters, and their names. While the older evidence was inconclusive, more recent evidence from Ugaritic Abecedaries shows that the order of the letters goes back to the 19th century B. C., making this almost as old as the system itself. Some evidence is also extant which supports the theory that the letter names were originally based on the pattern of consonant plus a vowel, which may be reflected in Isaiah 28:9–13.

Halvorson, John V. (1982) "THE KINGDOM OF REALISM IN MINISTRY. *Word and World* 2(2):109–116.

As a theological professor of Scripture for 20 years, the author developed his formal theology. When he returned to the parish 10 years ago, he began to ask whether his functional theology was identical with his formal theology. On the basis of a passage from Isaiah 54, St. Paul contends that the age-to-come has entered into this world of horizontal time. Furthermore, there is an apocalyptic dualism basic to the message of the NT. This dualism is picked up by St. Augustine and Reinhold Niebuhr, who continues the tradition of Christian realism on the American scene. This Biblical and historical theology informs everyday functional theology and sustains the realism which ministry demands of him.

Hamborg, G. R. (1981) "REASONS FOR JUDGEMENT IN THE ORACLES AGAINST THE NATIONS OF THE PROPHET ISAIAH. *Vetus Testamentum* 31(2):145–159.

Excluding oracles against Babylon (Isa 13–14) and the late one against Edom (Isa 34), examines the reasons Isaiah gives for judging foreign nations and compares these to the reasons for judgement against

Israel. The three main reasons are (1) alliance with Judah, (2) pride and (3) actions against Israel or Judah. Pride is also condemned in Israel and both bases for judgment are purely religious, but Isaiah does not regard the nations as standing in relation to Yahweh in the same way as Israel did. It is clearly wrong to isolate the oracles against the nations.

Hanigan, James P. (1983) "CONVERSION AND CHRISTIAN ETHICS. *Theology Today* 40(1):25–35.

Christian conversion (Illustrated by biblical reference to Isaiah, Peter, and Paul) involves both the initiative and sinfulness as well as a call to holiness. This means that the converted inevitably will understand morality differently from the non-converted. Such morality must have reference to material possessions for America's middle-class Christian, while having a definitive community, Christian story, reason, and personal conscience referent for every converted Christian.

Hanson, Paul D. (1979) "ISAIAH 52:7–10. *Interpretation* 33(4):389–394.

Pictures the dramatic movement underlying the text: (1) a vision of the Lord bestowing peace, good, and salvation upon his suffering people, (2) a messenger witnessing and proclaiming this good news, (3) watchers who receive and spread this message with rejoicing. Considers the applicability of this passage to contemporary worship experience. Rejects applications involving an exclusivist triumphalism, a narrow individualism, or a bitter cynicism. Describes our present needs as (1) the basis of a gospel vision: Your God reigns, (2) messengers to present God's reign to oppressor and oppressed alike, (3) watchers in our churches, cities, and nation to be open to the proclaimed vision and responsive to its call.

Hanson, Paul D. (1971) "OLD TESTAMENT APOCALYPTIC REEXAMINED. *Interpretation* 25(4):454–479.

Rigorous application of the historical-critical method is needed in studying apocalyptic. In classical prophecy there was dynamic tension between reality, i.e. divine activity in the historical realm, and vision, i.e. divine activity on a cosmic plane. The relationships between these elements in Isaiah, Jeremiah, Ezekiel, and Second Isaiah are compared. Apocalyptic was conceived in Ezekiel, carried to full term by Second Isaiah, and born in Third Isaiah. Its development is traced through Third Isaiah, Zechariah, and Daniel. Prophetic eschatology is transformed into apocalyptic at the point where the task of translating the cosmic vision into the categories of historical reality is abdicated. In apocalyptic the tension between vision and reality, between myth and history nearly dissolved.

HARNER, PHILIP B. (1969) "THE SALVATION ORACLE IN SECOND ISAIAH. *J of Biblical Literature* 88(4):418–434.

Calls attention to the use of salvation oracles in Near Eastern literature, then examines five usages in Second Isaiah (Isaiah 41:8–13; 41:14–16; 43:1–2; 43:5–7; 44:1–5) and compares these with the extrabiblical examples. Concludes that this form is an appropriate means of addressing a people languishing in exile and assuring them of Yahweh's salvation; the salvation oracle was probably employed in the Jerusalem temple in response to the individual psalm of lament. The basic form consists of four elements: (1) the direct address to the recipient; (2) the phrase of reassurance; (3) the self-predication of the deity; and (4) the message of salvation. The five examples from Isaiah stand in a relation of gradually ascending parallelism to one another.

Hayward, Robert (1982) "THE JEWISH TEMPLE AT LEONTOPOLIS: A RECONSIDERATION. *J of Jewish Studies* 33(3/2):429–443.

Examines what the temple at Leontopolis meant for Onias by studying the account as recorded in

Josephus' Jewish War. Reference to Leontopolis occurs in Mishna-Tosefta and Talmud. Discrepancies in Josephus are due perhaps to use of different sources. Examines the tower, height of the tower, altar and offerings, candlesticks, Isaiah proof-texts, and the wall. Draws similarities between Qumran and Onias' community. Conjectures that both may originally have been two branches of a common Zadokite movement which rejected the Jerusalem Temple and its priests.

HELTZEL, MASSEY MOTT (1957) "RELIGION: ROTE OR REAL. *Interpretation* 11:297–303.

A two-point sermon on Isaiah 29:13–14, with the proposition based upon the words, ". . . their fear of me is a commandment of men learned by rote." A religion of rote reveals a people destitute of vital experience; but we have a God who acts, and when we take personally what He has done for us our religion becomes real.

Hill, David (1971) "THE REJECTION OF JESUS AT NAZARETH (LUKE IV 16–30). *Novum Testamentum* 13(3):161–180.

As the basis for suggestions on the historicity of the narrative, first discusses four problems: (1) the relation of the pericope to Mark 6:1–6; (2) the apparent incongruity between the initial friendly response to Jesus in the synagogue and the subsequent hostility and rejection; (3) the meaning of the pericope as a whole for Luke and its significance in his theology; (4) the relation between the quotation from Isaiah and the sermon that follows. Suggests vv. 24–28 represent an early Christian tradition around the 'prophet-logion to justify the mission to the Gentiles. The Beatitudes could report a sermon on the Isaiah text.

HILLYER, NORMAN (1969) "THE SERVANT OF GOD. *Evangelical Quarterly* 41(3):143–160.

The concept of Jesus as "Suffering Servant" is generally traced to Isaiah. It is likely, however, that the concept was also strongly influenced by the binding of Isaac on Mount Moriah. This incident has been considered both pivotal and expiatory in Jewish theology, as seen from detailed Rabbinical quotations. Jewish tradition has seen Isaiah's servant as a "new Isaac," and at least some of this Jewish emphasis on Isaac can be traced to a pre-Christian period. It is not surprising, then, that several NT passages show a marked influence of the Isaac account in expressing the meaning of the death of Christ as the "servant" of God.

HINDSON, EDWARD E. (1969) "ISAIAH'S IMMANUEL. *Grace Theological J* 10(3):3–15.

Summarizes the historical setting and analyzes the context of Isaiah 7:14. Discusses the terms, *laken* (therefore), *'ot* (sign), and *hinneh* (behold). Concludes, after a survey of its usage, that *'almah* refers to an unmarried virgin. The verbal elements of verse 14 are best understood as a present tense, describing the woman as a virgin in spite of her pregnancy. Only the direct messianic interpretation of Isaiah 7:14 does justice to it. Dual fulfillment is necessary. Not a proper name, the child's name, Immanuel, indicates what he is or represents. The purpose of Immanuel as a sign is to guarantee the perpetuity of the endangered throne of David. Discusses the relevance of a messianic interpretation involving a future child's early years to the immediate context and the picture of Immanuel in Isaiah 7–12.

HINDSON, EDWARD E. (1969) "DEVELOPMENT OF THE INTERPRETATION OF ISAIAH 7:14: A TRIBUTE TO EDWARD J. YOUNG. *Grace Theological J* 10(2):19–25.

Isaiah 7:14 is usually understood as referring to (1) an immediate event of the prophet's day, (2) the Messiah only, or (3) both. After Duhm's work on Isaiah, the first view became increasingly widespread. The third view has become more popular among conservatives as the second view has declined. Mentions representatives of all three views. Discusses arguments for and against the third view. Edward J. Young's recent commentary on Isaiah is the great 20th century commentary needed to break Duhm's influence.

HINSON, GLENN (1960) "HODAYOTH III, 6–18 IN WHAT SENSE MESSIANIC? *Revue de Qumran* 2:183–204.

By means of a thorough exegesis a final translation and plenary outline are worked out. The author of the hymn gives thanks for rescue from a distress pictured in three metaphors, one of which is a woman in travail. It merely emphasizes his own helplessness, rather than that of the community giving birth to the Messiah. The reference to Isaiah 9:5 alters the messianic thrust of the passage. The remaining 'messianic' terms are not demonstrably so. Therefore, at most, only certain portions of the psalm could be understood messianically.

Hoehner, Harold W. (1974) "CHRONOLOGICAL ASPECTS OF THE LIFE OF CHRIST. Part III. *Bibliotheca Sacra* 131(522):147–162.

There is a wide variety of opinion about the duration of Christ's ministry. The opinions vary from three or four months to ten or twenty years. Such extreme views must be rejected. The one-year view founders on its misuse of a quotation from Isaiah 61:2, and its inability of explanation for three Passovers in John. The two-year view requires a transposition of chapters in John for which there is no solid evidence. The four-year view requires a whole year to be squeezed in between John 1:51 and 2:13 for which there is no evidence in the book itself. The three year view is correct.

Hoerschelmann, Werner (1971) "SUMMARY AND EVALUATION OF BULTMANN'S VIEW ON THE USE OF ISAIAH 53 BY JESUS AND THE EARLY CHURCH. *Indian J of Theology* 20(1/2):98–108.

Summarizes (1) Bultmann's view that Isaiah 53 had no part in Jesus' understanding of his mission, but is used only in later passages and ascribed to Jesus' belief, and (2) the arguments of Joachim Jeremias in countering this view. Could Jesus have known himself to be the Servant of God? Jeremias answers with a decisive Yes; Bultmann with a No. The author examines some of Jeremias' arguments, tending to side with Bultmann.

Hoffken, Peter (1980) "NOTIZEN ZUM TEXTCHARAKTER VON JESAJA 7, 1–17. *Theologische Zeitschrift* 36(6):321–337.

Proposes that the author of chap. 7 cannot be Isaiah and that it was conceived originally as an extraneous report. V 14 is interpreted on the premise that announced signs and announced events, as a general principle, need not be internally related. Finally, v 17 is shown to announce times, analogous to the Great Schism but not the End, which indicate an aggravation of the catastrophe. Localization of this text is hypothetically suggested with a strong questionmark. (German)

Hofius, Otfried (1980) "ERWAGUNGEN ZUR GESTALT UND HERKUNFT DES PAULINISCHEN VERSOHNUNGSGEDANKENS (Considerations About the Form and Origin of the Pauline Concept of Reconciliation). *Zeitschrift für Theologie und Kirche* 77(2):186–199.

In his genuine letters Paul presents reconciliation as God's act in Christ to free people from their rebellion against him and God's proclamation of that word which makes the reconciliation effective in human life. Reconciliation and atonement are not derived one from the other, but are two sides of the same coin. Paul developed this idea, not on the basis of other church or religious world-views, but through reflection on Second Isaiah, especially chaps. 52–53. (German)

Hofius, Otfried (1968) "'BIS DASS KOMMT': I Kor. xi. 26 (Until He Comes: I Cor. 11:26). *New Testament Studies* 14(3):439–441.

Sets forth Jeremias' distinction of two possible meanings for "until he comes" and from three examples in Isaiah 62 supports his thesis that the term "until" does not simply refer to the terminus ad quem of the eucharistic proclamation, but that the eschatological goal itself shall be attained through the proclamation. (German)

HOLLENBERG, D. E. (1969) "NATIONALISM AND "THE NATIONS" IN ISAIAH XL-LV. *Vetus Testamentum* 19(1):23–36.

Second Isaiah was more nationalistic than truly universalistic with the hope of the salvation of the Gentiles. In his interest in "the nations," the term is used in a holistic sense, to designate not only Gentiles but primarily Israelites of the dispersion who have given up their identity as Israel. These are urged to reunite with the nation. The Servant is the prophetic nucleus of Israel.

Holmgren, F. (1969) "CHIASTIC STRUCTURE IN ISAIAH LI 1–11. *Vetus Testamentum* 19(2):196–201.

Isaiah 51:1–11 is to be considered a literary unit because of its chiasmic structure, against those who hold 51:1–8 or 51:1–16 to be the literary unit. This analysis precludes rearrangement of the text (as in Westermann).

HONEYCUTT, ROY L., (1968) "INTRODUCING ISAIAH. *Southwestern J of Theology* 11(1):9–28.

Presents basic introductory matters which must be considered before engaging in preaching or teaching the book of Isaiah. Brings the results of critical studies into a layman's language.

Hooke, S. H. (1965) "LIFE AFTER DEATH: V. ISRAEL AND THE AFTER-LIFE. *Expository Times* 76(8):236–239.

To the early Israelite death was not the separation of soul or spirit from body, but the separation of the whole man from the corporate life of his people. Gradually this came to include the separation from God as well. The place where the dead maintained their shadowy existence was conceived in spatial terms in the course of time the conception of God's rule over Sheol became prominent. A growing concern with the relation of the individual to God develops to the point of two definite allusions to the resurrection: Isaiah 26:19, and Daniel 12:2.

Hoppe, Leslie J. (1983) "ISAIAH 58:1–12, FASTING AND IDOLATRY. *Biblical Theology Bulletin* 13(2):44–47.

The message of Isa 58:1–12 is that God demands justice for the poor. Its author condemns the fast as a manipulative technique whereby the cult was seeking to domesticate Yahweh. In combining their fasts with strife and injustice the priests were guilty of idolatry and were attempting to coerce God for self-advantage. Therefore the correct path to restoration of Jerusalem was not in fasting but through deeds of justice and right. Contemporary applications are drawn.

HUEY, F. B., (1968) "GREAT THEMES IN ISAIAH 40–66. *Southwestern J of Theology* 11(1):45–57.

From many possible themes considers four major ones: the concept of God, the proclamation of salvation, the mission of Israel—including servant passages, and the eschatological expectation.

HURST, CLYDE J. (1968) "SOME GUIDELINES FOR INTERPRETING OLD TESTAMENT PROPHECY APPLIED TO ISAIAH 40–66. *Southwestern J of Theology* 11(1):29–43.

Discusses various methods of interpretation—allegory, typology and analogy as they relate to the study of Isaiah 40–66. Prophecy should be interpreted in the light of the historical situation in which it was first spoken. Allegory is largely repudiated today. The NT writers interpreted the OT typologically. Possibly the most fruitful approach is to view prophecy in the light of the parallels or analogies of prophetic teachings in the NT. Within a framework of salvation history the prophetic teachings are primarily promise, while the analogous teachings of the NT are primarily fulfillment.

INNES, D. K. (1969) "SOME NOTES ON MICAH (CONTINUED). PART II. *Evangelical Quarterly* 41(2):109–112.

Exegetical notes on Micah from chs. 3 and 4, giving attention to specific questions about the various Hebrew words and phrases. Preference is for an early dating of Micah: Deals with the quotation of 3:12 by Jeremiah, the identity of 4:1–3 with Isaiah 2:2–4, and the reference to Babylon in 4:10 in this light. Sees the principal fulfillment of 4:1–3 in the gathering of representatives of the nations into the church.

Irwin, W. H. (1979) "STYLE AND SYNTAX IN ISAIAH 26. *Catholic Biblical Quarterly* 41(2):240–261.

In 1969 Dahood's article on "Ugaritic-Hebrew Syntax and Style" described a device common to both literatures: the "juxtaposition of the same word or root in successive cola." Dahood did not cite Isa 26, but Irwin finds 8 examples of this type of repetition there. The frequency suggests a conscious concern for rhetorical effect. Closer study of the chapter confirms this impression. Figures of speech and syntactic subtleties combine to make the text difficult reading, often the subject of emendation. Concludes with its own translation of Isa 26.

Irwin, William H. (1984) "THE PUNCTUATION OF ISAIAH 24:14-16A AND 25:4C-5. *Catholic Biblical Quarterly* 46(2):215–222.

Although critics have questioned the Masoretic punctuation of the beginning of the first hymn in Isa 24–27 and the ending of the second, they differ among themselves on how to divide the verses.

Iwry, Samuel. (1966) "WHNHS'—A STRIKING VARIANT READING IN 1QIsa. *Textus* 5:34–43.

1QIsa 37:31 reads whnms' for MT hns'rh. Demonstrates that the root ms' means 'come upon, meet,' or 'reach' in the qal and 'overpowered,' or 'capturer' in the niph'al, and that hnms' was at that time a technical term denoting the status of an oppressed, destitute or displaced person. This Qumran variant may not only possess a historical significance, but will help to place this textual variant of Isaiah more closely in the general textual tradition of its time.

IWRY, SAMUEL (1957) "MASSEBAH AND BAMAH IN 1Q ISAIAH 6:13. *J of Biblical Literature* 76:225–232.

A comparison of the Masoretic Text of Isaiah 6:13 with the great Isaiah scroll of Qumran in order to arrive at the original text and the proper meaning of the Hebrew words, massebah and bamah.

Janzen, J. Gerald (1983) "ANOTHER LOOK AT YAHALIPU KOAH IN ISAIAH XLI 1. *Vetus Testamentum* 33(4):428–434.

The clause yahalipu koah in Isa 41:1, since it parallels an identical clause in the last verse of the previous chapter (40:31), is therefore subject to emendation. There is a shift in person and a shift from straightforward rhetoric to ironic. The latter shift, however, is evidence of the clause's fitting into the context, for in 41:5–7 and 41:8–10 there are similar shifts to irony.

Jensen, Joseph (1981) "WEAL AND WOE IN ISAIAH: CONSISTENCY AND CONTINUITY. *Catholic Biblical Quarterly* 43(2):167–187.

Attempts a reassessment of the relationship between weal and woe in the teaching of Isaiah. Criticizes Fohrer's existentialist interpretation with its strong tendency to eliminate all promise from Isaiah's teaching. Points out that a number of Isaiah's oracles do hold out promises of restoration for the future (e.g., 1:21–26). The tension between the two parts of chap 2, which may be said to epitomize the problem of discontinuity of weal and woe in Isaiah, is resolved by a pattern which is verifiable throughout the book.

Jensen, J. (1979) "THE AGE OF IMMANUEL. *Catholic Biblical Quarterly* 41(2):220–239.

Few commentaries and special studies on Isa 7 have provided a consistent picture without resorting to the elimination of phrases or whole verses as "glosses." But this approach is not necessary on textual grounds, and a cohesive explanation can be given to the verses as they stand. The age of Immanuel offers the needed clue. Isa 7:15 refers to Immanuel's maturity, not his infancy. What is said of Immanuel, his diet and his knowledge is not intended to tell when the Aram-Israelite invasion will be ended. The age supposed for Immanuel to attain moral discretion would bring him close to adulthood, whereas the sign of Maher-shalal-hash-baz indicates that Isaiah expected the evaporation of the Aram-Israelite threat within a few years.

Jeppesen, Knud (1982) "CALL AND FRUSTRATION: A NEW UNDERSTANDING OF ISAIAH VIII 21–22. *Vetus Testamentum* 32(2):145–157.

In contrast to Jeremiah, Isaiah appears to have answered his call without reluctance. Yet Isa 28:7-13; 22:1-14 and 7:1-8:20 suggest tension between the prophet and his contemporaries. A pair of verses follow which describe the prophet on a journey, at the brink of desperation, cursing his king and his God. Then he goes into thick darkness. If this interpretation is correct, there must have once existed a far more comprehensive third person description of Isaiah and his frustration.

John, E.C. (1977) "RIGHTEOUSNESS IN THE PROPHETS. *Indian J of Theology* 26(3/4):132–142.

A consideration of the concept of righteousness in the Hebrew prophetic writings of Amos, Isaiah and Hosea.

John, E. C. (1969) "FORGIVENESS IN THE PROPHECY OF JUDGMENT. *Indian J of Theology* 18(2, 3):206–218.

Reviews forgiveness in the judgment passages in the prophecies of 2 Samuel, Amos, Hoses, Isaiah, Jeremiah. Forgiveness is a free act of God, whereby God is moved with pity and does not execute the punishment which he announces through the prophet. It involves cancellation or postponement of punishment. It is not a personal religious experience, but a change in the course of events, wherein the people are granted to live on instead of facing a premature death.

Johnson, S. Lewis, (1966) "THE BAPTISM OF CHRIST. *Bibliotheca Sacra* 123:220–229.

The baptism of Christ created problems for the early church in regard to the question of his sinlessness and the total lack of any Rabbinical references to a baptized Messiah. John's reluctance to baptize Christ was due to his sense of unworthiness, but the voice from heaven and the anointing dove, connected by Luke to the predictions of Isaiah, establish beyond question that this is the good pleasure of the Father. Theologically, the baptism involved Christ's identification with Israel and should be understood as one phase of his humiliation. While the view that his Messiahship is here revealed to him must be rejected, it is true that his baptism was an inauguration into the messianic office and in figure points to his baptism of death yet to come. In all of this the initiative of God in redemption may be traced.

JOHNSON, S. LEWIS, (1965) "THE GENESIS OF JESUS. *Bibliotheca Sacra* 122:331–342.

Jesus' miraculous birth is witnessed to by various Scriptures. Objections based on the alleged mythological origin of the accounts, its purported violation of natural processes, and/or the supposed contrary witness of other passages, are in error. Matthew stresses Joseph's inward struggle, the angelic interpretation of Mary's pregnancy, the significance of Jesus and Immanuel, and the fulfillment relation to Isaiah 7:14. The dependability of the Word of God is at stake, and rejection implies the illegitimacy of the child, and, through sin, his disqualification as our Savior. Jesus' regal prerogative to David's throne is established without involving him in the curse imposed on Coniah's direct line of descent. Our view of Christ's uniqueness governs our response.

Joines, Karen R. (1967) "WINGED SERPENTS IN ISAIAH'S VISION, *J of Biblical Literature* 86(4):410–415.

Marshals linguistic and archaeological evidence to support the suggestion that the seraphim of Isaiah 6 are to be identified as winged serpents of Egyptian origin where they were symbols of sacral and regal sovereignty.

Jones, David C. (1977) "WHO ARE THE POOR? *Presbyterion* 3(2):62–72.

Attempts to determine exegetically whether the "poor" are a socioeconomic group or symbolize a non-economic group of "the faithful." Begins with an analysis of the OT vocabulary. Proceeds to examine the references to the poor in Isaiah since Jesus employed these texts to define his messianic mission. Concludes with attention to the poor in the NT as the messianic community takes shape after Jesus' death and resurrection. Discerns elements of both meanings in the passages examined.

Jones, Douglas (1965) "EXPOSITION OF ISAIAH CHAPTER ONE VERSES TEN TO SEVENTEEN. *Scottish J of Theology* 18:457–471.

(No. 4).-These verses form a clear and independent section summing up the criticism of Isaiah against the religion of his contemporaries. The editor of chapter one has, however placed this section in the context of the preceding verses. In this the mind of the editor is to be respected as much as the word of the prophet since both have part in the development of Scripture. An exposition of these verses uncovers the following implications: 1) Revelation utilizes the forms of religion; 2) The religion of revelation comes under prophetic criticism; and 3) True religion is maintained by the grace of God.

JONES, DOUGLAS R. (1964) "EXPOSITION OF ISAIAH CHAPTER ONE VERSES ONE TO NINE. *Scottish J of Theology* 17:463–477.

The superscription (Isa 1:1-9), the work of the editor, which designates the book as the vision of Isaiah points to the correct common denominator in the collection which, despite diversity, forms a unity. Chapter one is composed of oracles closely knit together to provide a programmatic introduction to the whole book. Verses 2–3 deal with God and His community; verses 4–9 treat of the sickness of a whole

people.

JONES, DOUGLAS R. (1966) "EXPOSITION OF ISAIAH CHAPTER ONE VERSES EIGHTEEN TO TWENTY. *Scottish J of Theology* 19:319–327 (No. 3).

An examination of the setting of Isaiah 1:18–20 reveals at least the editor's understanding of the passage and leads to a rejection of those views which deny it to be an offer of forgiveness. It is not about a verdict of acquittal but concerns the freedom of the Judge to reason with the guilty and to suspend judgment. In this it provides a classical OT statement of God's grace which is seen even more vividly in Christ and the apostles.

Kaiser, Otto (1969) "DIE VERKUNDIGUNG DES PROPHETEN JESAJA IM JAHRE 701 (The Preaching of the Prophet Isaiah in the Year 701). *Zeitschrift für die Alttestamentliche Wissenschaft* 81(3):304–315.

The controversy about the preaching of the prophet Isaiah in 701, which has not yet been settled, justifies a new examination of the evidence starting with II Ki. 18:13 ff (Is. 36:1 ff). Literary critical analysis shows that the legends of Isaiah were transferred from Kings into the book of the prophet. A comparison of the text of II Ki. 18:13 ff with Is. 36 with special reference to LXX and IQIsa confirms the result, but proves as well that all the texts had a further development. (German)

Kalir, Joseph (1974) "OF JEWISH PROPHECY AND MYSTICISM. *Religious Education* 69(4):451–462.

How is a modern person to understand the compulsive call of prophets: Isaiah had a vision, but Jeremiah heard only voices, seemingly within. Kant's term 'categorical imperative,' conscience, daimonion—all relate to the call. To this moral drive is added poetic vision. Mystics per se generally eschew communication. Prophets cannot be interpreted philosophically. Thus the oriental and Greek views of life differ.

Kaplerud, Arvid S. (1982) "THE MAIN CONCERN OF SECOND ISAIAH. *Vetus Testamentum* 32(1):50–58.

Second Isaiah wanted to comfort his people and to assure them of YHWH's salvation and redemption. But he wanted even more to show his people definitely that YHWH their God had not failed. He was the only real God and Second Isaiah set the Suffering Servant as an example of loyalty to him.

KAPLAN, Z. (1959) "ISAIAH: THE PROPHET OF THE END OF DAYS. *Sinai* 22:283–294.

The author discusses the theories relating to the composition of the book of Isaiah and refutes those who divide the book into Isaiah and Deutero-(or Trito) Isaiah, claiming that the book we have today is an aggregation of prophecies delivered by several authors at various times. He doubts whether contemporary Jewish leaders would have committed such a "forgery" by attributing to Isaiah the prophet chapters not written by him. This would be a "cynical attitude" toward the prophet and prophecy. The Jewish people, too, would not have accepted such a "forgery" without voicing a protest. Moreover, it is unthinkable that the author of such great chapters as 40–66, if different from Isaiah, would have remained unknown to the people. He regards as "divine prophecy" the utterances relating to Cyrus, the exile and the return to Zion. He cites Abraham Ibn Ezra, Josephus, Ecclesiasticus and others in support of his theory. (Hebrew)

KASER, WALTER (1963) "EXEGETISCHE UND THEOLOGISCHE ERWAGUNGEN ZUR SELIGPREISUNG DER KINDERLOSEN, LC 23, 29b (Exegetical and Theological Reflections on the Beatitude of the Childless. Luke 23:29b). *Zeitschrift für die Neutestamentliche Wissenschaft*

54:240–25.

The Lukan text reflects Isaiah 54:1–10 not literally but substantively. The spirit of the Isaiah text is seen by Luke to be fulfilled by the words of Jesus announcing the end of Israel according to the flesh and the rise of the new Israel of the spirit. In this connection the destruction of Jerusalem has a theological meaning which transposes it far beyond the sphere of a simple historical event and which can never be measured according to the rubrics of secular history. The event in Luke 23:29b points to an event in Heilsgeschichte, the "new Israel of the spirit" superceding the "old Israel according to the flesh." As the new people of God made up of Gentiles and Jews circumcized in heart, the church assumes the position which old Israel has forfeited by rejecting Christ. Here Luke follows his teacher Paul in Rom. 11:17b-24. Jerusalem's fall is historical demonstration of a previous factual demise of Israel at the time the Jews crucified Jesus. (German)

Keel, Othmar (1977) "RECHTTUN ODER ANNAHME DES DROHENDEN GERICHTS? (ERWAGUNGEN ZU AMOS, DEM FRUHEN JESAJA UND MICHA) (Correction or the Acceptance of the Threatened Judgment? (Considerations on Amos, the Early Isaiah, and Micah)). *Biblische Zeitschrift* 21(2):200–218.

Recent writing on the pre-exilic prophets have stressed the dominance of the oracle of menace and the pronouncement of unmitigated judgment upon Israel. What needs to be appreciated is that the disclosure of guilt and the announcement of catastrophe are typical of prophetic speech. They are simply the 2 sides of the same coin. In Amos, the early Isaiah, and Micah the prophetic criticism is directed against specific communal upheavals which the prophets unmasked as catastrophic for the nation. The announcement of judgment is merely a way of perceiving the disastrous consequences which must follow the violation of divine ordinance. These early writing prophets are social critics who were commissioned by Yahweh to disclose Israel's offense. The intention of their preaching was to stir the nation to repentance (Amos 5:4–6:15; cf. 4:6–12; Isa. 1:16f.; 9:12; Micah 6:6–8). (German)

Keller, B. and Voeltzer, R. (1979) "LES "SERVITEURS" DANS LE LIVRE D'ESAIE. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):413–426.

An investigation of the term "servants" in Isaiah designed for study by non-specialists, seeking to determine if there is a scientific biblical reading which, taking into account knowledge gained by proven methods, and open to different contemporary approaches, can blaze a trail of its own.

Key, Andrew F. (1967) "THE MAGICAL BACKGROUND OF ISAIAH 6:9–13 *J of Biblical Literature* 86(2):198–204.

Discusses the close link between prophecy and magic with reference to the oft-raised question: Why bother with the prophecy in the first place if the outcome is predetermined and there is nothing the people can do to change God's judgement. The prophet acts in the role of the partner of Yahweh. He performs rites and speaks words which are efficacious in and of themselves in the carrying out of the divine will. The deliverance of the oracle causes the events to happen; were the oracle not delivered, the destruction would not ensue. In Isaiah 6:9–13, the speaking of the prophetic words is not a call for repentance, but a signal for the beginning of God's action.

KINGSBURY, EDWIN C. (1964) "THE PROPHETS AND THE COUNCIL OF YAHWEH. *J of Biblical Literature* 83:279–286.

The use of "Thus Yahwah has said" by the prophets was based on individual experiences of the prophets who were in Yahweh's council chamber on the day of enthronement—the New Year's Festival. The prophet heard the fates being fixed for the coming year and went forth to proclaim them to the people. Builds this

position upon examination of the experiences of Micaiah ben Imlah, Isaiah and Ezekiel.

Kitchen, Kenneth A. (1972) "THE OLD TESTAMENT ON ITS CONTEXT: 4, THE TWIN KINGDOMS, JUDAH AND ASSYRIA (C. 930–640 BC.). *Theological Students' Fellowship Bulletin* 62:2–10.

An outline study of the history and literature of the Divided Monarchy down to ca. 640 BC. Surveys especially the emergence of the Omri-Ahab dynasty of Israel and its last dynasty with the consequent collapse of the Northern kingdom, as well as the relationship of Judah and Assyria. Traces the development of prophecy from the pre-writing prophets through the literary prophets. Although the modes of activity of the prophets of Israel and the divination, etc., of her neighbors are very largely mutually exclusive, some slight formal correspondence can be noted in the 'prophetic' activity of Mari, Egypt, the Hittites, Canaan, and Mesopotamia. Regarding Amos, Hosea and Micah, they were able to speak at length; they contain both judgment and blessing; they were capable of putting together the existing books practically as we have them. The book of Isaiah presents no real problem when prediction is allowed as one legitimate element in prophecy.

Klein, Ralph W. (1978) "GOING HOME—A THEOLOGY OF SECOND ISAIAH. *Currents in Theology and Mission* 5(4):198–210.

Second Isaiah promised Israel an early return to her native soil at a time when Israel's faith was at low ebb, energy sapped by national disasters which had convinced many that Babylonia's god had whipped Yahweh. The prophet declared that he had been in God's heavenly council and had heard the angels exhorted to "comfort my people." God was willing a new exodus, a new settlement in the land, a new creation.

KNIERIM, ROLF (1968) "THE VOCATION OF ISAIAH. *Vetus Testamentum* 18(1):47–68.

On the basis of Isaiah 6:1–11, examines the traditional character of the report of Isaiah's call, the statements themselves, and finally the context of Isaiah 6. Attempts to clarify the question of the uniqueness of the OT prophets. New research during the last generation has shown that the opinion that the prophets were great innovators is not true, but that the prophets were dependent on many ancient traditions of Israel to a great extent. The prophets were representatives, messengers, rejuvenators of the old traditions. Insight into the characteristics of this prophet helps in understanding the prophetic function of faith, especially at the turning point of historical epochs.

Koch, Dietrich-Alex (1980) "BEOBACHTUNGEN ZUM CHRISTOLOGISCHEN SCHRIFTGEBRAUCH IN DEN VORPAULINISCHEN GEMEINDEN (Observations on the Christological Use of Scripture in the Pre-Pauline Church). *Zeitschrift für die Neutestamentliche Wissenschaft* 71(3/4):174–191.

Three areas of Scripture use appeared in the pre-Pauline church: (1) Christology, (2) paraenesis, and (3) historical foundation. On Christology the use of Isa 45:23 in Phil 2:6–11, of Isa 28:16 in Rom 9:33 and 1 Pet 2:6, of Isa 11:10 in Rom 15: 12, and of Isa 59:20 in Rom 11:26 is apparent. Therefore, (1) Isaiah texts circulated in the pre-Pauline oral preaching tradition, (2) the tradition reflects hellenistic Christianity, (3) the tradition reveals a Christological understanding of Scripture, and (4) the tradition reflects the church's understanding of its existence as inheriting the promises to Jacob, now extended to the Gentiles. (German)

KOENIG, JEAN (1968) "L'ALLUSION INEXPLIQUEE AU ROSEAU ET A LA MECHE (ISAIE XLII 3) (The Unexplained Allusion to the Reed and the Wick (Isaiah 42:3)). *Vetus Testamentum*

18(2):159–172.

The references to the bruised reed and the smoking wick have usually been interpreted metaphorically as a reference to poor or downtrodden persons, but difficulties connected with this interpretation make it untenable. Rather, the reed and wick are to be understood concretely as the tools of the scribe—the pen and the lamp used in writing the law. These instruments—which symbolized prestige—are the implements utilized by the Servant in carrying out his task of bringing the law to the attention of the nations. (French)

KOLMOS, YEHUDA (1967) "ETYMOLOGICAL ELUCIDATIONS IN THE ARAMAIC TARGUM OF ISAIAH. *Tarbiz* 37(1):15–23.

The translator in Targum Jonathan (TJ) adopted different methods, as far as etymological explanations are concerned. Several of his etymologies are simple exegetic explanations which are identical with ancient translations of the Bible or with modern commentators. There are several examples of words which were not explained by their commonly accepted roots but rather by terms which bear a phonic resemblance to them. There are instances when the translator in TJ derives his etymology due to a change in vocalization. In other cases, biblical words are granted a homiletical etymology as a result of didactic tendencies.

KOOLE, J. L., (1958) "JESAJA 53 (Isaiah 53) *Horizons* 21:66–69.

A re-evaluation of the traditional interpretation of Isaiah 53 as pointing forward to the suffering Christ. After examining many modern objections, the thesis is maintained that Isaiah 53 is not unique but that the concept of a suffering Savior-King emerged ever more clearly as OT prophecy progressed. From the Holland.

Kraft, Robert A. (1960) "BARNABAS' ISAIAH TEXT AND THE "TESTIMONY BOOK" HYPOTHESIS. *J of Biblical Literature* 79:336–350.

An examination of the quotations from Isaiah found in the Epistle of Barnabas which deviate from the best extant LXX texts in order to evaluate the "testimony book" hypothesis. It is concluded that the author of Barnabas did not take his quotations from any one source. He may have utilized a complete scroll and midrashic commentary material, but many of his citations must have come from a late Jewish and early Christian Schulbetrieb background which produced short, independent documents of a testimony page nature.

Krumwiede, Hans-Walter (1962) "USUS LEGIS UND USUS HISTORIARUM (The Use of the Law and the Use of History) *Kerygma und Dogma* 8:238–264.

An investigation into Luther's hermeneutics in relation to his theology of the cross. Focal point for the theological analysis is the statement in his scholia to Isaiah 13, "This is how to use the events of history, so that they teach the conscience." In complete departure from the allegorical exegetic method Luther concentrates on the simplex historia, the historical events in their facticity, as the actual opus dei and thus the revelation of God. This constitutes the theologia crucis applied to the study of history. Any attempt to get behind the events to something else is theologia gloriae and thus to be rejected. The final two uses of history, political and theological, correspond to the two uses of the law postulated by Luther. (German)

KURZINGER, J. (1963) "IRENAUS UND SEIN ZEUGNIS ZUR SPRACHE DES MATTHAUS-EVANGELIUMS (Irenaeus and his Testimony on the Language of the Gospel of Matt.). *New Testament Studies* 10:108–115.

In an article in *Biblische Zeitschrift* (1960, 4:19–38) the author showed that Papias' comments on Matt.

do not claim that his gospel was originally written in Hebrew and then translated into Greek. The evidence from Irenaeus, especially his discussion of Isaiah 7 and Matt. 1 on the virgin birth, corroborates this. He too knows nothing of a Hebrew or Aramaic original of Matthew. Origen and Eusebius are the fathers of this inauthentic tradition. (German)

Laberge, Leo (1982) "THE WOE ORACLES OF ISAIAH 28–33. *Eglise et Theologie* 13(2):157–190.

The hoy-oracles of Isaiah 28–33 have a characteristic poetic structure and a life-setting which fit Isaiah's message and his mode of formulating it. The combination of a certain tone and a set of words to support it are enough to justify considering these and the hoy-oracles of chaps. 5 and 10 important texts from Isaiah himself.

LANE, WILLIAM R. (1960) "PESER STYLE AS A RECONSTRUCTION TOOL IN 4 Q PESER ISAIAH B. *Revue de Qumran* 2:281–283.

The restoration of fragmentary 4QpLs by means of customary stylistic introduction of sections of exposition yields a passage which neatly fits the lacuna in column I, lines 1–3.

LEGASSE, S. (1962) "L' "HOMME FORT" DE LUC XI 21–22" (The "Strong Man" of Luke 11:21–22). *Novum Testamentum* 5:5–9.

W. Grundmann has suggested a connection between the brief "strong man" parable of Mark 3:27, Matt. 12:29, Luke 11:21–22, and Isa. 53:12. This needs to be qualified by noting that: (a) the parallel is based on the LXX text of Isaiah; (b) it is valid only (or at least chiefly) with reference to the distinctive vocabulary of the Lukan version of the parable. In Luke, as in Matthew and Mark, the "strong man" is Beelzebub, but Luke has portrayed him as a rich man whom Christ despoils and whose goods Christ distributes (diadidonai) to the poor (cf. Luke 18:22, Acts 4:35). Footnotes. (French)

LEIBOWITZ, ISAIAH (1969) "THE SPIRITUAL AND RELIGIOUS MEANING OF VICTORY AND MIGHT. *Tradition* 10(3):5–11.

Views the Six Day War of 1967 entirely as an act of state, which is neutral in the purview of religion. Denies that it is possible to attribute any spiritual significance to the war, or to the conquest of territory associated with it. Extracted from the Israeli publication MTT. Translated by Isaac Gottlieb.

Leiser, Burton M. (1960) "THE TRISAGION OF ISAIAH'S VISION. *New Testament Studies* 6:261–263.

Against Norman Walker it must be maintained that the evidence simply does not support his conclusions that originally there was but one "holy" in Isaiah 6:3. On the contrary the text is well testified and makes good sense as a "thrice-holy."

LENNOX, ROBERT (1958) "THE SERVANT OF YAHWEH IN THE OLD TESTAMENT. *Theology Today* 15:315–320.

Traces the servant motif in both its profane and religious aspects in the OT indicating its central significance in the "suffering servant" passages in Isaiah. Alludes to the various opinions of scholarship concerning the identity of the servant. Footnotes.

Leonardi, Claudio. (1980) "IL TESTO DELL' "ASCENSIO ISAIAE" NEL VAT. LAT. 5750. *Christianesimo Nella Storia* 1(1):59–74.

Following Mai and Mercati, advances a new transcription of the two Latin fragments comprising the Ascension of Isaiah found in the palimpsest Codex Vat. lat. 5750. Together with the Greek fragments in the Amherst papyrus and the Coptic fragments, this represents the most ancient manuscript source for the Ascension of Isaiah. (Italian)

Lescow, Theodor (1973) "JESAJAS DENKSCHRIFT AUS DER ZEIT DES SYRISCH-EPHRAIMITISCHEN KRIEGES (Isaiah's Denkschrift from the Time of the Syro-Ephraimite War). *Zeitschrift für die Alttestamentliche Wissenschaft* 85(3):315–331.

Isaiah's Denkschrift (record) consists of the Isaianic core of Isa. 7:1–8:18, and is made up of the units 7:1–9, 10–19; 8:1–8, 11–15, 16–18. The first three units are formed on the same pattern of description of the situation, oracle, and announcement of disaster. In 7:1–9 Isaiah does not proclaim salvation to the house of David but (within the framework of a warning to Ahaz) the failure of his enemies. 7:14 is not a birth-oracle; the sign consists in a prophetic naming which announces disaster, just as does the naming of 8:3. Isaiah's return to hope in Yahweh is to be understood in the sense of the psalms of lamentation, as a waiting upon a renewal of Yahweh's favor. (German)

LEVAY, SAMSON H. (1965) "THE RULE OF THE COMMUNITY III, 2. *Revue de Qumran* 5(18):239–243.

Previous renderings of the phrase *ky' bs'wn rs' mhrsw* have left the interpretation unresolved. The translators did not take seriously the allusion to Isaiah 94, *ky s'wn br's*, which the author misquoted. The translation should be: "For the tumult of the tramping boot deafens him."

Levenson, Jon D. (1976) "THE SCROLL OF ESTHER IN ECUMENICAL PERSPECTIVE. *J of Ecumenical Studies* 13(3):440–452.

The book of Esther is really neither anti-Gentile nor nationalistic; rather, it is a defense of self-determination in a time of exile. It is necessary to view Esther within its context and compare it to other approaches to the issue of maintaining identity in a time of exile (particularly 2nd and 3rd Isaiah and Daniel). Esther provides a unique solution to the problems of the Diaspora of adjusting to foreign rule and perceiving in the Diaspora continued redemption and divine action on behalf of Israelites. It presents an alternative to the lack of political realism in 2nd Isaiah and his successors and serves to explain how the covenant community became acceptable to the Persians.

Limburg, James (1975) "AN EXPOSITION OF ISAIAH 40:1–11. *Interpretation* 29(4):406–411.

Focuses on Isaiah 40:6–8, notes how this section is picked up in 1 Peter, and suggests a contemporary relevance for it. Observes that during the Babylonian exile Second Isaiah stressed the permanence of God's word in a withering, transitory world. Describes the use of this passage in 1 Peter to emphasize the permanence of God's word (understood as the gospel) among exiles in a theological sense, i.e. aliens on this earth who live away from their real home in heaven. In response to the modern question, Where is God?, one should preach the permanence of God's word, especially as the good news about Jesus Christ.

Lindsey, F. Duane (1983) "ISAIAH'S SONGS OF THE SERVANT. PART 5: THE CAREER OF THE SERVANT IN ISAIAH 52:13–53:12. *Bibliotheca Sacra* 140(557):21–39.

This song presents the details and purpose of the servant's sufferings and death. The message of the song

is Yahweh's announcement of the exaltation of His Servant because of His satisfactory substitutionary death for the sins of both His people and the Gentiles. The passage consists of five strophes, the central three of which compose the body of the report. The three basic units are (1) an introductory appraisal; (2) a confessional report; and (3) a concluding epilogue.

Lindsey, F. Duane (1982) "ISAIAH'S SONGS OF THE SERVANT PART I; THE CALL OF THE SERVANT IN ISAIAH 42:1–9. *Bibliotheca Sacra* 139(553):12–31.

The anonymous servant of Isa 42:1–9 can be none other than Jesus Christ. This first servant song introduces the servant and highlights the successful completion of the task to which he is divinely called. Only a hint is given of the suffering the servant must undergo in order to complete his mission of bringing about a righteous order on the earth. This will ensue following his second advent at the time of the fulfillment of the promised new covenant for the nation Israel.

Lindsey, F. Duane (1982) "ISAIAH'S SONGS OF THE SERVANT. PART 4: THE CAREER OF THE SERVANT IN ISAIAH 52:13–53:12. *Bibliotheca Sacra* 139(556):312–329.

While the sufferings of Christ are expanded at length in the song, the dominant theme in reality is the exaltation of Christ victorious and triumphant through his vicarious sufferings. The suffering has come to an end and the verbs in the future tense speak of the servant's triumph and glory. Only a premillennial understanding of Christ's second advent catches the full significance of the servant's exaltation.

Lindsey, F. Duane (1982) "ISAIAH'S SONG OF THE SERVANT. PART 3: THE COMMITMENT OF THE SERVANT IN ISAIAH 50:4–11 *Bibliotheca Sacra* 139(555):216–229.

The committed Servant-Disciple of Yahweh reports not only his past submission to the plan of Yahweh but also his voluntary sufferings at the hands of men, and implies that by his rejection he has learned to comfort the weary. In the wake of this rejection, he expresses confidence that Yahweh who has disciplined him will also vindicate him. Consequently Yahweh exhorts the Servant's disciples to walk by faith in darkness, but threatens the unfaithful that their self-righteous efforts will end in judgment. The prophecy finds its fulfillment in Jesus Christ.

Lindsey, F. Duane (1982) "ISAIAH'S SONG OF THE SERVANT. PART 2: THE COMMISSION OF THE SERVANT IN ISAIAH 49:1–13. *Bibliotheca Sacra* 139(554):129–145.

Yahweh's called and gifted Servant is rejected first by his own people Israel, but in a future day of grace he will ultimately succeed not only in fulfilling an expanded mission to bring salvation to the Gentiles, but also in restoring Israel both to the land (physically and politically) and to Yahweh (spiritually), thus eliciting praise to Yahweh, the Redeemer and Holy One of Israel.

Llamas-Martinez, Enrique. (1971) "LA FIGURA DE SAN JOSE EN LA APOLOGETICA ANTIJUDIA DEL SIGLO XV (The Figure of Saint Joseph in the Anti-Jewish Apologetics of the 15th Century). *Cahiers de Josephologie* 19:529–547.

Anti-Jewish Christian literature reached its height in the 15th and first half of the 16th cent. as is seen in the works of Alonso of Cartagena, Alonso of Espina, de Villadiego, Pedro de la Caballeria, Torquemada, Perez of Valencia. Great emphasis was given to the virginity of Mary. Perez of Valencia places great emphasis on the legal paternity of Joseph with respect to Jesus. Christopher of San Antonio applied the text of Isaiah 65:2 to Joseph; many later authors were influenced by him. (Spanish)

Loewenstamm, Samuel E. (1972) "ISAIAH I, 31. *Vetus Testamentum* 22(2):246–248.

Just as "Your silver is become dross" in Isa. 1:22, so "the semi-processed flax (hsn) will become tow (n'rt)." Both are bold metaphors illustrating the corruption of men and their actions by a paradoxical simile—dross and tow being worthless by-products of precious materials. Since silver itself is never turned into dross, neither can flax realistically be, hence the figure is deliberately put in a hyperbolic and paradoxical fashion.

LOVE, JULIAN PRICE (1957) "THE CALL OF ISAIAH. *Interpretation* 11:282–296.

An exposition of Isaiah 6. The call of Isaiah can best be understood in relation to the historical situation in which he found himself; his preachments, compared with those of the minor prophets; and the political situation in the courts during the reigns of Ahaz and Hezekiah. His call reveals the deep religious experience he himself had and the extent to which it colored his own basic theology.

LUKE, K. (1967) "THE SETTING OF PSALM 115. *Irish Theological Quarterly* 34(4):347–357.

It is a liturgy of covenant renovation on the occasion of the pilgrimage to Jerusalem for the feast of Tabernacles or New Year. The post-exilic community was undergoing a trial of faith because of the delay of Yahweh's parousia as announced in Second Isaiah. It embodies traditions that ascend to the remote age of the amphyctony.

Luria, B. Z. (1981) "ISAIAH Ch. 25. *Beth Mikra* 87:313–317.

Isaiah is considered to be the author of chap. 25. This chapter reflects upon the tumultuous relations between Moab and Israel and the victories of various kings against Moab. The description of Moab as a mountain is based upon the view of the hills of Moab from Jerusalem. The word lot in v. 7, 'covering' is a deliberate pun on the ancestry of Moab—Lot. (Hebrew)

Luria, B. Z. (1980) "IN THE DAYS OF HEZEKIAH, KING OF JUDAH. *Beth Mikra* 25(82):195–201.

While Kings and Chronicles praise Hezekiah for his religious reform and take note of his revolt against the Assyrians, Micah deals harshly with conditions in his reign. The only explanation for the harsh prediction of Micah 3:12, recalled in the days of Jeremiah (26:18), was the oppression of the poor, amply attested in Micah and Isaiah. Tentatively suggested that these conditions stimulated Hezekiah's repentance and his reinstatement of the Jubilee year. Isa 37:30, with its reference to what grows of itself, may bear this out. (Hebrew)

Lust, J. (1979) "THE DEMONIC CHARACTER OF JAHWEH AND THE SEPTUAGINT OF ISAIAH. *Bijdragen* 40(1):2–14.

The OT ascribes demonic characteristics to Jahweh. Examines how the LXX renders some of these passages. In the MT of Isaiah, three passages present Jahweh as a God who causes men to sin (Isa 6:10; 8:14; and 29:9–10). In three others as acting against his own people in a malevolent way (Isa 53:4, 10; 28:21). In all cases the LXX offers an interpretative translation in which the offensive character of the sayings disappears. In most instances LXX's translation did not necessitate an alternation of the consonantal Hebrew text, nor does it require us to postulate a Vorlage other than the MT.

Machinist, Peter. (1983) "ASSYRIA AND ITS IMAGE IN THE FIRST ISAIAH. *J of the American Oriental Society* 103(4):719–737.

The history and character of the Neo-Assyrian empire have been described by scholars through the study of the voluminous native Assyrian sources. However, there is one principal outside source for the

Neo-Assyrian empire, notably the Bible, and especially the First Isaiah. Examines the First Isaiah in order to ascertain (1) the picture of the Assyrian state presented by the prophet, and (2) the origin of that picture. Far from giving us a differently based view, as we might have expected, the evidence of Isaiah becomes an important witness to the official Assyrian perspective.

Macqueen, D. J. (1977) "AUGUSTINE ON SUPERBIA: THE HISTORICAL BACKGROUND AND SOURCES OF HIS DOCTRINE. *Melanges de Science Religieuse* 34(4):193–211.

As an adult Augustine firmly believed that from early youth he had been increasingly conscious of an acute moral and intellectual struggle within himself. The opposing tensions in this conflict were his own sinful pride and the love of God who graces the humble. The genesis of Augustine's teaching about pride (superbia) is decisively his conversion. In seeking a resolution to his failure to harmonize his aspirations as a philosopher with his concupiscence, Augustine elaborated on notions of pride he discovered in Paul, in Isaiah, and in Plotinus. (French)

MACRAE, ALLEN A. (1964) "THE SERVANT OF THE LORD IN ISAIAH. *Bibliotheca Sacra* 121:125–132.

A study of the references to the servant of the Lord in Isaiah 40–53. The "servant" refers both to Israel and to Christ—the former has the responsibility of performing the will of God, but the latter alone fulfills the task. Part I.

Mailhot, M. D. (1960) "QUELQUES REMARQUES SUR LA LITTÉRATURE CATHOLIQUE RECENTE CONCERNANT LES CHANTS DU SERVITU DE YAHVE (Remarks on Recent Catholic Writings About the songs of the Servant of Yahweh) *Revue de l'Université d'Ottawa* 30:5*-20*.

Three problems arise in the consideration of this section of Second-Isaiah: (1) are these poems an integral or adventitious part of Second Isaiah; (2) who is the Servant; (3) have they the same author as the other parts of the chapters 40–55. Articles published by Tournay in *Revue Biblique* in 1952 and by Cazelles in *Recherches des Sciences Religieuses* in 1955 propose diverging solutions of these problems. Tournay holds for the literary continuity of the chapters, an identity of author and the corporate personality solution of the Servant's identity. Cazelles favors the literary insertion of these independently written portions of the book; inclines to a disciple of the prophet as their author but maintains that the Servant is an individual, a new David to be identified with the Emmanuel of the first part of Isaiah. (French)

Manahan, Ronald E. (1970) "THE CYRUS NOTATIONS OF DEUTERO-ISAIAH. *Grace Theological J* 11(3):22–33.

Negative biblical critics emphasize (1) reason as the primary means to determine what is true and (2) the absence of supernatural activity in history. This explains their rejection of eighth century references to Cyrus, although Isaiah 40–66 contains few references that suggest a Babylonian exilic background. Liberals who accept the Cyrus references as authentic date the material as exilic or later. This supports the views of Isaiah's composite authorship. Others explain the Cyrus readings as resulting from copyist errors or from scribal glosses. Conservatives who recognize the Cyrus references as authentic accept the unity of Isaiah and the reality of the predictive prophecy in it. This view, strongly supported by the context which emphasizes Yahweh's superiority and foreknowledge, is to be preferred.

Margaliot, M. (1980) "JEREMIAH X 1-16: A RE-EXAMINATION. *Vetus Testamentum* 30(3):295–308.

The polemics of Jer 10:1–16 reflect the transition from Assyrian to Neo-Babylonian rule and religion, 627–605 BCE. Linguistic criteria favor Jeremiah over Second Isaiah as the author. Four paragraphs contrast the idol-gods of the nations with the divinity of Y-h-w-h. The very logical structure of the Massoretic text is to be preferred to the shorter LXX text or modern emendations. The Aramaic v 11 is an integral part of the polemic passage.

Marshall, Robert J. (1962) "THE UNITY OF ISAIAH 1–12. *Lutheran Quarterly* 14:21–38.

Three kinds of data are suggested to establish the unity of Isa. 1–12. First we look for evidence of a sociological continuity that serves as a ground out of which the literature grew. Second, we want to take seriously all parts that have been ear-marked as editorial to see how they fit with the parts whose genuineness is less disputed. Third, we try to note any possible clues to an overall organization pattern. He considers especially the messianic passages at the beginning of chapters 9 & 11, and the exaltation of Jerusalem at the beginning of chapter 2 and in chapter 4. Then he judges the organization of chapters 2–11. Finally he scrutinizes chapters 1 and chapter 12. The unity is seen in: (1) recurrent terms and concepts, (2) a literary analysis yields a meaningful organization, and (3) there is a sociological continuity of group life in certain institutions.

MARSHALL, ROBERT J. (1962) "THE STRUCTURE OF ISAIAH 1–12. *Biblical Research* 7:19–32.

Examines Isa 1-12 as a literary unit. He believes that these chapters reflect the conditions and concerns of the time of the eighth century prophet. He further suggests that a compiler has organized the material around two concepts of the covenant, prefaced by chapter 1 in a lawsuit (rib) Gattung and concluding with the psalm of chapter 12. This hypothesis stresses the need of viewing the entire literary unit and seeing in it a purposeful arranging by the compiler which leads to meaningful progression and climax within the unit.

Martin-Achard, R. (1979) "L'ESPERANCE DES CROYANTS D'ISRAEL FACE A LA MORT SELON ESAIE 65, 16c-25 ET SELON DANIEL 12, 1–4. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):439–451.

It is generally admitted that apocalyptic visions are prophetic. However, apocalyptic differs in important ways from ordinary prophecy, as shown by a comparison of Isa 65:16c-25 with Dan 12:1–4, both of which concern the hope of the Israelite believers in the face of death. Isaiah, which depends on the prophetic tradition, envisions in the new universe created by Yahweh a simple prolongation of human existence and not its final elimination. Daniel, of an apocalyptic type, proclaims the resurrection of the just who will be, without doubt, called on to participate in the celestial glory: the future life is not then simply a continuation of life here below.

Martin, William C. (1966) "AN EXEGESIS OF ISAIAH 51:9–11. *Restoration Quarterly* 9(3):151–159^^

Mason, Rex A. (1976) "THE RELATION OF ZECH. 9–14 TO PROTO-ZECHARIAH. *Zeitschrift für die Alttestamentliche Wissenschaft* 88(2):227–239.

A real line of continuing tradition runs from proto- to deutero-Zechariah, in something of the same way that it is believed that Second Isaiah comes from within a continuing circle of Isaianic tradition. This is understandable if one accepts the suggestion that the oracles of Haggai and Zech. 1–8 have come to us, in their present form, from within a milieu similar to that of the Chronicler. It is conceivable that from within a group this tradition should continue, and so some of the same essential spirit and outlook of proto-Zechariah find expression from within it at a later time.

Mason, Rex (1984) "CONTINUITY AND NEWNESS. *Expository Times* 95(4):103–106.

Isa 48:6–7 was written in a time of change. He speaks of a second exodus, but one which would be different from that out of Egypt. He uses the language of the first exodus as we may in developing Liberation Theology. While Isaiah was not speaking of the Messiah, for he had a corporate concept, one Jesus seems to have favored is the title 'the Son of Man'. Union with Christ brings a new world and a new order, showing us things we have never known before.

Mauchline, John (1970) "IMPLICIT SIGNS OF A PERSISTENT BELIEF IN THE DAVIDIC EMPIRE. *Vetus Testamentum* 20(3):287–303.

The evidence for a continued hope of the fulfillment of the promise given Abraham and seen in the monarch of David is traced through the prophet's message up until the return from the Babylonian exile. Amos pronounced judgments on the surrounding nations because these nations had been under David's rule and paid service to Yahweh, hence they had a brotherly obligation to fulfill. This theme is also found in Micah 5:1–3, Jer. 46–51, Ezek. 35–38. In Second Isaiah, the coastlands hail the return from exile as a climax of history. It is interpreted as the fulfilling of the promise given to both Abraham and David. The rule of Yahweh would go forth from Jerusalem to all the ends of the earth. Though the political bond was destroyed, the religious bond ought to be honored and would some day be renewed.

Mausser, Ulrich (1982) "ISAIAH 65:17–25. *Interpretation* 36(2):181–186.

Describes the passage as drawing together themes which contributed much to giving the whole of Isaiah its distinctive character—the new creation, the call for joy and gladness, peace in the animal world. Compares the context and treatment of these themes in Isa 1–39, 40–55, and Rev 21:1–5. Describes Isa 65:7–25 as somewhere in the middle of the development of thought from a historically identifiable ground of hope and a vision of hope drained of all earthly analogy. Describes some features of Isa 65:17–25 that reflect both a historical earthly perspective and a perspective with no historical earthly referent.

May, William F. (1976) "INSTITUTIONS AS SYMBOLS OF DEATH. *J of American Academy of Religion* 44(2):211–223.

Examines hiding and devouring as primordial images for death, prominent in folklore, literature, dream life, and ritual behavior, and which are articulated today in American institutional procedures of health care. Argues that if the anointed of God in Isaiah 53 exposed himself to deprivation and oblivion, and yet the will of the Lord prospers in his hand, then men and women need not fear that death or failure can separate them from God. Those powers they fear to be absolute have been rendered of no account.

MCCASLAND, S. VERNON (1958) ""THE WAY". *J of Biblical Literature* 77:222–230.

The designation of Christianity as "The Way" in the book of Acts is seen as an abbreviation of "the way of the Lord" found in Isaiah 40:3. The Qumran community also used this term in a similar sense and probably came into Christian usage not through John the Baptist.

McClain, Alva J. (1965) "WAS CHRIST PUNISHED FOR OUR DISEASES? *Grace Theological J* 6:3–6.

An examination of Isaiah and Matthew 8:16, 17 reveal that Christ was not punished for our diseases. God heals today when it is His will. It is theologically wrong and spiritually disastrous to teach Christians that they are either lost or back-slidden if they suffer bodily illness.

McDermott, Brian O. (1980) "FROM SYMBOL TO DOCTRINE: CREATION AND ORIGINAL SIN. *Chicago Studies* 19(1):35–50.

Traces the formation of a doctrine of creation and original sin: 2 Isaiah, Genesis 1–11, St. Paul, St. Augustine. Briefly outlines a world view which results when the narrative/symbol of the power of sin turns into the theory of original sin. Outlines the retrieval of a doctrine: a Lenten liturgy evocative of encounter and reflection, response and responsibility wherein we search our lives for traces of our created self-worth and our free, mysterious embracing of evil.

McGuire, Error M. (1970) "YAHWEH AND LEVIATHAN: AN EXEGESIS OF ISAIAH 27:1. *Restoration Quarterly* 13(3):165–179.

Following the exegetical method of Frank Moore Cross, Jr., in his study on the Divine Warrior, interprets Isaiah 27:1 as one of the most pristine examples of relatively unmodified Canaanite literature which can be found in the OT canonical books. Attempts to set the passage in Israel's cultic and historical tradition of the "early" apocalyptic climate found in the eschatological passages of Second Isaiah, Jeremiah, and some of the Psalms. With caution the passage is dated somewhere in a sixth-century setting. Exegesis shows Isaiah 27:1 to be a revised poem of Canaanite derivation which is intended to portray Yahweh's final victory over Leviathan, the ancient Near Eastern symbol of chaos and destruction.

McKay, J. W. (1970) "HELEL AND THE DAWN-GODDESS, A RE-EXAMINATION OF THE MYTH IN ISAIAH XIV 12–15. *Vetus Testamentum* 20(4):451–464.

A re-examination of the myth in Isaiah 14:12–15 in an attempt to explain Helel and Shohar by rejecting the suggestions of Moon, Sun, and Jupiter but by accepting Venus, since no emanation is necessary. The work of P. Grelot provides the groundwork for linking their background with literature of Greece, Ugarit and Israel in variant forms. Helel and Phaethon are to be equated since the parent deities, Shohar of Hebrew and Eos of Greek mythology, show a remarkable degree of correspondence with each other. Rejected is the idea that Helel and Shohar are to be in any way equated with Athtar and Athirat, although the Canaanite and Israelite deities may have similar aspects. Traces the steps changing the Greek myth to that which appears in Isa. 14:12–15.

Melugin, Roy F. (1982) "ISAIAH 52:7–10. *Interpretation* 36(2):176–181.

Understands the passage to present an eschatological vision—an expression of a hope which transcends any present reality. Considers the implications of the political realities of the Babylonian-Persian power struggle for oppressed, exiled Israel to be mixed with mythic traditions that celebrate Yahweh's kingship. Describes the chief interest in the text as calling the listening community of faith to respond in joy to the eschatological report that they have not yet experienced. Examines the literary context, the larger context of the book of Isaiah, the relationship between its post-exilic setting and of it. Suggests how to apply this text to a modern congregation.

MENARD, JACQUES (1958) "UN TITRE MESSIANIQUE PROPRE AU LIVRE DES ACTES LE PAIS THEOU (A Messianic Title Peculiar to Acts: The Servant Of God). *Studia Montis Regii* 1:213–224.

Acts interprets the life of Christ and especially his passion differently from the Gospels. These see Christ's mission in relation to the ancient prophets. Like them his life and eventual death are dedicated to the people. The early gospels reflect the spirit of the early disciples who could understand a suffering Messiah only with great difficulty. Later, after the passion, closer study of the Scriptures forced the first Christian preachers to discover in Moses and the prophets the precursors not only of a prophet, but also of a Messiah who gives life for his people. This is especially true of Isaiah. Acts' usage is no accident, but an

early step in the development of the Church's theological thought presupposing some theological reflection on the mission of Jesus as the Messiah. (French)

Menes, Abraham. (1983) "A NEW WORLD AND A NEW MAN. *Dor Le Dor* 11(4):249–257.

Various utopian ideals were projected toward the end of the first commonwealth and in the period of the exile. The reestablishment of the covenant and the regeneration of Israel and the individual human being were projected by Ezekiel and Second Isaiah. The Deuteronomic reform of Josiah introduced a new chronological system in which jubilee and sabbatical years were associated with renewal of covenant and messianic expectations.

Miller, J. Maxwell (1972) "IN THE "IMAGE" AND "LIKENESS" OF GOD. *J of Biblical Literature* 91(3):289–304.

Reviews the major exegetical issues involved and the various lines of interpretation which have been most popular among critical scholars during recent years. Then concentrates on the old sayings which the priestly writer quotes in Gen. 9:6. The tradition-history of the so-called "image of God" concept may be reconstructed essentially as follows: (1) The pre-priestly core is an old Rechtspruch which, in its original form, prohibited the shedding of human blood (dam) on the grounds that man was created in the "likeness" (demut) of God. (2) Both Second Isaiah and Ezekiel use the term demut in reference to God's appearance. Ezekiel, in the description of his vision, uses demut to create the impression that God's glory actually defied description in spite of the vague resemblance to a human form. The priestly writer seems to have held a position very similar to that of Ezekiel. (3) The priestly writer seems to have affirmed the order of primeval events presupposed by the Mesopotamian myths, and may have even patterned his own account after a Mesopotamian prototype. Yet he radically modified the basic concepts and motifs reflected in the myths and substituted details from his own Hebrew heritage. (4) The similarity of sound between the words for "likeness" and "blood" rendered the concept that God had created man in his own "likeness" an especially effective counter to the popular view that the gods had created man from divine "blood." To avoid such confusion, the writer introduced the specific term *Selem* into his account.

Miller, Patrick D., (1975) "AN EXPOSITION OF LUKE 4:16–21. *Interpretation* 29(4):417–421.

The passage defines Jesus' ministry in terms of both what he did and what continues to be done in his name. Luke understands Jesus in the light of two quotations from Isaiah (58:6; 61:1–2) that he interprets as fulfilled in Jesus. The key term is *aphesis* which indicates release or forgiveness from sin (Luke), yet also includes physical, social, and economic liberation (Isaiah). The gospel presents the freedom that God intends through Christ as release from the entanglement and dominance of sin in our lives—and whatever oppressively binds. This liberating work includes a call to service to help others find this release.

MORIARTY, F. (1965) "PROPHET AND COVENANT. *Gregorianum*; 1966 3:816–833.

The covenant concept is very ancient in Israel. Though differing as to imagery Ezekiel and Second Isaiah drew from the same ancient traditions of election in their vision of the future. God had elected his people and formed a bond with them; thus he would restore his people. This belief alone enabled the Israelites to stand up under the pressures of the Babylonian exile.

Motyer, J.A. (1970) "CONTEXT AND CONTENT IN THE INTERPRETATION OF ISAIAH 7:14. *Tyndale Bulletin*:118–125.

Immanuel's birth follows at least the presently coming events; he will be born at a time when the Davidic dynasty will be 'disestablished'; because he is called Immanuel, the situation cannot be devoid of hope. We can only appreciate the sweep of Isaiah's thought along these lines by considering the Immanuel prophecy in the context of the pattern of chapters 7–11. It is impossible to confine the Immanuel prophecy

to any long-forgotten 'fulfillment' in the time of Ahaz. Seen in the light of its total context the prophecy is found to be interlaced with tensions on the topic of the time of fulfillment (the times of the Assyrians; the undated future). Fulfillment in Jesus is obviously justified and it helps illuminate Isaiah's forecast and substantiates the main lines of the foregoing exposition.

Mueller, Hans-Peter (1969) "EIN VORSCHLAG ZU JES 53:10f (A Proposal concerning Isaiah 53:10f). *Zeitschrift für die Alttestamentliche Wissenschaft* 81(3):377–380.

A conjecture of H. Gressmann is to be used in Is. 53:10a'. Proposes a reconstruction of the balance of vs. 10a by means of vs. 10b, 11a. (German)

MUELLER, HANS-PETER (1963) "DIE HIMMLISCHE RATSVERSAMMLUNG, MOTIVGESCHICHTLICHES ZU APC. 5:1–5. (The Heavenly Assembly, Concerning the History of the Motifs in Rev. 5:1–5). *Zeitschrift für die Neutestamentliche Wissenschaft* 54:254–267.

Rev. 5:1-5 stands in a tradition, e.g., Isaiah 68, which, like the idea of God's Kingdom, can be traced back to the Sumerians. In all the parallel texts the mighty one appears after long unsuccessful searching to fulfill the task in question. Here it is the exalted Christ who as a new member in the divine court overshadows all heavenly creatures, yes all creation. He alone is worthy to initiate the eschatological reign. And thus the stage is set for all further eschatological drama. Now the church is directed to the reign of her Lord precisely through the suffering of the end time which by contrast for Jewish Apocalyptic was the surest sign that this demon-dominated eon was alienated from God. (German)

MUELLER, HANS-PETER (1968) "IMPERATIV UND VERHEISSUNG IM ALTEN TESTAMENT: DREI BEISPIELE (Imperative and Promise in the Old Testament: Three Examples). *Evangelische Theologie* 28(11):557–571.

Since the relationship between Law and Gospel, or imperative and promise, is important not only for Christian ethics but for theology generally, it is important to determine whether these two modes of divine address are basically analogous or structurally different. In Genesis 12:1–3 and Hosea 14:2–9, a divine imperative is followed by a divine promise, while in Isaiah 7:4–9 these two elements exist side-by-side but unconnected as in the first two passages. Gospel is not simply the chronological successor to Law, but both exist side-by-side in the NT as well as in the OT in a dialectical relationship. (German)

Murphy-O'Connor, Jerome (1971) "THE ORIGINAL TEXT OF CD 7:9–8:2 = 19:5–14. *Harvard Theological Review* 64(2,3):379–386.

The latter part of the hortatory section of the Damascus Document exists in two recensions known as A and B. 7:9–10a (A) is parallel to 19:5b–7a (B), and 8:1b–2 (A) corresponds to 19:13b–14 (B). The A-text contains a citation from Isa. 7:17 which is followed by a midrash on Amos 5:26f supplemented by a quotation from Num. 24:17. In a position approximating that of the Isaiah quotation in A, B has a passage from Zech. 13:7, and a little later a citation from Ez. 9:4. The problem of the relation of the two recensions may be solved by the application of both lower and higher criticism. The original text of CD at this point is substantially represented by 7:9–13b plus 19:7–14. After 19:7–13a had been accidentally omitted through haplography in the tradition preserved in the A-text, the Amos-Num. midrash was inserted. Never having contained the interpolation, the tradition represented by B accidentally lost the Isa. quotation through confusion of its introductory formula with that of the Zech. quotation.

Mury, O. and Amsler, S. (Lausanne) (1973) "YAHWEH ET LA SAGESSE DU PAYSAN (Yahweh and Peasant Wisdom). *Revue d'Histoire et de Philosophie Religieuse* 53 (1):1–5.

Isa. 28:23–29 has been variously interpreted. Some exegetes believe it teaches that Yahweh, not Baal, is the source of agricultural wisdom. Others think the point is in the method of harvest—the more precious the grain, the more severe the threshing. V. 24 may draw the contrast between times of destruction (plowing) and times of building up (planting). A study of similar passages in Isa. 5 and Amos 3 shows that v. 26 is a rhetorical device, a statement to rally the agreement of the listeners before the prophet sweeps on to his conclusion. You agree, says Isaiah, that God has taught the peasant an astonishing diversity of agricultural techniques. Such a God is not limited to a single way of acting in history, but works in varied ways to accomplish his purposes, v. 29. (French)

Naidoff, Bruce D. (1981) "THE RHETORIC OF ENCOURAGEMENT IN ISAJAH 40.12–31: A FORM-CRITICAL STUDY. *Zeitschrift für die Alttestamentliche Wissenschaft* 93(1):62–76.

Isa 40:12–31 contains four discrete sections (vv 12–17, 18 + 21–24, 25–26, 27–31), each of which was once an independent disputation. The first three seek to prove the transcendent nature of God, but they also demonstrate the nothingness of the exiles' enemies. The final section announces salvation for Israel. Deutero-Isaiah was a collector, who used the disputation genre to encourage the exiles.

Naldoff, Bruce D. (1981) "THE TWO-FOLD STRUCTURE OF ISAJAH XLV 9–13. *Vetus Testamentum* 31(2):180–185.

Disputations in Deutero-Isaiah can best be understood according to a three-part structure consisting of (1) a statement of the issue under dispute, (2) the basis, and (3) the conclusion. Isa 45:9–13 has fused two disputations into a single speech. A diagram gives the relationship between the two disputations. Only Disputation II has a statement of issue (v 11).

Negenman, J. (1981) "DE VERKONDIGING VAN JESAJA 1, 1–31 (The proclamation of Isaiah 1:1–31). *Tijdschrift Voor Theologie* 21(1):3–27.

Along with other writers, maintains that the text of Isa 1 is not authentic in its entirety and does not come entirely from the hand of the prophet Isaiah. The composition points to post-exilic times. The first verse of chap 1 clearly shows that it cannot be an introduction relating to history, out a beginning of a post-exilic proclamation. In subsequent verses, the style, the language, and the content plead for a plurality of authors. Suggests that a distinction be made between portions of the text which relate to Isaiah and portions which are the product of a more recent tradition. (Dutch)

Negenman, J. (1975) "HET INTERPRETEREN VAN PROFETISCHE LITERATUUR (Interpreting Prophetic Literature). *Tijdschrift Voor Theologie* 15(2):117–140.

Interpreters of prophetic literature place too much emphasis on the so-called authentic words. But prophets such as Amos, Isaiah, and Hosea did not produce written documents of the spoken words. These prophets spoke, but no one listened. The development of a book named after a prophet should be seen as an evolutionary process from speaker to preacher to writer. Prophetic literature must be regarded as a product of the post-exilic community. Interpreting such literature is therefore interpreting authentic expressions of this community. (Dutch)

Neve, Lloyd (1975) "THE COMMON USE OF TRADITIONS BY THE AUTHOR OF PSALM 46 AND ISAJAH. *Expository Times* 86(8):243–245.

Psalms 46 makes use of pre-Israelite traditions concerning (1) cosmogonic chaos, (2) paradise, (3) holy war, (4) the divine name and (5) Immanuel. These themes are all duplicated in Isa. 33, together with the theme of the Zion cult. Concludes that the author of the Psalm was a contemporary of Isaiah in Jerusalem.

Neyrey, Jerome H. (1982) "THE THEMATIC USE OF ISAIAH 42,1–4 IN MATTHEW 12. *Biblica* 63(4):457–473.

There are several themes which connect Isa 42:1–4 and Matt 12: Jesus' miracles, the bruised reed/smoldering wick, the authority of Jesus, the spirit Jesus possesses, Jesus' preaching (especially to pagans), his refusal to give a sign, the rejection of his preaching, and the judgment on unbelievers. Isa 42 does not depict Jesus as a humble servant, but as the center of controversy, which betrays the situation of the evangelist's church in his continuing polemic against the synagogue.

Nicole, Roger (1977) "HISLASKESTHAI REVISITED. *Evangelical Quarterly* 49(3):173–177.

A reply to Norman Young's criticism of C. H. Dodd's critics, among them Nicole. (1) Responds to Young's charge that he made an incredible linguistic error in assuming all identical Semitic radicals are of the same root. (2) Corrects Young's affirmation that he avoided Isaiah 6:7. (3) Justifies his original complaint that Dodd did not take account of portions of the LXX. (4) Complains that Young treated too few of his lines of criticism. (5) Observes that Dodd's thesis is still seriously curtailed, even by Young's own admission.

Niditch, Susan (1980) "THE COMPOSITION OF ISAIAH I. *Biblica* 61 (4):509–529.

Isaiah 1 originally consisted of two separate units: a prophetic lawsuit in vss. 2–3 and 21–31 and a sermon in vss. 4–20. Vss. 4–20 are from Isaiah, but vss. 2–3 and 21–31 are from the exilic or postexilic period. The two units have been linked together because they are similar in theme, imagery, language, and metrics. The division of God's people into sinners and penitent in the later unit reveals a proto-apocalyptic mentality.

Niebuhr, Ursula M. (1984) "GLORY. *Biblical Theology Bulletin* 14(2):49–53.

Discusses the meaning of the Hebrew word *kabod* ("glory") and the Greek word *doxa* ("glory"). Shows the biblical context of God's glory to be expressive of God's transcendence over natural phenomena. God's glory has an ethical requirement in that it demands moral behavior, as may be seen in God's dealings with Isaiah, Jeremiah, and Ezekiel.

Niehr, Herbert (1984) "BEDEUTUNG UND FUNKTION KANAANAISCHER TRADITIONSELEMENTE IN DER SOZIALKRITIK JESAJAS. *Biblische Zeitschrift* 28(1):69–81.

Points to Canaanite elements such as Isa 1:17b, 21–28, 3:1, 5:1–17, etc. and argues that Isaiah uses these elements consciously to criticize the Canaanite/ Canaanitized upper class, appealing to it within its own theological and social horizon. Thus, Isaiah used a 'system-immanent critique'. Concludes with a comparison of Isaiah with Micah and Ps 58 and 82. (German)

Nielsen, Kirsten (1979) "DAS BILD DES GERICHTS (RIB-PATTERN) IN JES. I-XII (The Picture of the Court (Rib Pattern) in Isa. 1–12). *Vetus Testamentum* 29(3):309–324.

Pictorial language awakens the listeners to active participation. It gives coherence to understanding and uses traditional metaphors. In three places in Isaiah 1–12 the picture of a trial of Yahweh against his people is presented. Witnesses are called for the prosecution, but there is no defense. Discusses the three passages, 1:2–20; 3:13–15; and 5:1–7 in detail. Therefore Isaiah was a courtroom prophet, deliberately making it difficult for the people to understand. Yet the trial was intended for the purification of a remnant. (German)

Niessen, Richard (1980) "THE VIRGINITY OF THE 'ALMAH IN ISAIAH 7:14. *Bibliotheca*

Sacra 137(546):133–150.

The verb form *alam* means "to be concealed" and as an antonym to *galah* refers to sexual purity. The noun *alma* always refers in the OT to a young, unmarried woman. In Isa 7:14 a miraculous sign is required so other, more ambiguous words such as *yalda na'ara*", or *betula* would not be appropriate. The correct translation of the term in the passage should be "young virgin."

Niles, D. Preman (1980) "EXAMPLE OF CONTEXTUALIZATION IN THE OLD TESTAMENT. *South East Asia J of Theology* 81, 21/22(2/1):19–33.

Examines three examples of contextual thinking in the OT. (1) The period of entry into Canaan shows faith reinterpreting the context. (2) The period of the monarchy evidences faith drawing into its ambit the ethos of a context and internalizing it. (3) Second Isaiah illustrates a radical reinterpretation of the faith and its traditions in a changed situation.

Norelli, Enrico (1980) "LA RESURREZIONE DI GESU NELL' ASCENSIONE DI ISAIA. *Christianesimo Nella Storia* 1(2):315–366.

Chapter three of the Ascension of Isaiah contains a summary of the earthly history of the Beloved (i.e., Christ). A comparison with chapters nine and eleven shows the use in chapter three of a framework within which a particular point is expanded by means of sources. The resurrection episode (3:15ff) is told on the basis of a tradition which was also used by the so-called "Gospel of Peter," traces of which can also be found in Matthew. The identification of the angels included in that tradition seems to belong specifically to the Ascension of Isaiah. (Italian)

O'Connell, Robert J. (1983) "ISAIAH'S MOTHERING GOD IN ST. AUGUSTINE'S CONFESSIONS. *Thought: A Review of Culture and Idea* 58(229):188–206.

Shows how Augustine's study of Isaiah came to exert a powerful influence on the way he eventually came to understand, and imagine, the workings of God in his soul during the slow process of his conversion. Capital in that imaginative mode of understanding were Isaiah's moving images of God as "mother."

Ogden, Graham S. (1978) "THE CYRUS SONG (Isaiah 44:24–45:13) AND MOSES: SOME IMPLICATIONS FOR MISSION. *South East Asia J of Theology* 18(2):41–45.

Deutero-Isaiah uses the priestly call of Moses in Ex. 6:2–8 as his model, in presenting the work of Cyrus. The vision of God which underlies this message calls us to rethink our understanding of God as shown in our attitudes to those outside of the Christian community. The mission is essential to God's activity and did not require that Cyrus be converted to the Jewish religious community although it speaks of God as known by Cyrus.

Olivier, J. P. J. (1981) "THE DAY OF MIDIAN AND ISAIAH 9:3B. *J of Northwest Semitic Languages* 9:143–149.

Accepts that Isa 9:1-6 has as Gattung the Verheissungswort. Discusses the phrase "The day of Midian" in Isa 9:3b. This expression is used deliberately and for a specific reason, viz. because it was important in his announcement of the coming defeat of the Assyrians and the victorious rule of the Child.

Olley, John W. (1975) "BIBLICAL EXEGESIS IN A CROSS-CULTURAL CONTEXT: THE STUDY OF THE SEPTUAGINT. *South East Asia J of Theology* 16(1):1–12.

Reviews recent work in LXX study, including its history, language and theology. Proposes a methodology for theological study and illustrates by a study of words linked with righteousness in Isaiah.

Olley, J. W. (1983) "NOTES ON ISAIAH XXXII 1, XLV 19, 23 AND LXIII I. *Vetus Testamentum* 33(4):446–453.

Isa 32:1, on the basis of a parallel in Ugaritic (CTA 14 II 92–93) and the translations of Aquila, Symmachus and Theodotion, refers to the purpose of justice prosperity and harmony set forth for the rulers rather than the character of their rule. In Isa 45:19 and 23 Yahweh affirms that he has announced that there will be *sdq(h)* ("justice, deliverance vindication, prosperity, victory is too limited). Isa 63:1b identifies Yahweh as speaking (acting) with a saving (just) purpose, taking a clue from Symmachus.

OOSTHUIZEN, G. C. (1968) "ISAIAH SHEMBE AND THE ZULU WORLD VIEW. *History of Religions* 8(1) The "Church" of the Nazarites is a typical example of a revitalization movement in which nativistic trends form the basis on which it flourishes. It is thus not a church in the Christian sense of the word. Neither is it a Christian sect where the emphasis is on Jesus Christ plus the sabbath or adult baptism. Rather, it is a nativistic movement in which a conscious attempt has been made to revive or perpetuate selected aspects of the Zulu culture. The founder of this movement died in 1935. He had no contact with whites and developed no dependence on their culture. But he experienced revelations and had the healer's touch. He claimed for his movement all the verses in the Old Testament referring to the Nazarites. Isaiah's son, Johannes Shembe became his father's successor.

ORLINSKY, HARRY M. (1958) "QUMRAN AND THE PRESENT STATE OF OLD TESTAMENT STUDIES: THE SEPTUAGINT TEXT. *J of Biblical Literature* 78:26–33.

The decline in first-hand linguistic studies of the texts of the Septuagint and Hebrew Bibles since World War I, along with an uncritical acceptance of the inadequate apparatus in Kittel's *Biblia Hebraica* led to a premature identification of the Isaiah Scroll. By 1953–54, a more careful study of the Isaiah, Habakkuk, Samuel, Jeremiah and other texts from Qumran began to change this attitude. (Paper read at the Ninety-fourth Annual Meeting of the Society of Biblical Literature and Exegesis, at Union Theological Seminary)

Pamment, Margaret (1983) "THE MEANING OF DOXA IN THE FOURTH GOSPEL. *Zeitschrift für die Neutestamentliche Wissenschaft* 74(1/2):12–16.

Against Kasemann one must say that *doxa* in the Fourth Gospel does not mean that the splendor of God was not completely veiled. Rather, examination of the relevant texts shows that it can only mean the theophany of God's love, focused in the cross. The term *doxa* is used instead of love because of the influence of Isaiah on the Fourth Gospel, for in the self-surrender theme the gospel is reinterpreting Isaiah's *doxa* theme.

Panosian, Edward M. et al., (1978) "FOCUS ON ISAIAH. *Biblical Viewpoint* 12 (2):91 -151.

A symposium on the book of Isaiah including discussions on the relation of Isaiah to the gospel, inward piety, apostasy and the true and false Israel in the last days.

Payne, D. F. (1971) "THE SERVANT OF THE LORD: LANGUAGE AND INTERPRETATION. *Evangelical Quarterly* 43(3):131–143.

An appraisal of recent textual and linguistic studies of Isaiah 53, especially as relates to five problems: (1) whether the "servant" is identified therein; (2) whether the sufferings are from disease or inflicted by others; (3) whether actual death and (4) resurrection are depicted there; and (5) whether the suffering is truly vicarious. Some recent views (like Orlinsky, Driver) that the servant was some individual of the exilic or pre-exilic period are based on dubious linguistic procedures. Some alterations in the usual interpretation of some of the phrases are required but the traditional Christian application to Jesus Christ need not be undermined.

Payne, J. Barton. (1967) "EIGHTH CENTURY ISRAELITISH BACKGROUND OF ISAIAH 40–66. Part I, *Westminster Theological J* 29(2):179–190.

An examination of the prophecy of Isaiah to determine whether Isaiah 40–66 reflects the Israelitish situation in Judah at the close of the 8th century or that in Babylon at the close of the exile over 150 years later. Sketches the 8th century situation, emphasizing those portions of Isaiah's book that fall immediately prior to chapter 40 (the nature of Isaiah's ministry just before and during Sennacherib's attack upon Hezekiah in 701 B.C.). The content of chapters 40–66 is then evaluated in the light of this background.

Payne, J. Barton (1971) "THE EFFECTS OF SENNACHERIB'S ANTICIPATED DESTRUCTION IN ISAIANIC PROPHECY. *Westminster Theological J* 34(1):22–38.

Analyzes the theme of biblical prediction which appears primarily in chapters 29–35. Traces the effects of the destruction of Sennacherib's host, as these were foreseen by the prophet, including divine vindication for the righteous, corresponding warnings for the ungodly, movements toward repentance among those so convicted, and resultant blessings from the Lord. Interspersed within Isaiah 29–35 are also to be found blocks of direct preaching and historical comment as well as predictions about other matters. From the Sennacherib prophecies, however, whose fulfillment is subject to close historical control, may be drawn principles of prophetic interpretation that are applicable to the whole gamut of biblical prediction, whether already accomplished or still awaiting fulfillment.

Payne, J. Barton (1967) "EIGHTH CENTURY ISRAELITISH BACKGROUND OF ISAIAH 40–66. Part II. *Westminster Theological J* 30(1):50–58.

Singles out those portions within Isaiah 40–66 that serve to illumine the background of the prophecy, stressing in particular such elements as must be referred to 8th century Judah rather than the exile or, conversely, those which must concern 6th century Babylon. The latter display characteristics of predictive prophecy.

Payne, D. F. (1967) "CHARACTERISTIC WORD-PLAY IN "SECOND ISAIAH": A REAPPRAISAL *J of Semitic Studies* 12(2):207–229.

C.C. Torrey hypothesized that Second Isaiah is characterized by a tendency to use a word in one sense, following this closely by the same word in a different sense. This widely accepted theory is reexamined to show that it is closely tied to Torrey's view of unitary authorship of Isaiah 34–35 and 40–66. The examples of this type of punning adduced by Torrey and by G. R. Driver are discussed in detail to show that not all of them actually support the hypothesis. Reference is also made to the studies of C. R. North and G. A. F. Knight.

PAYNE, J. BARTON (1968) "EIGHTH CENTURY ISRAELITISH BACKGROUND OF ISAIAH 40–66. Part III. *Westminster Theological J* 30(2):185–203.

Analyzes the Book of the Gospel Call (Isa. 49–57) and the Book of Darkness and Light (Isa. 58–66) and concludes that a mere 6% of the verses of Isaiah 40–66 refer to Babylon. Thus the voice in chapters 40–66

hardly speaks from the viewpoint of the Exile and the disproportionate emphasis given the Exile in these chapters has caused confusion.

Pfeifer, Gerhard (1972) "ENTWOHNUNG UND ENTWOHNUNGSFEST IM ALTEN TESTAMENT: DER SCHLUSSEL ZU JESAJA 28:7–13? (Weaning and Weaning Festival in the Old Testament: the Key to Isaiah 28:7–13?). *Zeitschrift für die Alttestamentliche Wissenschaft* 84(3):341–347.

Weaning, which was observed solemnly in Israel with a feast at the conclusion of the third year of life, brought with it a change in the legal status of the child: he was entitled to inherit, could be adopted, and if he was the son of a priest was entitled to receive the priestly portions. At the time of weaning the training of the child for his future profession began; for the son of a priest an element in this was the learning of reading and writing. Isa. 28:7–13 can be explained from this situation: the priests and cultic prophets turn Isaiah's attention to the nearby temple school, where the weaned sons of priests are just learning to read and write the alphabet. (German)

Plantin, Henry (1983) "LEVITERNAS VECKODAGS–PSALMER I TEMPLET. *Svensk Exegetisk Arsbok* 48:48–76.

Temple psalms sung by Levites on specific days of the week (m. Tamid 7.4) are grouped into two sets. The first group (Pss 24, 92, 48, 93, 97) is concerned with God's fight against powers of chaos, and probably originated in the time of Isaiah, perhaps with Hezekiah's reforms. The second group (Pss 81, 94) belongs to the feast of tabernacles and reflects the influence of Deuteronomy. This group likely dates from Josiah's first celebration of the covenant. The two groups were united, for use on days of the week, at the restoration of 165 BC, and translated into Greek at that time. (Swedish)

Platt, Elizabeth Ellen (1979) "JEWELRY 1 OF BIBLE TIMES AND THE CATALOG OF ISAIAH 3:18–23. Part II. *Andrews University Semitic Studies* 17(2):189–201.

(A continuation of Part I, AUSS, 1979, 17:71–84). The catalog does not represent the fickleness of women's fashions, rather the passage is a denouncement of persons in high office for their social injustice. Most of the interpretative difficulties have arisen from translators' having given meanings based on the milieu of their own times. New linguistic and archaeological information helps in reinterpreting the enigmatic terms. The ornaments they refer to are now seen to have been worn by both men and women and symbolize high office and privilege, which has been misused. It is this which the prophet condemns, not the wearing of jewelry as such.

Ponsot, Herve (1983) "D'ISAIE, LXIV, 3 A I CORINTHIENS, II, 9 (From Isaiah 64:3 to 1 Corinthians 2:9). *Revue Biblique* 90(2):229–242.

Tracing the route from Isa 64:3 (64:4 in the LXX) to 1 Cor 2:9, proposes, not definitively, six stages: (1) a dual deuteronomic tradition using alternatively "those who love" and "those who wait"; (2) an intermediate tradition with a haplography of the verb "do"; (3) the LXX tradition shifting the object "mercy" to the verb "wait for"; (4) a Syriac tradition not in the main route; (5) a tradition of Clement of Rome, possibly Pauline in origin; and (6) the actual Pauline tradition. (French)

Prinsloo, W. S. (1981) "ISAIAH 14:12–15–HUMILIATION, HUBRIS, HUMILIATION. *Zeitschrift für die Alttestamentliche Wissenschaft* 93(3):432–438.

Examines the function of the mythological elements in this pericope. While hubris is emphasized, its destruction is also announced twice. As the entire poem in 14:3–21 makes clear, Yahweh is the one who

leads the unknown Babylonian prince to destruction. Whereas the poem is formally a lament, its content makes it a paean of triumph over the fall of the Babylonian king or a satirical poem. Yahweh, who triumphs over every power, inverts relationships. He transforms hubris into humiliation.

PRYKE, JOHN (1964) "JOHN THE BAPTIST AND THE QUMRAN COMMUNITY. *Revue de Qumran* 4:483–496.

Certain suggested links between John the Baptist and the Qumran community are examined. (1) Their exegesis of Isaiah 40:3 shows similarity in directing messianic activity toward the desert, but Hosea 2:14–15 already suggested it. (2) Both the Baptist and the sect were ascetic, but the latter knew nothing of vicarious suffering. (3) Though geographically close, the Baptist sought the highways to preach, but the elite of Qumran were withdrawn. (4) While both used water in rites, the lustrations at Qumran served a different purpose as part of a whole life of purity. The vows taken by initiates were closer to Johannine baptism than their use of water. Therefore the Baptist had no connection with Qumran. Footnotes.

Rabin, Martin: (1964) "DAS WORT 'almah IN IS 7, 14 (The Word 'almah in Is. 7:14); *Biblische Zeitschrift* 8:89–100.

The Hebrew word 'almah in Isaiah 7:14 can mean a virgin, as Matthew and the Fathers thought, or simply an unmarried woman. Thirty years ago in this magazine (BZ) an article was written by A. Schulz, discussing the question. Now in the light of further developments, a new look can be taken and a fuller understanding reached.

Radday, Y.T. (1970) "TWO COMPUTERIZED STATISTICAL-LINGUISTIC TESTS CONCERNING THE UNITY OF ISAIAH. *J of Biblical Literature* 89(3):319–324.

Tests the unity of Isaiah on the basis of word length, measured in syllables, and on the basis of inflected nouns, through the computer. In both cases there is strong indication that there should be a break ending the first section with ch. 39. There should be at least a second author for chs. 40–66.

Radday, Yehuda T. (1979) "ISAIAH AND THE COMPUTER. *Dor Le Dor* 8/1(29):37–43.

Summarizing the conclusions of his book of the same title (Hildesheim, 1973), discusses the criteria by which authorship of the various sections of the total book of Isaiah can be established. These must be subject to statistical tests. Twenty criteria were chosen, among them the occurrence of facultative words, entropy of syllables, frequency of transitions from one part of speech to another, and the use of war-related terms. On all counts, the computer showed that Deutero-Isaiah was significantly different from the earlier sections.

Remaud, Michel. (1981) "LE SERVITEUR: JESUS ET ISRAEL. *Nouvelle Revue Theologique* 103(5):664–678.

Can/should the church acknowledge for the Jewish people today the title and traits of Servant, involving the whole biblical background which that term evokes, including principally, reference to the second part of Isaiah? In the light of the Holocaust experience and the attempts, albeit feeble, of Vatican II to redress anti-semitism, seeks to appreciate Romans and Isaiah, at the level of the servanthood of Jesus and the people of God, old and new. (French)

Renoux, Charles. (1981) "NOTE SUR L'ASCENSION D'ISAIE DANS LA TRADITION LITURGIQUE HIEROSOLYMITAINE. *Christianesimo Nella Storia* 2(2):367–370.

In the oldest liturgical tradition of the church of Jerusalem—from the Armenian Lectionary (1st half of the 5th cent.)—some clues to themes typical of the Ascensio Isaiae seem to have been preserved. Eph 4:7–11, a text suggested only for the prophet's "deposition" (6th July), which alludes to Christ 3 times, also recalls the "ascension of Isaiah." (France)

Rice, Gene (1977) "THE INTERPRETATION OF ISAIAH 7:15–17. *J of Biblical Literature* 96(3):363–369.

If Isa 7:16 is regarded as secondary, a coherent series of answers can be given to the ambiguities of Isa. 7:15 and a clear and consistent interpretation of the sign given to Ahaz becomes possible. It is not one of both promise and threat to all alike nor are the promise and threat related to each other sequentially. Rather, the sign is one of consistent and thoroughgoing judgment on Ahaz and Judah. At the same time God is with Isaiah and his followers through the person of Immanuel. They will not be spared the hardship of the coming judgment, but will experience it differently. Whereas it will be only tragedy for Ahaz and Judah at large, through the experience of adversity Immanuel, Isaiah and his followers will learn to reject the evil and choose the good.

Rice George E. (1981) "LUKE'S THEMATIC USE OF THE CALL TO DISCIPLESHIP. *Andrews University Semitic Studies* 19(1):51–58.

A study of two problems raised by Luke's account (5:1–11) of the call of the first disciples to full-time ministry, namely, a chronological order differing from that of Matthew and Mark and its much expanded content. Surveys the many and diverse explanations of these differences, but proposes as a better solution that Luke arranges the pericopes found in Luke 4:31–6:11 thematically so that they become his interpretation of the passages from Isaiah which he quotes (Isa 61:1, 2; 58:6). Luke sees this passage as fulfilled in the ministry of Jesus and so sees it as constituting a proclamation of Jesus ministry.

Rice, Gene (1973) "ISAIAH 28:1-22 AND THE NEW ENGLISH BIBLE. *J of Religious Thought* 74, 30(2):13–17.

Explores the differences in the translation of Isa. 28:1–22 between the KJV and the NEB due to the latter's dependence on the exegetical work of Sir Godfrey Driver. Believes that the NEB sustained emphasis on drunkenness misrepresents the passage.

Rimbach, James A. (1978) "'THOSE LIVELY PROPHETS"... ISAIAH BEN AMOZ. *Currents in Theology and Mission* 5(1):47–54.

Isaiah ben Amos (first Isaiah) saw the nature of Yahweh to consist of holiness and transcendence. He acts in justice and righteousness and expects the same of his people. He criticized the leaders of the nation not for impiety or lack of wisdom but for their disdain of God and the community, and he therefore announced that Yahweh had become the foe of Judah.

Rimbach, James (1984) "MODEL SERVANT/SERVANT MODEL. *Concordia J* 10(1):12–20.

Christian preachers may find themselves using biblical language but fail to convey the proper meaning. Being a servant for another person is such a phrase. Servanthood carries with it a bad connotation for most persons. But the Bible is replete with references to servants, service to man and God and slavery. The model servant is described in the four servant songs of Isaiah, which are descriptive of Jesus and may have been used by him to help form his ministry to humanity. In turn the message of the servant songs and of Jesus should help us to become true servants of God and of one another.

Roberts, J. J. M. (1982) "ISAIAH IN OLD TESTAMENT THEOLOGY. *Interpretation*

36(2):130–143.

Sketches the main lines of Isaianic theology, traces shifting accents in the different stages of the material, and then points to the effect of this theology on later biblical thought. Finds in the vision of God as the Holy One of Israel a concept central to the whole book. Considers the implications of that central message to include the sole leadership of God and the ethical demands that lordship placed upon Israel. Finds important legacies of the book to be its recurring emphasis on God's overarching plan of human history and its transformation of the royal ideology into sources of later messianic hopes.

ROBERTS, BLEDDYN J. (1959) "THE SECOND ISAIAH SCROLL FROM QUMRAN (IQIsb). *Bulletin John Rylands Library* 42:132–144.

Detailed description of the above scroll including the fragments published in Qumran Cave 1. Variant readings in MT, LXX, IQIsa and IQIsb are analysed and discussed. The article concludes that in IQIsb we have a text which was current outside orthodox Judaism but which is also essentially identical with the Massoretic text. It should therefore be assumed that there existed among orthodox Jews as well as the Qumran sectarians, at a time before the Massoretic period, a text-form which was "Massoretic."

Robinson, Gnana (1976) "THE MEANING OF yad IN ISAIAH 56:5. *Zeitschrift für die Alttestamentliche Wissenschaft* 88(2):282–284.

The expression yad wasem is a hapax legomenon. It may be translated "a portion (or possession) and a name."

ROMANIUK, KAZIMIERZ. (1962) "L'ORIGINE DES FORMULES PAULINIENNES "LE CHRIST S'EST LIVRE POUR NOUS," "LE CHRIST NOUS A AIMES ET S'EST LIVRE POUR NOUS" (The Origin of the Pauline Formulas, "Christ Gave Himself for "US" and "Christ Loved Us and Gave Himself for Us"). *Novum Testamentum* 5:55–76.

These formulas, found in Gal. 1:4, 2:20, Eph. 5:2, 25, 1 Tim. 2:6, Tit. 2:14, have their origin in the Servant Song of Isaiah 52:13–53:12, a passage that also helped shape the primitive Christian formula (probably baptismal), "Christ died (or suffered) for us." But the distinctive expressions under discussion here reflect Paul's independent reflection upon the Isaiah passage. John, too, has independently preserved similar traces of this servant song in connection with the divine love (John 3:16, 15:13, I John 3:16, Rev. 1:5). Moreover, Paul has been influenced by the synoptic word of Jesus found in Mark 10:45. Footnotes. (French).

Rose, Martin (1976) ""ENTMILITARISIERUNG DES KRIEGES"? (ERWAGUNGEN ZU DEN PATRIARCHEN-ERZÄHLUNGEN DER GENESIS) (The "De-Militarizing of War"? (Considerations of the Patriarchal Narratives of Genesis)). *Biblische Zeitschrift* 20(2):197–211.

When one considers the concentrated focus on war in the books, Exodus-Deuteronomy, and especially in the books of Joshua and Judges, as well as in the remaining historical works of the OT, the almost total absence of militaristic motifs in the patriarchal narratives of Genesis is striking. The patriarchs are presented as nomadic herdsmen who pursue a pacifistic policy in the lands through which they pass. This programmatic deemphasis of war is the deliberate work of the Yahwist. Behind his literary work stands the intention of national renewal achieved through pacificism rather than war. His anti-war model can be contrasted with the Holy War model of the Deuteronomist and the revisionist model of Isaiah, who saw that Yahweh may war against Israel. This may suggest a date in the 8th or 7th cent. for the work of the Yahwist. (German)

ROSENBERG, ROY A. (1965) "JESUS, ISAAC, AND THE "SUFFERING SERVANT." *J of Biblical Literature* 84:381–388. (No. 4).

The view of Jesus as the "Righteous One" of Isaiah 53 and the Gospel of John's concept of Jesus as the Passover lamb reflect the concept that the sacrifice of Isaac was to be reenacted by the "new Isaac." Paul's assertion that "Christ our passover is sacrificed for us," is also a reflection of ancient Jewish traditions about the offering of Isaac. Both traditions stem from the ancient Canaanite cult of Jerusalem, in which periodically the king, or a substitute for the king, had to be offered as a sacrifice, that the power of the deity might be renewed and his wrath diverted from the people. A new translation of the Isaiah 52–53 passage is included.

ROSENBERG ROY A. (1966) "YAHWEH BECOMES KING. *J of Biblical Literature* 85(3):297–307.

Traces the development of the concept of Yahweh from a national deity to a universal world-encompassing king of all gods and men. The Israelite concept assimilated aspects from Neo-Assyrian and Babylonian theology to attain its fullness in Second Isaiah. Vestiges of the ideas of Yahweh's conquest of other gods are found lingering in numerous psalms.

ROWLEY, H. H. (1962) "HEZEKIAH'S REFORM AND REBELLION. *Bulletin John Rylands Library* 44:395–431.

A review of Hezekiah's reform as recorded in 2 Kings 18: 1–8 and the same king's rebellion as recorded in 2 Kings 18:13–19:8. An examination of recent literature dealing with this material with particular reference to the nature of the campaigns of Sennacherib. There is no reason to doubt the substantial reliability of the account in 2 Kings and there is no need to posit two campaigns of Sennacherib. The whole account fits into the message of Isaiah which consistently promised that revolt would lead to disaster for the people of Israel. Footnotes.

RUBINSTEIN, A. (1959) "A KETHIB-QERE PROBLEM IN THE LIGHT OF THE ISAIAH SCROLL. *J of Semitic Studies* 4:127–133.

R. Gordis has shown that Qere does not correct the Kethib and that the bulk of Q readings is composed of MS. variations. The hypothesis is advanced that Q variants represent the majority of MSS. used in the collation of M, rather than just one variant. This hypothesis finds support in IQs. Several examples are elicited.

SAEBO, MAGNE (1964) "ZUR TRADITIONSGESCHICHTE VON JESAIA 8:9–10 (On the Tradition-history of Isaiah 8:9–10). *Zeitschrift für die Alttestamentliche Wissenschaft* 76:132–144.

Because the verb form ro'u in Isa. 8:1 in old translations and in recent expositions is so differently interpreted, this article seeks to explain anew this hapax legomenon within the framework of its context. On the basis of the rigid stylizing of the unit (8:9–10), the complex of ideas, of which the form is an integral part, is worked out with the help of the imperatives in these verses. The form of the oracle is defined as an address to foreign nations. On this basis there may be seen the flexibility and freedom of the prophetic application of old traditions, as well as a new way to the clarification of the first verb form. (German)

Saggs, H. W. F. (1974) ""EXTERNAL SOULS" IN THE OLD TESTAMENT. *J of Semitic Studies* 19(1):1–12.

Although many discussions of Ezek. 13:17–21 since J. G. Frazer have denied the possibility that 'nepes' there can mean "external soul," Babylonian evidence supports such a meaning. The word may have this same meaning in a number of passages in Psalms (e.g. Psa 124:7), and in I Sam. 25:29. This understanding also clarifies the phrase translated "perfume boxes" by RSV in Isa. 3:20. There were receptacles for the safekeeping of external souls. It is not suggested that either Isaiah or Ezekiel believed in such souls, but that they both had contemporaries who did.

Sanders, James A. (1978) "ISAIAH 55:1–9. *Interpretation* 32(3):291–295.

Describes the interpreter's task as standing aside and permitting the ancient author to make clear his point in his original language and context. Understands Isa 55:1–9 as calling dispossessed Israel in Babylonian exile to a new role, a new identity, and a new mission. Interprets second Isaiah as transforming the old royal Davidic theology into the idea of God's New Israel as a royal people, a religious community, as God's royal witness among the nations. Discerns God's grace in the events of the power flow from Babylonia to Persia that was intended for defectors and backsliders as well as the faithful. Understands faithful discipleship to include acceptance of the injustice of divine grace that challenges our notions of "meritocracy."

Sanders, James A. (1982) "ISAIAH IN LUKE. *Interpretation* 36(2):144–155.

Describes Isaiah's contributions to the early church's understanding of the Christ event and the frequency of NT quotations of Isaianic material. Examines the way the gospel of Luke made use of it. Describes the author of Luke as thoroughly familiar with the Septuagint, especially the Deuteronomic history's picture of God's working that influenced his description. Pictures him as emphasizing that to know what God was doing in Christ, one had to know the OT, especially Isaiah. Examines Jesus' inaugural sermon in Nazareth. Urges us to identify, not with Jesus, but with the congregation so that we may sense the theological impact Isaiah's words continued to have upon those who saw and heard Jesus.

Sasson, Jack Murad (1976) "ISAIAH LXVI 3–4a. *Vetus Testamentum* 26(2):199–207.

Isaiah 66:3–4a alludes to rituals abhorrent to Israel's God, human sacrifice, dog immolation, libation of wine's blood and worship of idols. They are substituted for proper Israelite rituals. A Mari letter, ARM 11:37, alludes to a puppy-dog brought, presumably by Hurrians, for a covenant ceremony. The Hittites, strongly influenced by Hurrians, cut in half a man, a kid, a puppydog and a suckling pig. The sequence is the same as in Isaiah 66. Although the means of transmission is unclear, the weight of cumulative evidence argues for Hurrian rituals being performed in Israel.

Sasson, Victor (1983) "AN UNRECOGNIZED "SMOKE-SIGNAL" IN ISAIAH XXX 27. *Vetus Testamentum* 33(1):90–95.

A difficulty in the Masoretic vocalization of two words in Isa 30:27 has made the reading awkward. The vocalization should be ukebad massuah (literally, "heavy of a column of smoke"). The verse may be rendered in English: "Behold YHWH comes from afar, his nostrils are blazing a dense smoke-signal; his lips are full of fury and his tongue a devouring flame." A Lachish letter uses ms't in the plural in this sense.

SAUNDERS, ERNEST, W., (1963) "A TRIO OF THOMAS LOGIA. *Biblical Research* 8:43–59.

Examines three unrelated logia from the Chenoboskion Gospel of Thomas which may in be found to bear upon certain disputed readings in the Greek NT Logion 13, the use of the figure of intoxication, may lend limited support to punctuating John 7:38 "If any one thirst, let him come to me. And let him who believes in me drink." Logion 17 is proposed as a variant form of Paul's quotation in 1 Corinthians 2:9 which is usually traced back to Isaiah 64:4. The "man of light" in Logion 24 lends support to C. C. Torrey's

conjecture that the second kolla of Luke 11:36 ought to be understood as a noun, translating "all will be light," instead of "it will be wholly bright."

Schaberg, Jane (1982) "MAJOR MIDRASHIC TRADITIONS IN WISDOM 1, 1–6, 25. *J for the Study of Judaism* 13(1/2):75–101.

Examines parallels between Wis 1–6 and Dan 7–12. Sees both as influenced by the Enoch tradition. It is possible that Wis 4:10–15 incorporates an Enochic apocalyptic fragment in which Enoch is martyred. Sees in the book of Wisdom a creative interweaving of the figures of Enoch, the Suffering Servant of Isaiah, the "son" of Psalm 2 and possibly the Son of Man from Daniel 7.

SCHARLEMANN, MARTIN H. (1959) "WHY THE KURIOU IN I PETER 1:25? *Concordia Theological Monthly* 30:352–356.

Peter in I Peter 1:24–25 quotes from the Septuagint version of Isaiah 40, like the latter omitting the line of the Hebrew text which speaks of the Spirit of the Lord breathing upon the grass of the field. The author feels that it is not unlikely that the kuriou reading owes its origin partly to the context of Isaiah 40. It was particularly in Baptism that members of the early church confessed their faith in Jesus as Lord; the saying occurs in a baptismal context. The author feels that it is very possible that First Peter, or at least a major portion of it, was prepared as a baptismal homily. Thus Baptism in which God came to men as Lord is analogous to the return of the remnant from Babylon.

Schoors, A. (1971) "TWO NOTES ON ISAIAH XL-LV. *Vetus Testamentum* 21(4):501–505.

The word hamesukkan in Isa. 40:2 may be understood as related to Ugaritic skn, "to make a statue or an image, to form." Proposes to refer the abstract plural `alumim in Isa. 54:4b to the Ugaritic `lm or glm (servant) and translate "You will forget the shame of your bondage."

SCHOORS, ANTOON. (1969) "THE RIB-PATTERN IN ISAIAH, XLLV. *Bijdragen* 30(1):25–38.

The basic structure of the formula is: Justification following the accusation; then the unfolding of the accusation. This is absent from Deutero-Isaiah. This is due to the fact that for the prophet judgment is already accomplished. A major theme is the message of Yahweh's absolute sovereignty.

Schreiner, J. (1978) "ZUR TEXTGESTALT VON JES 6 UND 7, 1–17 (The Structure of the Text of Isa 6 and 7, 1–17). *Biblische Zeitschrift* 22(1):92–97.

Interaction with H. Wildberger's commentary on Isaiah permits new suggestions relating especially to the literary structure of the text. An investigation of the literary structure of Isa 6 demonstrates that only vv 1–9 are Isaianic. V 10 is a later interpretive expansion of v. 9b; v 11 must be regarded as a later interpretation which looks back upon the judgment of Yahweh as an event that has already occurred; and vv 12–13 are clearly post-Isaianic. The setting of Isa 6 is the Syro-Ephraimite war. The threat of judgment can already be sensed in vv 1–9, even though it is not expressed in a formal way. An analysis of Isa 7:1–17 discerns two units, vv 1–9 and vv 10–17. In the first, vv 1a, 2, 3a, 4a 5a (and parts of b), 6, 7, 9b are authentic and convey a prophetic word of admonition. In the second unit, v 10 is redactional, but vv 11–14, 16a, b are genuine and constitute a threat that the land will be left desolate. The threat is sharpened in 8:1–8a, where the consequences for the royal house of Judah can be seen in prophetic perspective. (German)

Scipione, George. (1974) "THE WONDERFUL COUNSELOR, THE OTHER COUNSELOR, AND CHRISTIAN COUNSELING. Part I. *Westminster Theological J* 36(2):174–197.

Jesus the Christ is the greatest counselor who has ever lived. In Isaiah 9:6 Christ is called "The Wonderful Counselor," a title related to the "Paraclete" concept and the work of the Holy Spirit as described in John's gospel.

SCOTT, R. B. Y. (1957) "BIBLICAL RESEARCH AND THE WORK OF THE PASTOR. *Interpretation* 11:259–268.

An answer to the question the relevancy of a continuing biblical research to the pastor today. Proposes four areas in which biblical scholarship might search for a fuller knowledge of the Bible, illustrating the relevancy for such research from Isaiah 1–39: Recovery of the form of the original text; accurate, clear translation; discovery of its meaning in the light of its historical-religious context and literary form; develop understanding by paraphrasing.

Scullion, John J. (1965) "AN APPROACH TO THE UNDERSTANDING OF ISAIAH 7:10–17. *J of Biblical Literature* 87(3):288–300.

The main interest in Isaiah 7:10–17 is dynastic; the establishing of a permanent line of descent. Examines Egyptian, Mesopotamian and Ugaritic parallels. The boy to be born will be a son of Ahaz and his queen. The sign does not consist in a miraculous birth of the child. Rather it is his ascent to the throne and his rule, together with the destruction of Damascus and Samaria that are the sign that "God is with us." He shall enjoy prosperity and exercise the fullness of his kingly power.

Secombe, David (1981) "LUKE AND ISAIAH. *New Testament Studies* 27(2):252–259.

Seeks to answer the question as to whether Luke simply used Isaiah as a quarry for texts or whether he had a deeper appreciation of Isianic themes. Examines the Nazareth sermon, with its emphasis upon the Spirit's activity, "the Anointed One," euangelizomai, and "doing good," and the role of Jesus as The Servant. Concludes that Luke had a real appreciation of and a thorough understanding of his Isianic source.

SEGLER, FRANKLIN B. (1968) "DEVOTIONAL VALUES OF ISAIAH. *Southwestern J of Theology* 11(1):59–172.

Passages of devotional value considered are: The Vision Glorious (Isa 6:1–13), Death Swallowed up (25:8, 9), Perfect Peace (26:3, 4), Prayer and Healing (38:1–20), Remedy for Weakness (40:27–31), Remedy for Fear (41:8–10), The Challenge of Social Justice (58:6–14).

Sehmsdorf, Eberhard. (1972) "STUDIEN ZUR REDAKTIONSGESCHICHTE VON JESAJA 56–66 (II) (Jes 66:17–24) (Studies on the Redaction Criticism of Isaiah 56–66; Part 2 (Isa. 66:17–24)). *Zeitschrift für die Alttestamentliche Wissenschaft* 84(4):562–576.

An apocalyptic picture of history can be reconstructed in Isa. 66:17–24, which can also be found in Joel 4, Ezek. 38f., Zeph. 3 and Zech. 14 (in part secondarily), and which attests a final redaction which seeks to interpret in this sense not only the Trito-Isaiah collection as a whole, but also by means of 65:25 chapter 65, and perhaps by means of 60:19f. chapter 60. (German)

Sehmsdorf, Eberhard. (1972) "STUDIEN ZUR REDAKTIONSGESCHICHTE VON JESAJA 56–66 (I) (Jes 65:16b–25; 66:1–4; 56:1–8) (Studies on the Redaction Criticism of Isaiah 56–66; Part 1 (Isa. 65:16b–25; 66:1–4; 56:1–8)). *Zeitschrift für die Alttestamentliche Wissenschaft* 84(4):517–562.

An analysis of Isa. 65:16b-25 shows that a promise of Trito-Isaiah (v. 16b-19a) has been set in a context on which probably different Deuteronomistic hands have worked (65:1-16a + 19b-24*). Traces of this circle of tradition can also be found within Isa. 56-66 on the basis of linguistic and theological indications, in 56:1-8; 58:13f; 60:18a; 62:8f. and 66:1-4*. (German)

Seitz, Oscar J. F. (Kenyon Col.) (1960) "WHAT DO THESE STONES MEAN?" *J of Biblical Literature* 79:247-254.

The account of the twelve memorial stones in Joshua 4, together with rabbinic exegesis, provides the basis for the allegory found in the Shepherd of Hermas which pictures the church as a great tower. Similarly, the reference of John the Baptist to "these stones" from which God is able to raise up children to Abraham refers to the stones set up by Joshua interpreted in the light of the references in Isaiah 51:1, 2 to the "rock from which you were hewn."

Shaviv, Samuel (1981) "THE ANTIQUITY OF THE SONG OF SONGS. *Beth Mikra* 87:344-352.

The song of the vineyard in Isa 5 is proof of the antiquity of the Song of Songs. There are many identical or similar phrases, suggesting that Isaiah knew the Song of Songs. As the song of the vineyard is allegorical, so did Isaiah understand the Song of Songs. (Hebrew)

Sheppard, Gerald T. (1982) "MORE ON ISAIAH 5:1-7 AS A JURIDICAL PARABLE. *Catholic Biblical Quarterly* 44(1):45-47.

Finds a clue to the much debated Song of the Vineyard in Isa 3:13-15, which contains the missing parts of an original juridical parable still preserved mostly in 5:1-7.

Shriver, Donald W., (1984) "THE GLOBAL CALLING OF AMERICAN CHRISTIANS. *Christian Century* 101(15):458-461.

Israel's Babylonian exile was bracketed by the prophecies of Jeremiah and of Second Isaiah. Together with First Isaiah, these prophets probably did more than any other people to enable Israel to survive exile by discerning a divine meaning in it. Ronald Reagan and Jerry Falwell agree that God has a special purpose for the USA, a mission of blessing for the rest of earth. Missing from their public theology, however, is the suggestion that servanthood requires moral self-denial, the acknowledgement that some national suffering is deserved, and the willingness to travel the hard road of collective repentance. That road can lead to a cultural transition from nationalism to universal humanism.

Siegel, Jonathan P. (1969) "FINAL MEM IN MEDIAL POSITION AND MEDIAL MEM IN FINAL POSITION IN 11Q Psa.: SOME OBSERVATIONS. *Revue de Qumran* 7(25):125-130.

Of three cases of final mem in medial position in 11Q Psa two can be classified as grammatical-final, orthographic-medial position and the third as grammatical-medial, orthographic medial. The one case of medial mem in final position can be classified as grammatical-medial, orthographic-final position. Analyzes two related problems in the Massoretic text (Isaiah 9:6 and Nehemiah 2:13).

Simian-Yofre, Horacio (1980) "EXODO EN DEUTEROISAIAS (The Exodus in Deutero-Isaiah). *Biblica* 61(4):530-553.

The texts dealing with the "new exodus" in Deutero-Isaiah contain a vocabulary which refer to situations related to hunger, thirst, heat, drought, water with blessing, leader through the wilderness, and behind him the power of Yahweh. There are expressions which only with violence find a place in the imagery of the

exodus, as the metaphor of childbirth applied to Yahweh in Isaiah 42:14. The texts which contain the order to depart (48:20–21 49:9, 12; 52:11–12) are spoken from a distance, not close to the exiles. (Spanish)

SNAITH, NORMAN (1964) "JUSTICE AND IMMORTALITY. *Scottish J of Theology* 17:309–324.

Out of an early cult of the dead in old Israel grew the belief in immortality which developed, not on the basis of a Platonic immortal soul, but on the basis of individual justice. This development is seen in Job 14:12–15 and 19:25, Isaiah 26:19, and Daniel 12:2. There are no other references to life after death in the OT, but references in the apocryphal literature and in the NT are noted. In Paul's writings there is a radical change of emphasis: on the basis of justice, no man deserves immortality; it is received only by God's grace. Because of this and in light of the meaning of nephesh and psyche, one should speak of grace and resurrection rather than of justice and immortality. (Footnotes.)

Snodgrass, Klyne R. (1980) "STREAMS OF TRADITION EMERGING FROM ISAIAH 40:1–5 AND THEIR ADAPTATION IN THE NEW TESTAMENT. *J for the Study of the New Testament* 8:24–45.

Seeks (1) to trace the use and interpretation of Isa 40:1–5, and (2) to view midrash as a process in which streams of tradition develop and enrich or intensify later adaptation of OT texts. Examines the passage in the LXX, targum, Dead Sea Scrolls, apocrypha and pseudepigrapha, rabbinic literature, and the NT (especially Mark and Luke). The formative role that these verses have particularly in Mark and Luke can be appreciated only in light of the previous usage.

Soisalon-Soininen, Ilmari (1978) "DER GEBRAUCH DES VERBES ECHEIN IN DER SEPTUAGINTA (The Use of the Verb Echein in the Septuagint). *Vetus Testamentum* 28(1):92–99.

From the 209 instances of the preposition le in Hebrew from the Pentateuch with the meaning "have," only 7 use echein in the translation. More often (37 times) echomenos translates "near" and the Hebrew preposition be leads to echein (12 times). A number of other uses are examined in the Pentateuch. The books with the greatest use of echein are Isaiah (23), Job (20), Proverbs (19), Daniel (18) and the Twelve (15). The 3 books originally written in Greek, II–IV Maccabees, have abstract objects and echein plus adverbs. (German)

Steck, Odil Hannes. (1972) "BEMERKUNGEN ZU JESAJA 6 (Remarks on Isaiah 6). *Biblische Zeitschrift* 16(2):188–206.

The literary genre is the giving of the extraordinary command in the heavenly gathering around the throne. He states that according to the will of Yahweh and through the words of the prophets what the Israelites will do will remain without effect so that justice can come upon the scene. The chapter regards the Syrian-Ephraimite war. But the promise of ultimate deliverance in chapters 7–8 is not at variance with the command of destruction in Isa. 6:9. The prophet's word is that the destruction is Yahweh's work. (German)

Steck, Odil Hannes (1973) "BEITRÄGE ZUM VERSTÄNDNIS VON JESAJA 7,10-17 UND 8,1-4 (Contributions to the Understanding of Isaiah 7:10-17 and 8:1-4). *Theologische Zeitschrift* 29:161–178.

The ambivalence of these texts involves both deliverance from the northern enemy and judgment on Ahaz and the royal house. The "sign" is that shortly a child will be given the name "Immanuel." Its importance is that within a short time after his birth the events will follow. Ahaz and his house can take no comfort in the destruction of the enemy from the north, for the sign is also of judgment upon his house due to its

stubbornness (6.9ff). 8:1-8 is to be seen from this same perspective.

Stegemann, U. (1969) "DER RESTGEDANKE BEI ISAIAS (The Idea of the Remnant in Isaiah). *Biblische Zeitschrift* 13(2):161–186.

The beginning and development of a theology of the remnant cannot properly be attributed to Isaiah himself. The inaugural vision, the cornerstone-saying, the presentation of the prophet's disciples, and even the name Shar-Yashub can only nuance, not undergird, an already existing remnant theology. The connection between profane and salvation history, the hope of salvation, the division and trial of the nation, and Shar-Yashub are all points of contact with, not points of origin for a theology of the remnant. The presence of these and later inclusions in the proper Isaian work are the basis of interpretations which incorrectly see a developed theology of this point here (Isa. 1–39). (German)

Steinmetz, David C. (1982) "JOHN CALVIN ON ISAIAH 6: A PROBLEM IN THE HISTORY OF EXEGESIS. *Interpretation* 36(2):156–170.

Considers how Calvin understood Isa 6 in the light of the exegetical traditions which were available to him. Examines some key issues treated by Calvin including (1) the order and composition of Isaiah, (2) the nature of Isaiah's vision, and (3) the character of the prophetic message. Shows what Calvin gained from earlier, especially Patristic, exegesis, and where he cleared new paths. Notes that commenting is an art that has a long history. Makes, on the basis of this study, several tentative observations about the history of Christian exegesis that need to be tested in other contexts. Finds that careful attention to precritical exegesis allows us to benefit from some perceptive insights that we might otherwise overlook.

Stevens, Bruce A. (1983) "JESUS AS THE DIVINE WARRIOR. *Expository Times* 94(1):326–329.

The human heart demands an image of deity. Borrowed from the Canaanites, the image of Yahveh as divine warrior appears poetically in Judges, Exodus, Isaiah, Zechariah, Daniel and many Psalms. This image transferred to the expectation of the Messiah. It is perpetuated in the expectation of return by Paul and John. Jesus acknowledged it in Matt 10:14.

STOEBE, HANS JOACHIM (1962) "GRENZEN DER LITERARKRITIKIM ALTEN TESTAMENT (Limits to Literary Criticism in the O. T.) *Theologische Zeitschrift* 18:385–400.

The literary critical method makes extensive use of the existence of doublets especially in the pentateuch, as well as the isolation of gaps and tensions in given textual presentations that lead to contradictions or incongruities. Although in general this method is workable, there are exceptions. Such texts are those which do reveal gaps and tensions that cannot be clarified satisfactorily by the method. These then prove to be texts in which the tensions are not to be traced back to an anonymous process of development, but to an individual presentation of a specific intent. This can be illustrated in the following texts: the two trees of Genesis 2 and 3, the royal law of Deut. 17:15, the selection of Saul 1 Sam. 10:17–27, and even Isaiah 11:15. (German)

STUHLMUELLER, CARROLL (1959) "THE THEOLOGY OF CREATION IN SECOND ISAIAS. *Catholic Biblical Quarterly* 21:429–467.

Second Isaiah was acquainted with the ancient Fertile Crescent traditions which taught that Yahveh triumphed over chaotic forces and controls the universe. In addition the religion of Israel influenced II Isaiah's theology of creation through the great, historical, redemptive acts of God; the fulfillment of the prophetic message; and the expression of Israelite faith through liturgical songs. II Isaiah's creation-theology contributed these elements to O. T. theology: (1) the more technical, specialized use of 'bara'; (2) the creative power of the word Of God; (3) creation in the beginning of time; (4) and the

eschatological meaning of creation.

Suardi, Odeh. (1976) "THE ADVENT OF GOD. *Reformed World* 34(1):8–14.

Seeks to answer in terms of Isaiah 52:7–10 whether the church has a role in the face of prophecies like those published by the Club of Rome. Sees the Kingdom of God in contrast with our present state. God's future belongs to today's poor, mourners and persecuted. Study material for General Council, WARC, St. Andrews, Scotland, 1977.

Tawil, Hayim (1982) "THE HISTORICITY OF 2 KINGS 19:24 (=ISAIAH 37:25): THE PROBLEM OF YE'ORE MASOR. *J of Near Eastern Studies* 41(3):195–206.

Practically all modern commentators and translators have identified ye'ore masor, "the rivers of Masor," with the Nile, maintaining that Masor is a variant for Misrayim, "Egypt." It is more likely, however, that Masor here refers to Mount Musri, from which Sennacherib brought waters to irrigate Nineveh. Since this astounding irrigational project was carried out between 700 and 694 BC, the Rabshakeh's boastful reference in 2 Kgs 19:24 could not have occurred prior to 700 BC, lending support to the theory that the Rabshakeh's speech took place during a second, later invasion by Sennacherib in 689/688 BC.

TAYLOR, VINCENT. (1962) "THEOLOGICALS OF OUR TIME: HEINZ SCHURMANN. *Expository Times* 74:77–81.

A presentation and study of the views of Schurmann on the Lukan narrative of the Last Supper in its two sections, 22:14–18 and 19–20. Schurmann concludes that the Eucharistic narratives are very early and closely reflect what Jesus actually said. Their theological importance is very great, since they suggest that the thought of Jesus was influenced by Exodus 24:8 and Isaiah 53, and that he spoke at the supper of his atoning death for men. Footnotes.

TENNEY, MERRILL C. (1963) "THE OLD TESTAMENT AND THE FOURTH GOSPEL. *Bibliotheca Sacra* 120:300–308.

A survey of the OT citations found in the Fourth Gospel indicates a heavier dependence upon the OT than is true of the Synoptics. The citations are found throughout the Gospel, and Isaiah and Psalms are cited most often. Three aspects of the influence of the OT are apparent: predictive prophecy, typology, and the sequence of the Jewish ritual year. Part 3 of "Literary Keys to the Fourth Gospel."

Thompson, Michael E. W. (1982) "ISAIAH'S IDEAL KING. *J for the Study of the Old Testament* 24:79–88.

Reconsiders the authorship and setting of Isa 8:23–9:6 (EVL 9:1–7). Argues that the oracle about the ideal Jerusalem king was originally composed by Isaiah for a different and earlier situation but placed by the prophet himself in its present position.

Thompson, Michael E. W. (1983) "ISAIAH'S SIGN OF IMMANUEL. *Expository Times* 95(3):67–71.

In his effort to urge Ahaz to faith in Yahweh, Isaiah offers him the sign of Immanuel. Was it a threat or a promise? It was both: that Jerusalem has to fear judgment, for its lack of faith; but it may take hope in the destruction of its enemies. The child will embody the new situation.

TOM, W. (1959) "WELKE IS DE ZIN VAN HET "DUBBEL ONTVANGEN" UIT JESAJA 40?"

(What is the Meaning of the "Double Receiving" in Isaiah 40:2?) *Gereformeerd Theologisch Tijdschrift* 59:122–123.

The first meaning, or "double-folded," is suggested for the Hebrew word usually translated "double" in Isa. 40:2. Israel's sins are completely covered, would then be the meaning, the author finding a parallel in Ps. 32:1b to this word of comfort of Isaiah. (Holland)

Tomback, Richard S. (1982) "PSALM 23:2 RECONSIDERED. *J of Northwest Semitic Languages* 10:93–96.

Demonstrates the unique relationship between the biblical descriptions of "peace" as portrayed by the prophets Isaiah and Ezekiel and the corresponding designation of "green fields" and "safe pastures" in Sumero-Babylonian literature to characterize "good" as opposed to "bad" times.

Tsevat, M. (1969) "ISIAH I 31. *Vetus Testamentum* 19(2):261–263.

Hason is "semi-processed flax" capable of easy combustion. God is the worker, beating and burning Israel, all of whose classes (flax and tow) will be destroyed.

UNGER, MERRILL F. (1957) "THE OLD TESTAMENT REVELATION OF THE BEGINNING OF SIN. *Bibliotheca Sacra* 114:326–333.

An accounting for the entrance of sin in the universe through the rebellion of Lucifer, highest of the created angels, who was made viceregal governor of the earth. An exposition of Isaiah 14:12-14, where Satan's sin is set forth as consisting of 5 rebellious "I wills" uttered against the divine will. Indicates the evidence of a cataclysmic judgment upon the earth to be the result of Satan's defection.

Urban, Waclaw (1980) "EINE THEOLOGISCHE AUSEINANDERSETZUNG UM DEN SLOWAKISCHEN TAUFER UND SPIRITUALISTEN ANDREAS FISCHER, 1534 (A Theological Exchange Involving the Slovakian Anabaptist and Spiritualist Andreas Fischer, 1534). *Archiv für Reformationsgeschichte* 71:149–159.

Fischer (died ca. 1540), a university trained expriest, was the most important Anabaptist leader in Slovakia—as well as a spiritualist, pre-unitarian, and communist—whose activities extended to Poland, Upper Austria, and Moravia. His only extant writing, just discovered, is a polemic letter, dated 22 Feb. 1534, to Isaiah Lang, a nearby Lutheran pastor in Eastern Slovakia. The letter, which gives only some of Fischer's views, attacks Lutherans and reflects the intellectual level and spiritualist mentality of a reformer before orthodox Lutheranism's victory in Slovakia. A biting commentary by an unknown Slovakian Lutheran refusing Fischer's views is also part of the document published here. (German, Latin)

Urbrock, William J. (1979) "CREATION 1: A PLAY FOR VOICES. *Currents in Theology and Mission* 6(2):68–76.

In making the Sabbath a day of rest, God gave Israel a special way to maintain identity for a life in exile. This drama uses quotations from the priestly creation account, Lamentations, Second Isaiah, Job, Ps. 8, and Enuma Elish to illustrate how creation theology can arise out of an experience of the absence of God.

van Zijl, Jan (1972) "THE ROOT PRQ IN TARGUM ISIAH. *J of Northwest Semitic Languages* 2:60–73.

Targum Isaiah exhibits a preoccupation with the idea of salvation. This concern may be seen in TI's deviation from its Vorlage by deliberately interpreting the MT to conform to its meaning to the view of salvation held by the Synagogue in the period from which the Targum emerged. Considers the treatment of the following themes in TI: God, the Saviour; Israel is the object of Salvation; in TI: God, the Saviour; Israel is the object of Salvation; Zion or Jerusalem is the scene and center of salvation; distress and salvation; salvation and the exiles; salvation and the resurrection of the dead; salvation is guaranteed by historical events; salvation and the doing of the law; salvation is equal to light; is synonymous with comfort; is imminent. Salvation, as the word is used in TI, is the comprehensive term for the great and final eschatological act which will be wrought by God at the end. The frequency of this idea in TI can be explained from the fact that the period that gave rise to the Targumim was an age of longing for this Divine intervention in the history of Israel.

van Selms, A. (1973) "ISAIAH 28:9–13: AN ATTEMPT TO GIVE A NEW INTERPRETATION. *Zeitschrift für die Alttestamentliche Wissenschaft* 85(3):332–339.

The words saw lasaw, etc. in Isa. 28:10, 13 are to be understood as an Assyrian idiom: si lusi, qi luqqihu, sheheru seme, and may be translated, "Go out! Let him go out! Wait! Let him wait! Servant, listen!

Van Leeuwen, C. (1973) "DE OUD TESTAMENTISCHE PROFETEN IN HET ONDERZOEK VAN DE LAATSTE TIEN JAAR (Research in the Old Testament Prophets during the last ten years). *Nederlands Theologisch Tijdschrift* 27(4):289–319.

An extensive bibliography is given on the following subjects: General literature on the prophets; texts and versions; prophecy of Israel compared to prophecy elsewhere, especially in Mari; symbolism, miracles, magic, visions, calling and authority of prophets; prophet and cult; ancient traditions among the prophets; prophecy and wisdom; prophet and history; politics and society; patterns, genres, motifs; eschatology; tradition; Isaiah; Jeremiah; Ezekiel. The remainder of the bibliography will be given in a subsequent article.

Van Grol, H. W. M. (1983) "PAIRED TRICOLA IN THE PSALMS, ISAIAH AND JEREMIAH. *J for the Study of the Old Testament* 25:55–73.

Reviews 52 examples of pairs of tricolon-bicolon (and vice versa) occurring in Pss., Isa., and Jer. which should be considered as paired tricola. This important verse- and strophe-form in Hebrew poetry appears to possess a pattern and function that are easy to define.

Van Seeters, Arthur (1981) "ISAIAH 40:1-11. *Interpretation* 35(4):401–404.

Describes difficulties in interpreting Isa 40:1-11 as advent theology. (1) Understands the passage as picturing the presence and coming of God. (2) Describes its postexilic background. Considers the covenantal elements to provide comfort for God's oppressed people. (3) Emphasizes the central emphasis upon God whose strength meets Israel's needs. (4) Considers the geographical elements to be symbolic and the vision to move beyond history to eschatology. (5) Understands the NT writers to interpret the text as eschatological, expressing an eschatological hope centered in the advent of Jesus including both first and second advents. (6) Describes the need to concentrate in our theology upon God rather than upon massive contemporary earthly powers.

Van Seters, John (1980) "THE RELIGION OF THE PATRIARCHS IN GENESIS. *Biblica* 61(2):220–233.

The religion of the patriarchs as presented in the book of Genesis supports the exilic date of the Yahwist. The use of 'el and divine epithets compounded in 'el, like 'el sadday, 'el 'elyon, and the like, is greatly

increased in the exilic period, as is clear, for example, in Second Isaiah. This is due to the tendency in Judaism to make Yahweh the universal God. The description of the patriarchs planting trees, setting up pillars, and building altars fits well with what the OT says elsewhere about conditions in the exilic period. Genesis represents a historicizing of cultic objects and places.

Vanter, Bruce, (1964) "EZEKIEL AND JOHN. *Catholic Biblical Quarterly* 26:450–458.

What influence can be found in a comparison of the writings of Ezekiel with the Fourth Gospel Both writers exhibit parallelisms in style of writing, i.e. fondness for allegories and handling of prophecy. On the Son of Man theme John exhibits the closest parallels to Ezekiel. Ezekiel's conception of the prophetic office also sheds light on John's doctrine of the Paraclete. It is dependence upon Ezekiel that forms the transition to John's use of the Servant concept of Isaiah as applied to Jesus. Footnotes.

Vasholz, Robert. (1980) "ISAIAH VERSUS "THE GODS": A CASE FOR UNITY. *Westminster Theological J* 42(2):389–394.

Whether one holds to the unity of the book of Isaiah or not, Isa 40–48 is ludicrous if one assumes that the prophet of these chapters feels he is speaking vaticinia ex eventu or vaticinia post evento. Such a position completely undermines all that the prophet stands for in Isa 40–48. It reduces Yahweh to a status inferior to the "the gods." The book becomes a self-contradiction. The citations concerning Cyrus and his deliverance, to make sense, must be considered as prophetic, not present or past history, reinforced by a prophet who has a record that he is Yahweh's spokesman. Thus when the Cyrus event does come to pass "before they happened I announced them to you" (Isa 48:5), the prophecies concerning the Suffering Servant may also be trusted.

Vincent, Rafael. (1980) "DERASH HOMILETICO EN ROMANOS 9–11 (Homiletic Midrash in Romans 9–11). *Salesianum* 42(4):751–788.

The figures of Abraham and Isaiah help him to understand himself after his conversion. The sequence of the readings of the Synagogue (Torah-Nebiim) can constitute the basis of the homiletic Midrash of Rom 9–11. The analysis of the references to the prophets and to some extracts of the Torah (Deut 30 and 32) is viewed in relation to the list of the texts of the triennial Palestinian lectionary. In Rom 9–11 one does not meet with any use of these texts of the synagogue which can justify its use by Paul. In contrast to the contemporary Jewish Midrash, Paul's reading of the OT develops from a new fact: the death and resurrection of Jesus, which is turned into a new oral Torah and form the key for reading the OT. (Spanish)

Vincent, Jean Marcel (1978) "RECHERCHES EXEGETIQUES SUR LE PSAUME XXXIII (Exegetical Research into Psalm 33). *Vetus Testamentum* 28(4):442–454.

Psalm 33 is clearly a hymn with a repertory of binary expressions, stereotyped phrases and chains of typical words, but the dating is unclear, possibly during the period of Isaiah. The psalm is divisible, 1–12 and 13–22, with inverse symmetry. It is probably a Yahwist redaction of a pre-Israelite Jebusite tradition about creation. Gives a French translation. (French)

Vollmer, Jochen (1971) "JESAJANISCHE BEGRIFFLICHKEIT? (Isaianic Conceptualizing?). *Zeitschrift für die Alttestamentliche Wissenschaft* 83(3):389–391.

Attempts to show that the words and phrases common to Isaiah and to Isa: 9:1–6 are not characteristic of Isaiah's linguistic usage, but are found generally in Hebrew, and accordingly cannot be used to support the hypothesis of Isaianic authorship of Isa. 9:1–6. (German)

Walvoord, John F. (1967) "THE RESURRECTION OF ISRAEL. *Bibliotheca Sacra*

124(493):3–15.

The common assumption by all postmillenarians, all amillenarians, and many premillenarians that Israel will be resurrected after the tribulation, is challenged by some dispensationalists who maintain that it will occur at the time of the rapture of the church. The former view is more reasonable in the light of the total biblical data. A literal resurrection is in view both in Daniel 12:1–3 and Isaiah 26:13–19, and issue is taken with some dispensationalist expositors who have felt constrained to interpret either or both figuratively. The evidence for a post-tribulation resurrection of Israel is well established and in agreement with the total witness of the Bible.

WALVOORD, JOHN F. (1957) "THE PROPHETIC CONTEXT OF THE MILLENNIUM. *Bibliotheca Sacra* 114:289–307.

An article in a millennial series (see Abstract No. 91) on the resurrection at the second advent. Discusses the order of the resurrection of the righteous and unrighteous dead, as indicated in the term "first resurrection" (Rev. 20:4–6). Considers Dan. 12:1–2, and Isaiah 26:19, as indicative of a post-tribulational resurrection of Israel. Distinguishes and interprets certain judgments in Scripture as being related to the end time events: Judgment of the church, the Gentiles, Israel, and Satan.

WEISE, MANFRED (1960) "ISAIAH 57:5f. *Zeitschrift für die Alttestamentliche Wissenschaft* 72:25–32.

On the basis of the author's use of the LXX, 1QIsa, Targum Jonathan, comparisons with Job 21:33; 22:24f; 284; 30:8; Is. 2:19; 7:19 and especially the use of poetic chiasmus, the following translation is arrived at: v. 5 Ye that inflame yourselves (out of lust) among the mighty trees (i.e.) under every evergreen tree Ye that slay children in the clefts (which are found) under rock ledges v. 6 Within the smooth (walls) of the(se) clefts shall be thy fate. Those (i.e. the gods housed in the evergreen trees) shall be thy lot Even to them hast thou poured a drink offering, thou hast offered a meal offering. (Ger.)

WERNBERG-MOLLER, P. (1958) "STUDIES IN THE DEFECTIVE SPELLINGS IN THE ISAIAH-SCROLL OF ST. MARK'S MONASTERY. *J of Semitic Studies* 3:244–264.

A contribution is made towards the study of 1QIsaa by way of an examination of its orthography, with particular reference to cases where, against our expectation when comparing with the Masoretic Text, the scribes forbore the application of a vowel letter. The purpose of this investigation is to suggest that in many such cases we may not be dealing with defective spellings but with a tradition of pronunciation which differs from the one represented by the Masoretic punctuation as applied in the canonical book of Isaiah. Numerous illustrations are presented.

Whitley, C. F. (1978) "THE LANGUAGE AND EXEGESIS OF ISAIAH 8:16–23. *Zeitschrift für die Alttestamentliche Wissenschaft* 90(1):28–42.

Considers linguistic and exegetical problems in this very difficult passage of Isa 8:16–23. (1) belimmud(y), 8:16, is rendered "from the learned"; bemalko, 8:21, refers to an idolatrous god, mlk or idol; mu'ap, 8:23, a Ho. ptc. of va'ep, "he is not wearied"; (h)ql, 8:23, from ql, "he hastened." (2) In v 23 "the former time" refers to an Assyrian invasion under Tiglath-Pileser through Zebulon-Naphtali in 734, while the "latter time" probably refers to his expedition through the Jordan valley in 733/32.

Wild, Robert A. (1984) "THE WARRIOR AND THE PRISONER: SOME REFLECTIONS ON EPHESIANS 6:10–20. *Catholic Biblical Quarterly* 46(2):284–298.

Believers need to be exhorted to take the armor which is really the divine armor worn by God in Isaiah 59:16–20, for the cosmic and demonic powers still seek to exercise a tyranny over the Christian. However, the bonds are broken and the powers are defeated "in Christ."

Willi-Plein, I. (1977) "DAS GEHEIMNIS DER APOKALYPTIC (The Secrecy of Apocalyptic). *Vetus Testamentum* 27(1):62–81.

Three criteria distinguish apocalyptic from prophecy: (1) pseudonymity; (2) reinterpretation; and especially (3) secrecy. The chosen pseudonym is not that of a prophet, but a wise man from the canonical scripture. At the fall of the Persian empire, prophecy came to an end, so apocalyptic took over as a non-prophetic reexamination through an angelic interpreter. Secrecy (the Persian borrowing *raz*) came nine times to Daniel in dreams about the future. Neither Isaiah 24 nor Zechariah's visions are in the category of *raz*. The book of Daniel first has it as an action apocalyptic. Later there developed descriptive apocalyptic. (German)

Williams, James G. (1971) "WHAT DOES IT PROFIT A MAN? THE WISDOM OF KOHELETH. *Judaism* 20:179–193.

Koheleth maintained there is no "profit" in life, but there is a 'share' to be enjoyed at the right time in God's providence. The 'olam is unattainable; it is an enigma for man, who can gain existential gifts from God at the 'et (kairos). Man alienated from his total environment fails to enjoy these gifts in the vain effort to be remembered, i.e. to become divine. Judaism and Christianity later offered salvation—a bridge—to 'olam, but Koheleth lacked this meditation or myth. He is exalting the heleq as a source of joy, but he is not a hedonist, for the hedonist regards pleasure as a profit. Isaiah says 'All flesh is grass,' but is not thus thought pessimistic. He did not go on to conclude that since God has the world in mind, nothing is lost or forgotten.

Williams, James G. (1977) "IRONY AND LAMENT: CLUES TO PROPHETIC CONSCIOUSNESS. *Semeia* 8:51–74.

Argues that prophetic experience and consciousness are integrally related to forms and devices of prophetic utterance, and by way of illustration discusses the hoy-form used by Amos, Isaiah and Micah. This ironic poetry is indicative of the existential tension of the prophets, being "caught" between God and people. The end of irony, where sense and comedy enter in, is necessitated by the divine pathos, for God needs some new Israel and must have a "joyous ending."

WILLIAMS, PRESCOTT H., (1968) "THE POEMS ABOUT INCOMPARABLE YAHWEH'S SERVANT IN ISAIAH 40–55. *Southwestern J of Theology* 11(1):73–87.

The servant songs of Isaiah 40–55 are examined in messianic focus.

WILLIAMS, JAMES G. (1969) "THE SOCIAL LOCATION OF ISRAELITE PROPHECY. *J of American Academy of Religion* 37(2):153–165.

In opposition to the thesis, based upon the concept of linear religious evolution, that Israel's prophets were closely related perhaps officially to the cult, the content of their messages renders this improbable. Jeremiah's message of a judgment which would end cultic practice and the opposition by the priests and prophets hardly shows him as an official cultic prophet. The prophetic tradition presents the prophet as a Charismatic figure with no particular official relationship. Examinations of the message of Amos (5:21–24; 4:4) and Isaiah (28:20–21; 1:10–17; 2:1–4) which criticize and in some instances deny the validity of the cultus, would indicate their alienation from cultic observance or that they were schizophrenic.

Williamson, H. G. M. (1979) "WORD ORDER IN ISAIAH XLIII. 12. *J of Theological Studies* 30(2):499–502.

Textual corruption is suspected in Isa 43:12. The problem is that wehosati interrupts the two synonymous words for announcing, higgadti and wehismati. The following proposals are unacceptable: (1) delete wehosati as a dittograph of the following wehismati (2) assign to wehosati a different meaning (cf. NEB). It is better simply to reverse the order of the two words wehosati and wehismati. Since the versions all support the MT, the scribal error must have occurred fairly early.

Willis, John T. (1977) "THE GENRE OF ISAIAH 5:1–7. *J of Biblical Literature* 96(3):337–362.

Discusses strengths and weaknesses in 12 positions adopted with regard to the meaning of Isa. 5:1–7, before presenting his own view and defending his choice. Classifies the literary type of the pericope as a parable, and describes its contents as a parabolic song of a disappointed husbandman.

Willis, John T. (1983) "ON THE INTERPRETATION OF ISAIAH 1:18. *J for the Study of the Old Testament* 25:35–54.

Reviews many of the varied scholarly views which have been put forward concerning the exegesis of Isa 1:18. Concludes that (1) the verse is an integral and harmonious part of the pericope 1:2–20; (2) v. 18a is both a legal statement and a fatherly appeal to sons; and (3) the most likely of at least seven understandings of the precise naunce of the verse is that it contains an offer of the possibility of divine forgiveness.

Willis, John T. (1978) "THE MEANING OF ISAIAH 7:14 AND ITS APPLICATION IN MATTHEW 1:23. *Restoration Quarterly* 21(1):1–18.

The meaning of Isa 7:14 in its original context is that Isaiah is giving a nonmiraculous sign to Ahaz and his royal court in order to convince them not to fear Rezin of Syria and Pekah of Israel or to send to Tiglath-pileser III of Assyria for help; this sign is that a certain unnamed, pregnant, married woman, known personally by Isaiah and Ahaz and his court, will give birth to a son, who will be named Immanu-el; before Immanu-el is 2 years old, Rezin and Pekah will be overthrown, and also Ahaz and Judah will be greatly harmed if they do not put their trust in the Lord. Therefore, Isa 7:14 is not a direct prediction of Matt 1:23. At least 8 other logical ways may explain the use of Isa 7:14 in Matt 1:23.

Winston, David (1966) "THE IRANIAN COMPONENT IN THE BIBLE, APOCRYPHA AND QUMRAN: A REVIEW OF THE EVIDENCE. *History of Religions* 5:(No. 2) 183–216.

The haze of uncertainty in which Jewish-Iranian interrelationships are shrouded is primarily a result of our inability to date the Persian sources with any degree of precision. This is particularly true in any attempt to evaluate the interactions between the rabbinic and Pahlavi literatures. The uncertain dating of our Persian sources, however, is less problematical when we attempt to assess the relationship between Zoroastrianism and Qumran. The former certainly preceded the Qumran Scrolls, yet the presumed Zoroastrian elements in the Scrolls have been as hotly debated as those found in the rabbinic literature. The aim of this paper is to establish a strong probability for an Iranian penetration into Qumran. If it can be shown that Persian literary sources had already made their mark on II Isaiah and Daniel and also the apocrypha, much of which formed the special preoccupation of the Qumran sect, then the cumulative force of this evidence will make the probability of Persian influence in the Scrolls difficult to resist.

Wiseman, D. J. (1972) "FLYING SERPENTS? *Tyndale Bulletin* 23:108–110.

In both instances of the expression sarap hesopet (Isaiah 14:29; 30:6) the current interpretation, which implies the existence of semi-mythological creatures, is open to question. Either they were some poisonous winged insect or the ascription 'flying' may be questioned.

Wolf, Herbert M. (1972) "A SOLUTION TO THE IMMANUEL PROPHECY IN ISAIAH 7:14–8:22. *J of Biblical Literature* 91(4):449–456.

Isa 7:14 to 8:22 is the picture of an impending marriage and the subsequent consummation of the marriage. This marriage solution to the relationship between chs. 7 and 8 clarifies two vigorously debated points about 7:14. (1) The woman is not married for the wedding does not take place until Isa 8:1-3. This does not mean however, that the mother was a virgin at childbirth. (2) She was not pregnant at the time of the announcement.

Wolff, Hans Walter. (1962) "WER IST DER GOTTESKNECHT IN JESAJA 53? (Who is the Servant of the Lord In Isaiah 53?). *Evangelische Theologie* 22:338–342.

The text of a radio broadcast on April 18, 1962 that weighs the various scholarly answers and ends up saying that we don't really know who the original author had in mind. The text itself leaves it for the future to decide. Christians live in the conviction that Jesus Christ was that future wherein God's word came true: Behold my servant shall conquer. (German)

WOLVERTON, WALLACE I. (1959) "THE KING'S "JUSTICE" IN PRE-EXILIC ISRAEL. *Anglican Theological Review* 41:276–286.

Discusses the Hebrew terms shafat, "to judge"; shofet, "judge"; and mishpat, "judgment," and their relationship to the legal, political, ethical and theological complex of ideas in the O. T. Conclusions are: (1) the three terms refer to an aspect of rule in which the public authority (whether chief, nobleman or king) acted in a saving or delivering manner to those in distress, though this practice largely disappeared by the 8th century; (2) Messianic expectations include the hope of the restoration of this practice, so that by the time of Isaiah, the king's "justice" became an attribute of God, thereby becoming an important term in the "salvation vocabulary" of Israel; and (3) in this light, sharp contrasts between the ideas of God in the O. T. and N. T. with respect to justice are unwarranted. Mishpat was punitive but it also implied deliverance or release; shafat often means deliver, relieve or save; and shofet often means the leader who brings deliverance or relief.

Worschech, Udo F. Ch. (1974) "ISAIAH 6:13. *Andrews University Semitic Studies* 12(2):126–138.

Some variants in the St. Mark's Isaiah scroll text of Isa. 6:13 coupled with the LXX omission of the last clause, "a holy seed is its stump," have resulted in various attempts at emendational reconstructions, reflected also in the New English Bible rendering; in general, they make this text refer to a typical high place. Examines the various suggested reconstructions of the MT in detail. They fall short of textual, stylistic, tradition-historical, and theological support, and the MT is to be preferred.

Yadin, Y. (1958) ""THE DIAL OF AHAZ." *Eretz-Israel* 5:91–96.

The author constructs a sun-dial which fits the Biblical sources (using an important variant in Ms. "A" of the scroll of Isaiah from the Dead Sea) as well as the archaeological finds in the Near East, i.e. ascending and descending steps, facing East and West, which served both as a time dial and as the steps leading to the roof of Ahaz's house. (Heb.)

Yamauchi, Edwin (1967) "PASSOVER PLOT OR EASTER TRIUMPH? A CRITICAL REVIEW OF H. SCHONFIELD'S RECENT THEORY. *Gordon Review* 10(3):150–160.

The Passover Plot by H. Schonfield is unconvincing. He did not prove that Jesus was under Essene and Mandaean influence. His patterning of Jesus' resurrection after the Near Eastern dying and rising gods is weakened by the lack of evidence to substantiate belief in resurrected mythological deities in the first century AD. In dismissing Jesus' deity as a pagan concept, he distorted Jesus' claims of deity, evaded Paul's testimony, and ignored the OT, e.g. by deleting the divine Messianic titles from his partial quotations of Isaiah 9:6–7. According to Schonfield's implausible plot, Jesus feigned death in order to be revived by the disciples who requested his body. The spear wound foiled it. He explained the appearances of the risen Christ as cases of mistaken identity. If so, then Christianity is based upon the mistaken identity of an anonymous young man—not upon recognition of the risen Christ.

Yee, Gale A. (1981) "A FORM-CRITICAL STUDY OF ISAIAH 5:1–7 AS A SONG AND A JURIDICAL PARABLE. *Catholic Biblical Quarterly* 43(1):30–40.

In Isa 5:1–7 there are conjoined two literary forms: a song and a juridical parable. Both types have formal and functional similarities. Within the overall framework of a song the parabolic element operates covertly to bring about the hearers' own judgment against themselves. Viewed from this functional aspect as an attempt to convict its audience, previous interpretations of Isa 5:1–7 as allegory, fable, erotic love poem, etc. are inadequate.

YOUNG, EDWARD J. (1965) "ISAIAH AND ITS POSITION IN THE PROPHECY. *Westminster Theological J* 27:93–114.

Brownlee's contention that the break between Isa 33 and 34 in the great Isaiah scroll from Qumran suggests that Isa 34–35 are an introduction to Second Isaiah fails to consider the structure of the prophecy in which chapters 34–35 form a conclusion to chapters 28–33. Over against Graetz's view that Isaiah imitates Jeremiah, evidence is adduced to show that Jeremiah made use of Isaiah 34 and, therefore, the latter must be dated prior the fourth year of Jehoiakim and is from the hand of Isaiah the son of Amoz. An examination of Isaiah 34 shows that it belongs with Isaiah 40–66, and therefore the latter is also pre-exilic and should not be denied to the eighth-century prophet. (Footnotes)

Zeron, Alexander (1977) "DIE ANMASSUNG DES KONIGS USIA IM LICHTE VON JESAJAS BERUFUNG: ZU 2. CHR. 26, 16–22 UND JES. 6, 1ff. (The Presumption of King Uzziah in the Light of Isaiah's Call: Concerning 2 Chronicles 26:16–22 and Isaiah 6:1ff.). *Theologische Zeitschrift* 33(2):65–68^^