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COVENANT THEOLOGICAL SEMINARY

MY GLORY TO ANOTHER I DO NOT GIVE: FOR THE LORD'S NAME SAKE

IN ISAIAH 42:8 AND 48:11

A THESIS SUBMITTED TO

THE FACULTY OF COVENANT THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF EXEGETICAL THEOLOGY

BY

RICHARD STARK

ST. LOUIS, MISSOURI

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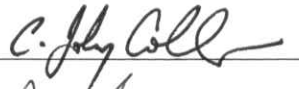
THE FACULTY OF COVENANT THEOLOGICAL SEMINARY

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ABSTRACT OF  
MY GLORY TO ANOTHER I DO NOT GIVE:  
FOR THE LORD’S NAME SAKE  
by Richie Stark

There are very few communities that are as pluralistic or post-modern as the community in which I grew up, Madison, Wisconsin in the 1990’s. For the post-modern person truth comes from within the individual reader and this affects even the well-meaning Christian who is attempting to lead a Bible study in his or her home. People who think they are drawing out the truth from the text are actually disabusing the text of its intended meaning and replacing it with their own interpretation. They do this in trying to answer the question, “What does this text mean to me?” This a study in Isaiah that attempts to reclaim the meaning which the original author intended and the original readers would have understood?

I will answer the question: How does one read Isaiah 48 in light of the verbal parallel from Isaiah 42. The phrase that is repeated in each chapter is, “My glory to another I do not give.” The first thing that we are going to do is examine Isaiah 42:1-9 and Isaiah 48:1-11 on their own terms. The methodology that we will borrow is laid out for us in Kostenberger and Patterson’s book, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology* (Kregel Publications, 2011).

As a part of the literature section of this work we are going to use Richard Schultz’s methodology from his book, *Search for Quotation: Verbal Parallels in the Prophets*, (Sheffield Academic Press, 1999), in determining to what extent these verses

are parallel. In using diachronic and synchronic analysis we will answer the question: Is this an allusion or a direct quote?

Other questions have arisen while looking at both of these texts. Is Isaiah 42 a “Servant Song?” Do Servant Songs even exist? If there are Servant Songs how were they placed throughout Deutero-Isaiah? Answering these questions will help us in our ability to read Isaiah 48.

The findings include that Isaiah 48 is a verbal parallel that is a direct quote from Isaiah 42 which is a Servant Song. **We can conclude therefore that there are Servant Songs and that Isaiah himself wrote and edited them. Isaiah has intentionally placed chapter 42 before 48 so that certain themes may be alluded to about the Servant in Chapter 48.** He has done this so that the reader may know that it does not depend on whether God’s people are in a time of salvation or judgment, YHWH always has the same goal and that is to make his name great.

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### **Abbreviations**

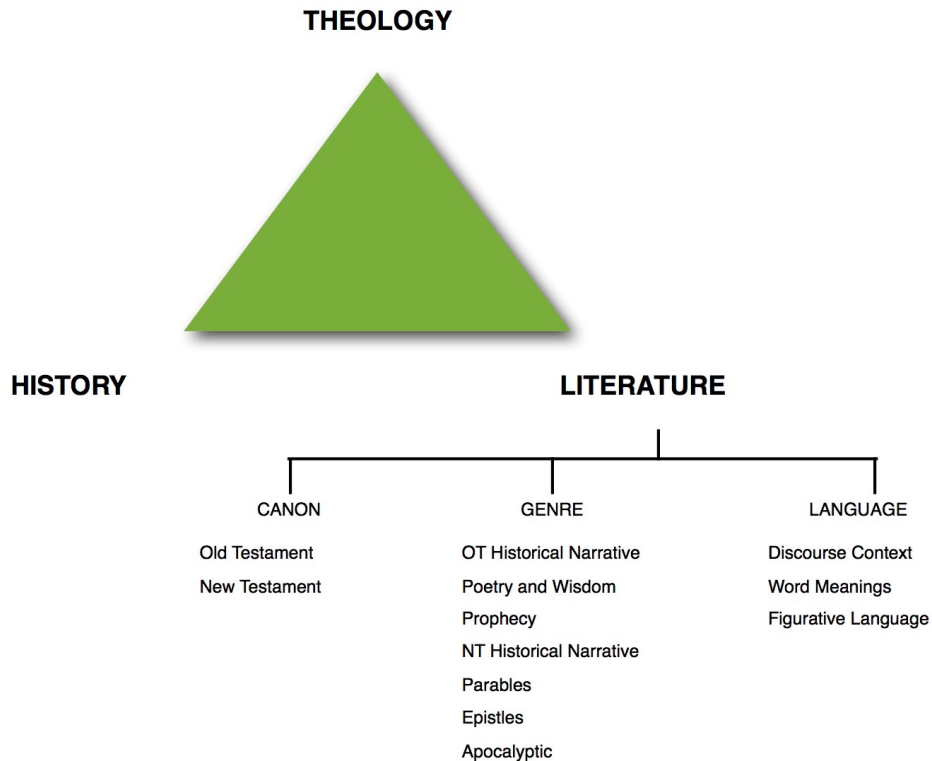
<i>BDB</i>	<i>Brown, Driver, Briggs Hebrew and English Lexicon</i>
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology "and Exegesis"</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>



## **Chapter 1: Introduction**

### **Methodology**

Once, after preaching a sermon out of John’s gospel at a local church, a young mother (who happened to be an elder’s wife) came up to me with a question: How do you know all of that? She was speaking about how I used the historical setting of the day in order to shed light on what the biblical writer was actually meaning. She was wondering how I could have learned such things that aren’t obvious to a modern Bible reader. She asked, “Did you really read and study all that?” So I explained that, yes,



such study went into preparing the message so that she and other listeners could see what went into the text. One of the things that helped me in my study of that text was thinking of the Hermeneutical Triad<sup>1</sup>.

The Hermeneutical Triad is a balanced approach to scripture that explores these three areas of the text: History, literature and theology. Hermeneutics is a word that was first used by Aristotle. It simply refers to the methodological principles of interpretation.<sup>2</sup> The goal in hermeneutics is to exegete a text, that is to draw out meaning of the text. This is set in contrast to eisegesis which is the practice of reading assumptions back into a text to determine what the text means.

In the age of Postmodernism these fundamental hermeneutic principles have been lost. In Postmodernism the reader becomes the authority of the text and is responsible for bringing meaning to the text. D. A. Carson writes, “Postmodernism is an outlook that depends not a little on what are perceived to be the fundamental limitations on the power of interpretation: that is since interpretation can never be more than *my* interpretation *our* interpretation, no purely objective stance is possible.”<sup>3</sup> We see this played out in churches and bible studies when leaders are trained to ask a group of people, “What did you observe about the passage?” Another question that is asked about a text that places the authority into the hands of the read is, “What does this passage mean to you?”

Asking questions like these places the authority of what a text means into the hands of the

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<sup>1</sup> Andreas J. Kostenberger, and Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology* (Grand Rapids, MI: Kregel Academic, 2011), 78.

<sup>2</sup> Ibid., 57.

<sup>3</sup> D. A. Carson, *The Gagging of God: Christianity Confronts Pluralism* (Grand Rapids, MI: Zondervan Publishing House, 1996), 57.

reader. Instead, as good bible readers, we want to work to discover the meaning of the text by discovering the author's intent. Author's intent or authorial intent refers to the reason why the author wrote said text and what is the author actually mean when they are writing. In approaching a text we as readers are to be about the question, "What is the author trying to say in this text?" In doing this we acknowledge that we are not the ones with authority who bring our own meaning to the text.

Striving to discover authorial intent causes immediate problems for the reader. This is where an approach to scripture which involves the Hermeneutical Triad is helpful. First of all we are thousands of years removed from when the last book of the bible was written. Not being alive during the time the author and the original readers handled this text is going to present challenges when we do the work of interpretation. Therefore, we as good readers need to make an attempt to discover what is going on historically at the time the passage is being written. Secondly, the bible was written over the span of thousands of years, by many different authors, many different genres of literature and three different languages. This calls us to examine the literature of the text. Finally, there is the theological part of the Hermeneutical Triad. This is when we as readers engage in what the passage teaches about the Trinity, and how the reader is to respond or apply said truths.

When we think of the historical aspect of the biblical text it is important to note that we are not doing 21st century journalism. The goal of journalism, in the context in which we live, is to try to recreate the event, and tell it "As it actually happened." Instead of heaping our journalistic values of modern history onto a biblical text it would be

helpful if we think about how how people in the Ancient Near East wrote history. This is called historiography. Historiography is different than history. History is “as it was.” and historiography is “as it was written.”<sup>4</sup> This is important because when the ancient near easterners did history, it was very different than how we do it. Now we make an effort to be “objective” when we retell an event. This means we tell only the things that happened in the order in which they happened. They did not write history like this in the ANE. They do not just tell us of the events but they also tell of the divine interpretation of the circumstances. In some cases we see the royal government interpretation of events as they happened as many of our sources are annals, chronicles, and king lists. There is always a message, agenda for telling an affair that took place in the Ancient Near East. This shows us that historiography is also cultural experience. Therefore, when we are doing history of a particular text we are also exploring cultural background features.<sup>5</sup>

In order to tackle the literature side of the Hermeneutical Triad we must concern ourselves with the passage itself. We need to ask ourselves questions about genre, language, word meanings, and about the context in which our passage is placed within the book. We need to answer the question: “Are there any figures of speech that the author is displaying in the passage?” All of these things will contribute to our understanding of the passage as a whole.

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<sup>4</sup> “Journalists record history for information’s sake but often attempt to identify and analyze elements of cause and effect. These genres of historiography are largely driven by a desire to record what actually happened...Studies have suggested that the historiography of the ancient Near East was rarely intended to present an objective view of what actually happened. More often, propaganda was clothed in historical attire with the purpose of benefiting those in power. Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 2nd ed. (Grand Rapids, MI: Zondervan, 2000), 173-174.

<sup>5</sup> Kostenberger and Patterson, 93.

Exploring the literature of a particular given text will give you a thorough explanation of that text but the study must go further when it is discovered that the author is quoting or alluding to a previous text. Schultz in his book *Search for Quotation: Verbal Parallels in the Prophets* writes attempting to answer the question: What distinguishes a quotation from a mere verbal coincidence or vague reminiscence or which criteria are most useful for correctly identifying, explaining the origin of, and assessing the significance of literary borrowing.”<sup>6</sup> In attempting to accomplish this Schultz defines what he sees as verbal parallel. Then he does an extensive history of the work other theologians and exegetes have done. He concludes that there has not been a consensus and worse they have all been off doing their own thing in terms of evaluating whether or not authors are using or quoting previous texts in order to drive home their point.

Schultz promotes a new way to determine what is a verbal parallel and what is verbal dependence. A verbal parallel is: “any verbal correspondence between two texts in which actual dependence is either possible or unnecessary to demonstrate.”<sup>7</sup> what is verbal dependence? “Verbal dependence is: for the sake of argument, or as a result of a careful examination of the data, it is concluded that one prophet is dependent on the words of another, without stating anything about the nature of form of the ‘source’ or suggesting any reason for the prophets drawing upon it.”<sup>8</sup>

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<sup>6</sup> Richard Schultz, *Search for Quotation: Verbal Parallels in the Prophets* (Sheffield, England: Sheffield Academic Press, 1999), 19.

<sup>7</sup> Ibid., 217.

<sup>8</sup> Ibid.

The findings that were most helpful was his twofold analysis of texts. He calls them diachronic and synchronic analysis. Diachronic analysis seeks to answer the question in verbal dependent passages who is quoting whom. Diachronic has to do with something happening over time. It is an analysis of which text came first and whether that text was written or oral tradition. Then whether or not the former use of the passage help prop up the meaning of the second passage. It must be noted that diachronic analysis is difficult because it depends largely on the dating of specific texts that there is little agreement about. The second way to analyze verbal dependent text is to use synchronic analysis. Synchronic analysis is: to question of how such repeated language functions within texts, to examine its literary workings.<sup>9</sup> This focuses the readers attention on the quotation's effect rather than on its origin.<sup>10</sup>

It is the goal of this work to analyze the verbal correspondence between Isaiah 42:8 and Isaiah 48:11. There is theological significance to such analysis. If we can determine the flow of thought of the author in Isaiah 42, then we may deduce what is being said in its original context. The author could be expanding on this same thought in chapter 48 or he may be expanding on his original thought and chapter 42 may shed light on the meaning and significance on chapter 48. In either case solid exegesis on Isaiah 42 will be helpful in understanding the message of the author in Isaiah 48.

Finally in considering the theological significance of a passage, the last part of the Hermeneutical Triad, we must consider Biblical Theology verses Systematic Theology.

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<sup>9</sup> Ibid., 232.

<sup>10</sup> Ibid., 233.

Systematic Theology seeks to be topical in its approach. When we do systematic theology we take a topic like justification and look at all the instances in the bible that have to do with justification and come to a conclusion on what the word means.<sup>11</sup> In contrast we want to do Biblical Theology. While there may be some limited benefit in systematics for the benefit of this study we want to be Biblical so that we will take the text on “its own terms.”<sup>12</sup>

How I am going to tackle these two passages will be no different. First I am going to the Historical-Cultural Background of this text. The difference between history and historiography. We must include cultural background features.

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<sup>11</sup> “systematic theology, which tends to be abstract and topical in nature,” Kostenberger, and Patterson, 698.

<sup>12</sup> Ibid.

## **Chapter 2: History**

### **The Outline and the Author: Isaiah**

The issues of the outline of Isaiah and who wrote the book go hand in hand.

Traditionally it is believed that Isaiah wrote the whole book. An examination into the macrostructure<sup>13</sup> of the book will cause us to see that issues arise after chapter 40.

Macrostructure is the breakdown of literary units on large portions of the book.<sup>14</sup> There are no more passages directly attributed to Isaiah.<sup>15</sup> There is no more narrative. There is a great difference in style<sup>16</sup> and concepts.<sup>17</sup> This had lead recent Isaiah scholars to outline the book into three different major sections.

1. Chs. 1 - 39 are tied to specific events in history. The writer address Israel at 739 - 700 B.C. before the exile.

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<sup>13</sup> Macrostructure refers to the breakdown of literary units on a larger scale. Kostenberger, and Patterson, 602.

<sup>14</sup> Kostenburger, and Patterson write about how do we see the divisions of the book. "In larger part we do so from internal clues left by the author. This includes various structuring devices, such as transitions, openings, conclusions and he like. It also includes literary devices such as chiasmus (an "ABBA" pattern), *inclusios*, and so on. Ibid., 602-603.

<sup>15</sup> When writing about Isaiah 1:1 Oswalt writes, "That verse seems to say that everything which follows is a report of the visionary experiences of Isaiah the son of Amos. Furthermore, in 2:1; 7:3; 13:1; 20:2; 37:6; 21; and 38:1 words are attributed directly to Isaiah. While Isaiah is not named as the source of any of the materials in chs. 40-66, it is evident that the burden of proof is upon those who propose other sources, for no other sources are named. John N. Oswalt, *The Book of Isaiah: Chapters 40-66* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 23.

<sup>16</sup> C. John Collins, "Study Guide for Old Testament Prophetical Books" (class notes, Covenant Theological Seminary, St. Louis, 2013), 40.

<sup>17</sup> Hill and Walton, 416.



2. Chs. 40-55 offer hope to Israel who is in exile. 545 - 535 B.C. The writer address Israel who is in exile.

3. Chs. 56-66 speak to the returned Israel who faces old and new problems. 520-500 B.C. The writer addresses Israel who has returned from the exile.

This has lead scholars to argue for three different authors to have written the book. Some scholars do not believe that Isaiah was alive for the second and third section of the book because in Chapter 45 King Cyrus is mentioned by name.

“Thus says the LORD to his anointed, to Cyrus,  
                   whose right hand I have grasped,  
 to subdue nations before him  
                   and to loose the belts of kings,  
 to open doors before him  
                   that gates may not be closed.”<sup>18</sup>

Isaiah lived and ministered from 740 - 690 B.C.<sup>19</sup> We know this because we see the beginning of Isaiah’s ministry in chapter 6:1 when he writes about his commission, “In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple.” It should be noted that we do not see Isaiah’s commissioning until chapter 6; although it is the first thing that happen in the book, we do not see it until chapter 6 because Isaiah is composed theologically or topically<sup>20</sup> rather than chronologically. We are informed in chapter 1 of the whole time in which Isaiah ministered. “The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.” If Isaiah lived and ministered at this time then he would not have been

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<sup>18</sup> Is. 45:1.

<sup>19</sup> Walter Kaiser, *A History of Israel: From the Bronze Age Through the Jewish Wars* (Nashville, TN: Broadman & Holman Publishers, 1998), 355.

<sup>20</sup> Joseph A. Alexander, *Commentary on Isaiah* (Grand Rapids, MI: Kregel Classics: 1992), 437.

alive when King Cyrus II was alive. Cyrus reigned from 559 - 530 B.C.<sup>21</sup> His reign was 140 years after Isaiah's ministry.

John Oswalt informs us that this study was first conducted by Bernard Dunn in 1895.<sup>22</sup> While this has been helpful in understanding the overall message of Isaiah's prophecy it has created doubt by the scholarly community over a single authorship of the book. Collins states three main reasons why scholars may believe that Isaiah was written by two or three different authors. They are as follows:

1. This historical setting of chs. 40-66 reflects the exilic period, because Jerusalem is depicted as having fallen and been deported;
2. There are striking differences in language, style, and concepts between the two parts of the book point to different authors.
3. In theory the Hebrew prophet was primarily given a message for the people of his own day and chapters 40-66 are said not to be addressed to the people of the 8th century.<sup>23</sup>

These evidences seem very convincing at the outset of why Isaiah could have had two or three different authors. This view is not without its problems though. Collins states three reasons why it is better to take Isaiah as a single authorship, written by Isaiah son of Amoz. They are as follows.

1. The present literary context attributes the whole book to Isaiah, and Jewish tradition and NT authority support this.
2. There are enough similarities in language and concepts to maintain a single authorship. The differences in each section of the book can be explained by new subject matter, altered intention and a later date in the life of the prophet.

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<sup>21</sup> Kaiser, 428.

<sup>22</sup> Oswalt, 3.

<sup>23</sup> Collins, 40.

3. The supernatural quality of the prophecy is jeopardized if chs. 40-66 were written in the 6th century or later. One would have to answer the question: Does a prophet have supernatural knowledge of the future if God chooses to give it?<sup>24</sup>

It seems to this author that if Chapters 6-39 are tied to specific events and 40 -66 are not tied to specific events in history, then it could be logical to conclude that the author was not around to witness the events with as much clarity. It just makes sense that Isaiah was around for the events in 6-39 and he was not around but was speaking predictive prophecy in Chapters 40-66, maybe the events are not as clear because he was not there to witness them. Evangelicals believe in a genre of literature in which the prophet may write about many details of the future. He can do this, evangelicals believe, because those details have been revealed to them by YHWH. Therefore, an Evangelical does not have a problem with Isaiah naming Cyrus as a deliverer because they believe Isaiah prophesied about Jesus Christ who lived 700 years after Isaiah.

Both of the passages that concern this study lie in the middle section of this book. We are going to accept the view that Isaiah is the author and that he is writing to Israel who is in exile and that he is writing to give them hope.

### ***For My Name's sake***

One of the important themes that run through out the Old and New Testaments is the motivation behind the action of YHWH. YHWH's motivation through out history is to make his name great, to keep it separate and holy. We see it all the way from creation to the resurrection of Christ and beyond.

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<sup>24</sup> Ibid.

We see the importance of the name of YHWH or יהוה in Exodus 3:15 when he introduces himself to Moses. After Moses murders an Egyptian we see him in Midian tending a flock for Jethro his father in law. While tending this flock YHWH appears to him in a burning bush. It is here that the Lord progressively reveals his name to Moses. After Moses asks YHWH in verse 13, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and then ask me, ‘What is his name?’ what shall I say to them?”<sup>25</sup> YHWH first declares his name יהוה אשר אהיה<sup>26</sup> [I AM WHO I AM] and then more fully and more succinctly states his name. יהוה<sup>27</sup> [I AM or The LORD] Moses.

Moses’ whole encounter with יהוה or The LORD or YHWH is holy. We see this because YHWH has Moses remove his sandals because the ground is not common anymore; it is separate from all of the other places he walks. It is holy because of the presence of YHWH.

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<sup>25</sup> Ex. 3:13.

<sup>26</sup> This can be translated the following: I was who I was, I am who I am, or I will be who I will be. This does not actually seem to be the proper name itself, “but a preparatory comment before the name is given.” Peter Enns, *Exodus*, NIV Application Commentary (Grand Rapids, MI: Zondervan, 2000), 103.

“The verbs are first person common qal imperfects of the verb יהי ‘to be, connoting continuing, unfinished action: “I am being that I am being,” or ‘I am the Is-ing One,’ that is, “the One Who Always Is.” John I. Durham, *Exodus*, Word Biblical Commentary (Waco, Texas: Word Books, Publisher, 1987), 39.

Other translations include “I will be what (who) I will be; “I will cause to be what I will cause to be”; I will be who I am/I am who I will be.” The last noted may be the best option, in essence; “I will be God for you.” The force of the name is not simply that God is or that God is present, but that God will be faithfully God for them in the history that is to follow. Tenence Fretheim, “Yahweh,” in *NIDOTTE*, edited by Willem A VanGemeren (Grand Rapids, MI: Zondervan, 1992), 1296.

<sup>27</sup> The “translation” LORD (capitalized in the RSV/NRS/NIV) is something of a problem, from various perspectives. LORD obscures the fact that Yahweh is a name and not a title or an epithet. The use of LORD is based on the post- OT Jewish practice of reading *Adonai* (Lord) for Yahweh, because of an increased sense of holiness associated with Yahweh, followed by the LXX’s *kyrios*. Ibid.

How the name of YHWH is used must be for YHWH's sake first and foremost not for the gain of men. The third commandment is, "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain."<sup>28</sup> This has been interpreted by most as profanity. The problem is that concept of profanity is unknown in the Hebrew context. Cassuto interprets this in his commentary on Exodus, "*You shall not take up the name of the Lord your God for unreality.*"<sup>29</sup> He goes on to describe this as using the name of the Lord for any valueless purpose or for a worthless practice. Cassuto sees these valueless purposes as in connection with the way gentiles use the names of their gods, like incantations, sorcery, divination and the like. By using the name of YHWH in this manner you would reduce his name into something more common and place him on par with the gentile deities which are not gods at all. John Walton describes this in simple terms. When you use the names in sorcery or divination you try to use the power of the name to exploit or manipulate, especially the names of a deity.<sup>30</sup> Likewise, if you knew someone's name you could use it to exploit or

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<sup>28</sup> Ex. 20:7.

<sup>29</sup> "The injunction in verse 7 is likewise connected with the preceding commandment. *You shall not take up the name of the Lord your God for unreality*, that is, you shall not use the name of the Lord for any valueless purpose, not just for a false oath, as it is usually interpreted (this is only a particular instance, whereas this is not the place for particulars), but in general for any worthless practice, in connection with which the gentiles mention the names of their gods, such as incantations, sorcery, divination, and the like, *for the Lord will not hold him guiltless who takes His name for unreality*, and for this sin, too, the Lord will impose severe punishment, even if an earthly court will be unable or unwilling to punish the sinner." Umberto Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes Press, 1967), 243-244.

<sup>30</sup> As the second commandment concerned the issue of exercising power over God, the third turns its attention to exercising God's power over others. This commandment does not refer to blasphemy or foul language. Rather it is intended to prevent the exploitation of the name of Yahweh for magical purposes or hexing. It also continues the concept of the second commandment in that someone's name was believed to be intimately connected to that person's being and essence. The giving of one's name was an act of favor, trust and, in human terms, vulnerability. Israel was not to attempt to use Yahweh's name in magical ways to manipulate him. The commandment was also intended to insure that the use of Yahweh's name in oaths, vows and treaties was taken seriously. John H. Walton, Victor H. Matthews, & Mark W. Chavalas, *IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity Press, 2000), 95.

manipulate them. In the ancient world the people reduced their deities and believed that they could manipulate their gods. The gods in turn would be obliged to the people like a mutual beneficial situation. The God of Israel is not like that. People may not make him obey like a trained dog. Israel was not to use their prayer to wield YHWH's power like it was their own power. They were not to use the name of YHWH in an attempt to control certain situations or things. He is holy. He is separate from his people and he acts out of his own sovereign will.

I have known for many years that Christian believers are to imitate YHWH by glorifying him and making his name great. The great sin of man is the effort man exerts to make his own name great and to glorify himself over and above the glory of God. You do not have to look any further than texts like, "So, Whether you or drink, or whatever you do, do all to the glory of God."<sup>31</sup> Paul also writes in 2 Timothy how the believer is imitate YHWH in their faithfulness:

If we have died with him, we will also live with him;  
if we endure, we will also reign with him;  
if we deny him, he also will deny us;  
if we are faithless, he remains faithful -  
for he cannot deny himself.<sup>32</sup>

YHWH will be faithful to himself first and foremost even before he is faithful to his people. The question is: Was this true for Israel? Was Israel to imitate YHWH in making his name great by keeping their faithfulness to YHWH and God's glory.

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<sup>31</sup> 1 Cor,10:31.

<sup>32</sup> 2 Tim. 2:11b-13.

Our answer lies in the history of Israel starting with Creation all the way through the end of the Old Testament. Adam was created for this very purpose to glorify God throughout the earth in the “Covenant of Creation.”<sup>33</sup> We see this because Adam was created with a different intended purpose than the rest of creation. He was created in the “image of God.” This is set in stark contrast to being created “according to their kinds.” The responsibility of image bearing is to be God’s representative to His creation.

Williams writes:

“In sum, we may describe man’s imaging God as his representative in creation by saying that he is a reflector or mirror. Humans are called to reflect the divine presence, will, and love of the transcendent covenant Lord into the world. We are to reflect, manifest, reproduce, represent, mediate, and act on behalf of God. This is exactly what the verb *to glorify* often denotes in Scripture. Man glorifies God by transcribing, writing out his character in the world in the multiplicity of our divinely designed and intended relationships.”<sup>34</sup>

The Covenant of Creation, Noah, Abraham, Moses and David all contain a centripetal missional strategy. This means that the message of God is, “moving in toward a center rather than moving out from a center.”<sup>35</sup> This is the idea that the mission of God has as starting point or a center and from there the rule of God expands. Williams writes, “As in the Garden of Eden, God calls Israel to image God, to represent his character and rule in the world.”<sup>36</sup> Israel was to do this from a central location.

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<sup>33</sup> Michael D. Williams, *Far as the Curse is Found: The Covenant Story of Redemption* (Phillipsburg, NJ: P&R Publishing, 2005), 46.

<sup>34</sup> Williams, 62.

<sup>35</sup> Ibid., 120.

<sup>36</sup> Ibid., 149.

When God covenanted with Abraham he promised to give him three things, make him into a great nation, bless him, and make his name great. God would do this for Abram so that he would be a blessing and all the peoples on earth would be blessed through him. This is why God delivered Israel from Egypt in order to place them in a central location in the world. A place where they can easily have a ministry to the world.

There are many places in the biblical text in which men are more concerned with making their name great than doing what YHWH commands. One example in the book of Ruth is very telling of the ultimate consequence of such actions. When we finally come to the end of the story in Ruth where the redeemer is finally found and he is unwilling to redeem. He is unwilling to redeem because he is unwilling to “perpetuate the name of the dead in his inheritance.”<sup>37</sup> The redeemer says to Boaz the soon to be redeemer, in front of the elders, “I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”<sup>38</sup>

How the narrator of the story of Ruth handles this is likely intentional. We know Boaz’s name but we do not know the name of the redeemer. It is almost certain that Boaz knows the man’s name but at the beginning of the narrative in verse 1 we see Boaz address the redeemer as, פִּלְנִי אֵלֶּמְנִי. This can be translated, *Mr. So-and-So*.<sup>39</sup> While the meaning of this phrase is uncertain we can be certain, “that the expression was used

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<sup>37</sup> Ruth 4:5.

<sup>38</sup> Ruth 4:6.

<sup>39</sup> Robert L. Hubbard, Jr., *The Book of Ruth*, NICOT (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 233.



when the name in question was either not known or not to be used.”<sup>40</sup> This is the word choice of the narrator.<sup>41</sup> The irony is then that nobody knows who *Mr. So-and-So* is but all of the readers of the book of Ruth all through out history know who Boaz is. Boaz then becomes the great-grandfather of king David who YHWH makes a covenant with that will bless the whole world.

We have many motivations in this life, but like the LORD we are to imitate him in our main motivation. We are to live and move to make his name great. Sadly, we are too much concerned with our own name than His.

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<sup>40</sup> Hubbard, 40.

<sup>41</sup> “Certainly, Boaz knew the man’s name and actually addressed him with it in court. The phrase was hardly appropriate for serious, formal legal proceedings. Hence, the narrator himself probably substituted it for the actual name when writing the story...Perhaps the spotlight cast on the man’s namelessness implied judgement: the one who refused to raise a name over the inheritance of his deceased kin deserves no name in the story.” Hubbard, 234-235.

### Chapter 3: Literature

#### Isaiah 42:1-8

- 1 Behold my servant him I uphold<sup>42</sup>  
my chosen one which my soul delights<sup>43</sup>;  
I will put<sup>44</sup> my spirit upon Him;  
to the nations he will bring forth justice.
- 2 He will not cry or lift up his voice  
and he will not make it heard in the streets.
- 3 A bruised reed he will not break,  
and a burning wick he will not be quenched.  
He will faithfully bring forth justice.
- 4 And He will not be faint and he will not be discouraged  
until he has set up on the earth judgment.  
and in his law the coastlands will hope.
- 5 Thus says the LORD God,  
who created the heavens, and stretched them out  
hammered the earth and it produces,  
giving breath to its people  
and spirit to those who walk on it.
- 6 I the Lord have called you in righteousness  
and I will take you by your hand  
and I will keep you and give you  
to be a covenant for the people, to be a light for the nations.
- 7 To open the blind eyes
- הֵן עַבְדִּי אֶתְמַדֵּב  
בְּחִירִי רִצְתָה נַפְשִׁי  
נָתַתִּי רוּחִי עָלָיו  
מִשְׁפַּת לְגוֹיִם יוֹצִיא  
לֹא יִצְעַק וְלֹא יִשָּׂא  
וְלֹא־יִשְׁמִיעַ בַּחוּץ קוֹלוֹ  
קִנְהָ רִצּוֹן לֹא יִשְׁבּוֹר  
וּפִשְׁתָּה כְּהָה לֹא יִכְבֶּנָה  
לְאַמַּת יוֹצִיא מִשְׁפַּט  
לֹא יִכָּהֶה וְלֹא יִרְוץ  
עַד־יֵשִׁים בָּאָרֶץ מִשְׁפַּט  
וּלְתוֹרָתוֹ אֵימָה יִיחִילוּ  
כֹּה־אָמַר הָאֵל יְהוָה  
בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיהֶם  
רָקַע הָאָרֶץ וְצֹאצְאֶיהָ  
נָתַן נִשְׁמָה לָעָם עֲלֶיהָ  
וְרוּחַ לְהִלָּכִים בָּהּ  
אֲנִי יְהוָה קִרְאתִיךָ בְּצֶדֶק  
וְאֶחְזֹק בְּיָדְךָ  
וְאֶצְרֶךָ וְאֶתְנֶךָ  
לְבְרִית עִם לְאוֹר גּוֹיִם  
לִפְקַח עֵינַיִם עוֹרוֹת

<sup>42</sup> Qal Imperfect 1cs. Translated as non-completed action.

<sup>43</sup> Qal Perfect 3ms. Translated as an English present because it is a mental activity.

<sup>44</sup> Qal Perfect 1cs. Translated as a future past tense. Isaiah is looking ahead to the future describing an action that is already completed so it is translated as a verb in the past tense.

to cause the prisoner to go free from dungeon	לְהוֹצִיא מִמִּסְגֵּד אֲסִיר
<b>8</b> I am the Lord that is my name,	אֲנִי יְהוָה הוּא שְׁמִי
my glory to another I will not give	וְכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן
or my praise to idols.	וְתַהֲלִתִּי לַפְּסִילִים
<b>9</b> Behold, the former things have come to pass	הִרְאֵשְׁנוֹת הִנֵּה־בָאוּ
and I declare new things	וְחִדָּשׁוֹת אֲנִי מְגִיד
before they sprout	בְּתֵרֶם תִּצְמַחְנָה
I tell them to you.	אֲשַׁמֵּיעַ אֲתֶכֶם

My exegetical work of this passage is going to focus on verse 8. It needs to be noted that the immediate context can be divided up into two different parts. The first part contains verses 1-4 and the second part verse 5-9. These two parts then make up a whole song which is the first of four Servant Songs found in Isaiah. The other Servant Songs conveniently designated as: 49:1-6<sup>45</sup>; 50:4-9<sup>46</sup> and 52:13-53:12.

Duhm in his study recognized that there were four songs or poems that were different from the other in the second section of Isaiah. He proposed that they were written by someone other than the author of Second Isaiah and were later placed into the text of Second Isaiah where there was unused space in the scroll<sup>47</sup>. Because of Duhm's study questions arise. Questions like, "What are Servant Songs?" "Should there be a special category that should deem Servant Songs? "If their are Servant Songs, How were they placed within the rest of Deutro-Isaiah?" We conclude that not everyone believes that a "Servant Song" is even a thing. What this study is going to help show is that there

<sup>45</sup> Kidner takes 49:1-13 as a Servant Song. D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham, *New Bible Commentary* (Downers Grove, IL: InterVarsity Press, 1994), 660.

<sup>46</sup> Ibid., 661.

<sup>47</sup> Harry M. Orlinsky, *Studies on the Second Part of the Book of Isaiah* (Leiden: E. J. Brill, 1977), 12.

are “Servant Songs” and they they were integrated into the text with a purpose that the original author or editor had in mind.

First of all let us make an attempt to define what a, “Servant Song” is. There are four place in the deutro-Isaiah where the language changes. This change is difficult to define but there are things that are different and even heightened. The Servant is either unidentified or spoken about in broad terms. The descriptions of the Servant are graphic and detailed with a special emphasis on what ‘he’ will accomplish for the world.<sup>48</sup> John Oswalt sees these changes and I agree with him. If you do a simple comparison with Isaiah 41 you can see already that the referent is specified and is Israel but in chapter 42 the referent is just “My Servant.”<sup>49</sup>

Isaiah 41:8-10  
But you, Israel, my servant,  
Jacob, I have chosen,

Isaiah 42:1  
Behold, my Servant him I uphold  
my chosen one which my  
soul delights,

You can already see in this example there are slight differences. This Servant in Chapter 42 is unspecified and delighted in. The delighted in is an example of the heightened language that we see in the other four Servant songs.

Now returning our focus to Isaiah 42, which we are going to refer to as the first Servant Song, we see that some commentators divide this servant song into verses 1-7 as

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<sup>48</sup> “However one may evaluate Duhm’s conclusions, one cannot fault observations; there is an atmospheric change at these four places in the text...It is difficult to define the change, yet most readers will acknowledge it. The language becomes more exalted and sweeping; the Servant is either left unidentified or identified in the broadest terms; the descriptions tend to be graphic and detailed; and there is a unique emphasis on what the Servant will accomplish for the world.” Oswalt, 107-108.

<sup>49</sup> Hansen made this helpful to see. Paul D. Hansen, *Isaiah 40-66* (Louisville, KY: John Knox Press, 1995), 42.

one unit and then 8-9 as the second unit. Whybray<sup>50</sup> is not convinced that the passage should be broken up in this fashion. Motyer treats 42:1-9 all together and titles the section, “Remedy: the Servant as the Lord’s answer to the world’s plight.”<sup>51</sup> Oswalt sees this passage as one song also. He titles it, “The Servant who brings justice.”<sup>52</sup> I am convinced that Whybray, Motyer, and Oswalt are seeing this passage correctly in that it should be taken as one whole song with two different parts.

Something else to note is that Isaiah 42:10 is the beginning of another song that can stand on its own. Isaiah 42:10a reads, “Sing to the LORD a new song.” This is the start of the next song which means we must not include Isaiah 42:5-9 as the beginning of another song.

It is important to see that Isaiah 42:1-9 is in fact altogether a Servant Song. This means that the end of the song which states in verse 8; “My glory to another I will not give,” is included in the Servant Song. This will have consequences for how we read Isaiah 48.

This passage lies at the end of this Servant Song reminding the readers why YHWHY will bring these things to pass. Verses 5-9 contain the confirmatory statement that concludes each of the Servant Songs.<sup>53</sup>

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<sup>50</sup> Whybray writes, “These verses are not, as some commentators have maintained, an independent piece but the culmination of the argument.” R. N. Whybray, *Isaiah 40-66, The New Century Bible Commentary* (Grand Rapids, MI: Zondervan, 1981), 76.

<sup>51</sup> Alec J. Motyer, *The Prophecy of Isaiah* (Downers Grove, IL: IVP Academic, 1993), 319.

<sup>52</sup> Oswalt, 109.

<sup>53</sup> Ibid.

When considering literary genre we must note that there are four major types of songs written. There are songs that are exhortation. These command the people what to do. There are songs that are narration. These songs recount the sequence of past events. Thirdly there are procedure songs that tell the people how to do something. Lastly, there are exposition. Songs that are exposition develop an argument. This passage is exposition, development of an argument.<sup>54</sup>

This passage written long before the exile proclaims the coming of the Servant can be taken as a salvation oracle<sup>55</sup> rather than an announcement of judgment. A salvation oracle is a sub genre of Hebrew prophecy that mainly deals with a proclamation of salvation. These types of oracles can have judgment in its contents but is mainly about how YHWY saves his people. This is in contrast to what we will see later in 48:11.

Here is the Hebrew and my translation of verse 8 side by side.

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<sup>54</sup> Kostenburger ,and Patterson, 578.

<sup>55</sup> Ibid., 321.

I am<sup>56</sup> the LORD<sup>57</sup> that<sup>58</sup> is my name<sup>59</sup>  
and my glory<sup>60</sup> to another I will not give  
and my praise<sup>61</sup> to idols<sup>62</sup>.

אני יהוה היא שמי  
וכבודי לאחר לא־אתן  
ותהלתי לפסילים

This is a tricolon. A tricolon is one of the basic building blocks that make up a poem in Hebrew poetry. A tricolon contains three lines that form a distinct unit.<sup>63</sup> In this tricolon the first person personal pronoun is followed by the proper name of God. God is properly using his name so that the readers will know with certainty that these things will take place. He is sovereign and he has decreed what follows. What seems so awkward in

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<sup>56</sup> אני is a first personal pronoun. Paul Jouon, and T. Muraoka, *A Grammar of Biblical Hebrew*, 3rd Reprint of the 2nd ed., with corrections (Roma: Gregorian Biblical Press, 2001), 109.

It also must be noted that through out this paper that all translated Hebrew will use the implied 'to be' verb. "The present tense of the verb 'to be' ('am', 'art', 'is', 'are') is not expressed in Hebrew, but is implied in the context," J. Weingreen, *A Practical Grammar for Classical Hebrew* (New York: Oxford University Press, 1959), 33.

<sup>57</sup> יהוה is the proper name of God in which he announced to Moses as seen above in Exodus.

<sup>58</sup> היא is not a part of the proper name of God rather is a pronoun used to make a statement about the proper name. "...is sometimes taken for a substantive, so as to be a proper name of God; but I explain it in a more simple manner, 'It is my name,' that is, 'Jehovah is my own name, and cannot lawfully be given to any other.' In a word, by this expression he seals all that is said about the office of Christ, and adds as it were a seal to the promise: 'He who declareth these things testifieth that he alone is God, and that this name dwelleth in him alone.'" John Calvin, *Commentary on the Book of the Prophet Isaiah*, trans. by William Pringle (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1948), 3:296.

<sup>59</sup> שמי is the masculine singular construct of שם. It can be translated: brand, mark name reputation. Francis Brown, S. Driver, and Charles A Briggs, *Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1996), 1027-1028. This is a nominal predicate. Jouron, and Muroak, 478.

<sup>60</sup> וכבודי is the masculine singular construct of כבוד. It can be translated: abundance, riches, honor, glory, spender, dignity of position. Brown, Driver, and Briggs, 458-459.

<sup>61</sup> ותהלתי is the feminine construct of הלל. Which can be translated: glory, shout for joy, boastful, praise. Brown, Driver, and Briggs, 237-238.

<sup>62</sup> לפסילים masculine plural abstract construct of פסל. This can be translated: idol or image. Brown, Driver, and Briggs, 820. They type of image or idol that is in view is an idol that is in the image of a man or animal. This idol is made out of wood, stone or metal. It is made by a skilled craftsman or a goldsmith. These are the same idols that are referred to in Isaiah 40 and 41.

<sup>63</sup> Kostenberger, and Patterson, 280.

English you can see is wonderfully parallel in in the Hebrew. The waw and the lamed at the beginning of glory, another, praise and idols make this section of the verse look remarkably symmetrical;

and my glory to another  
I will not give  
and my praise to idols.

וכבודי לא־חר  
לא־אתן  
ותהלתי לפסילים

If this is intentional we see we have inclusio. In the middle of the inclusio we see what is being emphasized by the author and that is the phrase לא־אתן<sup>64</sup> (I will not give<sup>65</sup>). Isaiah wants the people in exile to know the main reason why YHWHY will send his servant. The reason is because he will not let his glory or his praise be placed on another.

### **Isaiah 48:11**

**1** Hear this House of Jacob

The ones called by the name Israel  
and who came from the waters of Judah  
swearing by the name of the LORD  
and confess by the God of Israel  
not in truth or in righteousness.

**2** Because they call themselves from the holy city,  
on the God of Israel they lean,  
The LORD of hosts in his name.

**3** The things from of old I have declared to you,  
from my mouth I have announced them

שְׁמוֹ זֹאת בֵּית־יַעֲקֹב  
הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל  
וּמִמֵּי יְהוּדָה יֵצְאוּ  
הַנִּשְׁבָּעִים בְּשֵׁם יְהוָה  
וּבֵאלֹהֵי יִשְׂרָאֵל יִזְכִּירוּ  
לֹא בִאֱמֶת וְלֹא בִצְדָקָה  
כִּי־מֵעִיר הַקֹּדֶשׁ נִקְרָאוּ  
וְעַל־אֱלֹהֵי יִשְׂרָאֵל נִסְמְכוּ  
יְהוָה צְבָאוֹת שְׁמוֹ  
הֵרֵאשֵׁנוֹת מֵאִזְ הַגְדַּתִּי  
וּמִפִּי יֵצְאוּ וְאֲשִׁמְיֵעֵם

<sup>64</sup> Qal Imperfect 1 common singular from נָתַן.

<sup>65</sup> נָתַן can be translated: I put, place, set Brown, Driver, and Briggs, 678. I have translated this verb as a non-completed action.



and suddenly I did them and they came to pass	פתאם ושיתי ותבאנה
<b>4</b> Because I knew how obstinate you were	מדעתי כי קשה אתה
and sinew of iron on your neck	וגיד ברזל ערפק
and your forehead is brass.	ומצחק נחושה
<b>5</b> And I declared to you things from of old,	ואגיד לך מאז
and before they have come to pass I have announced	בטרם תשוא השמעתיך
to you	
lest you say, “My idol did these things	פן־תאנר עצבי עשם
and my graven image and my molten image commanded	ופסלי ונסכי צעם
them.”	
<b>6</b> You have heard look at all of them .	שמעת חזה שלה
and you do not declare them?	ואתם הלוא תגידו
from now I will announce <sup>66</sup> to you new things	השמעתיך חדשות מעתה
and things that you have not known.	ונצרות ולא ידעתם
<b>7</b> Now they are created and not from then	עתה נבראו ולא מאז
and before a day you have not heard of them.	ולפני־יום ולא שמעתם
lest you say, “Behold, I knew them.”	פן־תאמר הנה ידעתין
<b>8</b> Also you have not heard and you have not known,	גם לא־שמעת גם לא ידעת
also from then your ears have not opened.	גם מאז לא־פתחה אזנך
because I knew you would act treacherously	כי ידעתי בגוד תבגוד
and rebel from birth it was called to you.	ופשע מבטן קרא לך
<b>9</b> For the sake of my name I deferred <sup>67</sup> by anger,	למען שמי אאריך אפי
and for my praise I restrain <sup>68</sup> for you , to not cut	ותהלתי אחשם־לך לבלת
you off.	
<b>10</b> Behold, I have refined you but not as silver,	הנה צרפתיך ולא בכסף
I have tried you in the furnace of affliction.	בחרתיך בכור עני

<sup>66</sup> Hif Perfect 1 common singular. Translated as a causative completed action. Look at the link between this announcement of new things being announced and a new covenant and the servant song in Isaiah 42.

<sup>67</sup> Hif Imperfect 1cs Translated as a causative completed action. It is designating a process aspect because it is referencing a time past.

<sup>68</sup> Qal Imperfect 1cs Translated as a completed action. It is translated like this for the same reason as the verb above.

11 For my sake, for my sake I do<sup>69</sup> it,

how<sup>70</sup> will it (my name)<sup>71</sup> be profaned?<sup>72</sup>

My glory to another I will not give.<sup>73</sup>

למעני למעני אעשה

פי איך יחל

וכבודי לאחר לא־אתן

When looking at the microstructure of the passage we see that the context of Isaiah 48:11 also lies at the end of an expository song. We can break up the song into four different parts: verses 1-2; What Israel Does, verses 3-6a; What YHWH has said, verses 6b-8, What YHWH will do, and verses 9-11 Why YHWH will do it<sup>74</sup>. We are able to see these divisions easier if we look at the verb forms in each section. In 1-2 the verb forms are mostly 3rd common plural. In the next section 3-6a we see a shift in verb forms to 1st common singular. This shift takes place of course until we see the LORD proclaiming the actions of others. Then in verses 6b-8 we see verbs are in the perfect being spoke of as completed action. Finally, in verses 9-11 we see it shift to the actions of the LORD as most of the verses are in the first common singular again.

This verse lies at the end of an announcement of judgment oracle. An announcement of judgment oracle is a sub genre of prophecy in which the prophecy is

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<sup>69</sup> Qal Imperfect first common singular from עשה . This can be translated: I do, make, or I perform efficiently, Brown, Driver, Briggs, 793. Translated as a non completed action.

<sup>70</sup> איך is an interrogative pronoun used as an exclamation. Jouon, and Muroaka, 502.

<sup>71</sup> My name does not appear in the Hebrew text.

<sup>72</sup> Niphal imperfect third person masculine singular. Translated as a reflexive non completed action.

<sup>73</sup> Qal imperfect 1cs Translated as a non completed action.

<sup>74</sup> At first I thought I was out on a limb when I saw this in the text but Motyer sees something similar. He has taken it a step further and sees that verses 1-11 are parallel with 12-22. Alec J. Motyer, *The Prophecy of Isaiah* (Downers Grove, IL: IVP Academic 1993), 376.

mostly dealing with judgment of YHWH of his people. This is in contrast with the previous passage we looked at in Isaiah 42.

The main part of our exegesis will consist in verse 11. This passage is also considered a tricolon in Hebrew poetry. Here is the Hebrew and my translation side by side:

For my sake, for my sake I do it it	לְמַעַנִי לְמַעַנִי אֵעֲשֶׂה
How <sup>75</sup> could I let (my name) be profaned <sup>76</sup> ?	כִּי אֵיךְ יִחַל
My glory to another I will not give	וּכְבוֹדִי לְאַחֵר לֹא־אֶתֶן

There are two evidences that the author is writing about the name of the LORD in verse 11. The first is that the author is writing verse 11 in context of verse 9 where he writes לְמַעַנִי שְׁמִי (for the sake of my name). The second reason is that in the next line there must be supplied a 3rd person masculine singular subject of the verb יִחַל and (my name) is third person masculine singular. Of course, this could be translated as “it.” This is how E.J Young and John Oswalt does in their commentaries (for how will it be profaned)<sup>77</sup>. I believe, though, that it is good to supply (my name) in place of the 3rd person pronoun because of the context of verse 9. This would follow in the thought of the ESV..

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<sup>75</sup> אֵיךְ is an interrogative pronoun used as an exclamation. Jouoron, and Muroaka, 502.

<sup>76</sup> Niphal imperfect third person masculine singular. Translated as a reflexive non completed action.

<sup>77</sup> E. J. Young, *Isaiah The Book of Isaiah: Chapters 40-66* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1972), 252. Oswalt, 265.

The author then repeats **למעני** for emphasis. The motivation for YHWH's actions are placed in the first position of this verse. **אעשה**<sup>78</sup> (I do it)<sup>79</sup> refers to the action of the subject, YHWH, that is described in verses 6b-8.

The second line poses the question: How could I let it be profaned? The verb **יחל** (let it be profaned)<sup>80</sup> This is a figure of speech because of course YHWH can not let his name be profaned. Sklar in his commentary on Leviticus helps the reader see that the very opposite of profane is holiness. When we think about someone or something that is holy we think about something that is set apart for certain purposes. What is imbedded in the Israelite culture is the practice of ritual states. These practices help make holy or preserve holiness in the place where the LORD dwells. Sklar writes:

It is possible to identify three purposes served by the ritual states. First, the reinforced the Israelites' understanding of the Lord's holiness. Where did he live? In a ritually holy royal palace (the tent of meeting) in the most holy room in that palace (the 'Most Holy Place'). Who were his servants? The ritually holy priests. What prevented someone from partaking in a fellowship offering made to him? Being ritually impure. All the laws related to ritual states were like the strokes of a pen, underlining again and again the sentence: "The Lord is holy!"<sup>81</sup>

The very reason he can not let his name be profaned is because it would be inconsistent with his perfect character. Here is where we see a direct quote from Isaiah

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<sup>78</sup> Qal Imperfect 1 common singular from **עשה**

<sup>79</sup> **עשה** can be translated I do, make Brown, Driver, and Briggs, 793-794. I have translated this as a non-completed action.

<sup>80</sup> Nifal Imperfect 3 masculine singular **יחל**

<sup>81</sup> Sklar, Jay, *Leviticus: An Introduction and Commentary*. TOTC (Downers Grove, IL, IVP Academic, 2014), 48-49.

42:8. וְכְבוֹדִי לֹא־אֶתֵּן (My glory to another I will not give)<sup>82</sup>. This calls to

mind the whole context of Isaiah 48 and other places in Isaiah where YHWH sees his name being sanctified or set apart as holy. We see this in chapter 29:23,

For when he sees his children,  
the work of my hands, in his midst,  
they will sanctify my name;  
they will sanctify the Holy One of Jacob  
and will stand in awe of the God of Israel.

or Isaiah 57:15

For thus says the One who is high and lifted up,  
who inhabits eternity, whose name is Holy:  
“I dwell in the high and holy place,  
and also with him who is of a contrite and lowly spirit,  
to revive the spirit of the lowly,  
and to revive the heart of the contrite.

Another way we can think about this is the idea of the LORD being sacred or set apart for a reason that is other than common living. There are three things in the life of the Israelites that are sacred in the life of an Israelite. There is sacred space<sup>83</sup>, sacred

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<sup>82</sup> The prophetic books make use of this expression, especially Isa and Ezek. Isa 11:10 tells us that Messiah’s resting place will be glory (in view of a messianic interpretation of 9:6[5], this would refer to a place of divine self-manifestation); but especially Isaiah looks to the return of God’s glorious presence to Zion after a period of chastisement...this is not so much a revival of conventional theophany terminology as it is an explanation that Zion will once again be a place where God dwells (anthropomorphically and is worshiped” C. John Collins, “כְּבוֹד” in *NIDOTTE*, ed. by Willem A. VanGemeren (Grand Rapids, MI: Zondervan, 1992), 583.

<sup>83</sup> Everything that was holy (consecrated to deity) was clean (ritually purified). That which was not holy (therefore profane or common) could be with clean or unclean. It was the duty of the priests to maintain the distinctions between these categories, and they did so by maintaining what is called the sacred compass. In this concept the center of sacred space was the Most Holy Place, where the ark was. Radiating from that point out were concentric zones of holiness, each with its requirements of levels of purity. The priests enforced the rules that would maintain the appropriate level of holiness and purity for each zone. Walton, Matthews, Chavalas, 127-128.

time<sup>84</sup> and sacred people.<sup>85</sup> In each category YHWH designates some in order for Israel to deal with his holiness so that YHWHY can dwell with his people. This could also be said of the “sacred name.” The name is to be set apart for holy purposes that are not common.

YHWH is always trying to comfort his people who are in exile by reminding them who they are and who he is. They may be going through discomfort and pain but this will not be the end of the story. Ultimately YHWH works for the sake of his name. No matter what happens Israel can know that He will use them to fulfill his covenant promises.

### **Diachronic and Synchronic Analysis**

In using diachronic and synchronic analysis we are attempting to answer a few questions. First, are these two passages just verbal parallels? When two passages have a ‘verbal parallel’ it means they have a sort of verbal correspondence between one another. The parallel can range in length of a few words or several sentences. The parallel may range from having minimal divergent wording to having identical words.<sup>86</sup> The next

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<sup>84</sup> The Israelite calendar is filled with dates that are set apart so that rituals may take place because of God’s holiness. The first one of these we see is the Sabbath day which takes place on the seventh day of every week. The most important one is the Day of Atonement. On this day the High Priest ceremonially purifies himself so that he may enter the Holy of Holies to make a sacrifice for sin to purify the altar on which the LORD dwells.

<sup>85</sup> Since the entire tribe of Levi had been singled out to serve as priests, it was necessary to assign duties and responsibilities and to create a hierarchy within the group headed by Aaron and his sons. All of the Levites were put in charge of Aaron’s household. They were to perform the mundane tasks necessary to maintain the tent of meeting, guard its precincts and assist worshipers who brought offerings for sacrifice. However, no one other than Aaron and his sons and their descendants was to be allowed to actually perform the sacrifices or to minister before the ark of the testimony. Walton, Matthews, and Chavalas, 154.

<sup>86</sup> “verbal parallels is the term used...to designate the occurrence of two or more passages of distinctive content, ranging in length from a few significant words to several sentences, which display identical or minimally divergent wording.” Schultz, 19.

question asks whether or not these passages are verbally dependent. Verbal dependence refers to a determined direction (by the author) to borrow the verb phrase from the previous passage. The third question is this a verbal quotation? This requires that the author has a conscious, purposeful reuse of the verbal phrase in the second passage.

In our passage it appears that we have verbal and syntactical correspondence, although there is difficulty in that there are no transition phrases or introductory formula by the author to show us that he is quoting. There are so many other reasons to see this as a quote. The things that are repeated are not just the words but also the syntax and phrases. There is complete agreement between both phrases. It appears that we have a direct quote from one passage to another. Everything is the same the verb, the word order, the spelling of the words. Another important observation is that I have not seen any other place within Isaiah where these this praise is exactly quoted. So that one can see it clearly I have placed them here side-by-side.

Isaiah 42:8

וְכַבֹּדִי לְאַחֵר לֹא־אֶתֵּן

Isaiah 48:11

וְכַבֹּדִי לְאַחֵר לֹא־אֶתֵּן

In considering the diachronic analysis, if we are to conclude that Isaiah wrote the whole book of Isaiah like we stated above we can see that he is quoting himself. There is a problem as to which song was written first. We did mention earlier that Isaiah is arranged not chronologically rather theologically or topically. This means we are going to have trouble in determining which one of these passages comes first. Schultz writes, “if a quotation’s source is not recognized, there is an unfortunate semantic loss, even if the passage in itself is comprehensible.” Without knowing which passage was written

first there is a loss but that does not mean that there is nothing to be gained. Especially if Isaiah is arranged thematically. This would mean that there is an editor, maybe even Isaiah himself, who put this book together with the intention that Isaiah 42 be read before Isaiah 48. Therefore, I would argue that because this is the order that they are meant to be read there is intentionality.

We also see another benefit of this quotation. That is to confirm how well integrated the Servant Songs are into the whole of Isaiah 40-55. The phrase, “my glory to another I will not give” is first written in one of the Servant Songs, Isaiah 42. The second time it is repeated it is not in a Servant Song and it wants the reader to recall to mind the previous passage. This debunks the original theory laid out by Duhm that the Servant Songs do not belong to the context.

Synchronic Analysis is going to have us examine in what context does the author place these verbal parallels. So in order for us to examine this context I am going to set up the contexts side by side.

Isaiah 42:1-9

- A The Servant described (1-4)
- B What the YHWH says he will do (5-7)
- C Why YHWH says he will do them (8-9)

(9-11)

Isaiah 48:1-11

- A What Israel does (1-2)
- B What YHWH has said (3-6a)
- C What YHWH will do (6b-8)
- D Why YHWH will do it



<p>Isaiah 42:1-9</p> <p><b>1</b> Behold my servant him I uphold my chosen one which my soul delights I will put my spirit upon Him, to the nations he will bring forth justice.</p> <p><b>2</b> He will not cry or lift up his voice and he will not make it heard in the streets.</p> <p><b>3</b> A bruised reed he will not break and a burning wick he will not be quenched. He will faithfully bring forth<sup>41</sup> justice.</p> <p><b>4</b> And He will not be faint and he will not be discouraged until he has set up on the earth judgment. and in his law the coastlands will hope.</p> <p><b>5</b> Thus says the LORD God, who created the heavens, and stretched them out hammered the earth and it produces giving breath to its people and his spirit to those who walk on it.</p> <p><b>6</b> I the Lord have called you in righteousness and I will take you by your hand and I will keep you and give you to be a covenant for the people to be a light for the nations.</p> <p><b>7</b> To open the blind eyes to cause the prisoner to go free from dungeon</p> <p><b>8</b> I am the Lord that is my name, my glory to another I will not give or my praise to idols.</p> <p><b>9</b> Behold, the former things have come to pass and I declare new things before they sprout I tell them to you.</p>	<p>Isaiah 48:1-11</p> <p><b>1.</b> Hear this House of Jacob the ones called by the name Israel and who came from the waters of Judah swearing by the name of the LORD and confess by the God of Israel not in truth or in righteousness.</p> <p><b>2.</b> Because they call from the holy city, on the God of Israel they lean, the LORD of Hosts is his name.</p> <p><b>3.</b> The things from of old which I have declared to you from my mouth I have announced them and suddenly I did and they came to pass.</p> <p><b>4.</b> Because I knew how obstinate you were and sinew of iron on your neck and your forehead is brass.</p> <p><b>5.</b> And I declared to you things from of old, and before they have come to pass I have announced them to you lest you say, "My idol did these things and my graven image and my molten image commanded them."</p> <p><b>6.</b> You have heard look at all of them, and you do not declare them  from now I will announce to you new things and these things you have not known.</p> <p><b>7.</b> Now they created and not from then and before a day and you have not heard them lest you say, "Behold I knew them."</p> <p><b>8.</b> Also have you not heard, and have you not known also from then has you ears have not opened. because I knew you would act treacherously and rebel, from birth it was called to you.</p> <p><b>9.</b> For the sake of my name I deferred my anger and my praise I restrain you, to not cut you off.</p> <p><b>10.</b> Behold, I refined you but not as silver, I tried you in the furnace of affliction.</p> <p><b>11.</b> For my sake, for my sake I do it how can I let [my name] be profaned <b>my glory to another I will not give.</b></p>
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We see that our phrase is at or near the end of both songs. The conclusion for both of these songs is that YHWH will not give his glory to another. In chapter 42 we see our verbal parallel at the end of one of the four Servant Songs. This is at the end of a much more positive place in the history of Israel. A place where YHWH sends his Servant to rescue his people. A time where his people will fulfill their true calling of the covenant and be light to the nations. Finally, new things are being declared and will come to pass. All of these good things are declared and will happen at a time of salvation because YHWH declares, “my glory to another I will not give.

In Isaiah 48 we see a much different context. Although the genre is the same our quote takes place in a judgment oracle. Rather than the focus being mainly on what the Servant will do the song is about what Israel has done.

In examining the diachronic analysis we see that there may be little or no change of the historical setting of the author, if we conclude that Isaiah is the author his setting has only changed by fifty or so years.

In examining the synchronic analysis of these texts we can see how each of these quotes function within each of these texts but that is about as far as we can go. The reason for this is because they are internal verbal parallels because they occur within the canonical book itself. For example it is not Jeremiah quoting Isaiah rather both quotes are within Isaiah. Taking it a step further if you are a scholar who believes in either two or three different authors within Isaiah you would still see these as an internal verbal parallel because both passages appear between Chapters 40 and 56 which is Deutero-Isaiah.

#### **Chapter 4: Conclusion/Theology**

This work argues that Isaiah 42:1-9 is a “Servant Song.” This Servant Song is one of four Servant Songs that are in deutero-Isaiah. It was written by Isaiah and was placed strategically by Isaiah before Isaiah 48:1-11. Isaiah 48:1-11 contain the verb phrase “My glory to another I will not give.” This is a direct quote from Isaiah 42:9. This stands in contrast to the thinking of Bernard Duhm who was the first to see the Servant Songs but thought they were randomly placed in Isaiah where space on the scroll allowed. This study shows that Isaiah places them within his prophecy so that the reader will bring to mind the themes and the concepts written about the Servant when the reader reads chapter 48.

The methodology that we used was borrowed from two places. First, we took a look at Kostenberger and Patterson’s book, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. We studied both of our passages by exploring the three major parts of the triad and when we got to the Literature part of the triad we saw that there was a verbal parallel so we employed the methods of Richard Schultz in his book *Search for Quotation: Verbal Parallels in the Prophets*.

When exploring the history part of our texts we pointed out that the ancients did history very differently than we do in the 21st Century. We noted that they had an agenda, usually to prop up the king or their kingdom and not to be “objective” while retelling events. We also noted that there was an issue about whether or not Isaiah was

the one to write the whole book of Isaiah. There are concerns by modern scholarship because of the mention of King Cyrus in deutero-Isaiah who reigned 60 years after Isaiah died. Modern scholars say that there is no way Isaiah could have written this because he was not there to see Cyrus. We being Evangelicals do not have a problem with Isaiah *prophesying* things of the future, since he is a prophet commissioned by YHWH in Isaiah chapter 6.

The second major part of the historical section of this study we took a brief look at the name of YHWH and made some notes on how it was thought of from the beginning of Israel's history until the time of Isaiah. We concluded that YHWH takes glorifying his name seriously and his fame being spread through out the earth was a purpose of his starting with creation. Man is to be more concerned with reflecting the image of God to creation, that living for the sake of his own name. We called this glorifying the name of YHWH.

Next we examined the literature of the passage. First translating the passages from the Hebrew. We saw the flow of each of the songs in Isaiah and that there was a verbal parallel toward the end of both of the songs which reads, "My glory to another I will not give." We concluded that this verbal parallel was a verbal quotation. When looking at Isaiah 42 and Isaiah 48 there are numerous theological points in which the reader could draw. For the sake of this study we focused on the main point of our verbal quotation. That is that YHWH will not give his glory to another, for the sake of His name. We can develop these thoughts even further when we read them together.

Isaiah writing at a time before the exile writes to a people during the exile.

During the exile the people needed to know that this is not the end of their story. That YHWH is not done with them. So he encourages them by declaring that YHWH will raise up a Servant. This Servant will be like Cyrus in a way, but very different from Cyrus in many other ways. He will be a Servant who will be empowered by the very breath or spirit of God. This Servant will bring justice to the nations and he will be faithful. This is an encouraging message in a time when the people are in exile by the nations. Not only will he bring justice to the nations he will also fulfill his covenant with Israel and be a light for the Gentiles. This is the work of YHWH and it is consistent with the message and actions of the rest of the Old Testament. This will be done so that the reader will know that YHWH is the name of the one true God, and that he will not give his glory to another. This is a glorious message of salvation.

Likewise, during times of sin and punishment, do not think that YHWH will not deal with the sin of his people. He must or else he will not be just. He will not act too quick or too harsh but he will act in accordance with his name, YHWH. The name in which he proclaimed to Moses at Sinai.

“the LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.”<sup>87</sup>

The very reason why he acts consistently and in accordance with his name is so that Israel would know in a time of judgment that YHWH is the name of the one true

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<sup>87</sup> Exod. 34:6b-7

God, and that he will not give his glory to another. It seems that the author has made an intentional move whether YHWH's people are at a time of salvation or a time of judgment they may always know that he is acting consistently in accordance with his name. YHWH demands that he be glorified in either situation.

One of the biggest reasons why Isaiah wrote the book was so that people would know that the LORD does all things for his own sake.<sup>88</sup> All other things throughout the history of the world and the history of Israel need to be sifted through that filter. YHWH creates for the sake of his name. He Judges sin, exercises grace, saves his people all for the sake of his name. This is to be the goal therefore of man, to live and to breathe and in all of our circumstances do all for the glory of YHWH.

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<sup>88</sup> Raymond C. Ortlund, "Introduction to Isaiah," in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 1234.

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