AN INVESTIGATION OF THE RESURRECTION MOTIF THROUGH THE INVOCATIONS OF YHWH AND PARONOMASIA OF BAALIM IN ISAIAH 26:7–19

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DEDICATION

I dedicate this dissertation to my wonderful aunty, Dr Vivienne Joy Watts (nee Fletcher), the first person to encourage me to research the resurrection motif in Isaiah. A mother, mentor, counsellor, inspiration and conduit of joy whom I wait patiently on Hashem to fellowship again.

מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ – בָּרוּךְ עָדַי עַד שֵׁם תְּהִלָּתוֹ

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ABSTRACT

This dissertation enchances the understanding of the resurrection motif in Isaiah 26:19 by investigating of the invocations of YHWH and the paronomasia of Baalim in Isa 26:7–19. A comprehensive review of scholarly opinions on the resurrection motif (v.19) sets the contours of the debate surrounding Isaiah 26:7–19. This is followed by an exegetical study of the passage's features, especially the repeated invocations of YHWH and phonemes בל|פל and their comparative analysis in the contexts of the Hebrew Bible and Ancient Near East (ANE). A literary structure and form of Isaiah 26:7–19 is proposed to provide a better understanding of the resurrection motif.

In this study it was found that the high frequency of, specific number and particular addressee titles, are most similar to those attributed to kings in a temple context (2Sam 7:18–29; 1Chr 17:16–27; 2Chr 6:14–42 and Psa 30). The strategic placement of seven invocations throughout the passage suggests an apparent chiastic structure centred on the distinctive invocation phrase, יהוה אלהינו (v.13a). A proposed paronomastic element, בעל, and a paronomastic verb, פעל, flank this phrase. Furthermore, seven בל negations among seventeen phonemes of בל|פל were identified in the passage, a number exceeding their occurrences elsewhere in the Book of Isaiah. The paronomasia of בעל and explicit references to רפאים support previous studies that affirmed their status as patrons of royal dynasties. The precise chiastic structure and intentional deployment of invocations and paronomasia directly counter the contemporary common scholarly opinion that this passage is fragmentary in nature.

The subsequent analysis of the form and rhetorical argument of each section showed that the resurrection motif (v.19) emerges as an antithesis to ancestor cult worship.

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ABBREVIATIONS

HEBREW BIBLE

Gen	Genesis	Jer	Jeremiah
Ex	Exodus	Lam	Lamentations
Lev	Leviticus	Ezek	Ezekiel
Num	Numbers	Dan	Daniel
Deut	Deuteronomy	Hos	Hosea
Josh	Joshua	Jon	Jonah
Judg	Judges	Mic	Micah
1–2Sam	1–2 Samuel	Hab	Habakkuk
1–2Kgs	1–2 Kings	Zech	Zechariah
1–2Chr	1–2 Chronicles		
Neh	Nehemiah		
Esth	Esther		
Psa	Psalms		
Isa	Isaiah		

JOURNALS, PERIODICALS, REFERENCE WORKS, SERIES

AO	Aula Orientalis
AUSS	Andrews University Seminary Studies
BiberOr	Biblica et Orientalia
BSac	Bibliotheca Sacra
CBQ	Catholic Biblical Quarterly
EJT	European Journal of Theology
ETRel	Études Theologiques et Religieuses
HeBAI	Hebrew Bible and Ancient Israel
HUCA	Hebrew Union College Annual
J. Semit. Stud	Journal of Semitic Studies
JANER	Journal of Ancient Near Eastern Religions
JATS	Journal of the Adventist Theological Society
JBL	Journal of Biblical Literature
JBQ	Jewish Biblical Quarterly
JETS	Journal of the Evangelical Theological Society
JHS	Journal of the Hebrew Scriptures
JNSL	Journal of Northwest Semitic Languages
JOAS	Journal of the American Oriental Society
JSJ	Journal for the Study of Judaism
JSJPHR	Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period
JSOT	Journal for the Study of the Old Testament
JTAK	Journal of Theta Alpha Kappa
MT	Masoretic Text
NAIITS	North American Institute for Indigenous Theological Studies

NEA	Near Eastern Archaeology
Orient.	Orientalia
Pneuma	Pneuma: The Journal of the Society for Pentecostal Studies
PRSt	Perspectives in Religious Studies
Reform. Theol. Rev.	The Reformed Theological Review
RELIG COMPASS	Religion Compass
Rev. Expo	Review and Expositor
RThPh	Revue théologique de Louvain
SBL	Society of Biblical Literature
SJT	Sāmoa Journal of Theology
TynBul	Tyndale Bulletin
UF	Ugarit – Forschungen
Verbum Eccles	Verbum et Ecclesia
VT	Vetus Testamentum
ZAW	Zeitschrift für die Alttestamentliche Wissenschaft
ZTK	Zeitschrift für Theologie und Kirche

1QIsa[a]	The Great Isaiah Scroll
AC	Aleppo Codex
BHS	Biblia Hebraica Stuttgartensia
CHALOT	A Concise Hebrew and Aramaic Lexicon of the Old Testament
CBH	Classical Biblical Hebrew
DSS	Dead Sea Scrolls
ESV	English Standard Version
HALOT	The Hebrew and Aramaic Lexicon of the Old Testament
MT	Masoretic Text
RINAP	Royal Inscriptions of the Neo-Assyrian Period
WLC	Westminster Leningrad Codex

MISCELLANEOUS TERMS

ANE	Ancient Near East
CAT	The Cuneiform Alphabetic Texts from Ugarit
CF	Clause Final
CI	Clause Initial
CM	Clause Medial
DCH	*Dictionary of Classical Hebrew*
KTU	Keilalphabetische Texte aus Ugarit
RS	Ras Shamra

1. INTRODUCTION

Remarkable in its scope, profound in its content and far-reaching in its impact, Isaiah 26:7–19 is consequently a familiar path trodden by many biblical scholars.[1] The interest this passage engenders is multifaceted, but one of the most compelling aspects is the motif of resurrection (v.19), a theme of deep theological significance.[2] The enigmatic verse, Isa 26:19, has sparked intense debate among scholars.[3] Suffice it to say, the literary articulation here of the dead coming to life, whether metaphorically or literally, forms a part of the story of the development of a belief in the physical resurrection of the dead that came to prominence later in the religious movements of Judaism and Christianity.[4]

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[1] Matthew McAffee, "Rephaim, Whisperers, and the Dead in Isaiah 26:13−19: A Ugaritic Parallel," *JBL* 135, no. 1 (2016): 77. Here McAffee is applying the analogy of the path to Isa 26:13−19.

[2] Jon D. Levenson, *Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life* (New Haven: Yale University, 2006). N. T. Wright, *The Resurrection of the Son of God* (Marylebone Rd, London: SPCK, 2003), 116. Philip C. Schmitz, "The Grammar of Resurrection in Isaiah 26:19a-c," *JBL* 122, no. 1 (2003): 145-55. Paul L. Redditt, "Isaiah 26," *Review and Expositor* 88, no. 2 (Spring 1991): 195−199. For an argument on the movement from metaphor to physical resurrection belief, see James H. Charlesworth, with C. D. Elledge, J. L. Crenshaw, H. Boers, and W. W. Willis Jr., eds. *Resurrection: The Origin and Future of a Biblical Doctrine*, (London: T& T Clark, 2006), 1-19 Charlesworth argues for 16 categories of resurrection references, recognising that an original writer may have had a different motivation and intention from the subsequent hears and readers. This is notable from Charlesworth's example in the treatment of the Hebrew Bible passage, Eze 37:1-12, in later Pseudo-Ezekiel (4Q385 frg. 2) (p3). Here, Charlesworth proposes a movement from spiritualising statements to a literal physical concrete reading over time. He suggests this movement from an "implied author" of Psalm 30 to the subsequent readers (pp 18−19). Christian Stettler, "The Resurrection of the Body. Its Place in Biblical Theology and Its Meaning for Christian Life and Witness," *EJT* 32.1 (2023): 26–59. Gerhard F. Hasel, "Resurrection in the Theology of Old Testament Apocalyptic," *ZAW* 92 (1980): 267-284.

[3] J. Todd Hibbard, "Isaiah 24–27: The So–Called Isaiah Apocalypse," in *The Oxford Handbook of Isaiah*, ed. Lena Sofia Tiemeyer (New York: Oxford University Press, 2020): 91−92. Roland Kleger, "Die Struktur der Jesaja−Apokalypse und die Deutung von Jes 26,19," *ZAW* 120 (2008): 546. Quote: "While the analogous verse 26:14 and the announcements in 26:21, in particular, speak in favour of a physical resurrection, 26:10, 15−18 and 27:2−13 seem to indicate national restoration." Concerning debate over vv.16−18, cf. Ekaterina E. Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse: Frustrated Childbirth in Isaiah 26 and Mesopotamian Medical Discourse," *Biblical Interpretation* Vol 31, no. 1, (2021): 44−66.

Some scholars have drawn attention to the passion and extremity of the passage. For example, in commenting on Isa 26:7–19, Otto Procksch averred that "die gewaltige Leidenschaft des Gebets sucht ihresgleichen im Alten Testament."[5] Walter Brueggemann sums up his view of the broader context of Isaiah 24–27 in a similar way,

> The text draws upon the rich resources of the Isaiah tradition – especially its high view of Yahweh's sovereignty– but pushes the tradition into new levels of rhetoric and new extremities of seriousness required by the radical circumstances of faith.[6]

In addition, concerning the resurrection motif Isa 25:6–10b; 26:19, Brueggemann adds,

> In these two texts that are without parallel in the Old Testament, the rhetoric of extremity, in remarkable daring, asserts that Yahweh will destroy 'the last enemy,' death (cf. also Isa 27:1). YHWH swallows Death in Isa 25:6–9. In Isa 26:19, the dead rise, no longer held by death.[7]

Consequently, this unparalleled passage in the Hebrew Bible continues to intrigue scholars despite their differing conclusions as to its import and interpretation.

1.1 The Research Problem – Background and Issues

The scholarly discourse on the resurrection motif in Isa 26:7–19 is dynamic and ongoing, with no consensus yet reached on key aspects such as genre, date and historical–

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[4] There is wide-ranging debate on the meaning of the revivification language of Isa 26:19. Hibbard, for instance, among a majority of scholars, argues that the verse does not declare a personal physical resurrection, but rather a metaphorical expression of return from exile. J. Todd Hibbard, *Intertextuality in Isaiah 24–27: The Reuse and Evocation of Earlier Texts in Isaiah 24–27* (Tübingen: Mohr Siebeck, 2006), 146–7. For discussion of Ezekiel's metaphorical resurrection language of exile see Levenson, *Resurrection and Restoration of Israel*, 161. A metaphorical reading of the resurrection motif presupposes at least the plausibility of a physical resurrection of the dead by YHWH, in order for the metaphor of resurrection (cf. Isa 26:19 Ezek 37:1–10) to provide hope or express trust in YHWH for the revival of a forlorn nation. Levenson, *Resurrection and Restoration of Israel*, 200. Cf. N.T. Wright, *Resurrection of the Son of God*, 116–117.

[5] Otto Procksch, *Jesaia I* (Leipzig: A. Deichert, 1930), 325. Translation: "The tremendous passion of prayer is unparalleled in the Old Testament"

[6] Walter Brueggemann, *Isaiah 1–39* (Louisville, Kentucky: Westminster John Knox Press, 1998), 188.

[7] Ibid., 189. Brueggemann here observes that both v.19 and 25:6–9 assert that "the cosmic power of negation no longer has force or authority"; cf. Polaski, who also identifies "ultimate extremity" in Isa 26:19 using the word נבלה "exposing the strong contrast between the righteous and those who become dung, forgotten dead." Donald Polaski, *Authorizing an End: The Isaiah Apocalypse and Intertextuality* (Leiden, The Netherlands: Brill, 2001), 242.

cultural context, temporal orientation, delineation, form and intertextuality.[8] The most influential critical scholar on the Book of Isaiah of the late nineteenth century, Bernhard Duhm, sets the framing of this discussion. In his seminal work (1892), *Das Buch Jesaia*, Duhm dubbed Isaiah 24–27 an "apokalypse."[9] Their encountering themes and language similar to those in other literature recognised as apocalyptic, notably an apparent universal perspective and the theme of the dead returning to life, led Duhm and other scholars subsequently to affirm Isaiah 24–27 as an apocalypse.[10]

Notwithstanding these apparent perspectives and themes, Isaiah 24–27 does not share a fundamental characteristic of the genre of apocalyptic literature, notably "otherworldy mediation," leaving many scholars unsatisfied with this designation.[11] The dissatisfaction has spawned a variety of other classifications. Among these are the associated terms, proto-apocalyptic and eschatological, both of which seek to retain the same perspective and themes without satisfying the definition of the apocalyptic genre.[12] Most scholars look elsewhere for a genre with corresponding perspectives and themes.

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[8] Ibid., 79–94. Hibbard, "Isaiah 24–27: The So-Called Isaiah Apocalypse," 79–94.

[9] Bernhard Duhm, *Das Buch Jesaia*, 5 Aufl ed. (Göttingen, Vandenhoeck u. Ruprecht, 1968), XII.

[10] Hays calls the continued classification of Isa 24–27 as an "apocalypse" a "Zombie Theory." Cf. Christopher B. Hays, "From Propaganda to Apocalypse," *HeBAI* Volume 6 No. 1 (2017): 128. Sweeney's work on literary citations from the Hebrew Bible in Isaiah 24–27 tend toward a universalisation from dependent sources to citations. Marvin A. Sweeney, *Isaiah 1–39 with an introduction to Prophetic Literature, Vol XVI of The Forms of the Old Testament Literature* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 317. Cf. Neil O. Skjoldal, "The Function of Isaiah 24–27," *JETS* 36 no. 2 (June 1993): 164. The chapters contrast earlier national oracles concerning the nations (Isa 13–23) and subsequent localised Judean and Israelite oracles (Isa 28–33).

[11] Hays, "*From Propaganda to Apocalypse*," 127. Definition by John J. Collins of Apocalyptic Literature. John J. Collins, *Apocalypse, Prophecy, and Pseudepigraphy: On Jewish Apocalyptic Literature* (Grand Rapids, MI: Eerdmans, 2015), 40. In response to the inadequacy of designating Isa 24–27 as an apocalyptic genre, Hays outlines other genres proposed by scholars, including proto–apocalyptic, eschatological, prophetic announcement, and even propaganda.

[12] Ibid., 127.

Several major ANE discoveries in the twentieth century have propelled the discussion of the historical-cultural context of Isa 26:7-19 and the resurrection motif. One of the most important discoveries was that of the *Ras Shamra* (Ugarit) tablets in 1928/9. The profound linguistic similarities between Ugaritic and Biblical texts drew enthusiastic responses from many scholars. Concurrently, ANE discoveries at Amarna, Assyria, Mesopotamia and Egypt have broadened and deepened scholarly understanding of the historical-cultural context expanding the possibilities from a strictly apocalyptic background of Isaiah 24-27 to other possiblilities and an earlier provenance.

Another ANE discovery that has impacted the study of Isaiah 24-27 is the Dead Sea Scrolls (DSS), especially 1QIsa[a], that compelled a reassessment of the second-century BCE provenance of Isaiah 24-27. The additional impact of the DSS discoveries on Isaiah 24–27 has been an increasing focus on the "final form" rather than redactional layers, along with a focus on the continuity of Isaiah 24–27 within the Book of Isaiah and the Hebrew Bible.[13] Scholars increasingly classify Isa 24–27 within the broad scope of prophetic literature, including "prophetic announcement."[14]

Various scholars have suggested earlier dates for Isaiah 26:7–19 since these ANE findings, ranging from the third to the eighth-century contexts.[15] Such a wide range of possible historical context led Hays to exclaim,

> When prominent perspectives differ by multiple centuries on the date of a given text, outsiders to the debate could be forgiven for doubting whether there is much science to our scholarship.[16]

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[13] Dan G. Johnson, *From Chaos to Restoration: An Integrative Reading of Isaiah 24–27* (Sheffield: JSOT Press, 1988), 15.

[14] Marvin A. Sweeney, *Isaiah 1–39* (Grand Rapids, MI: Eerdmans, 2005), 314–316.

[15] J. J. M. Roberts, *First Isaiah A Commentary* (Minneapolis, MN: Fortress Press, 2015), 331. Peter D. Miscall, *Isaiah* (Sheffield: JSOT Press, 1993), 330.

[1616] Christopher B. Hays, "The formation of the Book of Isaiah in its Ancient Near Eastern Context," 1Contemporary Research," *Religion Compass* 5, no. 10 (2011): 558.

Consequently, according to Hays, the passage "drifts unmoored" from its historical context.[17]

The phraseology of v.19 is unique in Isaiah, the Hebrew Bible and ANE literature, thus the context of the language remains enigmatic. The proposed genre, form, date and historical-cultural context of Isaiah 24–27 have been primarily based on themes and locations where such messages may have applied.[18] Scholars have also recognised the importance of identifying the form of a passage in order to understand the text's purpose and unlock its intended meaning.19 Consequently, an array of forms of Isa 26:7–19 has been canvassed. Among these are prayer, song, discursive text, pilgrim festival song, lament, complaint and confession (2.7). Hibbard opines that Isa 24–27 does not "neatly conform to any biblical Gattungen" and that Isa 26:7–21 is "somewhat enigmatic form-critically."[20] Hibbards' observation also intimates at the uncertainty regarding the delineation of the passage.

A distinguishing element in this debate about delineation is the identity of the speaker. Is v.19 a response from God to the request of vv.7–18 or a continued request for a response? Is it God speaking through the mediation of a prophet to the people of Israel/Judah, or is a prophet speaking on behalf of the people of Israel/Judah to God? Scholars are split on this fundamental issue, further illustrating the enigmatic character of

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[17] Hays, "Date and Message," 7.

[18] Ibid., 24.

[19] Andrew Judd, *Modern Genre Theory* (United States: Zondervan Academic, 2024), 129–131, 248–252. While Judd presents an argument against classical form criticism, he does not dismiss the presence of literary form and the importance of understanding these forms as he prefers genre for understanding a text. Sweeney, Ehud Ben Zvi eds., *The Changing Face of Form Criticism for the Twenty–first Century* (Grand Rapids Michigan: Eerdmans, 2003), 1–11.

[20] Sweeney, *Isaiah 1–39*, 320. Christopher B. Hays, *The Origins of Isaiah 24–27: Josiah's Festival Scroll for the Fall of Assyria* (New York, NY: Cambridge University Press, 2019), 74-77, 83.

v.19.[21] Identifying the speaker is important to the understanding of how v.19 interacts with vv.7–19. Verse 19 is either a promise in the form of a *Heilsorakel* or a trusting plea concluding a lament. If the former, v.19 presents a dramatic interruption to an earnest prayer with a surprising answer. In contrast, if the latter, v.19 presents as an integral part of the preceding verses and forms a purposeful conclusion to a petition to YHWH. Perhaps this dilemma is epitomised by Day, who discusses the early tradition of translating Hos 13:14 either as a question or as a declaration, "Shall I redeem them from Sheol?" or "I shall redeem them from Sheol", with implication for Isa 26:19.[22]

The scribalism apparent to several scholars is indicative of Bernhard Duhm's observation that Isa 26:1–19 "ist ein sehr künstliches Gedicht, vollgepfropft mit Assonanzen, Wortspielen."[23] Unfortunately, however, Duhm did not elaborate on the possible role of these features in the passage.[24] Still, it at least provides an opportunity to investigate whether these features help to explain the meaning of the resurrection motif in v.19. Some scholars have identified wordplay on proper nouns in other literary units in

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[21] A variety of opinions on the identity of the speaker in v.19 (1) **God to a prophet or people** Anthony Minear, "A Sequential Analysis of Isaiah 24–27" (PhD diss., Wycliffe College, Toronto School of Theology, Toronto University, 2008), 161. Wildberger, *Isaiah 13–27*, 456–7. (2) **People (inclusive of the Prophet) to God**: Duhm, *Das Buch Jesaia*, 188. Procksch, *Jesaia I,* 330. (3) **Prophet to People**: Philip C. Schmitz, "Critical Notes The Grammar of Resurrection in Isaiah 26:19a–c," *JBL* 122, no. 1 (2003): 146. (4) **Prophet to God:** Archibald L.H.M. van Wieringen, "'I' and 'We' before 'Your' Face: A communication Analysis of Isaiah 26:7–21." 247 in *Studies in Isaiah 24-27 The Isaiah Workshop*, Eds. Hendrik Jan Bosman, Harm van Grol et al. Leiden: Brill, 2000. Georg Fohrer, *Das Buch Jesaja* (Zwingli Verlag: Zürich, 1967), 27.

[22] Based on Day's literary dependence that Isa 26:19 corresponds to Hos 13:14 See Day, "The Dependence of Isaiah 26:13–27:11," 359–360.

[23] Duhm, *Das Buch Jesaia*, 183, Isa 26 "is a very artificial poem, crammed with assonances and wordplays."

[24] Notwithstanding Duhm's comment on Isa 26:1 *Alliteration* שׁ, ע, ח i.e. שׁ**:** ישׁועה ישׁית...יושׁר השׁיר; ע**:** עיר עז; ח**:** חומות וחל. Duhm, *Das Buch Jesaia,* 183. He comments that he does not consider the purpose or function of this literary feature in this verse or the overall literary unit.

Isaiah 24–27, including the names of Lot and covering הלוט הלוט (Isa 25:7),[25] Zion and dryness ציון (Isa 25:4) [26] and Madmenah (Moab) and dunghill מדמנה (Isa 25:10).[27] Each example is positioned in a literary unit appropriate to the wordplay, contributing to the passage's rhetorical force.[28] Duhm may have also had in mind Casanowicz's identification of several features of paronomasia in Isaiah 26.[29] If wordplay occurs in the verses preceding and including Isa 26:19, this may impact the intended message of the passage and the meaning of the resurrection motif. Failing to consider the possibility of wordplay may also result in a failure to understand all the information conveyed through the poetry of Isaiah 26.

1.2 Justification for Research

In view of the lack of consensus on the issues outlined above, including the emergence of the resurrection motif, this passage remains enigmatic.[30] Various discoveries

[25] Sweeney, *Isaiah 1-39*, 337. Hays, *Origins of Isaiah 24–27*, 93. Both suggest that the rare use of לוט is deployed as a veiled reference to Moab, son of Lot and ancestor of the Moabites that is explicitly mentioned in the succeeding oracle. Contra. Barker, *Isaiah's Kingship Polemic*, 11 – who states that this is an "unlikely explanation for the forceful condemnation of Moab in 25:10–12."

[26] Roberts, *First Isaiah*, 320. Roberts highlights the variant pointing of ציון to suggest a play-on-words between Zion and dryness. The proximity between חרב and ציון, suggests a comparison between these two mountains.

[27] Watts, *Isaiah 1–33*, 393. The Hebrew word means both a "manure pit" and a town in Moab (Isa 10:31; Jer 48:2).

[28] By this, I mean in Isaiah 25 the interplay between Jerusalem and Moab in that, "this mountain," implying Jerusalem, while "*hallot hallot*" implies the descendants of Lot (i.e. Moab).

[29] Immanuel M. Casanowicz, "Paronomasia in the Old Testament" *JBL* 12/2 (1893): 105–167. Isa 26:1,3,4,11.

[30] Hibbard opines that Isa 24–27 does not "neatly conform to any biblical Gattungen" and that Isa 26:7–21 is "somewhat enigmatic form-critically." Hibbard, "Isaiah 24–27: The so-called Isaiah Apocalypse," 86. On the range of perspectives on resurrection motif: Robert Martin-Achard, *From Death to Life: A Study of the Development of the Doctrine of the Resurrection in the Old Testament* (Edinburgh: Oliver and Boyd, 1960). Hasel, "Resurrection in the Theology of Old Testament Apocalyptic," 267–284. Spronk, *Beatific Afterlife*, 297–300. L. L. Bronner, "The Resurrection Motif in the Hebrew Bible: Allusions or Illusions?" *Jewish Biblical Quarterly* 30 (2002): 43–154. Charlesworth, et al. eds., *Resurrection: The Origin and Future of a Biblical Doctrine*, 35–36. Philip S. Johnston, *Shades of Sheol: Death and Afterlife in the Old Testament*.

from the ANE have enhanced the appreciation of features of Isaiah 24–27 previously thought to be apocalyptic. A promising avenue of research since the mid-twentieth century is the parallels between Isa 24–27 and the Ugaritic religious texts including the Baal Myth of KTU 1.1–6[31] and, in the case of Isaiah 26, El's *Marzēaḥ* KTU 1.20–1.22.[32] The mythological or religious texts of Ugarit and Mesopotamia revealed several features in common with Isaiah 24–27. These encompass the language of life and death, resurrection or return from the realm of the dead, political speech about life and death, and sevenfold addressation and repeating acts of prostration.

The sevenfold cycle of repetition in mythology, religious ceremony, diplomacy, and apotropaic incantation denotes significance and is ubiquitous across the ANE, including the Hebrew Bible. Among those who discern parallels with the mythological texts of Ugarit are some who also perceive a pattern of literary subversion or supersession of mythology by the writer of Isa 24–27.[33] Among the literary subversion techniques recognised in the ANE context is paronomasia (sometimes called play-on-words).[34] Moreover, the resurrection motif emerges in a literary unit replete with puns, assonance, and play-on-words. A comprehensive understanding of these features may assist in illuminating the rhetorical force.[35]

(Leicester, UK: Apollos, 2002). Cf. also Levenson, *Resurrection and the Restoration of Israel, 175, 200, 214*. Wright, N. T. *The Resurrection of the Son of God* (Marylebone Rd, London: SPCK, 2003), 117.

[31] Ibid., cf. William R. Millar, *Isaiah 24–27 And the Origin of Apocalyptic* (Missoula, MT: Scholars Press, 1976). Spronk, *Beatific Afterlife*, 226–227.

[32] Barker, *Isaiah's Kingship Polemic*, 192.

[33] Sweeney, *Isaiah 1–39*, 320. Hays, *The Origins of Isaiah 24–27*, 83. The wordplay of הלוט הלוט is placed in parallel with מסכה, elsewhere associated with mental images, specifically of Baal (2 Chr 28:2), and Barker has highlighted the affinity of Moab and the *Marzēaḥ*, both from the Baal-Peor and the later Madaba mosaic. See William D. Barker, *Isaiah's Kingship Polemic* (Tübingen, Germany: Mohr Siebeck, 2014) 123–126.

[34] Noegel, "Paronomasia," 24–28, Geoffrey Khan eds et al., *Encyclopedia of Hebrew Language and Linguistics.* Vol 3 P-Z. Leiden: Brill, 2013.

[35] Duhm, *Das Buch Jesaia*, 183.

The foregoing survey of research into the resurrection motif in Isa 26:19 reveals two unmapped literary features in this passage that provide justification for this study, which has two main aims. The first feature is the sevenfold invocations of יהוה (YHWH).[36] While the sequence and significance of the sevenfold addresses are well attested in the ANE literature and in the Hebrew Bible, there is a paucity of research about the sevenfold invocations of YHWH.[37] This study aims to fill that gap. The second feature is the sevenfold uncommon בל negation.[38] Related to these phonological features is the verbal form of בעל in v.13. There is a lack of comprehensive research on the paronomasia of בעל|בעלים within Isa 26:7–19.[39]

While both features —invocations and paronomasia— have partially been recognised, neither has been fully investigated, either separately or in connection to the other, making this research a novel analysis.

1.3 Research Objective and Guiding Questions

Ultimately, the objective of this study is to illuminate the meaning of the resurrection motif of Isa 26:19. This objective will be achieved by combining the investigation of simultaneous deployment of invocations of YHWH (יהוה) and paronomasia of Baal/s (בעל). Scholarly inquiry on both invocations and paronomasia has been limited in scope and isolated to vv.10–14.[40] By expanding the scope, a comprehensive understanding of the interrelationship of these features may illuminate the resurrection motif.

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[36] Isa 26:8,11,12,13,15,16,17.

[37] Amarna Letters, bow seven times, "Say [t]o the king, my lord, [my Su]n: [M]essage of ʿAbdi-Ḫeba, your servant. I fall at the feet of the king, my lord, 7 times and 7 times." Moran, *The Amarna Letters*, 331. Cf. The Prayer of Elijah (1Kgs 18:42–44).

[38] Isa 26:10ab, 11a, 14ab, 18bc.

[39] Notwithstanding the work of Scott B. Noegel, "The Shame of Baal: The Mnemonics of Odum," *JNSL*, 41/2 (2015), 73.

[40] Noegel, "The Shame of Baal," 73–74.

First, the parameters of investigation of both the repeated phonemes and invocations are broadened to consider all features within Isa 26:7–19. The following questions will guide the investigation: (1) Where else and in what contexts do repeated invocations of YHWH occur? (2) What role do the invocations serve in the comparative ANE contexts? (3) What function do the invocations serve in the literary structure of Isa 26:7–19 and in understanding the resurrection motif of v.19?

Second, to examine the feature of בל|פל phonemes and assess paronomasia in Isa 26:7–19. This examination will address questions such as: (1) Are repeated sounds intentionally deployed with effects contrasting from the central paronomastic element? (2) What function/s does paronomasia serve in the passage, particularly in connection with invocations of YHWH? (3) How does paronomasia illuminate the meaning of the resurrection motif found in verse 19?

Third, the following questions are addressed: (1) What is the interrelationship between and among invocations, paronomasia features and the "we group," the "them group" and the "thou" group (i.e. the invoked)? (2) What is the collective impact of the vocative-style invocations of YHWH in Isa 26:7–19 and paronomastic features of Baal/s on interpreting the resurrection motif of v.19? The overarching research objective is to enhance the understanding of the resurrection motif of Isaiah 26:19 is guided by these questions.

1.4 Structure of This Study

To this point the research problem has been identified, a justification for this research provided and research objectives and guiding questions for the investigation proposed, foreshadowing the significance of the research for understanding the resurrection motif in Isa 26:19. The following chapter is a review of the literature concerning the resurrection motif within the context of the invocations of YHWH, the literary structure

implications, and the paronomasia of Baal within Isa 26:7–19. The research methodology for this study is set out in Chapter Three. The invocations, including the potential chiastic structure of invocations in Isa 26:7-19, are explored in Chapter Four. Features of potential paronomasia, including their function and intent are examined in Chapter Five. Each chiastic sections is considered in detail and an interpretation proffered of each literary section in Chapter Six. The principal findings of the study and their implications for the meaning of the resurrection in v.19 are presented in Chapter Seven. The contribution of these findings to ongoing research into the resurrection motif in Isa 26:19 and the Hebrew Bible is summed up in Chapter Eight.

2. LITERATURE REVIEW

2.1 Introduction

The ensuing literature review is focused on two pertinent issues identified in the preliminary outline of the problem (i.e. the invocations of YHWH and the paronomasia of Baal within Isa 26:7–19, and their implications for understanding the resurrection motif). The review includes the contours of scholarly debate regarding date and historical-cultural context, temporal orientation of the text, delineation, form and intertexts of Isa 26:7–19. Before considering the two pertinent issues in detail it is important to consider the array of perspectives on the resurrection motif in v.19. These scholarly perspectives consider the identity of the speaker, the relationship between v.19 and surrounding verses, the resurrection motif itself, and the issues relating to the context/s of Isa 26:7–19.

2.2 Identity of the Speaker of Verse 19

At the heart of the interpretative dilemma of v.19 is the enigmatic question: Who is the speaker, and who is the addressee?[41] Scholars have proposed various answers, including the following: (i) the speaker is a prophet addressing the people on behalf of God; (ii) God is speaking to the people through a prophet, (iii) the people and a prophet are speaking to God; (v) the people are speaking to a prophet.[42] Typically, however, whoever the speaker or addressee is, v.19 is interpreted as either a concluding plea or as a response from YHWH to the preceding passage vv. 7–18. Scholars who adopt the position that the verse is the

[41] Roberts, *First Isaiah,* 332: "the meaning of v.19 is dependent on the identity of the speaker."

[42] For representative sample of scholarship on each perspective see page 6, fn. 21.

response from YHWH, then tend to describe v.19 as a *Heilsorakel*,[43] or Epiphany.[44] Scholars who prefer to consider the verse to be a continued plea describe v.19 as a cohortative statement or plea for YHWH to act.[45] One scholar, Otto Kaiser, detaches v.19 from vv. 7–18, preferring to consider v.19 as an interpolation.[46] The lack of consensus on this fundamental issue suggests that v.19 is for some the most contentious verse in the pericope, Isa 26:7–19.

2.3 The Resurrection Motif יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן

There are four main perspectives on the language and meaning of the resurrection motif in Isa 26:19,[47] namely: (1) literal physical resurrection and the end of death; (2) special or select resurrection of the righteous dead; (3) metaphor for national restoration; and (4) belief in a physical resurrection deployed metaphorically for national encouragement and hope. Each of these four main perspectives is now discussed.

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[43] Very commonly used cf. Clements, *Isaiah,* 217. Childs, *Isaiah*, 191. Hibbard, *Intertextuality,* 137. Johnson, *From Chaos to Restoration*, 79. For an extensive survey of the classification of Isa 26:19, cf. Hasel, "Resurrection in the Theology of Old Testament Apocalyptic," 271.

[44] Watts, *Isaiah 1–33*, 401.

[45] Sweeney has a cogent argument for incorporating v.19 as part of the direct speech to YHWH that precedes it. All the second-person masculine singular suffixes found throughout v.7–18 refer to YHWH. Sweeney therefore concludes that v.19 continues this address and is a plea for YHWH to act. Sweeney, *Isaiah 1–39*, 341, 339.

[46] Kaiser, *Isaiah 13–39,* 216. In his commentary Kaiser considers v.19 as "an interpolation" outside of the textual order. He refers to נבלתי as a gloss added by a scribe seeking to "express his own personal hope" and suggests that the gloss eventually merged within the text by later redactor/s.

[47] Some scholars have identified various lexemes that when found within a passage are to be interpreted as expressing language of resurrection. John F. A. Sawyer, "Hebrew Words for the Resurrection of the Dead," VET, 23 no. 2 (Apr 1973): 218–234. Cf. Bronner, "The Resurrection Motif in the Hebrew Bible," 43–154.

2.3.1 Literal physical resurrection and the end of death

In this perspective, v.19, in conjunction with Isa 25:8, is understood as a declaration of general resurrection of all the dead. Kaiser maintains that v.19, while beginning with an apparent select resurrection, ends with "the resurrection of all the dead", as does Isa 25:8a.[48] J. Alec Motyer similarly connects v.19 and Isa 26:7–8 to mean "full resurrection" or "life for the world."[49] The perspective that there is to be a general resurrection of the dead connects v.19 and Isaiah 25:8a, where death is "swallowed up forever." Thus scholars such as Motyer read v.19 "in a literal sense."[50] Also, for Kaiser, the literal sense of 'the end of death' (25:8) necessitates a 'full resurrection' (26:19) which, while not explicit in v.19a, emerges with the mention of טל (dew) and light (v.19c).[51] This interpretative perspective combines a 'literal sense' reading of v.19 and Isa 25:8 to describe a general resurrection of all the dead.[52]

Several scholars, while favouring a metaphorical interpretation of Isa 26:19, recognise the literal sense of v.19 and Isa 25:8. Spronk concedes that the "universal tendency of these chapters" aligns it closer to the resurrection passage of Daniel 12.[53] Scholars have long recognised a literary connection between Isa 26:19 and Dan 12:2.[54]

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[48] Kaiser's opinion is that both (Isa 25:8a, 26:19) verses are interpolations. Otto Kaiser, *Isaiah 13–39, Old Testament Library* (Bloomsbury Street, London: SCM Press, 1974), 218.

[49] J. Alec Motyer, *Isaiah* (Downers Grove, Illinois: Intervarsity Press, 1999; reprint, Gosport, Hants: Ashford Colour Press Ltd., 2009), 200. Motyer understands מתיך to refer to "the dead you are concerned about," meaning those outside the city.

[50] Ibid.

[51] Kaiser, *Isaiah 13–39,* 218.

[52] N.B. joining of these "without parallel" verses by Brueggemann, *Isaiah 1–39*, 188.

[53] Spronk, *Beatific Afterlife*, 305. He prefers to identify Isa 26:19 as an intermediate between Ezekiel 37 and Daniel 12.

[54] Daniel P. Bailey, "The Intertextual Relationship of Daniel 12:2 and Isaiah 26:19: Evidence from Qumran and the Greek Versions." *Tyndale Bulletin* 51, no. 2 (2000): 305–308. Contra, Hays, *Origins of Isaiah 24–27*, 91–94.

Kaiser groups these verses after a "strict and conscientious examination" as the only verses that "express belief in the resurrection of the dead."[55] The dilemmas that scholars such as Spronk describe is to determine the extent to which Isa 26:19 is like Dan 12:2, Eze 37 or Hos 6:1–3.[56] Several scholars detect a development from metaphorical expression to literal physical declaration, though differing on the ordering of the texts.[57]

While the historical-cultural context and the original 'intended' meaning of v.19 is contested, the history of its interpretation is more clear.[58] Roberts assumes the metaphorical perspective of v.19 in original context, but says that exegetes "later expanded this metaphor into the direction it was later taken of a genuine, universal resurrection of the dead."[59] Similarly, Blenkinsopp perceives that a significant scribal emendation of v.19 with the displacement of רפאים by נבל made physical resurrection more likely, though the "original" text was metaphorical in intent.[60] Thus some scholars recognise the early translators (i.e. LXX) and possibly scribes understood v.19 to refer to the physical resurrection of the dead, and perhaps all of the dead in proximity to Isa 26:8.

The implication of this first perspective on v.19 is that the earliest scribes, translators and exegetes (i.e. Dan 12:2) correctly understood and conveyed the original sense of meaning when they engaged in their work. Other scholars share a similar

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[55] Kaiser, *Isaiah 13–39*, 218.

[56] Spronk, *Beatific Afterlife*, 305.

[57] James H. Charlesworth et al., eds. *Resurrection*, 1–19. Charlesworth argues for 16 categories of resurrection references, recognising that an original writer may have had a different motivation and intention from the subsequent hearers and readers. This is notable from Charlesworth's example in the treatment of the Hebrew Bible, the Ezekiel 37:1–12 passage in later Pseudo-Ezekiel (4Q385 frg., page 3). Here, Charlesworth proposes a movement from spiritualising statements to literal physical concrete reading over time.

[58] Sawyer, *Isaiah Through the Centuries,* 157–158.

[59] Roberts, *First Isaiah*, 333.

[60] Blenkinsopp, *Isaiah 1–39*, 271.

perspective but draw comparisons with nearby verses focussing rather on the contrast between מתיך of v.19a and מתים, v.14.

2.3.2 Special or select resurrection of the righteous dead

In the second perspective, special or select resurrection, significance is attached to the suffixes in v.19a and the contrastive effect of v.14a. Taking into account the second person plural suffix "*your* dead," scholars such as Duhm[61] and Russell consider v.19 to refer to a partial resurrection of the righteous.[62] Moreover, Beuken identifies a special resurrection for the righteous or the martyrs in נבלתי (my bodies) as the righteous members of the community.[63] Similarly, Watts prefers to retain the MT first-person singular suffix of "corpses," uttered by "a herald" of YHWH. Thus, God distinguishes between the fate of the dead (v.14) and those who belong to God (v.19).[64] Other scholars who propose a select or special resurrection include Hasel,[65] McAffee[66] and Stele,[67] who emphasise the contrast between v.14 and v.19. In a nuanced approach, Kleger recognises the contrastive effect of

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[61] Duhm considers as righteous martyrs. Duhm, *Das Buch Jesaia*, Vandenhoeck und Ruprecht, (1902). Available at – https://archive.org/details/dasbuchjesaia01duhmgoog/page/n16/mode/2up 158.

[62] Russell considers a select group of martyrs.D.S. Russell, *The Method and Message of Jewish Apocalyptic* (Philadelphia, PA: The Westminster Press, 1964), 368.

[63] W.A.M. Beuken, *Deine Totem*, 141. Discussion of Beuken's position in J. Todd Hibbard, *Intertextuality*, 146–7.

[64] Watts, *Isaiah 1–33*, 399: "if the speaker is God himself, the first-person suffix lays claim to all the corpses of the righteous as his own." Cf. Ibid., 403 "The vision has no doctrine of the general resurrection."

[65] Hasel, "Resurrection in the Theology of Old Testament Apocalyptic," 275. At the time of writing, Hasel could affirm that this perspective on v.19 was the majority position among scholars.

[66] McAffee, "Rephaim, Whisperers," 77–94.

[67] Artur A. Stele, "Resurrection in Daniel 12 and its Contribution to the Theology of the Book of Daniel" (PhD diss., Andrews University, Seventh-day Adventist Theological Seminary, 1996), 117–122.

v.14 and v.19 and the context of vv. 14 and 21 favouring physical resurrection, while also recognising that vv. 15–18 and Isa 27:2–13 favour a national restoration.[68]

2.3.3 Resurrection as a metaphor for national restoration

A majority of scholars adopt the perspective that the language of v. 19 should be understood metaphorically (i.e. national restoration). This perspective is exemplified by Hibbard who, noting the pregnancy metaphor in vv. 17–18, then concludes that the language of v.19 is deployed metaphorically about a national restoration.[69] Others, such as Brian Doyle, observe a broader metaphorical background of the relationship between YHWH and his people and fertility.[70] Similarly, Sweeney proposes that v.19 "employs figurative language."[71] Polanski concurs that the language of "life is [a] metaphorical way of speaking of the righteous."[72] Thus, a majority perspective, while recognising the literal sense of v.19, affirms that in this instance it is deployed metaphorically or figuratively to describe a national revival.

The metaphorical perspective draws upon many intertexts about national restoration. For example, Roberts favours comparison with Hosea (6:1–3; 13:13–14; 14:8–9) and

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[68] Kleger, "Die Struktur," 546. "While the analogous verse 26:14 and the announcements in 26:21, in particular, speak in favour of a physical resurrection, 26:10, 15–18 and 27:2–13 seem to indicate national restoration."

[69] Hibbard (*Intertextuality*, 148) notes J. Day, H. Wildberger, E. Clements, J. Vermeylen, D. Johnson in support of this position of national restoration. The parturition metaphor found elsewhere in Isa 26:17-18; 37:3; 42:14; 49:19-21; 54:1-8; and 66:7-13 relates to national restoration, see discussion: Hays, *Origins of Isaiah 24-27*, 244. Hays also observes that "Hos 13:12-13 is the only place it is clear where the failure-to-birth image comes from."

[70] Brian Doyle, *The Apocalypse of Isaiah Metaphorically Speaking: A study of the use function and significance of Metaphors in Isaiah 24–27* (Leuven, Belgium: Leuven University Press, 2000), 313. It is of interest that Doyle notes the potential wordplay between fall נפל in v.18 and corpse נבל in v.19.

[71] Sweeney, *Isaiah 1–39*, 341.

[72] Polaski, *Authorizing an End,* 238.

Ezekiel (37:11–14) to align Isa 26:19 with national restoration.[73] Hays, who follows a similar interpretation framework, describes the language of v.19 as YHWH's saving his people from a "state of death."[74] For Hays, v.19 presents a compelling case for national restoration rather than sectarian, select, much less personal resurrection.[75] While these authors understand the resurrection motif to be metaphorical, they also perceive a movement from the use of metaphor to later literal, physical, and personal language.[76] The metaphor thus precedes the anticipated reality of a full-person physical resurrection.[77]

The metaphorical interpretative approach has been a reaction to the universalising reading of Isa 24–27, especially by those who have interpreted this passage from an apocalyptic or eschatological perspective. In their respective works, Sweeney, Johnson, Roberts and Hays each argue that the universal language, assumed by some to be an 'end of world scenario,' is consistent with prophetic literature (e.g. Isa 34–35).[78] Johnson suggests that an apparently universal language is used for localised application to the *Sitz im Leben* of the Judean exile, where exile was analogous to death.[79] Other scholars such as Roberts and Hays re-apply this context. Here, Roberts and Hays recognise the exilic language of death but apply it to the exile of the northern Kingdom, and resurrection is seen as an appeal

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[73] Roberts, *First Isaiah*, 333.

[74] Hays, *Origins of Isaiah 24–27,* 264. E.g. near-death experience.

[75] Ibid., 93.

[76] Roberts, *First Isaiah*, 333.

[77] The apparent process of metaphor or spiritual perspective to literalisation is found in Charlesworth et al. eds. *Resurrection: The Origin and Future of a Biblical Doctrine*, 35–36.

[78] Sweeney, *1-39 Isaiah*, 316f; Johnson, *From Chaos to Restoration*, 80-81; Roberts, *First Isaiah*, 306; Christopher B. Hays, *Death in Iron Age II and First Isaiah* (Tübingen: Mohr Siebeck, 2011), 319.

[79] Johnson, *From Chaos to Restoration*, 28–47, 80: "close to the time of exile". That Isa 26:19 refers to Judean Exile is followed by Sweeney, Blenkinsopp, Millar et. al. The difference between pre-and post-exilic contextual applications is not insurmountable, as Hays draws heavily from Sweeney, who assumes a post-exilic context and re-appropriates his analysis to a pre-exilic context. Hays, *Origins of Isaiah 24–27*, 226.

for restoration and return.[80] In both analyses, an exile of either the southern Kingdom or the northern Kingdom is envisaged. Hays has further labelled the genre of the original context of Isa 24–27 as "propaganda."[81] Alluding to the rhetorical subversion, some scholars have also compared the universality of the language to the rhetoric or ideology of empire.[82]

Hays has extensively surveyed ANE royal rhetoric documents and compared them to passages in Isaiah. The apparent apocalyptic language was not unique to Isaiah or biblical prophets, nor was it the domain of apocalypses.[83] Hays notes a particular rhetorical function of the language of death and revivification within imperial ideology specifically by vassals in suzerain-vassal communication.[84] His survey of life and death language of vassal to suzerain from ANE literature also mirrors the address of human to divine.[85] Isaiah 24–27 is written in a human-to-divine covenant language comparable to the covenant between *Mut*, an Egyptian deity, and the human pharaoh.[86] Thus, Hays argues for a comparative imperial rhetorical context for Isa 26:19 while also acknowledging a divinised dead among the אדנים and רפאים of Isa 26:13–14,19c.[87]

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[80] Roberts, *First Isaiah*, 315. Hays, *Origins of Isaiah 24–27*, 235, 239, 245, 250. For dating: Roberts, *First Isaiah*, 307 late 7th–early 6th Century BCE. Cf. Hays, *Origins of Isaiah 24-27*, 76, 238, 248, 259.

[81] Hays, "From Propaganda to Apocalypse," 125.

[82] Aster, *Reflections on Empire in Isaiah 1–39*, 9–10, 13,19.

[83] Hays, *Origins of Isaiah 24–27*, 51. Hays' argument against a late date for Isa 24–27 is based on the language of apparent global catastrophe.

[84] Ibid., 74–77. Hays surveys ANE literature exhibiting revivification language notably among suzerain–vassal which most closely resembles the motif of Isa 26:19.

[85] Hays, *Origins of Isaiah 24–27*, 74–77. Cf. W. J. Dumbrell, *Covenant & Creation: An Old Testament Covenantal Theology*, (Exeter Devon: Paternoster Press, 1984), 140.

[86] Christopher B. Hays, "The Covenant with Mut: A New Interpretation of Isaiah 28:1–22." *VT* 60, no. 2 (2010): 212–240.

[87] Hays, *Origins of Isaiah 24–27*, 86–7.

2.3.4 Belief in a physical resurrection deployed for metaphorical national encouragement and hope

The fourth perspective combines the previous two perspectives, arguing for a prior belief in physical resurrection that morphed into a metaphorical deployment to encourage a dying nation. Schmitz translates the meaning of Isa 26:19 as the restoration of "the battered Judahite realm" by utilizing a "popular idea of personal eschatology," which is the physical resurrection of the dead, and using it metaphorically for the restoration of the Judean community.[88] Jon D. Levenson makes a similar case as it applies to Isa 26:19, stating,

> "…if the author(s) of Isa 24–27 had thought resurrection literally impossible, their choice of it as a metaphor for the national resurrection that they fully expected was highly inappropriate and self-defeating."[89]

In other words, the metaphor is effective only if the audience shares or agrees with the premise.[90] This argument makes logical sense, notwithstanding the challenge by Charlesworth *et al* to the process of spiritualised to concrete interpretation.[91] However, both scholars necessarily date v.19 to be later in order to accommodate the preceding belief in physical resurrection.

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[88] Philip C. Schmitz, "The Grammar of Resurrection", 155. Schmitz lines up Ezekiel 37 and Isa 26:19 to argue, "The Isaian image is an adumbration of a mental representation already well-formed but sparsely articulated in early Judaism." This conclusion is similar to an earlier finding by Pryce who concludes that the language of the resurrection motif in Hosea "presupposes its existence." Consequently, Pryce argues that "a belief in the resurrection concept existed before its use by Hosea in the eighth century." Bertrand C. Pryce, "The Resurrection Motif in Hosea 5:8–6:6: an Exegetical Study" (PhD diss., Andrews University, Seventh-day Adventist Theological Seminary, 1989), 366–367.

[89] Levenson, *Resurrection and the Restoration of Israel*, 214.

[90] Tremper Longman and David E Garland, *The Expositor's Bible Commentary Revised Edition Vol 6 Proverbs – Isaiah* (Grand Rapids, MI: Zondervan Academic, 2008), 635.

[91] Charlesworth et al., "Resurrection: The Origin and Future of a Biblical Doctrine," 1-19.

2.3.5 Summary

These four main approaches to interpreting the resurrection motif (Isa 26:19) demonstrate clearly that the resurrection motif – as part of the broader Isa 24–27 literary unit – occupies considerable focus for many exegetes. In many ways, the interpretative differences concerning v.19 are instructive for a broader interpretation of Isaiah 24–27 and vice versa. Steven D. Mason's observation concerning Isa 24:5 may also apply here: "While each of these positions possesses strengths, the lack of consensus reveals that each also has significant problems for interpretation."[92] Greater nuance may be needed to grasp the depth of the exegetical meaning of the resurrection metaphor in v.19.[93]

The four broad approaches to the resurrection motif differ in their assessment of the historical-cultural context. The focus is on either the full bodily physical resurrection as an eschatological fulfilment of the covenant promise of life (in contrast to death) or, alternatively, on the nation's prosperity and continuation of family lineage as fulfilling this promise of life. Understanding the issues in the historical-cultural context of Isa 26:7–19 is necessary to determine the most plausible interpretation of the resurrection motif. This understanding includes appreciating the ANE context of suzerain-vassal communication and the language of life and death.

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[92] Summing up this array of scholarly opinions on the identity of the Everlasting Covenant in Isaiah 24:5, Steven D. Mason, "Another Flood? Genesis 9 and Isaiah's Broken Eternal Covenant." *JSOT* 32, no. 2 (2007): 178–179.

[93] In several places, Isaiah seems to deploy language with multiple intended meanings, e.g. double entendre of leaders/proverb-tellers– משל (Isaiah 28:14), "rulers of nations struck its choice grapevines" or "its choice grapevines struck rulers of nations drunk" (Isaiah 16:8). Example from J. Blake Couey, *Oxford Research Encyclopedia of Religion: The Book of Isaiah,* Online Publication Date August (2016): 10–11.

2.4 Date and Historical-Cultural Context

Having considered the four main perspectives, including proposed contexts and some of the literary and linguistic features found in Isaiah 26, attention is now turned to examine the passage's socio-historical context. The lack of historical details has led to many interpretations and reconstructions of the historical-cultural context of Isaiah 26 and the resurrection motif v.19.

The earliest scholars ascribed Isaiah 24–27 to be part of the broader milieu of the Jewish revolts of the second and first centuries BCE. Isaiah 24–27 has historically been called the "Isaiah Apocalypse" because of its themes, lack of historical details and apparent universal language.[94] This designation is derived, in no small part, from Isa 25:8 and 26:19. For some scholars, these two verses provided persuasive evidence for an apocalyptic origin and, therefore, of a late provenance.[95] However, certain aspects of non-conformity with the apocalyptic genre have raised questions about the validity of these past conclusions.

While the epithet, "Isaiah Apocalypse", has continued to be ascribed to Isaiah 24–27, scholars have proposed a variety of historical contexts and associated genre that modified or completely discarded this epithet. Several modified alternatives have been proposed, including proto-apocalyptic and eschatological genres, to address the literary genre of these chapters.[96] William Millar, Marvin Sweeney and others have demonstrated,

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[94] John J. Collins, ed., *Apocalypse, Prophecy, and Pseudepigraphy*: *On Jewish Apocalyptic Literature* (Grand Rapids, MI: William B. Eerdmans, 2015), 199. John J. Collins, "The Jewish Apocalypses," in *Apocalypse: The Morphology of a Genre*, ed. John J. Collins, Semeia 14 (Missoula, MT: Scholars Press, 1979), 1–21. Duhm, *Das Buch Jesaia,* (1902), 143,149, 150 denotes "*unsere Apokalypse*" with parallels to Daniel and Enoch and the Pentateuch Priestly code. Cf. Outline of Isa 24–27 elements signal late provenance, Rudolph Smend, "Anmerkungen zu Jes. 24–27," *ZAW*, IV (1884), 161–224.

[95] For other criteria, consider Hays, "The Date and Message," 7–24.

[96] Hays even suggests that Isaiah 24–27 has been 'disinterred from historical context,' and it 'drifts unmoored.' Hays, "The Date and Message," 7.

by appealing to similar literary style and themes, that an earlier provenance was possible and even more likely than was initially thought.[97]

The earlier contexts included those that focussed more on the community returned from exile embarking on restoration (Achaemenid), or on lamenting failed restoration, (Late Archaemenid, Hellenistic). Others ascribe the historical context to the time of Babylonian exile, still others to the monarchical period, either to the late monarchical or to the period of the lifetime of Isaiah of Jerusalem.[98] There are some who perceive a period of successive redactions during a period of hundreds of years throughout almost all contexts proffered.[99]

To provide an empirical basis for dating Isaiah 24–27, Hays applied the method of diachronic dating. His initial findings were that features of late biblical Hebrew were found in v.19c. However, he concluded that:

> [there are no] neologisms that characterise the works of the middle to late Persian period; the overall percentage of late features in Isa 24–27 is also low. However one counts, the rate of late features per word in Isa 24–27 is less than that of Isa 40–66, Haggai, and Malachi. The comparison at least suggests that Isa 24–27 is typologically prior to those compositions. Its percentage aligns with the number of late features in Isa 3–6 and Amos.100

This finding supported Hays' contention that Isa 24–27 was originally composed during Josiah's late monarchical reforms, as an entreaty to the northern Kingdom around the time of the collapse of the Assyrian Empire. Hays is among a few scholars who argue for a monarchical provenance of Isa 24–27.101

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[97] Millar, *Isaiah 24–27 and the Origins of Apocalyptic*, 119–120; Sweeney, *Isaiah 1–39*, 320.

[98] John H. Hayes and Stuart A. Irvine, *Isaiah the Eighth-Century Prophet: His Times and Preaching* (Nashville, TN: Abingdon 1987), 28.

[99] For discussion on historical context and dating, see Hibbard, "The So-called Isaiah Apocalypse," 82–85. For multiple centuries of redaction, and example, Hays uses the analogy of a Tell to describe the layers from Josianic origins (seventh century) until "the Persian Period, if not later." Hays, *Origins of Isaiah 24–27*, 266.

[100] Hays, *Origins of Isaiah 24–27*, 211–212.

In his effort to provide a more substantive basis for establishing a date range of Isa 24–27, Hays found the classical Hebrew text comparable to texts generally considered to be pre-exilic.[102] Hays' analysis of Isa 24–27 compared the Late Biblical Hebrew (LBH) features from generally accepted late texts with LBH features or markers found in Isa 24–27.[103] He then compared the frequency of these features or LBH markers in Isa 24–27 with those in other passages thought to be authentically from Isaiah of Jerusalem. Hays concluded that "the rate of late features per word in Isa 24–27 is lower than that of Isa 40–66, Haggai, and Malachi."[104] The only potential late feature identified by Hays in Isa 26:7–19 is אורה ("lights" cf. Ps 139:12; Esth 8:16).[105] As part of Hays analysis, he considered northern and cognate features as a means of explaining anomalies in Isa 24–27 rather than being a necessarily late feature. Hays notes "herbs" (2Kgs 4:39) has a parallel use in the Samaritan Pentateuch and aligns with other Ugaritic lexemes located in Isa 26:7–19.[106] Semantic features of Isa 26:7–19 conform to the diachrony of classical Biblical Hebrew. Hays' work on diachronic dating provided a more substantive basis for dating Isa 24–27 to

[101] Roberts, *First Isaiah*, 340, comment on Isa 27:12 as being "closer in time" to Jer 31:1-12. John NCf. Hayes and Stuart A. Irvine, *Isaiah The Eighth-centuryCentury Prophet: His Times and His Preaching* (Nashville TN: Abingdon, 1987),, 294-319.

[102] Hays, "The Date and Message of Isaiah 24-27 in Light of Hebrew Diachrony," 7–24. Hays, *Origins of Isaiah 24–27*, 176–212. "Not only is there not a single one of the sort of obvious neologisms that characterize the works of the middle to late Persian period; the overall percentage of late features in Isa 24–27 is also low. However one counts, the rate of late features per word in Isa 24–27 is less than that of Isa 40–66, Haggai, and Malachi. The comparison at least suggests that Isa 24-27 is typologically prior to those compositions." 211.

[103] Hays, *Origins of Isaiah 24–27*, 176–212.

[104] Ibid., 211.

[105] Ibid., 279.

[106] Hays initially proposed טל as an Aramaism for cloud or protection; however, in his subsequent analysis, he has retained the Biblical Hebrew (BH) rendering of טל as dew and no longer considers this an LBH marker. Hays, *Death in Iron Age II*, 329–330. Hays, *Origins of Isaiah 24-27*, 21. Hays initially argued for an Aramaism of טל for צל (shadow or protection) supported by rare and late evidence for אורת in Esth 8:16; Psa 139. Hay's comprehensive analysis favours the BH טל "dew" and the northern dialect influence of אורת "grasses." Cf. Hays, "Date and Message of Isaiah 24-27," 23. The preference for "grasses" continues the anomaly of the agricultural metaphor in v.19c, a metaphor apparently absent from the surrounding text. Cf. Hays, *Death in Iron Age II,* 329.

the late monarchical period during the Josianic reforms, with subsequent redactions during and after the Babylonian exile. However, despite this trajectory of findings and Hays' diachronic analysis, there remains no firm consensus on the dating of this passage.

Several discoveries in the ANE have influenced and impacted the discussion of the context of Isaiah 24–27. Scholarly inquiry on the comparative analysis of ANE background has included Ugaritic, Amarna Letters, Assyrian and Mesopotamian discoveries, revealing promising insights into cultic religious practices, mythology and political rhetoric.[107] In turn, these insights have enriched the study of Isa 24–27, providing fresh understandings of the mythological background, diplomatic address and the subversion of empire.[108] Perhaps the most striking parallels with Isa 24–27 identified so far are those found among the Ugaritic texts. These comparative examples include Litan's destruction by Anat (KTU 1.5 i 25–30/KTU 1.3 iii 40) and Leviathan's defeat by YHWH (Isa 27:1), and Mot's swallowing Baal (KTU) and YHWH's swallowing מות (Isa 25:8), the *rpum* (KTU 1.20–22; 1.161) and רפאים (Isa 26:14,19 cf. Isa 14:9).[109] These examples will suffice to reveal a redeployment in Isa 24–27 that tends to be subversive of religious texts of Ugarit.

Substantial scholarly interest has accompanied the Ugaritic comparative parallels with Isa 24–27.[110] The apparent linguistic parallels include the near-identical phrases in Isa

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[107] Examples include Hays, *Death in Iron Age II*, 323–336. Barker, *Isaiah's Kingship Polemic*, 184-189. Elizabeth Steiner, "A Discussion of the Canaanite Mythological Background to the Israelite Concept of Eschatological Hope in Isaiah 24-27." PhD diss., Oxford University, Lady Margaret Hall, 2013, 84.

[108] Most notable among this assessment is Shawn Zelig Aster, *Reflections of Empire in Isaiah 1-39: Responses to Assyrian Ideology* (Atlanta: SBL Press, 2017), 166.

[109] Cf. Ugaritic-Hebrew word-pairs בל|בל (Isa 26:10,14); בעל|אדון (Isa 26:13) Barker, *Isaiah's Kingship Polemic*, 180–181. Wyatt, *Religious Texts of Ugarit*, 115. Cf. Barker, *Isaiah's Kingship Polemic*, 184. The proposal of the Ugarit Baal Cycle and the form of Isaiah 24–27 was first proposed by William R. Millar, *Isaiah 24-27 And the Origin of Apocalyptic* (Missoula, MT: Scholars Press, 1976), 71–81.

[110] The near-identical phrases found in Isa 27:1 and KTU 1.5 and the shared identity of *rpum* and Rephaim have opened up new avenues of research and sparked renewed interest among the scholarly community. Klaas Spronk, *Beatific Afterlife in Ancient Israel and in the Ancient Near East* (Kevelaer, Germany: Butzon & Bercker, 1986), 304.

27:1 and KTU 1.5 1. Scholars have advanced the shared identity of Ug *rpum* and Heb רפאים between the Ugaritic texts and Isaiah 26:14,19 and the allusion to the names of Baal's daughters (v.19) mentioned in Baal Myth.[111] The Ugaritic religious texts have precipitated scholarly debate on the mythological background of Isa 24–27.[112] For example, William Millar, drawing from these discoveries, denoted Isaiah 24–27 as sequenced according to a "Divine Warrior hymn."[113] Millar aligns Isa 26:1f with a "processional entrance of the Ark."[114] Similarly, William D. Barker proposed a background of the Ugaritic Baal Cycle for Isaiah 24–27 and considered Isaiah 26 to be a Ugaritic *Marzēaḥ*-style "hymn to bless YHWH."[115] Barker identified cognate word-pairs found in Ugaritic and the Hebrew Bible, including those found exclusively in the Ugarit texts and Isaiah 24–27.116

The discovery of political texts also contributed to the discussion on the place of the language of death and life in v.19. For example; Hays considered the revivification language in the ANE diplomatic sphere.117 The posture and rhetoric of life and death in diplomatic discourse are well-attested in the ANE.[118] This is particularly evident in the

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[111] McAffee, "Rephaim, Whisperers," 77–94. Steve A. Wiggins, "Pidray, Tallay and Arsay in the Baal Cycle" *JNSL* 29/2 (2003): 83–101.

[112] Spronk, *Beatific Afterlife*, 204–305.

[113] Millar, *Isaiah 24–27 And the Origin of Apocalyptic*, 118. Millar compares Canaanite mythology, prophetic oracles and enthronement psalms, and Isa 24–27. ibid, 11.

[114] *Ibid*., 85–86. Though dismissed by scholars, this observation deserves further consideration in the light of the invocations of YHWH.

[115] William D. Barker, *Isaiah's Kingship Polemic* (Tübingen: Mohr Siebeck, 2014),192.

[116] Two word-pairs feature in Isa 26:7–19, including בל|בל negations in vv. 10,14 and בעל |אדון v.13.

[117] Christopher B.[117] Hays, *The Origins of Isaiah 24–27: Josiah's Festival Scroll for the Fall of Assyria* (New York, NY: Cambridge University Press, 2019)„ 74-77.

[118] Ibid., 68–94.

preserved exchanges of the Amarna Letters.119 For example, Ara[šš]a (vassal) writes to Pharoah (suzerain):

> **24–31** May *it please* the king, my lord, to give life to his servant. Truly, I send my own son to the king, my lord, and may the kin[g], my l[or]d, give me life.[120]

Thus, the subjects recognised that the king possessed the divine prerogative of life and death over his subjects. In another common approach, Abdi Heba (vassal) instructs his emissary to fall seven and seven times before Pharaoh, a frequent performative gesture of vassals throughout the period.[121] Discoveries of political discourse across the ANE reveal that such language and convention were shared and are not limited to a period or place. While ANE political rhetoric shares themes of death and life, suggesting a possible background of Isa 26:19, Hays concedes that "the phraseology and lexicon show no direct influence."[122]

The suggestions of subversive language preserved in the text of Isa 24–27 suggests that its provenance was during a day when the earliest readers, or perhaps more likely hearers, could grasp the subversive speech. That is to say, if subversion of Baal is to be found in Isa 26:7–19, it is plausibly deployed when such religious practices were pervasive.[123] Thus a historical context, at least in the earliest provenance, of a socio-

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[119] Hays, *Origins of Isaiah 24–27*, 74–77.

[120] EA 198, William L. Moran, *The Amarna Letters*, English–language ed. (Baltimore: Johns Hopkins University Press, 1992), 276.

[121] Ibid., 272, 331. Cf Ara[šš]a instruction, EA 198, 276.

[122] Hays, *Origins of Isaiah 24–27,* 77.

[123] Barker, *Isaiah's Kingship Polemic*, 216. *Contra*. Day proposes that it "would appear that the author, 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." Day, "The Dependence of Isaiah 26:13-27:11," 365, 366.

religious subversion of a Baal cult is plausible, although this feature does not, by itself, identify a provenance, speaker or perspective of the passage.

2.5 Temporal Orientation of the Text

Related to the historical-cultural context is the perspective of temporal orientation of Isa 26:7–19.[124] The three perspectives on this passage can be summarized as follows. (1) Isa 26:7–19 provides a historical overview of God's dealings with his people from the time of Egyptian slavery until either the Josianic reforms, exile in Babylon, or return from exile. Thus, the text is approached as a confessional prayer recalling YHWH's past acts of salvation. (2) Isa 26:7–19 represents a present situation featuring a crisis wherein the language delineates an earnest series of pleas, namely that the prayer petitions YHWH to act urgently on behalf of his people. Thus, the text is a petitionary prayer to YHWH in circumstances of present extreme distress.[125] (3) Isa 26:7–19 is oriented to the future and represents an eschatological prayer for deliverance from a future crisis.[126] In general terms, scholars adopt one of these three interpretative opinions.

First, the historical overview perspective equates the genre with a confessional-style prayer that exhibits elements of praise for YHWH's deliverance, expansion, peace, and restoration of the land and people of Judah/Israel. The perfect verb forms throughout the passage are interpreted as past tense, indicating YHWH's historic actions on behalf of his people or nation. The second perspective, suggests that Isa 26:7–18 is a lament or complaint

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[124] Joannes Snoek, "(Dis)Continuity between Present and Future in Isaiah 26:7-21," in *The New Things: Eschatology in Old Testament Prophecy: Festschrift for Henk Leene*, suppl. Series 3, edited by J.W. Dyk, P.J. Midden, K. Spronk, and G.J. Venema (Maastricht: Uitgeverij Shaker Publishing, 2002), 211–18.

[125] Polaski, *Authorising an End*, 239.

[126] Otto Kaiser, *Isaiah 13-39, Old Testament Library* (Bloomsbury Street, London: SCM Press, 1974), 173.

or expression of distress (in this perspective v.19 is often omitted from YHWH's response). The perfect verbs express a plea for YHWH to act and bring justice, retribution, and revival to his people. The third view is that the passage is eschatological and attributes all the events of the passage to a future occasion when "this song shall be sung in the land of Judah." Consequently, from the perspective of the implied writer or speaker, both the crisis and deliverance are future events.[127] Interpretative decisions regarding the orientation of the text are integrally related to the proposed historical-cultural context of the passage and resurrection motif found therein.

2.6 Delineation

Scholars differ on the boundaries of the literary subunits of Isaiah 26. Both Kaiser and Johnson delineate the passage from vv.7–18 rather than extend it to v.19.[128] In his commentary Kaiser separates v.19 from the chapter entirely as a 'gloss' and considers v.19 as an "interpolation".[129] While Kaiser's detachment of vv.7–18 from Isa 26:19 may seem an extreme example, many other scholars also view v.19 as different in perspective and character from the passage that precedes it, variously describing it as a *Heilsorakel* (cf. divine oracle) in response to the preceding verses.[130] Scholars divide the text in several ways, including 26:1-27:1(J. Blenkinsopp); 26:1–6, 7–19, 20–27:1 (Dan G. Johnson et al);

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[127] Here, I am adapting the term used by James Charlesworth, "implied author." Charlesworth et al. ed., *Resurrection: The Origin and Future of the Biblical Doctrine*, 18.

128 Otto Kaiser, *Isaiah 13–39, Old Testament Library* (Bloomsbury Street, London: SCM Press, 1974), 215-16; Johnson, *From Chaos to Restoration*, 72-81. Cf. Patricia K. Tull, *Isaiah 1–39: Smith & Helwys Bible Commentary Vol. 14a.* (Macon, GA: Smyth & Helwys, 2010), 394; Procksch, *Jesaia I*, 330. Hibbard, *Intertextuality*, 139 cf. with Hans Wildberger, *Isaiah 13–27*, *A Continental Commentary*, trans. Thomas H. Trapp (Minneapolis: Fortress Press, 1997), 257. "v.19 certainly should not be separated from vv. 7–18."

129 Ibid., 217.

[130] Wildberger, *Isaiah 13–27,* 356; Hibbard, *Intertextuality,* 147; Polaski, *Authorising an End*, 259. Hasel, "Resurrection in the Theology of Old Testament Apocalyptic," 271; J. D. W. Watts, *Word Biblical Commentary Isaiah 1–33,* 24 (Columbia: Thomas Nelsons, 2005), 342; Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 309.

26:1–11;12–19 (Roberts); 26:1–10; 11–19; 20–21; 27:1 (Hays); and 26:1–6; 7–19; 20–21; 27:1 (Hibbard).131 These examples will suffice to show that not all scholars accept Isa 26:7 as a structural break or even a transition in the text. The variety of delineations also reflects differences emerging from the scribal tradition.[132] The characteristic of scribalism or literary appropriation highlights the delineation of the text in Isaiah 26, where there is both agreement and divergence.[133]

The delineation of vv.7–19 is highly contested from scribal tradition and consequently among scholars. From a scribal tradition, the Aleppo Codex (AC) and Westminster Leningrad Codex (WLC) breaks at 26:1–10; 11; 12; 13–15; 16–19; 20–21 while 1QIsa[a] scrolls likewise break later at 26:1–10; 11–12; 13–15; 16–19 (19 at the top of a new column – no indent); 20–21.[134] The most apparent similarities of formatting between the AC/WLC and the 1QIsa[a] (e.g., significant breaks occur at v.10 and v.15) occur at the name YHWH.[135] The breaks or spaces occur in all instances of YHWH between Isa 26:7 and 19 except v.8 in the AC and in all instances except v.12 in the 1QIsa[a].[136] There are no

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[131] Blenkinsopp, *Isaiah 1-39*, 269; Johnson, *From Chaos to Restoration*, 67-84 cf. Webb, *The Message of Isaiah*, 110; Roberts, *First Isaiah*, 329-333; Hays, *Origins of Isaiah 24-27*, 264; Hibbard, *Intertextuality*, 119f. For historical outline Isaiah 26 delineation see R.E. Clements, *The New Century Bible Commentary: Isaiah 1-39* (Grand Rapids Michigan: Eerdmanns, 1987), 211-218.

132 Konrad D. Jenner, "Petucha and Setuma: Tools for Interpretation or Simply a Matter of Lay-Out? A Study of the Relations Between Layout, Arrangement, Reading and Interpretation of the Text in the Apocalypse of Isaiah (Isa. 24–27)", in *Studies in Isaiah 24-27: The Isaiah Workshop* (De Jesaja Werkplaats), Old Testament Studies, Volume: 43, eds., Hendrik Jan Bosman, Harm van Grol et al al., Leiden, The Netherlands: Brill, 2000, 100-1. Here, the structural unit is borrowed from Hibbard, *Intertextuality*, 122.

[133] Hibbard, *Intertextuality*, 122. "If some agreement exists about a break between vv. 6 and 7, no such unity of opinion can be found concerning structural breaks after v.7." On v.7 transition cf. Polaski, Authorising an End, 208–212. Redditt, "Isaiah 26," 195.

[134] Aaron ben Asher (2011) *The Aleppo codex: Shlomo Ben Buya'a*. ben Available at: https://archive.org/details/Aleppo_Codex/page/n225/mode/2up (Accessed: 03 December 2024). Eugene Ulrich, Peter W. Flint, Discoveries in the Judean Desert XXXII Qumran Cave I: The Isaiah Scrolls Part 1: Plates and Transcriptions (Oxford: Clarendon Press, 2010), 40–42.

[135] The most prominent instance is the doubling of YHWH between Isa 26:10 and the initial position Isa 26:11.

breaks between 26:1–10 in either ancient scribal witness, including indenting or spacing for YHWH, e.g. v.4. The only scribal break in the text in Isa 26 other than YHWH and the end of v.19 is at the introductory phrase, ביום ההוא.[137] Thus, the scribal convention in vv.7–19 predominantly emphasises the position of YHWH in the text.[138]

There has yet to be a consensus on the literary boundary of Isa 26:7–19. Some scholars identify all of Isa 26 as a single literary unit commencing with ביום ההוא.[139] Other scholars share Duhm's delineation of vv.1–19 as a single poem.[140] Most scholars recognise a transition point at v.7 within Isa 26:1–21, or 1–19 or 1–10 or 1–11.[141] Among these scholars Johnson proposes four reasons for a delineation at Isa 26:7, including (1) a lack of

[136] The spacing at v.12 in 1QIsa[a] is consistent with other words between v.11and the end of v.12 cf. YHWH in v.8, where a noticeable three-letter gap appears; in the AC, no such gap appears prior to YHWH. Additionally, between 1QIsa[a] v.15, YHWH appears at the end of a line where there is space for another word; the following line begins with the repeated phrase יספת לגוי while the AC begins the new line with YHWH, similar to vv.11, 16 cf. vv.12, 13 where a space of ¼ – ⅓ of a column is afforded prior to YHWH. In both AC and 1QIsa[a], there is no space before YHWH in v.17; however, AC positions YHWH at the end of a line, thus accommodating space after YHWH.

[137] Wildberger and Johnson observe features such as ביום ההוא to introduce or conclude a literary unit occur seven times in Isa 24–27. Wildberger, *Isaiah 13–27*, 453. Johnson, *From Chaos to Restoration*, 49,74. Both recognise ביום ההוא as an introductory formula and, in Johnson's case, also as a concluding formula.

[138] The scribal indentation of YHWH applies predominantly to the present passage and is not a scribal feature throughout Isa 24–27.

[139] Polaski, *Authorizing an End*, 212.

[140] Cf. Duhm, *Das Buch Jesaia,* (1902), 154, describes vv.1-19 as an artificial poem. Otto Procksch determines that vv.7-17 is a poem different from vv.1–6, Procksch, *Jesaia I* (Leipzig: A. Deichert, 1930), 324. Several scholars extend the conclusion of the pericope to vv.18, 21 or 27:1. Cf. vv.7–18 Tull, *Isaiah*, 394, Johnson, *From Chaos to Restoration*, 73; vv. 1–21. Sweeney, *Isaiah 1–39*, 317; vv.7–21 Goulder, *Isaiah as Liturgy*, 82–3. No scribal tradition separates the text between v.6 and v.7.

[141] Donald C. Polaski, *Authorizing an End*, 212, Recognises a subtle movement from vv.1–6 to vv.7–21. While he includes vv.20–21 as part of this unit, he further delineates vv.7–19 as "Waiting" 207. Notable among scholars who delineate Isaiah 26:7–19 is Hibbard, who considers Isa 26:7–19 the largest literary unit within Isaiah 24–27. Hibbard, "Isaiah 24–27: The So-Called Isaiah Apocalypse," 86. Redditt, "Isaiah 26," *Review and Expositor*, 88 (1991): 196.

"*Prayer of Trust*" John Hayes, Stuart A. Irvine, *Isaiah the Eighth Century Prophet*, 299. Verses 7–18 "Present experience of the community" Hibbard, *Intertextuality*, 137. "All address God" Tull, *Isaiah*, 394; Of vv. 6–7 "*Shift is subtle*" Polaski, *Authorizing an End*, 212. Scholars who discern a change in Isaiah 26:7 also understand vv.7–10 as a subunit. Cf. Sweeney, *Isaiah 1–39*, 338. For example, Sweeney delineates Isaiah 26:7–10 as a sub-unit in Isaiah 26:1–21 and views the sub-unit as an "affirmation of confidence in YHWH's righteousness: contrast of righteous and wicked." John H. Hayes and Stuart A Irvine, *Isaiah the Eighth-Century Prophet: His Times and Preaching* (Nashville: Abingdon 1987), 311–314.

any further mention of the defeated city or YHWH's city that dominates vv.1–6; (2) the anadiplosis or "concatenation" commences at v.7; (3) the direction of address turns towards YHWH; (4) the perspective (i.e. future transition to present).[142] The last of these reasons for delineating the text at v.7 is itself a contested perspective, indicating that the literary clues of vv.7–19 remains enigmatic.[143]

The conclusion of the literary structure is even less settled among scholars.[144] Several scholars conclude at v.18, delineating at this point based on the perceived lament genre.[145] Others view v.19 as an appropriate end either as an oracular response to the prayer[146] or as a final plea to YHWH.[147] Some scholars prefer extending the literary unit to Isa 27:1; however, many of these same scholars note a transition point after v.19.[148] Thus, while there is no consensus on the delineation of the literary unit, there is at least agreement among many scholars that there is a transition point at v.7 within a broader literary unit. The limit of this broader unit is less certain, but a number of scholars also observe a transition

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[142] Johnson, *From Chaos to Restoration*, 67–68. Johnson argues (4) rationale. Wildberger recognises the role of invocations in the passage, Wildberger, *Isaiah 13–27*, 553. Comment on Isa 26:12: "But the invocation is necessary for the transition to second person speech."

[143] Hibbard refers to a form-critical perspective. Hibbard, "Isaiah 24–27: The So-Called Isaiah Apocalypse" in *The Oxford Handbook of Isaiah*, ed. Lena Sofia Tiemeyer (New York: Oxford University Press, 2020): 86. Polaski, for example, views all of Isa 26 as future-oriented—Polaski, *Authorizing an End*, 212.

[144] Hibbard, *Intertextuality*, 122.

[145] Otto Kaiser, *Isaiah 13–27*, 216.

[146] Roberts, *First Isaiah*, 332; Watts, *Isaiah 1–33*, 342; Oswalt, *Isaiah,* 300.

[147] Hays, *Death in Iron Age II*, 324. Sweeney, *Isaiah 1–39,* 341. Procksch, *Jesaia I*, 330. Duhm, *Das Buch Jesaia*, 188.

[148] Polaski, *Authorizing an End*, 238–242.

point at v.19.[149] The lack of consensus is in part due to the interpretative enigma of v.19 and whether it is a plea, an oracle or an interpolation.[150]

2.7 The Form of Isaiah 26:7–19

Having reviewed issues concerning the context, date, orientation, and delineation of Isa 26:7–19 attention is now turned to the scholarly discussion of its form.[151] Approaches to the form of Isa 26:7–19 have shown a diversity of opinion. Scholars have proposed various forms in which to place Isa 26:7–19 (e.g. poem, song, prayer, petition, discursive text, lament, complaint and confession).

Some scholars classify the form of Isa 26:7–19 as a *poem*.[152] The passage's poetic aspect includes several features. One of those features is the poetic metre, which is shared with other forms sharing the same metre (e.g., lament).[153] Procksch suggests the poetic metres of vv.7–19 follow the same sevenfold tristich pattern of Isa 24:1–4; 18–23. However, according to Procksch, vv.7–19 contain only six tristichs from an expected form of seven. Earlier, Duhm identified septets (vv.1–6, 7–10, 11–15) and 16–19.[154] Other

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[149] Hibbard "Isaiah 24–27: The So-Called Isaiah Apocalypse," 86. Cf 80 vv.7–19 is "the longest unit in these chapters."

[150] From the perspective of scribal tradition, the earliest evidence of a break is after v.19 (see AC, 1QIsa[a]).

[151] Hibbard, "Isaiah 24–27: The So-Called Isaiah Apocalypse," 86. Hibbard states that "26:7–21 is somewhat enigmatic form–critically" and further, that they "have generally eluded form-critical classification".

[152] Duhm, *Das Buch Jesaia,*183, Describes vv.1–19 as *"ein sehr künstliches Gedicht."* Procksch, *Jesaia I*, 325. There is debate about the terms of *form* and *genre*. The following discussion emerges from Hibbard's assessment that Isaiah 26:7–19 is enigmatic from a form-critical perspective. Hibbard, "The So-Called Apocalypse of Isaiah," 80.

[153] *Ibid*.

[154] *Ibid*., 184. There is debate in the scholarship over the presence and form of 'metre'. Cf. Michael Wade Martin, "Does Ancient Hebrew Poetry Have Meter?" *JBL* Vol. 140 No. 3 (2021): 503–529. Robert Alter, *The Art of Biblical Poetry* (NY: Basic Books 2011), 5–6. It is noteworthy that the feature of septets, though applied differently, are poetic features of Isa 26, presumed by both Procksch, *Jesaia I*, 326 and Duhm, *Das Buch Jesaia*, 183.

features of the poetic form include use of parallelism, alliteration, assonance, puns or wordplay.[155] Many scholars recognise the poetic style and the particular skill of "the poet," as described by Duhm and accepted by Procksch ("the psalmist").[156] Inevitably, the classification of poetic form has led to discussions about what kind of poem Isa 26:7–19 may be.

Some scholars class Isa 26:1–19 as a *song*,[157] a category self-assigned in Isa 26:1, שִׁיר and presume that the genre extends throughout the chapter.[158] For example, Watts retains the reference (v.1) to the "land of Judah" and thinks that vv.1b–21 constitute a "Song of the Judeans."[159] The functions and historical contexts of the song genre in the Hebrew Bible range from lament and dirge, intense prayers or complaints, to triumphant praise.[160] These examples present possible functions of a song, which encompass various contexts. Thus, the classification of a song invariably leads to consideration of what kind of

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[155] Duhm, *Das Buch Jesaia*, (1902), 154. For example, there is a recent analysis of wordplay in Isaiah 26:18–19. See also Doyle, *The Apocalypse of Isaiah Metaphorically Speaking,* 298, on נפל–נבל 26:18,19; Wildberger, *Isaiah 13-27*, 563 פעל–בעל 26:12–13.

[156] *Ibid*., see also "ist ein sehr Künstliches Gedicht" Duhm, *Das Buch Jesaia*, (1902), 154. cf. Procksch, *Jesaia I*, 325.

[157] "Response: Song of the Judeans (26:1–19)", Watts, *Isaiah 1–33*, 395, and "The Judgment and Its Results for Israel (26:20–27:13)" 404. Cf. Barker, *Isaiah's Kingship Polemic*, 192, "one function of Isa 26:1–19 is as a hymn to bless YHWH as the patron deity of his inverted (i.e. universal) מרזח*."* Miscall, *Isaiah*, 69, Isa 26:1–6 song; "[vv.]7–18 are a complicated song or prayer to the Lord; vv. 19–21 is a concluding call to the people who utter a prayer. The chapter advances beyond 25 for the saved, the righteous, now have a city of their own."

[158] Ibid.

[159] Watts, *Isaiah 1–33*, 395.

[160] E.g. *Lament*, Lam 3:55–63 Isa 63:15–64:12; *dirge*, Psa 7; *intense prayer and complaint*, Psa 88; *triumphant praise*, Ex 15:1–18.

song, with scholars offering the above range of classifications.[161] Notably, both Barker and Miscall affirm elements of "prayer" and "song" in vv.7–19.[162]

Miscall's retention of the *song* genre is relevant to the function and broad latitude of *a song* in the Hebrew Bible. For example, in Deuteronomy 29–32, the covenantal song of Moses was ostensibly for teaching (Deut 31:19 למד) the children of Israel about the result of violating YHWH's covenant.[163] Likewise, the victory or praise song of Moses (Ex 15:1–18) served a teaching function (e.g. the defeat of Egypt an anticipation of future victories cf. חיל Ex 15:14f) as well as a rhetorical function (e.g. the repeated interrogative מי–כמכה Ex 15:11). The song genre also served to communicate with or pray to God. In a communal context, the song functions as a liturgical vehicle of praise and petition to God. Miscall, like Duhm, recognised the extraordinary use of "repetition and assonance" in the song and regards the author of Isa 26:7–19 as a "poet."[164]

Barker, along with others, prefers the form of song, delimits the passage at Isa 26:1–21 and decides "one of the functions" of the passage is as a "hymn to bless YHWH as the patron deity of his inverted (or universal) *marzēaḥ*."[165] The "hymn" description attempts to encapsulate a particular address to YHWH within the context of an ANE *marzēaḥ* (מרזח).[166] The objective of the hymn is to effect blessing upon YHWH as the host of a

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[161] Communal complaint song, Sweeney, *Isaiah 1–39*, 340. National communal lament, Hibbard, *Intertextuality of Isaiah 24–27*, 135. Prayer, Hibbard, *Intertextuality,* 141. The single communal song is Hays, *Death in Iron Age II*, 325. Barker, *Isaiah's Kingship Polemic,* 192. Watts, *Isaiah 1–33,* 395.

[162] Miscall, *Isaiah*, 65; Barker, *Isaiah's Kingship Polemic*, 122–126.

[163] Cf. Barker, *Isaiah's Kingship Polemic*, 122–126.

[164] Miscall, *Isaiah*, 65.

[165] Barker, *Isaiah's Kingship Polemic,* 192.

[166] *Ibid*.

banquet. The function of a hymn within the song genre is specifically to confer praise or blessing on God.[167]

Miscall classifies vv. 7–18 as transitional genre between *song* and *prayer,* while noting their similarity.[168] He describes vv.1–6 as a song, while vv.7–18 comprise "complicated songs or prayers to the Lord."[169] The apparent overlap of both song and prayer precipitates Miscall's blending of genres. For example, several shared elements between vv.1–6 and vv.7–19 indicate interconnectedness, including שׁלום (vv.3,12), בטח (vv.3,4) and קוה (v.8), feet (v.6) and way/path ארח (v.7). It is apparent that a song features declaratory praise and petition to YHWH (*prayer)*.

Otto Procksch provides an example of the focus on the aspect of prayer when he effusively declares that in Isa 26:7–19 "die gewaltige Leidenschaft des Gebets sucht ihresgleichen im Alten Testament."[170] Procksch, for whom the apocalyptic genre of Isa 24–27 is at the forefront, determines that Isa 26:7–19 is in the form of a prayer within the apocalypse.[171] For Procksch, the apocalyptic hope is tempered by the present crisis or tribulation (i.e. vv.7–19).[172]

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[167] Barker provides a context based on the comparative parallels in the Ugaritic Baal Cycle and *marzēaḥ,* with other findings discussed in the next section, 2.9.

[168] Miscall, *Isaiah,* 69.

[169] Ibid., 69.

[170] Procksch, *Isaiah I,* 325: "the tremendous passion of prayer is unparalleled in the Old Testament".

[171] Ibid.*,* 325.

[172] Ibid., *hier von der Drangsal der Gegenwart erschüttert (here shaken by the tribulation of the present).* Interestingly, Procksch identifies the poetic form of 6 tristich (three-line stanzas) out of sevens, conforming to the meter, stanza and form of an apocalypse Isa 24:1–7, 18–23.

Another perspective on prayer is the communal aspect. Roberts identifies vv.12–19 as a "communal prayer"[173] in a festival context connected to the reforms of Josiah.[174] Roberts' communal descriptor emphasises the text's first-person singular and plural address features (e.g., vv.8–9, 12, 13, 17–18).[175] However, Roberts delineates a communal prayer beginning from v.12 rather than v.7.[176] From the perspectives of the present crisis and community, a representative praying on behalf of a community emerges as the function of the *petition*.

Brian Doyle cites Sweeney in agreement that vv.7–10 is preparatory for a *petition*, while vv.11–19 is a *petition*, in Doyle's analysis, to supplicate YHWH as a metaphorical husband of the people.[177] The *petition* has a similar effect to *prayer*. However, the descriptor of "petition" implies subject matter (i.e., the "them group"), that moves the literary concern to a present situation. Furthermore, it may be asked, what kind of prayer is offered in a crisis? According to the above survey, the prayer may be communal praise to YHWH and a petition for help from YHWH, either in an appeal for restoration, during an intense crisis, or some combination of both.

While Sweeney delineates a *petition* from vv.11–19,[178] Patricia K. Tull observes that the clearest petition is found in v.11.[179] Moreover, petitions to YHWH are not explicitly

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[173] Roberts, *First Isaiah,* 331.

[174] Ibid., 307.

[175] Ibid.*,* 331.

[176] Cf. Isa 26:7–19 Prayer of Trust in John H. Hayes and Stuart A Irvine, *Isaiah: The Eighth–century Prophet*, 299.

[177] Sweeney, *Isaiah 1–39*, 340. Cf. Doyle, *The Apocalypse of Isaiah Metaphorically Speaking,* 300. While agreeing with Sweeney, Doyle disagrees with extending the petition to v.19, preferring to emend v.16 from third person plural to first person plural.

[178] Ibid.

[179] Tull, *Isaiah 1–39,* 396.

found in vv.12–19.[180] Among an apparent lack of petitions in vv.7-19, the petition genre goes to the heart of the enigmatic genre of Isa 26:7–19 and its historical context and function. The descriptors, *petition* and *prayer,* recognise the form of address, typically first-person plural and singular, along with the repeated 2ms suffixes (e.g. pronominal) of YHWH and perhaps also the invocations with a particular emphasis in v.11 and v.12f. From the petition form emerges an appreciation of an "I/we" group, a "them group", who are the subject of the petition, and a "thou," who is addressee.

Discursive text is another form proposed for the passage. Archibald van Wieringen approaches vv. 7–21 as "primarily a discursive text" featuring an "I" figure who offers intercessory prayer on behalf of the "we" figure or third person. Significantly, van Wieringen proposes that vv.13–15 move towards a present situation that is not internecine.[181] While van Wieringen's analysis has not been widely followed, the contour of discourse is important, as is the dialogical nature of prayer. The dialogue nature includes an "I/we" speaker as a representative of the people and a spokesperson petitioning YHWH on behalf of the community.[182] Such an analysis addresses the uncomfortable shifts in speech in Isa 26:19.[183]

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[180] Ibid., 396.

[181] Archibald L.H.M. van Wieringen, "'I' and 'We' before 'Your' Face: A Communication Analysis of Isaiah 26:7–21" in *Studies in Isaiah 24–27: The Isaiah Workshop* (De Jesaja Werkplaats) eds., Hendrik Jan Bosman, Harm van Grol et al. Leiden, The Netherlands: Brill, 2000, 239.
Sections 7a–16d; 17a–18f; 19a–d; 20a–f; 21a–d.
"I" figure that intercessory prayer 11a–16d is for the "we" or third person.
Ibid., 243: vv.13–15 moves to present situation though is not internecine.

[182] The petitionary form requires a literary preparation for the petitioning of YHWH, which is also important.

[183] Duhm, *Das Buch Jesaia*, 188. Watts, *Isaiah 1-33*, 401, contra Duhm, resolves the address enigma of Isa 26:19 by proposing a 'Herald of YHWH' who can both declare YHWH's promise and speak on behalf of the community. The difficulty with this hypothesis, as Duhm was aware, is lack of textual evidence for such a transition. The 2ms found in Isa 26:7-18 refer to YHWH.

A popular view suggests that Isaiah 26:7–18(v.19) is in the form of a lament or complaint, noting specifically vv.16–17 as "the lament proper."[184] In this schema, verse 19 is thus typically interpreted as a response to a lament and, therefore, a *Heilsorakel*.185 By comparison and contrast, J. Todd Hibbard considers Isa 26:7–19, including v.19, as a "national communal lament" akin to Isa 63:7–64:11.[186] While "lament" is the most common form assigned by scholars to Isa 26:7–18 or 19, the resurrection motif is integral to these appraisals.[187]

The interplay between the speaker's apparent distress and the addressee has led most scholars to conclude that the form of Isa 26:7–18 (19) is in part a *lament* of some kind.[188] The *lament* emerges from the presumed historical context of a nation or community in crisis. For example, Hans Wildberger selects the genre "song of lament" for Isa 26:7–21 as appropriate for a communal or national lament during a crisis.[189] The communal *lament* form is distinct within the broader communal prayer or song category, introducing an element of complaint against either enemies or God.[190] The communal lament genre also

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[184] "Lament of the Community" Johnson*: An Integrative Reading of Isaiah 24–27* (Sheffield: JSOT Press, 1988), 72. Johnson prefers v.19 as a *Heilsorakel*, (80). The description of 'lament proper' is perhaps derived from Otto Kaiser, who also describes vv.16–18 as "of distress, lament proper." Otto. Kaiser, *Isaiah 13–39, Old Testament Library* (London: SCM Press, 1974), 216. See also vv.12–19 "lament proper" Joseph Blenkinsopp, *Isaiah 1–39: a New Translation with Introduction and Commentary, Anchor Bible Commentary Vol 19*, (New Haven, CT: Yale University Press, 2000), 270. Cf. Anthony Minear, "A Sequential Analysis of Isaiah 24–27" (PhD diss., Wycliffe College, Toronto School of Theology, Toronto University, Ont. 2008), 162.

[185] Trans: Salvation Oracle.

[186] Hibbard, *Intertextuality*, 135.

[187] Hibbard, "Isaiah 24–27: The So-Called Isaiah Apocalypse," 86.

[188] Hibbard, "The So-Called Isaiah Apocalypse," 86.

[189] Wildberger, *Isaiah 13–27*, 558. Cf. 568 concerning community and national perspective.

[190] These terms (lament/complaint) are often considered overlapping and are often addressed together. The accompanying adjective options are "communal" or "individual" Lament/Complaint. See also Claus Westermann, Keith R. Crim, and Richard N. Soulen., *Praise and Lament in the Psalms* (Atlanta, GA: J. Knox

allows scope for the first-person singular address (e.g. Psa 44:5 [4]; Hab 1:2–3), though this is a less common feature (e.g., Psa 79, 80, 89).[191] Sweeney describes Isa 26 as a "communal complaint song" and specifically identifies four direct addressees (vv. 11, 12, 13, 16) as forming petitions to YHWH.[192] Johnson similarly designates vv.7–18 as a "Lament of the Community."[193] Johnson details the approaching stages of lament in Isa 26:1–10. First, as a general statement of belief, then the "direct addresses," (vv.11–15), a "plea regarding the specific situation", and finally, as the "lament proper (vv.16–18)".[194] Thus, both Johnson and Sweeney perceive a petitionary quality in the invocations (vv.11–15), which is prominent in their classification of lament or complaint.

Associated with lament, Sweeney prefers a "communal complaint song" form, noting "shifting forms" throughout Isa 26:1–21.[195] For Sweeney, the second-person masculine singular address throughout vv.7–19 means that v.19 is the concluding plea from the people; the response from YHWH then follows in vv. 20–21.[196] Importantly, both Sweeney and Johnson identify the language of a community's *lament* and place Isa 24–27

Press, 1981), 176f. Here, Westermann describes the lament of the people as the dominant theme of complaint, where the "accusatory questions and statements are directed at God." (p177) He further declares "no laments of the people" where the 'accusatories' are "absent" (p178).

[191] Cf. first-person address in Isa 24:16; 25:9.

[192] Sweeney, *Isaiah 1–39,* 340. Genre: Communal Complaint Song. Regarding the direct addresses to YHWH, Sweeney limits his appraisal to vv.11–16.

[193] Johnson, *From Chaos to Restoration*, 70. Johnson categorises Isa 26:7–18 a lament of the community. See also: Anthony Minear, "A Sequential Analysis of Isaiah 24–27" (PhD diss., Wycliffe College, Toronto School of Theology, Toronto University, 2008), 162: a "communal lament".

[194] Ibid., 72: Johnson regards Isa 26: general statement of belief (vv.1–10); plea regarding the specific situation (vv.11–15); the lament proper (vv.16–18). Cf. Others categorised vv.16–18 as 'lament proper' Otto Kaiser, *Isaiah 13–39*, 216: Doyle, *The Apocalypse of Isaiah Metaphorically Speaking,* 300.

195 Sweeney, *Isaiah 1–39*, 338-341.

196 Hibbard, *Intertextuality*, 141. Roberts, *First Isaiah*, 69.

within the classical prophetic liturgical genre.[197] For both, Isa 24–27 incorporates many of the same prophetic oracles previously directed against the northern Kingdom, applying them to the fall of the Kingdom of Judah. Johnson offers an anticipatory reading of Isa 26, describing Judahite's future hopes for restoration (vv.1–2) and hopes for retribution of their enemies (vv.5–6). Since this hoped-for reality has yet to occur, the present situation calls for trust in YHWH (vv.3–4).

The present situation of Isa 26:3–4 is further elaborated through the communal lament/complaint. The direct addresses to YHWH, presumably asking for help, and the "lament proper" (vv.16–18) emerges as the goal of the preparation, and direct addresses are deployed to enlist YHWH's help. Johnson's anticipatory reading addresses the sense of the discontinuity of the song of salvation and elements of apparent extreme distress. The anticipatory reading also removes the need to identify the historical context of the destroyed city of the fortress to tie Isa 24–27 to the date of the destruction of a particular oppressive city since vv.5–6 forms part of the anticipated, hoped-for future.[198]

From an intertextual perspective, Hibbard describes the many textual connections and similarities to other parts of the Hebrew Bible. Hibbard views Isa 26:7–19 as "most like the national communal lament."[199] Here, Hibbard recognises that the form does not entirely conform to other national laments (e.g. Isa 63:7–64:11, Ezra 9:6–15, Neh 9:6–37 cf. also Isa 59:9–20).[200] However, Hibbard and Tull both observe that Isa 26:7–18 is "rather similar

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[197] Sweeney, *Isaiah 1–39,* 340. "Prophetic Announcement" (313) is designed to commemorate the fall of the city of chaos mentioned throughout the text and to interpret the significance of that fall.

[198] For an example of a discussion on the identity of cities, see Hays, *The Origins of Isaiah 24–27*, 95f.

[199] Hibbard, *Intertextuality in Isaiah 24–27*, 135.

[200] Ibid., 136. The preservation of the text is a matter of perspective. Hays critiques the late provenance and intertextual dependence of Isa 24–27, saying "they have presumed the historical order of texts without demonstrating it." Hays, *Death in Iron Age II*, 8.

in tone" to the laments of Isa 59:8–20 and Isa 63:7–64:11.[201] Even so, Hibbard recognises that "Isaiah 26:7–21 is somewhat enigmatic form-critically."[202] Hibbard concludes that Isa 26:7–19 does not neatly fit form-critically, which is instructive[203] since he also regards Isa 26:7–19 as a poem that is "unique in Isa 24–27."[204]

Hibbard follows Johnson in identifying Isa 26:7–18 as describing "the present experience of the community."[205] The anticipated, hoped-for future has yet to be realised for the supplicants, and the present situation is one of distress. Even though Johnson and Hibbard differ in the historical context of this present experience, the intensity of language and metaphor favour the language of the actual crisis that the community faces. Consequently, Hibbard asserts that Isa 26:7–19 is a portion that is "unique in all of Isaiah 24–27"[206] and that it describes the distress of a community and their complaint or lament to YHWH.

Tull also presents a case for classifying Isa 26:7-19 as a lament, the substance of which is the failure of God to act on behalf of those offering supplication.[207] The lament is derived from the disappointment with YHWH's unfulfilled promises to Israel/Judah.[208] Hibbard perceives a similar disillusionment and compares the passage with the style of Isa 63:7–64:12. Curiously, the lament of Isa 63–64 contains five invocations of YHWH, but

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[201] Hibbard, *Intertextuality in Isaiah 24–27*, 139; Tull, *Isaiah*, 398.

[202] Hibbard, "Isaiah 24–27: The So-Called Isaiah Apocalypse", 86.

[203] Ibid. cf. Hibbard, *Intertextuality in Isaiah 24–27*, 135. cf. Hibbard also concludes that vv.7–19 is, in some parts, in a "bad state of preservation."[203]

[204] Ibid., 135. Also classifies vv.7–18 as a prayer, 141.

[205] Ibid., 137.

[206]Ibid., 135.

[207] Tull, *Isaiah 1–39*, 398.

[208] Ibid., 397. "complaint against the divide between what is and what ought to be."

why is Isa 26:7–19 so different in tone and style? Laments often possess interrogatives as occurs in Isa 63:7–64:12(cf. Isa 63:7–64:12 – 63:15 איה (where); 63:17 למה (why); 64:11 (–הֲ interrogative particle).[209] These are without any comparable feature in Isa 26:7–19. Without the expected interrogatives so prominent elsewhere in the lament form, the case for a lament in 26:7–19 is diminished.

While complaint and lament may be semantically equivalent, some scholars have moved away from identifying vv.7–19 as a lament or complaint. Hays initially adopted Sweeney's categorisation but moved to adopt a division of Isaiah 26 into Song for Jerusalem 1–11, Confession 12–19, and Segue 20–21.[210] The similarity between the comparable lament passages above and Isa 26:7–19 lies in the supplicating community's expression of inability to affect any success independent of YHWH (Isa 26:18). If the perspective of a "confession of helplessness" is applied to Isa 26:7–19, then the failure may rest more appropriately at the feet of the supplicants rather than at the feet of YHWH. Since the assertive language in these comparable texts is absent in Isa 26:7–19, some scholars have been dissatisfied with placing it in the lament form, including Christopher Hays, who adopted another descriptor, namely, a *confession*.

The similarity between comparable laments and Isa 26:7–19 lies in the supplicating community's expression of inability to affect any success independent of YHWH (Isa 26:18). If the perspective of a "confession of helplessness" is applied to Isa 26:7–19, then the failure may rest more appropriately at the feet of the supplicants rather than YHWH. Since the assertive language in these comparable texts is absent in Isa 26:7–19, some

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[209] Not assertive petitions in 63:19 (rend heaven and come down); 64:2 (come down, mountains quake at your presence); and 64:8 (don't be angry).

[210] Hays, *Origins of Isaiah 24–27*, 264. Cf. Original position Christopher B. Hays, *Death in the Iron Age II and in First Isaiah* (Tübingen: Mohr Siebeck, 2011), 325.

scholars have been dissatisfied with placing it in the lament form, including Christopher Hays, who adopted another descriptor, namely, a *confession*.

Hays proposes the "communal song" form as appropriate for Isa 26:1–11 and "confession" for Isa 26:12–19.[211] For Hays, the passage "is a confession of faith in YHWH as well as a confession of weakness and error on the part of the speaker, who speaks on behalf of the whole people."[212] The confession of sin by the supplicant may account for the lament-like features of distress in the passage (vv. 16–18). Hays understands the direct address features, identified by Sweeney and Johnson et al., as a Confession-of-Faith-in-YHWH. However, unlike Sweeney and Johnson, Hays does not consider the first direct address (v.11) as part of the confession but rather the conclusion of the communal song (vv.1–11). Hays' classification of "confession" echoes Otto Kaiser, who considered vv.7–9 as "a confession of trust."[213] While Kaiser's description seems similar to Hays', Kaiser does not presume a penitent confession.[214] Finally, Hays differs from Kaiser, considering no part of Isa 26:7–19 to be a lament.[215]

The form of Isa 26:7–19 remains enigmatic, just like the historical-cultural context, including the provenance. The poetic features suggest a skilful poet. The song aspect suggests many contexts including potentially a teaching tool. The prayer element is evident through the features of direct address. The petitionary component of prayer suggests a

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[211] Hays *Death in Iron Age II*, 325. Hays, *Origins of Isaiah 24–27*, 12. Hays delineates Isa 26:1–11 a "Song of Jerusalem," and Isa 12–19 a "Confession".

[212] Ibid., 137.

[213] Otto Kaiser, *Isaiah 13–27*, 211: "confession of trust." Cf. 210 – vv.7–9 "a confession of trust"; vv.10–11 "as a petition for Yahweh's intervention"; v12 "as the expression of the certainty of being heard"; vv.13–15 "as a renewed expression of trust"; and vv.16–18 "as a description of distress, the lamentation proper".

[214] Ibid.

[215] Ibid., 210 "Psalm of Lamentation"; Hays, *Death in Iron Age II*, 325.

subject matter that includes lament, complaint, or confession of sin or weakness. The affinity of some of the features, lexemes, and themes of Isa 26:7–19 with other parts of the Hebrew Bible, along with ANE sources, continues to shed more light on the character of these verses, which nonetheless remains enigmatic.[216] It is apparent that Isa 26:7–19 shares some but not all characteristics of several forms.

2.8 The Intertexts of Isaiah 26:7–19

The search for occasions in the Hebrew Bible where similar genres, styles or themes are found has yielded some helpful results. Among these results is John Day's observation of eight dependent connections between Isa 26:13–27:11 and Hosea 13:4–14:10. The links are thematic rather than lexical scribal citations; however, the argument that the links occur in almost the same sequence has proved compelling for several scholars.[217] Day makes two key conclusions from his observations. First, the unified composition of at least Isa 26:13–27:11:

> . . . whilst it is entirely natural that a single author should consciously have followed the pattern laid down in an earlier work, it is wholly unnatural to suppose that a series of independent redactors would have acted in the same way.[218]

And second,

> [Isaiah 26:13–27:11] has been shown to manifest such a marked dependence on Hosea rules out any suggestion that the origins of Isaiah 24–27 should be specifically sought in a distinctive Isaianic school.[219]

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[216] Barker, *Isaiah's Kingship Polemic.* 216.

[217] John Day, "The Dependence of Isaiah 26:13–27:11 on Hosea 13:4–14:10 and its Relevance to Some Theories of The Redaction of the 'Isaiah Apocalypse'," in *Writing and Reading the Scroll of Isaiah: Studies of Interpretive Tradition.* 2 vols, eds. Broyles, Craig C., and Craig A. Evans (Leiden, Netherlands: Brill, 1997), 365. Day identifies "eight parallels" Ibid., 358. 1. Hos 13:4 and Isa 26:13 LXX); 2. Hos 13:13 and Isa 26:17–18; 3. Hos 13:14 LXX) and Isa 26:19; 4. Hos 13:15 and Isa 27:8; 5. Hos 14:6[5] and Isa 26:19; 6. Hos 14:6–8[5–7] and 27:2–6; 7. Hos 14:9[8] and Isa 27:9; 8. Hos 14:10[9] and Isa 27:11.

[218] Ibid., 367.

[219] Ibid., 368.

The first three and fifth of Day's eight parallels correspond to the lexemes shared between vv.13–19 and Hosea. These lexemes: (i) זולה (Isa 26:13; Hos 13:4), (ii) ילד, חבל (Isa 26:17-18; Hos 13:7), (iii) מות (Isa 26:19; Hos 13:14), (v) טל (Isa 26:19; Hos 14:6). The parallels that correspond with Isa 26:19 combine the resurrection and botanical metaphors.

The interpretation of Hos 13:14b, corresponding with Day's third parallel (v.19), remains enigmatic— is it a question or a statement? The subsequent tradition, which scholars assume includes Isa 26:19, suggests it is a positive statement rather than a rhetorical question that expects a negative response.[220] Hays suggests that the "Isaianic tradent" (the writer of Isaiah 26:19) "rewinds Hosea's story back to Hos 6:1–3, where a different result is offered (also portrayed in terms of revivification)."[221] While Day's observations are the most extensive and coordinated, scholars have identified several other parallels with other passages from the Hebrew Bible a method of comparison collectively known as intertextuality.

The intertextual method emerged in the late twentieth century and has been applied extensively to Isaiah 24–27.[222] The similarity (lexemes, themes, allusions) of Isa 24–27, including Isa 26:7–19, to other passages in the Hebrew Bible has provided many intriguing

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[220] Hays, *Origins of Isaiah 24–27*, 220. In considering Day's earlier observations on dependency of Isa 26:13–27:12 on Hosea 13–14 Hays notes two clusters of references with Isa 26:19 featuring twice, once in each cluster.

[221] Ibid. cf. Spronk, *Beatific Afterlife*, 204–305.

[222] In addition to "intertextuality" a trend in recent scholarship has been toward defining this phenomenon as "reuse" of prophetic texts and therefore interpretive approach of investigation of the "direction of dependence" of biblical texts. Cf. Kenneth Bergland, Reading as a Disclosure of the Thoughts of the Heart: Proto-Halakhic Reuse and Appropriation between Torah and the Prophets, BZAR 23 (Wiesbaden: Harrassowitz, 2019), 70 adapted from Michael A. Lyons, *From Law to Prophecy: Ezekiel's Use of the Holiness Code*, eds. Claudia V. Camp and Andrew Mein, LHBOTS 507 (London: T&T Clark, 2009), 47–75; and William A. Tooman, *Gog of Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38–39*, FAT II 52 (Tübingen: Mohr Siebeck, 2011), 23–35. Cf. Felipe A. Masotti, "Prophetic Reuse and Chronotype: The Reuse of Prophecies and the Representation of Time and Space in Daniel 10–12" (PhD diss., Andrews University, 2023), 99–107 published as Filipe A. Masotti, *But the Wise Shall Understand: Reuse of Prophecies, Chronotype, and Merging of Eschatological Horizons in Daniel 10–12*, *Fosschungen zum Alten Testament 2, vol. 157* (Tübingen: Mohr Siebeck, 2025), 79–97.

parallels. Scholars have deployed the intertextual method to evaluate the influence of these apparent parallels on the composition of Isa 24–27. Observing a similar phenomenon, some scholars have noted the high level of scribalism and scriptural citations as well as dependence in Isa 24–27.223 Sweeney, who has compared scriptural citations of other texts in Isa 24–27, identified a pattern of the reuse of prior texts with a "universal or cosmic" perspective.[224] Donald C. Polaski's and J. Todd Hibbard's works are among the most extensive studies dedicated to this method of research, which seeks a deeper understanding of Isa 24–27.[225]

The fundamental challenge to an intertextual approach is to determine the ordering of texts, especially the direction of influence, which continues to be the interpretative decision of the researcher.[226] The key example is the birthing metaphor of Isa 26:17–18 which is placed before an intertext of Isa 66:7 by Polaski and after by Hibbard.[227] The question of intertextuality for Isa 26:19 is even more contentious since the most similar intertext is Isa 26:14. Intertextuality may offer significant contributions concerning textual

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223 Ibid., 259. Sweeney, "Textual Citations in Isaiah 24–27" 51. John Day, "The Dependence of Isaiah 26:13—27:11 on Hosea 13:4–14:10 and its Relevance to Some Theories of The Redaction of the 'Isaiah Apocalypse'," in *Writing and Reading the Scroll of Isaiah: Studies of Interpretive Tradition.* 2 vols, eds. Broyles, Craig C., and Craig A. Evans (Leiden, Netherlands: Brill, 1997)," 357–368. The case proposed for the literary dependence of Isa 26:13–27:11 on Hosea 13:4–14:10.

224 Sweeney, "Textual Citations in Isaiah 24–27" 50–51. E.g. offered by Sweeney include Isa 17:6; 24:13 and Isa 21:2; 33:1; 24:16 and Isa 5:5b–6; 33:1,2; 25:4–5.

225 Hibbard, *Intertextuality,* 144–5. Donald C. Polaski, *Authorising an End: The Isaiah Apocalypse & Intertextuality* (Leiden, The Netherlands: Brill, 2001), 206–279. Cf. Hays, *Origins of Isiah 24-27*, 213-259: HaysHays' evaluation of intertextual passages connected with Isaiah 24-27.

226 Cf. Hays observes, "Studies speak of Isa 24–27 as 'alluding to' and 'building on' various exilic and post-exilic texts, but they have presumed the historical order of texts without demonstrating it." Hays, *Death in Iron Age II*, 8.

227 Hibbard, *Intertextuality,* 153–154. Hibbard's method of intertextuality focuses on how a "later author" reuses the earlier material for his own purposes. In contrast, Polaski is focused on the "intertextual web" of "simultaneously" existing texts (Polaski, *Authorising the End*, 262). In the end, according to Hibbard and Polaski, effectively take the "diachronic construal of texts" on the metaphor of a pregnant woman in Isaiah 26:17–18. Cf. For sequential reading, use Johnson, *From Chaos to Restoration,* 79 and Hays *The*, *Origins of Isaiah 24–27,* 244–245.

links between literary units. However, other disciplines are needed to support a chronological order (if any) between literary units that share lexical and thematic similarities.

Some of these intertextual comparisons focus on Isa 26:7–19. Hibbard avers that the intertextuality of Isa 24–27 is a result of its late provenance. Perhaps the direction of dependence for Hibbard may be summarised by revising and applying an old adage, "all texts lead to Isa 24–27." One example of Hibbard's intertextual approach to Isa 26:7–19 is the metaphor of the woman in labour in Isa 26:17–18. Hibbard argues that it is possible to date Isa 26:17–18 after the last reference to the woman in labour/childbirth metaphor in Isa 66:7–13, on the grounds of the pessimistic outlook of Isa 26 and the presentation of Isa 66 as a future hoped-for reality of restoration.[228] According to Hibbard, the pessimistic context is set by YHWH's failure to act in restoration, not the people's failure to deliver themselves.

Hibbard ultimately decides that "Isaiah 66:7–9 is re-deployed in 26:17–18 to express that Jerusalem's anticipated restoration and prosperity have not materialised."[229] The national communal lament style of Isa 26:7–19 is the product of the disillusionment of the community's hopes for YHWH's deliverance and restoration that had previously been prophesied. Hays, however, reasons that "there is no reason to add that complication."[230] Hays pushes back on Hibbard's intertextual assumption that all roads (texts) lead to Isa 24–27, arguing that the directionality of intertextual links must be established rather than presumed.[231] Most scholars read the metaphors of parturition synchronically as they appear

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[228] Ibid., 153.

[229] Ibid., 159.

[230] Hays, *Origins of Isaiah 24–27,* 245. Earlier, Hays also argued that "one can just as well assume that the texts of chs 24–27 have priority" *(*Hays*, Death in Iron Age II*, 317).

[231] Hays, *Death in Iron Age II*, 317.

in the books of Isaiah.[232] Using the intertextuality approach tends to highlight the complexities and intricacies in Isa 24–27, which exhibits a high degree of scribalism.[233]

Hays recognises scribalism in Isa 24–27, where scribes have put together historical units and later pseudo-prophetic works that elicit the authority of earlier texts. Considering the apparent scribalism and the knowledge available about Josianic reforms, Hays attributes the provenance of Isa 24–27 to an early edition of Isaiah reprised during the reign of Josiah. Hays therefore categorises Isa 24–27 as "the festival scroll of Josiah celebrating the fall of Assyria."[234] According to Hays, the Josianic historical setting explains the reappropriation and frequent incorporation of prophetic traditions connected with the northern Kingdom. Hays proposes a festival context, while Watts proposes a liturgical setting for Isa 24–27.[235] The communal lament/complaint/prayer, song and prophetic liturgy (Sweeney) are all consistent with the presumed public cultic occasion in the historical context of Isa 26:7–19 (and possibly Isa 24–27).

Isa 26:7–19 is dependent on some passages that share other similar features. Day's pattern of thematic links suggests that vv.7–19 is part of an interconnected literary unit. The intertextual links are extensive, though the priority of intertext is unclear. This scribal perspective recognises the echoes of other passages, lexemes and themes in Isa 26:7–19.[236]

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[232] Isa 26:17–18, 37:3, 42:14, 49:19–21, 54:1–8 and 66:7–13. Hays, *Origins of Isaiah 24–27*, 244. Johnson, *From Chaos to Restoration*, 79.

[233] Hays, *Origins of Isaiah 24–27*, 259.

[234] Ibid., 2–3, 260–66.

[235] Watts, *Isaiah 1–33*, 395.

[236] Marvin A. Sweeney, "Textual Citations in Isaiah 24-27: Toward an Understanding of the Redactional Function of Chapters 24-27 in the Book of Isaiah" *JBL* 107/1 (1988):39-52. Hays, *Origins of Isaiah 24-27*, 213-259.

2.9 Israelian Hebrew and Ugaritic Word-Pairs.

Scott Noegel argues that the northern (Israel) and southern (Judah) kingdoms possessed distinct Hebrew dialects and that these differences are preserved in literary texts. The criteria Noegel applied to identify Israelian Hebrew (IH) features were: (i) a more common word or grammatical form is found in texts generally agreed to be Judahite Hebrew (JH);[237] (ii) the IH word or grammatical feature should be found in other texts that scholars have proposed as IH texts;[238] (iii) the IH word or grammatical feature should have cognates among languages adjacent to the geographical boundaries of northern Israel (e.g., Ugarit and Aramaic).[239] Adopting these criteria, Noegel concludes that Isaiah 26 possesses the highest density of IH features found within Isaiah 24–27. He identifies eleven features of IH in Isa 26:7–19 including: (v.7) פלס; (v.9) שׁחר; (vv.10,11,14,18) בל; (v.10) יחן; (v.11) יחזיון; (v.12) פעל; (vv.14,19) רפאים; (v.15) קצוי; (v.16) צקון; (vv.17–18) חול/ילד; (v.19) אורות.[240] Noegel concludes that Isa 26 exhibits prominently a technique of style-switching evident in Isa 24–27.[241]

The criteria for identifying IH has not been without critics.[242] The prominent argument against such criteria is the method by which IH control texts are selected. For instance, there are no undisputed IH texts and those texts that IH scholars propose have all been curated or written directly by the JH community. The selection of texts is thus circular, e.g. the texts that mention the north are considered northern, and unique or rare lexemes

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[237] Scott B. Noegel, "Dialect and Politics in Isaiah 24-27" *AO* 12 (1994): 179.

[238] Ibid., 179.

[239] Ibid., 180.

[240] Ibid., 183–187.

[241] Ibid., 191.

[242] Na'ama Pat-El, "Israelian Hebrew: A Re-Evaluation," *VT* 67 (2017) 227–263.

found in these pericopes are considered IH, thus confirming the northern text.[243] This approach produces inevitable inconsistencies, including rare or peculiar lexemes found in both IH and apparent JH texts, which undermine the existence of dialect in the surviving text. Another criterion for isolating IH texts is the presence of shared cognates. IH dialectology relies on attributing dialect based on comparing lexemes and syntax with neighbouring Northwest Semitic languages compared to the JH. Surviving ANE texts from adjacent language groups are limited, and IH dialectology relies substantially on the surviving texts being preserved by the JH population; a control sample cannot be isolated in the first place.[244] Most scholars accept the existence of dialects; however, most doubt that they are preserved in the surviving text. According to Pat-El, the surviving differences in the Biblical Hebrew text are primarily "political and probably theological rather than linguistic."[245]

In Isaiah 26, Noegel suggests that "addressee-switching" technique has a political application.[246] While not full IH dialect, this technique appeals either to northern exiles or partially imitates the speech of the northerner to warn the southern community of a similar fate awaiting them for their covenant violations.[247] Noegel's "addressee-switching technique" supported by rare lexemes and presumed variations in dialect echoes Duhm's earlier observation of "assonance and wordplay" in Isa 26.[248]

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[243] Ibid., 228, 230.

[244] Hays, *Origins of Isaiah 24–27*, 160–171. Diachronic dating mentioned above may also be subject to the same critique.

[245] Pat-El, "Israelian Hebrew: A Re-Evaluation," 233.

[246] Noegel, "Dialect and Politics," 179, 192.

[247] Ibid., 191–192.

[248] Duhm, *Das Buch Jesaia*, 183.

The second contribution to understanding the resurrection motif is Barker's Ugaritic word-pairing analysis. Barker identifies unique word-pairs, often used in parallel, that occur in Isa 24–27 and have the same word-pairs in cognate Ugaritic, including eight word-pairs in Isa 26:7–19. According to Barker, Isaiah 26 contains the most word-pair features of any chapter in Isa 24–27. These word-pairs include: (v.9) נפש|רוח; (vv.10,14) בל|בל; (v.13) אדנים |בעל; (vv.17,18)הרה|ילד; (vv.17,18) חיל|חרה; (v.19) אור|טל; (v.19) ארץ|טל.[249] While some word-pairs are found elsewhere in the Hebrew Bible,[250] according to Barker, two word-pairs found in Isa 26:7–19, are only found elsewhere in Ugaritic. These word-pairs are the negation of (vv.10,14 בל|בל) and "lords ruled over us" (v.13 אדנים|בעל).[251] There has been much scholarly debate on the identity of the אדנים (see below section 6.4.1). Moreover, the pairing of בעל and אדנים at this point, (along with other features) deserves further consideration.

Beyond these Ugaritic word-pairs, Isa 26:7–19 shares many comparative features from Ugaritic, including invocations of deities and references to Rephaim (Ug. *rpum*) and rare cognates.[252]

2.10 Gaps in Research on Isa 26:7–19

Despite the considerable body of research concerning Isa 26:7–19, there remain two significant gaps: (i) the repeated invocation of YHWH, (ii) the apparent repetition of negations and other similarly repeated sounds. An investigation of these two features and

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[249] Barker, *Isaiah's Kingship Polemic,* 180–81.

[250] Ibid. רוח and נפש Psa 143:6–7; Prov 29:10–11; Job 7:11; 12:10; (17,18) הרה|ילד Num 11:12; Isa 33:11; 59:4; Psa 7:15; Job 15:35. (19) אור|טל Isa 18:4; Hos 6:4,5. (19) ארץ|טל Deut 33:13,28; Jud 6:39.

[251] Ibid.

[252] E. Steiner, "A Discussion of the Canaanite Mythological Background," 37.

their convergence in Isa 26:7–19 may better inform the interpretation of the resurrection motif of Isa 26:19.

The function of invocations and paronomasia including the rhetorical, performative or ritual expectation within the historical-cultural context of Isa 26:7–19, has yet to be explicitly considered in the scholarly literature. Thus, a second aim of this study is to contribute to the understanding of that paronomasia. The interplay between paronomasia and invocations within this pericope is worthy of further investigation to better understand the resurrection motif. Not only are there sevenfold בל negations (Isa 26:10ab, 11a, 14ab, 18bc),[253] but also a further ten phonemes of בל|פל, such as בעלונו (v.13), the Hebrew cognate verb of the name of the northwest Semitic god/s בעל/בעלים. Moreover, this explicit parallel with the god/s of the Ugaritic pantheon is juxtaposed with a phrase of invocation to YHWH. The repeated בל|פל phonemes are deployed at a higher frequency than anywhere else in the Book of Isaiah, creating a distinctive sound anomaly in the broader pericope.

2.10.1 Invocation of יהוה (YHWH)

The first gap in research on Isa 26:7-19 is the lack of a comprehensive investigation of the direct-address invocations of YHWH found therein. Marvin A Sweeney has recognised that the form of vv.11–19 ". . . is determined by four direct addresses to YHWH,"[254] found in vv.11,12,13,16. Wildberger asserts that the occurrence of יהוה in v.11 immediately after v.10 יהוה גאות, rather than being superfluous, suggests that "the vocative is

[253] Barker, *Isaiah's Kingship Polemic*, 182, 218. Of בל negations, "mostly in poetical texts, often repeated several times in a short passage: Is 26:10–18" Ludwig Koehler et al., *HALOT* (Leiden: E.J. Brill, 1994–2000), 131.

[254] Sweeney, *Isaiah 1–39*, 343.

necessary for the transition to second person speech."[255] Doyle observes "the series of vocatives in the first position (excluding v.15a) followed by verbal clauses"[256] noting also the "preponderance of 2ms addressation."[257] There are seven direct addresses to YHWH within Isa 26:7–19, with accompanying second-person pronouns. The repetition of seven within the ANE context, held particular significance in mythological texts such as the Baal Cycle (KTU 1.1–6), Pantheon lists and offerings (KTU 1.47 1.48; 1.118 RS 20.024) and potentially royal succession rituals (KTU 1.161) and apotropaic texts. However, no thorough investigation of the significance or contribution of the sevenfold direct address to YHWH occurring in Isa 26:8–17 has been found by this researcher. Since direct-speech is a factor for determining literary form, there needs to be a consideration of any research proposing a form based on the seven vocative-style invocations.

The paucity of comprehensive scholarly inquiry into the sevenfold invocation of YHWH may in part be due to the prevailing perception of the passage as fragmentary or "in a very bad state of preservation."[258] An example of these prevailing perceptions is Duhm's assessment that YHWH in Isa 26:11 is "versehentliche Wiederholung."[259] However, the doubling of YHWH may also be a case of anadiplosis, as occurs elsewhere in Isa 26.[260]

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[255] Contra Procksch, Wildberger, *Isaiah 13–27,* 553.

[256] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 299.

[257] Ibid. Doyle observes the 2ms address between vv.11–15; however, the intensity of 2ms address begins earlier in v.8 corresponding with the first invocation of YHWH.

[258] Hibbard, *Intertextuality,* 92.

[259] "Accidental repetition". Duhm consequently assigns YHWH to the initial position of Isa 26:12 rather than Isa 26:11, Duhm, *Das Buch Jesaia*, 185.

[260] For a comprehensive analysis of anadiplosis in Isaiah 26, see William H. Irwin, "Syntax and Style in Isaiah 26" *CBQ* Vol 41, Nono. 2 (April, 1979): 241. For a summary of this technique in Isaiah 26, see J. Blake Couey's "The Poetic Structures of Isaiah" in *The Oxford Handbook of Isaiah* (New York: Oxford University Press, 2020) ed. Lena-Sofia Tiemeyer. 386.

Perhaps Procksch's comment that in "v.8 יהוה überzählig"[261] is illustrative of the approach many scholars take to this particular literary feature, which is to regard the invocation of YHWH as an ornamentation or superfluous feature of the text.[262] However, if these invocations are strategically placed for coherence, this directly counters this scholarly perspective.

While the invocation is only loosely connected to the syntax of the sentence where it is located, this may have led to the assumption that its function is merely ornamental.[263] An argument against this perspective is that Hebrew grammars have long recognised the importance of particular word orders in indicating emphasis.[264] Furthermore, some scholars have suggested that even though a Hebrew invocation may only be connected tangentially to the syntax of the sentence, it may have various functions including, emphasis, drawing the attention of the addressee, denoting a contrast between what preceded and what follows, and rhetorical effect.[265] Thus, the invocations potentially serve various functions according to their placement in the sentence, including the broader literary structure.

Notwithstanding the prevailing approach, all available modern English translations translate seven occurrences of YHWH in the absolute state in Isa 26:7–19 as vocative-style invocations. This translation consensus has a long tradition dating back to the earliest

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[261] Trans: *redundant, superfluous*; Otto Procksch, *Jesaia I.* (Leipzig: A. Deichert, 1930): 325.

[262] Cf. Tull, *Isaiah 1–39*, 396. "No verbal link joins v.12 to previous pleas."

[263] Cynthia Miller, "Vocative Syntax in Biblical Hebrew Prose and Poetry: A Preliminary Analysis" *J. Semit. Stud.* LV/2 Autumn (2010): 347.

[264] T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew* (Magnes Press, Hebrew University: Jerusalem, 1985), 1–46. Cf. William R. Millar, *Isaiah 24–27 And the Origin of Apocalyptic* (Missoula, MT: Scholars Press, 1976), 87.

[265] Miller, "Vocative Syntax", 355–358. Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques,* 2nd Editioned. (Sheffield: JSOT Press: 1986), 108, 214, 228.

translation from Hebrew to Greek.266 In the LXX six of the seven noun absolute forms of YHWH in the Hebrew Bible are translated by the Greek vocative case, κύριε.[267] What is especially noteworthy is an additional vocative κύριε that occurs in v.13b, combining to retain seven Greek vocative case κύριε "invocations" in the LXX, Isa 26:7–19.[268] Thus, even if a dedicated vocative case does not exist in the Heb, the LXX translators understood

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[266] There is debate about the presence of a Hebrew vocative since Hebrew does not have a dedicated vocative case. Dahood argued for the existence of the vocative based on a prefixed ל similar to the style of Ugaritic. Most scholars have not found Dahood's argument convincing; instead, they have considered the context to determine the presence of a vocative in Hebrew. For debate about the vocative in Hebrew: Bonnie Pedrotti Kittel, Vicki Hoffer, and Rebecca Abts Wright, *Biblical Hebrew: A Text and Workbook* (New Haven, CT: Yale University Press, 1989): 91.

[267] Among the earliest translations of Isaiah 26:7–19, the LXX translates six of the seven invocations with the vocative *κύριε* with the only exception in 26:8 as genitive construct ἡ γὰρ ὁδὸς κυρίου κρίσις·.

A factor to consider is the Hebrew scribal tradition resulting in the absence of space prior to יהוה as in the Aaron ben Asher and Shlomo ben Buya'a, *Codex Aleppo* (AC) (~920CE) Available at https://archive.org/details/Aleppo_Codex 226. Contra the 1QIsa[a] retains a space prior to יהוה that is not afforded to YHWH earlier, cf. Isa 26:3 (line 15); 26:4 (line 16) Ulrich and Flint, *The Isaiah Scrolls Part I: Plates and Transcriptions*, 40-43. The spacing is the same in Isa 26 for AC and 1QIsa[a] except in the instance above (even though they appear at different positions within the text (: N.B. Spacing v.15 [1QIsa[a] occurs at the end of line 27 whereas AC at the beginning of line 10, column 3].]). Cf. *Codex Leningrad* (LWC) 462–463 Samuel ben Jacob, *The Leningrad Codex (Codex Leningradensis)* (~1008-1009 CE). Available at: *Internet Archive* https://archive.org/details/Leningrad_Codex/page/n461/mode/2up?view=theater. (Accessed: 03 December 2024). YHWH features at the beginning (26:8,11*,12*,17) or end (26:16) of a line except for 26:13, 15. *Indented cf. Aramaic Targums and translation of J. F. Stenning ed., *The Targum of Isaiah* (Oxford: Oxford University Press, 1953), 80–83. All seven instances of YHWH appear in the Aramaic Text and are translated by Stenning as vocatives.

The positioning of YHWH in Isa 26 also indicates the importance of the structure of the text. In chapter 26, 9 out of 10 times, YHWH in vv.7–19 either is indented (from preceding text or margin) or on the margin of lines (begins or ends a line). N.B. v.3–4 where ביהוה; ביה; יהוה each begin or end a line. Cf. Isa 24 3/9; In chapter 25, 3 out of 6 times; in 27 3 of 4 times (exception v3 אני יהוה) yet no indentation. Based on the number of words per line in Aleppo Codex (AC)– the chance of the beginning and end of a line is about 2/4 50% –3/4 75%. Indentation or increasing gap between words is more significant and only occurs with YHWH in 26:12,13. Lines gaps occur between v.10–11 and v.15–16 in AC.

In 1QIsa[a,] there is an average of 10 words per line. Therefore, there is a probability of 2/8 of YHWH appearing at the end or beginning of the line. However, the frequency in vv.7–19 is 4 out of 8. Separation of text before YHWH occurs a further two times– v.8, v.13. Furthermore, text on the preceding line ceasing before the margin and before YHWH begins a new line occurs at vv.10–11 and vv.15–16 (cf. line gap in Aleppo). The indentation of text or line gap occurs elsewhere in the text (vv.1–19) only at ביום ההוא and (v.20) לך עמי בא in both AC and 1QIsa[a]. Cf. The Westminster Leningrad Codex (WLC) indents at v.11, v.12, and v.20. YHWH occurs at the margins of lines beginning vv.8,17; end v.16; Isa 26:1–19 in WLC 6/11 indented or begin or end lines.

[268] British Museum. *The Codex Alexandrinus, in Reduced Photographic Facsimile* (London: British Museum, 1936), 313. N.B. *κύριε* enlarged initial letter at the lefthand edge of column vv.11,12, 13a, 13b, 16. Standard letter size for vocatives v.15, 16.

them as vocatives for some reason (otherwise, they could have used an alternative form).[269] Furthermore, the sevenfold invocation of the YHWH, also preserved in translation, sets Isa 26:7–19 apart from prophetic literature.[270] The investigation into this sevenfold invocation will build on previous research and advance the understanding and interpretation of the historical-cultural context of this passage.[271]

2.10.2 Paronomasia and Baal

The second gap in research is the lack of a comprehensive investigation of the paronomasia of בעל (v.13a) in the form of repeated phonemes of בל|פל, including seven בל negations in Isa 26:7–19. Some scholars have recognised instances of paronomasia in Isa 26:7–19 connected with the name of Baal. Wildberger suggests the deployment of פעל (v.12) concerning YHWH's actions is placed in contrast to the "other lords" who ruled over us, בעל (v.13).[272] In another instance, Doyle suggests that two terms, נפל (v.18) and נבל (v.19), were influenced by one another in this context, although he does not make the comparison to Baal.[273] Both insights by Wildberger and Doyle are within the purview of paronomasia of the name of Baal.

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[269] Another early translation, the Aramaic Targums of Isaiah 26:7−19, also retains all seven noun absolute forms of YHWH in the same locations as MT and are consequently translated by Stenning as direct addresses. J. F. Stenning, ed., *The Targum of Isaiah* (Oxford: Oxford University Press, 1953), 80−83.

[270] Other examples of sevenfold repetition, though not invocations cf. Psalm 92 sevenfold repetition of YHWH in Sabbath psalm. Richard Davidson, "The Sabbath in the Psalms and Wisdom Literature." Pages 119–147 in *Sabbath in the Old Testament and the Intertestamental Period*. Edited by Daniel Bediako and Ekkehardt Mueller. Silver Spring, MD: Biblical Research Institute, 2021.

[271] Wildberger, *Isaiah 13–27*, 553. Comment on Isa 26:12: "But the invocation is necessary for the transition to second person speech."

[272] Wildberger, *Isaiah 13–27,* 563.

[273] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 313.

From the literature surveyed, it appears that little consideration has been given to the seventeen instances of wordplay on פל|בל throughout Isa 26:7–19. These include: פלס (v.7); בלילה (v.8); תבל (vv.9,18); בל (vv.10a,b;11a;14a,b;18ab); פעל (v.12); בעל(v.13); בחבליה (v.17); נפל (vv.18,19). The frequency of this phoneme is greater here than anywhere else in the Book of Isaiah.[274] There appears to be little comprehensive exploration of the possible relevance of these instances as part of a paronomasia of the text, particularly the sevenfold repetition of בל (vv.10,11,14,18) and invocations of YHWH and their collective impact on the resurrection motif.[275]

Some scholars have identified wordplay on proper nouns in other literary units in Isaiah 24–27, including the names of Lot and covering הלוט הלוט (Isa 25:7),[276] Zion and dryness ציון (Isa 25:4) [277] and Madmenah (Moab) and dunghill מדמנה (Isa 25:10).[278] Each example is positioned in a literary unit appropriate to the wordplay, contributing to the passage's rhetorical force.[279] Duhm may have also had in mind Casanowicz's identification of several features of paronomasia in Isaiah 26.[280]

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[274] These seven instances occur in a mere 12 verses, compared with approximately twenty–five פל|בל consonantal sound combinations observed in Isa chs 1–10.

[275] Another possible contrast may be with the Babylonian deity Bel. However, the utilisation of בעלונו in the central verse seems to favour a contrast with the Northwest Semitic deities.

[276] Sweeney, *Isaiah 1-39*, 337. Hays, *Origins of Isaiah 24–27*, 93. Both suggest that in this the rare use of לוט is deployed as a veiled reference to Moab, son of Lot and ancestor of the Moabites that is explicitly mentioned in the succeeding oracle. Contra. Barker, *Isaiah's Kingship Polemic*, 11, who states that this is an "unlikely explanation for the forceful condemnation of Moab in 25:10−12."

[277] Roberts, *First Isaiah*, 320. Roberts highlights the variant pointing of ציון to suggest a play-on-words between Zion and dryness. The proximity between חרב and ציון, suggests a comparison between these two mountains.

[278] Watts, *Isaiah 1–33*, 393. The Hebrew word means both a "manure pit" and a town in Moab (Isa 10:31; Jer 48:2).

[279] By this, I mean that in Isaiah 25, there is mention of "this mountain," implying Jerusalem, and "Moab," a reference to the descendants of Lot.

[280] Immanuel M. Casanowicz, "Paronomasia in the Old Testament" *JBL* Vol 12 No. 2 (1893), 105−167. Isa 26:1,3,4,11.

2.10.3 Rhetorical, performative or ritual effect of repetition of YHWH and בל

A survey of the literature suggests that no comprehensive exploration has been undertaken of the rhetorical, performative or ritual effects of the sevenfold direct address of YHWH accompanied by a sevenfold negation formula בל. The feature of an invocation of YHWH seven times within a mere ten verses is rare in the Hebrew Bible. Of the more than 375 instances of invocation of YHWH contained in the Hebrew Bible, there are only four passages of the same or greater frequency of this invocation of YHWH. In every instance of the same or greater frequency of invocation, the literary context is of a royal prayer connected with the cultic sanctuary/temple.[281] While some scholars have proposed various temple contexts for Isa 24–27, none has yet advanced these contexts based on the high-density of invocations.[282]

Several scholars have suggested an important association with Baal in Isa 26:7–19. Wildberger, for example, identified the deployment of פעל in v.12 as influencing the בעל of v.13.[283] Noegel referred to בלע in Isa 25:7,8 in his article, "The Shame of Ba'al: Mnemonics of Odium," in which he connected the impact of the worship of Baal at Peor to a literary device of deploying words such as כלם | חרף | בוש (e.g., Isa 25:7,8;cf. Isa 24:23) whenever the name or sound of Baal's name is deployed.[284] Noegel cites the negation בל occurring in Isa

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[281] The most frequent invocations of YHWH other than in Isa 26:7–19 occur in 2Sam. 7:18–29 (10x); 1Chr 17:16–27 (8x); Psa 30 (8x). Other notable occurrences include Hezekiah's prayer in the Temple in 2Kgs 19:15–19 (6x) cf. Isa 37:16–20 (5x); and David's prayer in his final address in 1Chr 29:10–18 (5x). The literary feature of repetition of invocations and association with royal and temple contexts may provide a further substantive basis for such a historical-cultural context.

[282] Hays, *Origins of Isaiah 24–27*, 260–266. Watts, *Isaiah 1–33,* 342. Polaski, *Authorizing an End*, 192.

[283] Wildberger, *Isaiah 13–27*, 563. Cf. Doyle, although he does not make the connection to Baal paronomasia, does suggest a repetition of the sound נפל|נבל where the labial ב|פ are interchangeable combined with ל to provide the similarity with Baal. Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 315.

[284] Noegel "The Shame of Ba'al," 72.

26:11 in connection with בוש, suggesting the shame of Baal worship though the name of Baal is not invoked.[285] Noegel also includes: (v.9) תבל ;בלילה; (vv.10,11) בל; (12) פעלת (v.13) בעלונו (v.14) בל ;רפאים מתים as further instances of the sound of Baal's name or the subversive deployment of the myth in Isa 26:7–19.[286]

Barker's analysis of word-pairing shared in the Ugaritic and the Hebrew Bible also supports the case for a rhetorical background whose target is Baal.[287] Hays has already proposed that a rhetorical case is being made in Isa 26:11–21, "…between Yahwistic prophecy and necromancy," particularly concerning Isa 26:13–14. [288] It is this link with necromancy that Blenkinsopp explores, including the role of Rephaim in such practices.[289] Though debates continue about the connection between the practice of necromancy and the cult of Baal, the explicit double reference to רפאים in this chapter suggests an engagement with the Ugaritic *rpum* and their function in the state worship of Baal.

The following questions arise. For what purpose are Rephaim referenced twice in v.14 and v.19 within the context of repeated בל|פל sounds and in proximity to the verbal form of בעל?[290] Is paronomasia located elsewhere in Isaiah or other prophetic literature that may help explain its apparent deployment here and the presence also of Rephaim? Does this mean that paronomasia includes other northwest Semitic deities or semi-divine figures? What are the respective propositions that are contrasted rhetorically in Isa 26:7–19?

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[285] Ibid., 73.

[286] Ibid. Based on Noegel's criteria, the complete passage, 26:7–19, may possess at least 22 features, 17 of which directly play on the sound of Baal's name.

[287] Barker, *Isaiah's Kingship Polemic*, 193, 218.

[288] Hays, *Death in Iron Age II*, 326.

[289] Blenkinsopp, *Isaiah 1–39*, 371. Cf. Rephaim 271.

[290] In Isaiah there is only one other reference to the dead in (14:9) and one to the valley of Rephaim (17:5).

2.10.4 Chiastic structure

Despite the enigmatic character of Isa 26:7–19, there is relative agreement on some of the literary subunits (i.e., vv., 7–10; 11; 12; 13–14; 15; 16–18 (16/17–18); 16–19; 19). Despite the variety of proposed subunits of vv.16–19, there is a relative consensus concerning the earlier subunits and overall structural sub-division of approximately seven subsections. What has not been proposed is the sevenfold invocation of Isa 26:7–19, centred on a uniquely lengthened invocation at v.13 (יהוה אלהינו) as a structural marker of subunits. A chiastic structural device is well attested in ANE.[291] It is plausible to suggest that a chiasm in Isa 26:7–19 may coalesce around such a uniquely lengthened invocation with literary sections highlighted by the invocations of YHWH.

Scholars have not to date proposed a chiastic structure for Isa 26:7–19. However, some have noted a similar relationship exists between v.19 and v.7. Roland Kleger implies chiastic structure without claiming so when he describes "die konzentrische Struktur" [292] of Isaiah 26 v.7 and v.19. Webb identifies a connection between the beginning and the end of this passage (v.7 and v.19). Webb identifies the v.8 invocation, "LORD we wait for you," as "the keynote for the reflection which follows the song."[293] For Webb, v.19 answers an implicit question: "What about those who die in the time of waiting." Webb supports this thematic proposal by referring to Isa 26:20–21 as "an oracle" [of God] that continues the overarching "theme of waiting."[294]

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[291] John W. Welch, *Chiasmus in Antiquity* (Hildesheim: Gerstenberg Verlag, 1981) and John W. Welch and Daniel B. McKinlay, ed. *Chiasmus Bibliography* (Provo, UT: Research Press, 1999).

[292] Kleger, "Die Struktur," 545.

[293] Barry Webb, *The Message of Isaiah* (Leicester: Inter-Varsity Press, 1996), 110.

[294] Ibid., 110.

According to Kleger, a conscious contrast between verses 14 and 19 further demonstrates the integration of this literary structure.[295] The relationship between v.19 and Isa 26:7–18 is most pronounced in 26:19a and 14a, where the connection is most striking. Scholars have identified either a contrast or a development between the earlier reference and the latter (e.g., Kleger favours contrast while Hibbard favours incremental eschatology),[296] Kleger proposes that v.19c (the dwellers in the dust and dew of lights) corresponds to the longing in the night (v.9) identifying a connection between the beginning and end of the proposed literary unit. The observations by Kleger and Webb that vv.17–19 correspond to vv.7–10 and that v.14 and v.19 are connected lend support to the interpretation of the pericope as a chiasm, as proposed in Chapter Four.[297]

The research gaps, including the invocations of YHWH and paronomasia of Baal are worthy of further investigation. Recognising the structural importance of invocations has implications for the literary structure and specifically the relationship of v.19 within the passage. This investigation of these research gaps has implications for the rhetorical, performative and ritual understanding of vv.7–19.

2.11 Summary of Literature Review

In the review of the scholarly literature various proposed historical-cultural contexts and forms of Isa 26:7-19 were examined. An array of options emerged [see 2.2] including: poem, song, prayer, lament, discursive text and confession of trust and sin. In addition, a

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[295] Kleger, "Die Struktur," 544. See also Webb, *The Message of Isaiah,* 110.

[296] Ibid., 528. Hibbard, *Intertextuality*, 147. For incremental eschatology

[297] Some Scholars have recognised a thematic connection between v.12 and v.15 Duhm, *Das Buch Jesaia*, 187: "Zunächst hebt der Dichter im Anschluss an v. 12 ff. hervor, was Jahwe getan hat." John Goldingay, *The Theology of the Book of Isaiah* (Downers Grove, IL: IPV, 2014), 146.

range of interpretations of the resurrection motif in v.19 was explored. Two aspects needing additional research were identified.

1. The first aspect relates to the place, purpose and function of the sevenfold invocation, including its form, religious significance, and potential similarities with other ANE customs. For instance, where in the Hebrew Bible are there repeated invocations of YHWH, and what are their historical or literary contexts? What role do these invocations play in the literary structure of Isa 26:7–19? Sweeney attached particular significance to the invocations of YHWH in vv.11–16 as being structural literary devices. The question arises, how may this structural device inform the relationship between Isa 26:7–18 and v.19, read separately or read together? While some scholars have proposed several overlapping forms for Isa 26:7–19 the scholarly discussion on various forms has not engaged explicitly with the repeated invocations.
2. The second aspect relates to a comprehensive analysis of the paronomasia of Baal to identify the rhetorical, performative and/or ritual functions of paronomasia in Isa 26:7–19, particularly as they pertain to the resurrection motif of verse 19. While the play-on-words on the name בעל has been recognised at vv.12–13 and vv.18–19, broader implications of the repeated בל negations and other phonemes deserve further consideration. Further analysis of how paronomasia may integrate v.19 and vv.7–18 is needed.

3. METHODOLOGY

3.1 Methodological Considerations

Various methods have been used by scholars in their endeavours to gain a better understanding of Isa 26:7–19 and the resurrection motif.[298] The methodological approach adopted in this study was designed to investigate two literary features found in Isa 26:7–19 to gain a deeper understanding of the original intent of the passage and its bearing on the resurrection motif in v.19. The two literary phenomena investigated included sevenfold invocations of YHWH and sevenfold negations of בל and similar בל|פל phonemes including בעל (v.13). The primary methodological consideration of this study was to enable an inductive focus on these two literary phenomena embedded in the passage.

Several methods were selected to investigate these features and their relationship to the resurrection motif v.19. The primary method selected was a historical-grammatical approach.[299] Within the historical-grammatical exegesis of Isa 26:7–19, attention was given to grammar, syntactical analysis, verbal constructions, formulaic expressions, repetitions, allusions, interconnections, and figures of speech.[300] Similar high-frequency invocation

[298] Hibbard, *Intertextuality*, 20–36; Hays, "From Propaganda to Apocalypse" 120–144.

[299] Historical-grammatical exegesis is defined as the approach to interpretation of the text based on seeking to discover the regular sense of words and phrases and their meaning for an author in their historical time and place. Clines, "Methods of Old Testament Study," 27.

[300] Scott Duvall and J. Daniel Hays, *Grasping God's Word*, 3rd Ed. (Grand Rapids: Zondervan, 2012), 54–61, provide a list.

"1. Repetition of words - look for words and phrases that repeat
[2.]Contrasts - look for ideas, individuals and/or items that are contrasted with each other
[3.]Comparison - look for ideas, individuals and/or items that are compared. Look also for similarities
[4.]Lists - note where the text mentions more than two items.

passages of the Hebrew Bible were investigated for themes, lexemes, and patterns and what relationship existed between each invocation among phonemes of בעל.

Comparisons were made with other similarly occuring features in the Hebrew Bible. These included data of all invocations of YHWH in the Hebrew Bible collected from Biblia Hebraica Stuttgartensia (BHS) by search and correlated to the English Standard Version (ESV) to confirm translation as a vocative-style invocation of YHWH.[301] Particular attention was given to those passages that possess vocative-style invocations of YHWH as well as sharing similar lexemes. In addition, each invocation in Isa 26:7–19 was assessed using the categories of external syntax of vocatives (invocations) proposed by Cynthia Miller.[302] Consideration was also given to compare the assessment of early tradents and scribes' tradition of translating invocations including using a vocative case and retaining the number of invocations in a passage.

Other repeated features, including the phonemes of בל|פל in the Book of Isaiah were also surveyed. The data were collected by searching Unicode Hebrew text with computer-assistance for all possible combinations of Hebrew consonants in words to create the phonetic sound of Baal. A table with the total number of phonemes in each chapter of the Book of Isaiah was then created. By comparing the frequencies of these phonemes in the Book of Isaiah with their frequencies in Isa 26:7–19 a basis was established for an

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[5.]Cause and Effect - there may be more than one effect from a single cause mentioned in the text.

[6.]Figures of Speech - look for expressions that convey an image, using words in a sense other than the literal sense.

[7.]Conjunctions - Notice terms that join units; note what they are connecting

[8.] Verbs - note whether a verb is past, present, future, active or passive; also look for imperatives." Also noting verb stems -*Qal*, *Piel*, *Hifil Pual Hitpael*.

[9.] Pronouns - identify the antecedent for each pronoun.

[10.] Parallelisms - (multiple), wordplays - paronomasia, loan-words - hapax legomenon

See also Eriks Galenieks, "The Nature, Function, and Purpose of the Term Sheol in the Torah, Prophets, and Writings" (PhD diss., Andrews University, Seventh–day Adventist Theological Seminary, 2005), 17.

On approaches to poetry: Couey, "The Poetic Structures in Isaiah," 377–392.

[301] See a table of invocations of YHWH in the Hebrew Bible (Appendix A)

[302] Miller, "Vocative Syntax", 347.

assessment of paronomastic intent. The instances of בל|פל phonemes were assessed based on Casanowicz's criteria for paronomastic intent in relation to בעל.[303] This assessment was informed by earlier studies, including (i) Israelian Hebrew and Ugaritic word-pairs; (ii) plausible features of paronomasia on the name of Baal (e.g. בל|פל) such as interconnected labials and possible allusions to the cult of Baal in Isa 26:7–19; (iii) those features of "seven" that align with the seven invocations in addition to that of בל; and (iv) applying textual critical assessments to consider arguments for plausible emendations of the Masoretic Text (MT) in harmony with the historical-grammatical exegesis. The historical-grammatical exegetical method was also used to elicit the intended meaning of the "author." Then, to establish the most plausible "original" text, the textual criticism was utilised. Textual critical choices were informed by the literary features investigated in this study.

An ANE comparative analysis was then applied to key exegetical findings especially to the nature and scope of Ugaritic ritual texts and any similiarities with the invocations in Isa 26, by asking the following questions:

(i) What can be derived from these ANE texts about the appeal of Baalism to the cult community?

(ii) Are there any common features shared by a repeated invocation of a deity within a prayer/song or lament by a royal representative and toward or within a cultic temple? (e.g. in KTU 1.119 (RS 23.266), use of repeated invocation of Baal during a time of distress).[304]

(iii) Are there any examples of repeated or single invocations of deities, including B'l and *Rpum*, and what is the literary context of these addresses?

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[303] Casanowicz, "Paronomasia in the Old Testament", 105–167.

[304] KTU 1.119. Watson, *Classical Hebrew Poetry: A Guide,* 361. and Wyatt, "A Ritual Response to Natural Disasters," 458.

(iv) Where and what kinds of chiasms have been identified among the delimited ANE texts, and how do they compare in form, length, and content with a possible chiasm in Isa 26:7–19?

(v) What are the similarities and differences between ANE religious and social-cultural settings?

(vi) What significance, if any, is attached to seven in the ANE?

(vii) Are there any instances of sevenfold invocation, direct address, or performative sevens featured in the selected ANE texts?

In view of the enigmatic exegetical features and ANE comparative data, form analysis was applied to vv.7–19. Understanding the form of the passage and, consequently, the purpose informed the function of the literary features and their relationship to the resurrection motif. The passage's form was compared to similar passages in the Hebrew Bible, including songs, prayers, laments, and confessions and to invocations of similar number in ANE contexts. Investigation of the form of the passage was informed by the unique features or style identified in this study.

Findings of the form analysis were utilised to give a better understanding of the rhetoric force of the passage and the collective impact on the resurrection motif. Since the repeated feature of רפאים and the verbal form of בעל are both located in this passage and in Ugaritic cognates of both denote revered, divinised, dead entities, ANE comparative studies were used to inform the rhetorical analysis. This study adopted the definition of rhetorical criticism given by Hays:

> Prophetic oracles were first composed and uttered to persuade someone of something (or at least to pronounce a message) at a given place and time; this has been called the "rhetorical-historical situation."[305]

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[305] Hays, *Death in Iron Age II,* 1.

The rhetorical-critical method was deployed to discuss relationships in terms of lexemes, syntax, and thematic links to understand possible rhetorical arguments of the passage, with special attention to the resurrection motif (v.19). Each invocation section was also investigated to observe any distinct and shared elements and the most plausible range of meaning. Corresponding features supporting strategic placement of invocation and paronomastic intent were considered to be evidence of rhetorical argument.

The methodological choices were adopted to ascertain meaning of the resurrection motif in view of the cluster of invocations of YHWH and their proximity to paronomasia of Baal in Isa 26:7–19.[306] An observation made by Sweeney that the structure of Isa 26:11-19 "… is determined by four direct addresses to YHWH in vv.11,12,13, and 16" is applied to the comprehensive sequence of invocations in vv. 8, 15, and 17.

The methodological choices were also supported by previous preliminary vocative analysis by Cynthia Miller, whose categorisation of the external syntax of vocatives was then applied to invocation clauses in Isaiah 26:7–19. Additionally, the external syntax analysis of invocations of YHWH was used to identify similar vocative location styles. External syntax was also used to explore how the position of each invocation position creates emphasis and/or contrast.

The work of previous scholars, including Scott Noegel, supports the methodological choices made for the investigation of paronomasia. Noegel proposes that the "serious function" of paronomasia, typified by the inherent power of words, particularly names, has a cosmological effect.[307] Along with several other scholars, Noegel recognises that

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[306] David Clines, *Methods in Old Testament Study in On the Way to the Postmodern: Old Testament Essays 1967–1998*, 1 (JSOTsup, 292; Sheffield Academic Press, 1998), 23–45. Yehoshua Gitay, "Prophetic Criticism – 'What Are They Doing?': The Case of Isaiah – A Methodological Assessment," *JSOT* 26, no. 2 (December 2001): 117. Other methods were not suitable since they did not advance the objective of this study.

paronomasia is deployed for serious literary ends that "are central to the meaning itself of the text."[308] The possibility of a "serious" function of paronomasia in this passage was investigated to determine whether it serves rhetorical, performative, ritual, or a combination of functions.[309]

In this study the discussion of paronomasia is limited to בעל in vv.7–19. The potential paronomasia of the same phonemes in other passages in the Book of Isaiah and beyond is not explored fully, and, similarly, paronomasia in all passages with invocations of YHWH was not considered. The delimited scope of this study leaves avenues for further research to explore and potentially confirm the conclusions of this study. Collectively, guided by historical-grammatical exegesis, informed by textual critical considerations, and selected ANE comparative data analysis and related form analysis. This study engaged rhetorical analysis to investigate the function of invocations and paronomasia in Isa 26:7–19 and their collective importance to understanding the resurrection motif of v.19.

3.2 Concise Statement of Methodology

The enigmatic nature of Isa 26:7–19 required that a range of tools was needed in the investigation. Historical-grammatical exegesis was employed to analyse the earliest versions of the Hebrew text (and relevant Greek and Aramaic translations), by comparing semantic range, grammatical structures, and literary features to investigate the passage's original intended meaning in its historical-cultural context. Rare lexemes and unique features identified were then compared with other relevant passages in the Hebrew Bible

[307] Noegel, "Paronomasia", 24. Stefan Schorch, "Between Science and Magic: The Function and Roots of Paronomasia in the Prophetic Books of the Hebrew Bible" in *Pun and Pundits: Word Play in the Hebrew Bible and Ancient Near Eastern Literature*. Scott B. Noegel, ed., Bethesda, MD: CDL Press, 2000, 206.

[308] Irwin, "Syntax and Style in Isaiah 26", 259. Noegel, "Paronomasia," 24. Discussion of "serious function" of paronomasia in ANE: Schorch, "Between Science and Magic", 206.

[309] S. Schorch, "Between Science and Magic," 206.

and ANE, including especially Ugaritic religious texts to assess the rare lexemes and word-pairs as well as other themes and features and their relationship to the wider historical-cultural context. The findings from this comparative analysis were then used to explore the origin/s of the features preserved in the form/s of in the Hebrew Bible and ANE and to understand their possible function and purpose in Isaiah 26:7–19. Finally, the historical-cultural background of the passage, informed by its invocations and paronomasia, was investigated to understand the persuasive effect of the strategic deployment of these features, specifically, to identify what may be the collective impact of invocations and paronomasia arranged in juxtaposition and how they both interrelate with the resurrection motif.

3.3 Significance of Study

The significance of this study lies in the combining of two underappreciated but integral literary features in Isa 26:7–19 that have not been previously and comprehensively considered to illuminate the understanding of the resurrection motif.[310] The sevenfold invocation sequence found in this passage and shared elsewhere in the Hebrew Bible has not been investigated explicitly prior to this study. The importance of the number seven in the ANE literature and the Hebrew Bible is well attested. Likewise, the sevenfold negation of בל, while recognised as present, has not been considered comprehensively as a contrastive feature with בעל or in apposition to the sevenfold invocations of YHWH.

The repetition of seven in both ANE literature and the Hebrew Bible is a feature occurring with similar frequency, time, posture, and summoning. In the ANE literature,

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[310] The number seven (and eight) features prominently across the ANE in mythological, medical/apotropaic, diplomatic, funerary and royal texts. The invocation of YHWH seven times in this passage occurs in the Hebrew Bible on only two or three other occasions.

seven deities named *b'lu* are prominent in the Ugaritic pantheon lists.[311] The seven invocations and negations justified the need for a closer comparative analysis. Similarly, the occurrence of the central verbal form of בעל, juxtaposing the fourth invocation clause of YHWH, in apposition with sixteen phoneme combinations of פל|בל, including seven negations of בל, is unsurpassed elsewhere in the Book of Isaiah.

As well as paronomasia of Baal, this passage also mentions other northwest Semitic deities (vv.14,19). For instance, the practice of invoking specific names of *Rpum* (cf. Heb. רפאים) is attested in Ugaritic (KTU 1.161), and it is also relevant that the literary unit under investigation (Isa 26:7–19) contains two of the three references to Rephaim in the Book of Isaiah.[312]

3.4 Definition of Terms

The following terms and descriptors are useful in understanding how they are used throughout this dissertation:

Baal: The name Baal in this study refers primarily to the northwest-Semitic deity mentioned in the Hebrew Bible. However, it is recognised that the title may also refer to other deities, prominent leaders, places, and persons within society.

Baals/Baalim: These names refer primarily to a Northwest Semitic deity/ies. However, it is understood that not all references in the Hebrew Bible or cognates in Ugaritic refer to a single deity from the Baal Myth KTU 1.1-6. Moreover, "Baalim" may also encompass other semi-divine beings, including paterfamilias (1Sam 7:4, 12:10; 1Kgs 18:18; 2 Chr 17:3, 24:7, 28:2, 33:3, 34:4; Jer 2:23, 9:14, Hos 2:13, 2:17, 11:2).

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[311] Nicolas Wyatt, *Religious Texts from Ugarit* 2nd Edition, (Bodmin, Cornwall: Sheffield Academic Press, 2006) 360–2; 447–9. KTU 1.47,48; 1.118; RS 20.024

[312] Rephaim, used to denote a category of the dead, occurs elsewhere in Isa 14:9. The location of the valley of Rephaim in Isa 17:5 is considered to be a different character.

Chiasm: The deliberate literary device that features an apparent two-part literary structure in which the second half is a mirror image of the first (lexemes, ideas), with the central section positioned to highlight a key message.

Intertextuality and reuse; direction of influence/dependence: A methodological approach that examines how an author/s reuses, evokes, or transforms earlier texts and traditions (vocabulary and themes) as part of the literary strategy.

Form: this term is used to designate the category of style or type of literary work of a smaller literary unit within a broad category (i.e. song, lament, complaint, confession). An example of the differentiation of genre and form is in Isaiah 24–27, where the overarching apocalyptic designation is accompanied by a "form" of a prayer or lament in Isa 26:7–19. "Form" is preferred based on Hibbard's designation that Isa 26:7–19 remains enigmatic from a form-critical perspective.[313]

Genre: is deployed in this study, to refers to the macro-level or an overarching literary designation (e.g. apocalyptic, prophetic, narrative, poetry, wisdom). Genre deployed in this way is a designation at the level of the book or major section of the Hebrew Bible (e.g. Isaiah 24–27 designated as Apocalyptic or Prophetic Announcement).[314]

Invocation: describes a nominative of address or direct-address form of speech, sometimes called a vocative, that may be represented by a noun, pronoun, or adjective used to either denote or elicit the addressee's attention.[315] "Invocation" is used here to refer to the practice

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[313] Hibbard, "Isaiah 24–27: The So-Called Isaiah Apocalypse" 86.

[314] Ehud Ben Zvi, "The Prophetic Book: The Key Form of Prophetic Literature" 279–283 in *The Changing Face of Form Criticism for the Twenty-First Century*, Marvin A. Sweeney & Ehud Ben Zvi, Eds. (Grand Rapids, Michigan: Eerdmans, 2003).

[315] Cambridge Dictionary, 2024, https://dictionary.cambridge.org/us/dictionary/english/vocative. Accessed 10–12–24. Bruce K. Waltke, M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990): 129. Cynthia L. Miller, "Definiteness and the Vocative in Biblical Hebrew", *JNSL* 36/1 (2010), 43.

of calling upon the name of a deity, summoning to attend, calling to action, and invoking.[316] While it is recognised that there is continuing debate about the existence of the vocative in Hebrew grammar, this dissertation adapts the terminology of Miller's syntactical analysis of the Hebrew vocative to refer to the invocations in the Hebrew Bible. A vocative-style invocation will be defined as the noun absolute form of יהוה in Isa 26:7–19 and the Hebrew Bible.

Kispu: A ritual performed at a monument stela or mortuary temple, connected with protection and healing, by means of libations and incantations, including the invocation of ancestors, a ritual especially significant in royal and state religious practice.

Marzēaḥ: A social-religious institution involving four elements: feasting, drinking, paying religious homage to patron deity/ies, and possibly summoning heroic ancestors for commensality.

Paronomasia: The definition of paronomasia given by Kaberos and Ausloos' as "a combination of words sharing a similar sound but having a different meaning" is accepted.[317] It is used in this study is to consider similar sounds across multiple verses contrasting in meaning with a central paronomastic element (i.e. בעל).

Rephaim: In this study, according to available comparative data from the ANE, Rephaim were considered ancient heroes and warriors, including royal figures who occupied an ideal

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[316] Other Hebrew Grammar and vocative contributors include Bonnie Pedrotti Kittel, Vicki Hoffer, and Rebecca Abts Wright, *Biblical Hebrew A Text and Workbook* (New Haven: Yale University Press, 1989): 91. P. Joüon trans. Muraoka T., *A Grammar of Biblical Hebrew* (Rome: Gregorian & Biblical Press, 2009): 476. Ronald J. Williams, *Hebrew Syntax an Outline* (second edition)*,* 2nd ed. (Toronto, Canada: University of Toronto Press, 1976): 10. Bill T. Arnold, John H. Choi, *A Guide to Biblical Hebrew Syntax,* (New York: Cambridge University Press, 2003): 7. Bruce K. Waltke M.and O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990):: 77,129,130,136, 681–682. Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques*, 2nd Edition (Sheffield: JSOT Press: 1986) ebook), 214, 358,150,228, ebook. Miller, "Definiteness and the Vocative in Biblical Hebrew", 43–64. Miller, "Vocative Syntax", 347-364.

[317] Valérie Kabergs, Hans Ausloos, "Paronomasia or Wordplay? A Babel-Like Confusion Towards Aa Definition of Hebrew Wordplay" *Biblica*, 2012 vol 93, no. 1 (2012): 1–20. 8.

or "flawless" state while alive and were among the preeminent dead. They may have been venerated in life and certainly in death, and "they were invoked on important occasions, as they were the most important members of the Underworld."[318] The Rephaim may also have assumed the title of Baals, presumably as a status of demigods.

Resurrection Motif: This term is defined as the language used, literally or metaphorically, to signify the revivification of a once-animate person, select group, nation, or humanity. The literal interpretation of the resurrection motif is the "belief that the present state of those who have died will be replaced by a future state in which they are alive bodily once more" as a "whole person."[319] The metaphorical interpretation of the resurrection motif refers to the re-emergence of a select community, nation or world following a period of divine judgment, exile or intense distress.

Structure: In this study the term "structure" describes the literary arrangement of features in a text, especially the arrangement of invocations of YHWH in Isaiah 26:7–19.[320]

3.5 Outline of Approach

Adopting a methodological approach to examining the invocations of YHWH and the paronomasia of Baal provided the basis for a better understanding of the resurrection motif. In the subsequent chapters, these elements are investigated using this methodology. In Chapter Four the invocations of YHWH in 26:7–19 are investigated, including where and in what historical-cultural contexts invocations of YHWH occur in the Hebrew Bible. In

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[318] Jonathan Yogev, *The Rephaim: Sons of the Gods* (Boston: BRILL, 2021), 98.

[319] Jon Paulien, "The Resurrection and the Old Testament: A Fresh Look in Light of Recent Research", *JATS* 24/1 (2013): 4.

[320] The designation of structure to describe the strategic placement of invocations as well as other repeated features aligns with Sweeney, *Isaiah 1–39*, 343. Kleger, "Die Struktur," 544. See also Webb, *The Message of Isaiah,* 110.

view of the other instances in the Hebrew Bible, Chapter Four also considers the relationship between invocations in Isa 26:7–19 and potential chiastic structures. Chapter Five explores and assesses the paronomastic intent of the repeated פל|בל phonemes in relation to the paronomastic element of בעל. Chapter Six contains an exegesis of Isa 26:7–19 with a focus on the contribution of these elements to interpreting the passage and their relationship with the resurrection motif. In Chapter Seven, the principal findings from this investigation are presented, together with their implications for an increased understanding of the resurrection motif of Isa 26:7–19. Finally, conclusions are presented regarding the resurrection motif from the investigation of invocations of YHWH and paronomasia of Baalim.

4. THE USE OF INVOCATIONS TO STRUCTURE A CHIASM IN ISAIAH 26:7–19

4.1 Introduction

In this chapter a survey of the invocations of YHWH in the Hebrew Bible is presented and their bearing on the invocations in Isaiah 26:7–19 is assessed.[321] An invocation is defined in this study (3.4) as a vocative-style direct-address with functions (including in a performative or ritual sense) to summon to attend, call to action, by invoking or especially calling upon the name of a deity.[322] Features of the invocations considered in the survey include: similar frequency, clausal location, style, lexical and thematic features, and structure in the Hebrew Bible. These data are utilised to elucidate the use of invocations in Isaiah 26:7–19 and to assess the impact of these literary features in the passage. It is argued that the invocations of YHWH in Isaiah 26:7–19 are specific in number and strategically placed in a chiasm that includes the resurrection motif as a constituent part. It is further contended that the frequency of invocations is suggestive of royal temple devotional contexts comparable with other instances of similarly frequent invocations of YHWH in the Hebrew Bible and analogous practices in the Ancient Near East (ANE).

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[321] Including YHWH invocation phrases i.e. two-word (or more) invocations that include YHWH as in v.13 יהוה אלהינו, will be investigated in this chapter.

[322] (See Definitions – 3.4). *Cambridge Dictionary*, 2024, https://dictionary.cambridge.org/us/dictionary/english/vocative. Accessed 10–12–24. Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 129. Miller, "Definiteness and the Vocative in Biblical Hebrew", 43.

Other Hebrew Grammar and vocative contributors include Bonnie Pedrotti Kittel, Vicki Hoffer, and Rebecca Abts Wright, *Biblical Hebrew A Text and Workbook* (New Haven: Yale University Press, 1989): 91. P. Joüon trans: T. Muraoka, *A Grammar of Biblical Hebrew* (Rome: Gregorian & Biblical Press, 2009): 476. Ronald J. Williams, *Hebrew Syntax an Outline,* 2nd ed. (Toronto, Canada: University of Toronto Press, 1976): 10. Arnold, Choi, *A Guide to Biblical Hebrew Syntax*, 7. Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 77,129,130,136, 681–682. Watson, *Classical Hebrew Poetry,* 214, 358,150,228, ebook. Miller, "Definiteness and the Vocative in Biblical Hebrew", 43–64.

4.2 Identifying the Invocation of YHWH in the Hebrew Bible

In several languages, invocation appears in a dedicated grammatical vocative case, as in Greek, though this is not the case in Hebrew. Hence, there is an ongoing debate about the existence of the vocative in Hebrew grammar.[323] Since there is no vocative case in Hebrew comparable to Greek, and vocative-style invocations are a feature of the Hebrew Bible, one can "recognize its use only by the context."[324] One helpful contextual clue of vocative-style invocations is that they are "often juxtaposed or in apposition to a second-person pronoun (or pronominal suffix)."[325] The vocative-style invocation in Hebrew is a word or phrase that is "phonologically integrated" into a sentence but "only loosely associated on a syntactic level."[326] An invocation may occur as either a word or phrase external to the coherence of the verse. An invocation includes extra identifier/s of the

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[323] The divine appellative common to Ugaritic and Hebrew has led Mitchell Dahood to draw extensively on these parallels and propose using vocative lamed in Psalms. These "innovative readings" (W. Derek Sudermann, "The Vocative Lamed and Shifting Address in the Psalms: Reevaluating Dahood's Proposal" *VT* 65 (2015): 314) involve: "synonymous parallelism for support, reads adverbs/prepositions as divine appellatives, repoints vowels, and appeals to grammatical oddities." Sudermann, "The Vocative Lamed" (2015): 311. While Suderman and most scholars have discredited Dahood's reading of the lamed as a marker of vocative in Hebrew as its cognate Ugaritic, the broader matter of divine appellatives in Hebrew remains. Other than the analysis and critique of Dahood, the vocative analysis in Hebrew has tended to focus on the use of the definite article to a common noun to indicate the presence of a vocative, e.g. 1Sam 17:58 ויאמר אליו שאול בן–מי אתה הנער (And Saul said to him, 'Whose son are you, Youth?') Kittle Hoffer, Wright, *Biblical Hebrew: A Text and Workbook*, 389. Cf. Ronald J. Williams, *Hebrew Syntax an Outline*, 2nd ed. (Toronto, Canada: University of Toronto Press, 1976): 34, 89. However, The definite article may not always appear, especially in "poetry or lofty prose." Additionally, the definite article may not be present when the vocative addressee is physically addressed or is imagined. Joüon, trans. Muraoka, *A Grammar of Biblical Hebrew*, 476. Notwithstanding, several Hebrew grammars identify the definite article as a designation of a "specific addressee", e.g. Bill T. Arnold, John H. Choi, *A Guide to Biblical Hebrew Syntax* (New York: Cambridge University Press, 2003): 7. However, this does not apply "when the noun phrase is inherently definite (e.g. proper nouns…)" as is the case of deities (i.e. אלהים, עלין, אדני). Miller, "Definiteness and the Vocative in Biblical Hebrew", 43.

[324] Bonnie Pedrotti Kittle, Vicki Hoffer and Rebecca Abts Wright, *Biblical Hebrew A Text and Workbook* (New Haven: Yale University Press, 1989): 91. Seow, *A Grammar for Biblical Hebrew*, 54–55 recognises the definite article performing the duty of marking a vocative. Cf. the use of the definite article for emphasis: Muraoka, *Emphatic Words and Structures in Biblical Hebrew*, 10.

[325] Arnold, Choi, *A Guide to Biblical Hebrew Syntax*, 7. Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 77.

[326] Miller, "Vocative Syntax", 348.

addressee who is already implied by the context. Since invocations are extra-sentential components of the Hebrew sentence, their strategic placement in a text signals emphasis.

Furthermore, the invocation may be (i) an uninhibited form of address, or (ii) a formal address that is specific and follows protocol (i.e. diplomatic speech or ritual), or (iii) a mechanism deployed to elicit the attention of the addressee or to emphasise the specific relationship between the supplicant and addressee.[327] In prose, invocations typically occur at the "clause boundary" before or after speech, while in poetry there is more variety in their placement.[328] Where exceptions to this occur within direct speech, the apparent function of placement earlier in a sentence is as a "contrastive focus," or later in a sentence, is "rhetorical highlighting."[329]

Miller analyses the strategic placement of vocatives in the Hebrew Bible. It is helpful to apply her clause analysis of vocatives in the Hebrew Bible to the data that follow.[330] Miller identifies three broad categories of the external syntax or placement of vocatives. The first category is the clause-initial (CI) position, which is most common in prose.[331] Often in prose, the addressee's name/title is given before the address, e.g. Gen 15:2 וַיֹּאמֶר אַבְרָם אֲדֹנָי יֱהוִה מַה־תִּתֶּן־לִי. Miller also includes within the CI category, invocations that occur immediately after interjections (אהה alas), interrogatives (מי why?), sentential adverbs (ועתה but now) and representatives (הנה behold), categorising these as a CI vocative that

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[327] Ibid., 347–8.

[328] Ibid., 358.

[329] Ibid., 358.

[330] Miller "Vocative Syntax", 347: discusses "external syntax," which means the location of invocation in the sentence as an "extrasentential element." Also word-order has long been considered important in the Hebrew text (cf. W. Millar, *Isaiah 24–27 and the Origin of Apocalyptic* (Montana: Scholars Press, 1976), 87).

[331] Ibid., 354. Categories of vocative/invocations follow categories by Miller, "Vocative Syntax", 347–364.

occurs before the "sentence proper."[332] The CI position is often deployed for emphasis. Miller's second category is clause-final (CF), which may occur at the end of a clause or before a dependent clause.[333] The CF may function as a punctuation to a declaration in prayer (2Sam 7:19b; 1Chr 17:17) or as a lineation in poetry that may appear "suspended" between lines.[334] Miller's third broad category, clause-medial (CM), is the most common and possesses the most diversity in poetry.[335] The CM position is often deployed for contrastive effect or rhetorical highlighting. Since Hebrew poetry features a "bewildering variety of orders and the vocative may find a niche between any of the clausal constituents,"[336] Miller's vocative categories help identify the typical and exceptional contexts of invocations and highlight the diversity of locations of invocations in poetry.

While there is debate about the existence of the vocative in Hebrew grammar, in this study the terminology of Miller's syntactical analysis of the Hebrew vocative is adapted to refer to the invocation of YHWH in the Hebrew Bible. Isaiah 26:7–19 contains seven vocative-style invocations.[337] The literary feature of repeated invocations in the text that is surplus to the syntax of the text highlights these stylistic features as intentional and, therefore, important to interpreting the text. Since invocations are not required for

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[332] Ibid., 355.

[333] Ibid., 355–6.

[334] Watson, *Classical Hebrew Poetry,* 214, ebook.

[335] Miller, "Vocative Syntax," 358. According to Miller, the location of vocatives in prose is also found in poetry. However, invocations in poetry have "greater frequency and more variety." Ibid., 359. While these categories each have support from the evidence in the Hebrew Bible, the fact that invocations are more common in poetry (Miller 350) suggests there may be additional reasons for the invocation.

[336] Ibid., 359.

[337] Steven Runge and Joshua R. Westbury, "The Lexham Discourse Hebrew Bible: Glossary," in *The Lexham Discourse Hebrew Bible* (Bellingham, WA: Lexham Press, 2012), "2.3 Thematic Address: The use of vocatives or nominatives of the address containing extra descriptive information that is not required to identify the addressee(s)." An invocation is recognised in the noun absolute form of יהוה in Isa 26:7–19.

comprehension, the selections of invocation, frequency, and clause position assumes greater importance in Isa 26:7–19.

4.3 Survey of the Placements of Invocations in YHWH in the Hebrew Bible

The survey revealed 375 invocations of YHWH in the Hebrew Bible. The results of this survey found one of the most frequent deployments in Isa 26:7–19.[338] These invocations of YHWH occur throughout the Hebrew Bible, including: the Pentateuch (23), former prophets (43), and latter prophets (62). However, a majority of invocations occur among the division of Writings ("Ketuvim") (247). The following analysis is focussed on identifying connections between these invocations and those in Isa 26:7–19.

4.3.1 Survey of Invocations of YHWH in Psalms

A majority of the vocative-style invocations of YHWH occur in the Psalms (207 or 55%).[339] Therefore the psalter represents a fertile ground for comparisons with invocations found in Isaiah 26. While the preponderance of invocations in Psalms is unremarkable, since invocations are associated with prayer, the distribution of those 207 invocations among the Psalms is more remarkable.[340] For instance, of seventy-eight psalms featuring one or more invocations of YHWH, forty-seven of these are attributed to David (לדוד) while only thirty-one are attributed to others or are anonymous.[341] The total number of invocations

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[338] See Appendix A for an index of 375 invocations of YHWH. Translated as LORD or O LORD in the ESV.

[339] This is typical of vocative style features in the Psalms—see Miller, "Vocative Syntax", 350. Invocations of YHWH in Psalms are 207 out of 375, or 55%.

[340] Ibid. Miller observes that vocatives are more frequent in poetry and performative speech: "vocatives apparently do not occur as frequently in narrative depictions of speech as in the performance of speech acts in the liturgical poetry of the Psalms."

among Davidic psalms (124) is greater than in psalms not attributed to David (83).[342] Davidic psalms also tend toward clustering of invocations more than in psalms not attributed to David. Of the 28 psalms that contain at least three invocations, 22 or 23 are Davidic psalms.[343] The preponderance of vocative-style invocation of YHWH among texts attributed to David suggests a preference among these psalms for the addressee title, YHWH.[344]

Miller's vocative syntax analysis categories, when applied to the data from Psalms, showed that 42 of the 207 invocations are located in the CI position, a ratio of 1:5 similar to the overall ratio from the Hebrew Bible (81/375).[345] However, the CI invocation of YHWH is more frequent in Davidic psalms (ratio ~1:4 or 30/124) compared to other psalms (ratio ~1:5).[346] By far, the highest number of invocations is in the Davidic Psalm 30. It is striking that no other psalm has eight invocations of YHWH in so few verses and a CI invocation

[341] Seventy-three psalms featuring the attribution לדוד, representing almost half (48.6%) of the total psalms. The New Testament attributions of Psalms 2 and 110 do not contain invocations of YHWH, and the psalms attributed to Solomon, 72 and 127, likewise do not contain invocations of YHWH, though this would increase the overall royal attribution to >50%.

[342] 124 in Davidic Psalms and 83 other/non attributed Psalms, a ratio of 3:2.

[343] This conclusion does not include Psalm 119, which contains a total of 21 invocations across 22 literary units of 8 verses (176 verses). Only one literary subunit contains more than two invocations of YHWH, Qoph Psalm 119:145–152. Psalm 10 is arguably a continuation of Psalm 9, as evidenced by the acrostic pattern and witness of LXX. See Alter, *The Hebrew Bible* vol 3, 40.

[344] Hereafter referred to as Davidic Psalms. Three of the highest numbers of invocations among non-Davidic Psalms contain attribution to Sons of Korah including: Psa 84 (4x), Psa 88 Heman the Ezrahite (4x), and Psa 89 Ethan the Ezrahite (5x). The highest number, Psalms 89 includes a variety of invocations of God. Psa 89 יהוה(5x) and אדני(2x) and יה(1x) total eight invocations. Psalm 89 also has a strong theme of the Davidic royal covenant. Psa 89 is also referred to as a lament of the people, (Westermann, *Praise and Lament in the Psalms*, 173) cf. Psa 30.

[345] Of the 375 invocations of YHWH in the Hebrew Bible, 81 (21.6%) are CI absolute vocatives, Cf. Miller, "Vocative Syntax" *J. Semit. Stud.* (2010): 350. Miller's footnote 9 discusses Rosenbaum's category "precedes" (18%).

[346] Furthermore, invocations in the CI position are located predominantly among the Davidic psalms (i.e. 30 out of 42 CI invocations (71.4%)). The frequency of this particular form of direct address among the Davidic psalms, compared to Jeremiah 2 of 24 (ratio of 1:12 or 8%), suggests a preference for invocation clause placement among literature attributed to David and further that there may be a style preferred by royal figures such as Solomon and Hezekiah Cf. Also, royal CI invocations of Solomon 1:2, Asa 2:3, Jehoshaphat 1:1, and Hezekiah 1:3 (see Appendix A).

ratio compared to all invocations of 5:8 (62.5%).[347] The proportion of invocations in the CI style is only comparable to Isa 26:7–19, which has a CI ratio of 4:7 or 57% (see analysis in ch 4.7). Furthermore, the scribal notation of Psalm 30, is שִׁיר–חנכה הבית, also invites comparison with the שִׁיר of Isa 26:1.[348]

4.3.2 Summary of the Survey of Invocations of YHWH in the Hebrew Bible

In this survey all vocative-style invocations of YHWH in the Hebrew Bible were considered (see Appendix D). The highest frequency of invocations of YHWH in the Hebrew Bible are found among seventy-eight psalms (207/375). Among these psalms, the majority of invocations are found among the Davidic psalms (124/207). The CI invocations among the psalms are found more often in Davidic psalms (30/12 > ratio 2:1). In the Writings, 1 and 2 Chronicles include only royal invocations (25) with a preponderance of CI invocations (2:1 ratio). Lamentations by contrast, contains 12 invocations without CI invocation while Jeremiah features only two CI among twenty-four invocations (1:12 ratio). The single instances each in Daniel, Ezra, Nehemiah suggest an apparent decline in invocations of YHWH coinciding with the end of the monarachy and destruction of the first Temple and perhaps a preference for אדני as the case in Dan 9:4–19 (cf. LXX *κύριε)*.

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[347] The most invocations of YHWH outside of Psalm 30 and excluding Psalm 119 are five times for Psa 6, 25, 31, 40, 89, 140.

[348] See Appendix B for invocation strategic structural placement in the Psalms. See Appendix D for survey of invocations in the Hebrew Bible other than Psalms.

4.4 Strategic Deployment of Vocative-Style Invocations in Isaiah 26:7–19

Miller's vocative analysis may now be applied to the invocations of Isa 26:7–19.[349] Since invocations are extra-sentential components of the Hebrew sentence structure, their strategic placement deserves special consideration. Miller categorised three broad descriptors of the relationship between the vocative and the associated clause, including: clause-initial (CI), clause-final (CF), and clause-medial (CM). These clausal relationships are all found in Isa 26:7–19; however, their relative frequency is unexpected. Verse 8 contains the only CM position in the passage, while vv.15 and 17 each contain an invocation in a CF positions. The CI style in an absolute position features prominently in vv. 11,12,13,16.[350] Thus, a total of 4 CI positions out of a total 7 invocations is found in Isa 26:7–19 (see Table 1).[351] This represents a ratio of almost 3:5 rather than the expected 1:4 ratio of CI invocations: total invocations found in the Hebrew Bible.[352]

The CI invocations of Isa 26:7–19 are at a higher frequency compared to overall invocation placements and also at a higher number compared to passages of similar length in the Latter Prophets.[353] Furthermore, since several scholars consider Isa 24–27 a distinct

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[349] Appendix A contains the invocations of YHWH and position according to Cynthia Miller's vocative categories.

[350] The clause-initial absolute category is a modification to Miller's categories, as Miller includes in clause-initial vocatives the possibility of a sentential adverb or other elements preceding the invocation before the sentence properly starts. The CI absolute category identifies those invocations occurring at the 'absolute' beginning of the sentence. Miller, "Vocative Syntax in Biblical Hebrew Prose and Poetry: A Preliminary Analysis" *J. Semit. Stud* LVI2 Autumn (2010): 354–5.

[351] A style of invocation that is only comparable with Psalm 30, where 4 out of 8 invocations of YHWH are in the CI position. Literary units where similar CI invocations, including sentential adverbs, occur are: 2Kgs 19:15–19, (3/4) cf. Isa 37:16–20, (2/4); 1Chr 17:16–27, (4/8); 1Chr 29:10–18, (2/4); 2Chr 6:14–42, (4/6).

[352] Suppose Isaiah 24–27 is considered a unified, coherent literary unit. In that case, an additional invocation of YHWH in Isa 25:1, which is in the CI position, meaning the frequency of CI invocations is the same as Psalm 30.

[353] This style of invocation that is only comparable with Psalm 30, where 4 out of 8 invocations of YHWH are in the CI position. Literary units where CI invocations, including sentential adverbs, occur are:

unit, at least in its final form, an additional invocation of YHWH located in Isa 25:1, also in the CI position is relevant to this comparison (see Table 1). Thus, there are eight invocations of YHWH deployed in the same ratio of CI: total, only found elsewhere in Psalm 30, with 5/8 (62.5%) (see Table 2 below).

Table 1. *Invocations of YHWH in Isaiah 26:7-19 (Isa 24-27) according to C. Miller's Vocative External Syntax Categories*

25:1*	Clause-initial (CI)	יהוה אלהי אתה ארוממך אודה שׁמך
26:8	Clause-medial (CM)	אף ארח מִשׁפתיך יהוה קוינוך
26:11	Clause-initial (CI)	יהוה רמה ידך בל–יחזיון
26:12	Clause-initial (CI)	יהוה תשׁפת שׁלום לנו
26:13	Clause-initial (CI)	יהוה אלהינו בעלונו אדנים זולתך
26:15	Clause-final (CF)	יספת לגוי יהוה יספת לגוי נכבדת
26:16	Clause-initial (CI)	יהוה בצר פקדוך
26:17	Clause-final (CF)	כן היינו מפניך יהוה׃

2Kgs 19:15–19, 3 out of 4 cf. Isa 37:16–20, 2 out of 4; 1Chr 17:16–27, 4 out of 8; 1Chr 29:10–18, 2 out of 4; 2Chr 6:14–42, 4 out of 6.

Table 2. *Invocations of YHWH in Psalm 30 according to C. Miller's Vocative External Syntax Categories*

Psalm 30:2 (CM) ארוממך יהוה כי דליתני ולא–שמחת איבי לי (cf. Isa 25:1)
Psalm 30:3 (CI) יהוה אלהי שׁועתי אליך ותרפאני
Psalm 30:4 (CI) יהוה העלית מן–שׁאול נפשׁי חייתני מיורדי–בור
Psalm 30:8 (CI) יהוה ברצונך העמדתה פניך הייתי נבהל
Psalm 30:9 (CM) אליך יהוה אקרא ואל–אדני אתחנן
Psalm 30:11a (CM) שׁמע–יהוה וחנני יהוה היה–עזר לי (cf. Dan 9:9)
Psalm 30:11b (CI) שׁמע–יהוה וחנני יהוה היה–עזר לי (cf. Dan 9:9)
Psalm 30:13 (CI) למען יזמרך כבוד ולא ידם יהוה אלהי לעולם אודך

Having broadly compared the invocations of YHWH in Isa 26:7–19 with others found in the Hebrew Bible (4.3f) consideration is now given to passages with shared invocation frequency, style, common lexemes and themes. According to these criteria, alongside Psalm 30, there are only three passages, (ostensibly two historical-cultural contexts) with the same or higher frequency of invocations of YHWH as occurs in Isa 26:7–19.

4.5 Passages with an Equal or Greater Frequency of Invocations of YHWH

Isaiah 26:7–19 contains one of the highest number of invocations of YHWH in passages of comparable length in the Hebrew Bible. Three instances where there are equal or higher frequencies are (i) David's royal prayer of thanksgiving (2Sam 7:18–29; 2Chr 17:16–27), (ii) Solomon's prayer at the dedication of the Temple (2Chr 6:14–42 cf. 1Kgs 8:23–53) and (iii) the song for the dedication of the House (i.e. Temple) (Psalm 30).[354] Each of these passages is now considered and compared with Isa 26:7–19.

4.5.1 David's prayer of thanksgiving

The thanksgiving prayer of David (2Sam 7:18–29), contains the most frequent series of invocations of YHWH in the Hebrew Bible. The passage contains ten invocations of YHWH, seven of which are CF אדני יהוה. In the parallel passage, 1Chr 17:16–27, eight invocations of YHWH have been retained, while two invocations, אלהי/אלהים (vv.17,25 respectively), replace the earlier invocations of YHWH. Chronicles removes all accompanying אדני from invocations in 2Sam 7, preferring to place YHWH in the preeminent position in invocations. Overall, the invocations in the Chronicles passage are generally shorter and predominantly single-word invocations, (i.e. יהוה; אלהים; אלהי). These parallel accounts suggest a movement away from the lengthier invocations in Samuel and a change in word order giving primacy to YHWH in the invocation (cf. 2Sam 7:27; 1Chr 17:25).[355] Of significance to Isa 26:13 is the lexeme זולתך (2Sam 7:22; 1Chr 17:20). Here, the parallel statements are presented יהוה אין כמוך ואין אלהים זולתך.[356] The lexemes are located centrally in each passage (2Sam 7:22, 5/10 invocations; 1Chr 17 4/8 invocations cf. Isa 26:13). The associated invocation also features both lexemes יהוה and אלהים in parallel. Table 3 below compares the invocations, sequence and shared lexemes with Isa 26:7–19.

Table 3. *Comparison of 2 Samuel 7:18–29 and 1 Chronicles 17:16–27*

Legend Invocation Title or Phrase Common Lexeme with Isa 26:7-19	
16 וַיָּבֹא הַמֶּלֶךְ דָּוִיד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי־אֲנִי יְהוָה אֱלֹהִים וּמִי בֵיתִי כִּי הֲבִיאֹתָנִי עַד־הֵלֹם:	18 וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי אָנֹכִי אֲדֹנָי יְהוִה וּמִי בֵיתִי כִּי הֲבִיאֹתַנִי עַד־הֵלֹם:

[354] It is uncertain whether Psa 30 concerns the dedication of the first or second Temple or the re-dedication following Antiochus. Cf. John Goldingay, *Psalms,* Vol 2: Psalms 42-89 (Grand Rapids, MI: Baker Academic, 2007), *Psalms*, 425.

[355] There may be a case for a diachronic shift between Samuel and Chronicles; however, both forms are found in later portions, e.g., Eze 37:3 אדני יהוה. N.B. אדני is apparently preferred for YHWH in Dan 9, apart from v.8, where YHWH is used. Cf. Longman and Garland, *Proverbs–Isaiah*, 634.

[356] 1Chr 17:20. Similarly phrased 2Sam 7:22 אדני יהוה כי–אין כמוך ואין אלהים זולתך; cf. Isa 64:3[4].

17 וַתְּקַטֵּן זֹאת בְּעֵינֶיךָ אֱלֹהִים וַתְּדַבֵּר עַל־בֵּית־עַבְדְּךָ לְמֵרָחוֹק
וּרְאִיתַנִי כְּתוֹר הָאָדָם הַמַּעֲלָה יְהוָה אֱלֹהִים׃
18 מַה־יּוֹסִיף עוֹד דָּוִיד אֵלֶיךָ לְכָבֹד אֶת־עַבְדֶּךָ וְאַתָּה אֶת־עַבְדְּךָ
יָדָעְתָּ׃
19 יְהוָה בַּעֲבוּר עַבְדְּךָ וּכְלִבְּךָ עָשִׂיתָ אֵת כָּל־הַגְּדוּלָה הַזֹּאת
לְהוֹדִיעַ אֶת־כָּל־הַגְּדֻלּוֹת :
20 יְהוָה אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זוּלָתֶךָ בְּכֹלa אֲשֶׁר־שָׁמַעְנוּ
בְּאָזְנֵינוּ׃
21 וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלְכוּ הָאֱלֹהִים
לִפְדּוֹת־לוֹ לְעָם וְלָשׂוּם לוֹ שֵׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָה וְנֹרָאוֹת
לְאַרְצֶךָ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לְךָ מִמִּצְרַיִם גּוֹיִם וֵאלֹהָיו׃
22 וַתִּתֵּן אֶת־עַמְּךָ יִשְׂרָאֵל לְךָ לְעָם עַד־עוֹלָם וְאַתָּה יְהוָה הָיִיתָ
לָהֶם לֵאלֹהִים׃
23 וְעַתָּה יְהוָה הַדָּבָר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ יָאֳמֵן
עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ׃
24 וְיֵאָמֵן וְיִגְדַּל שִׁמְךָ עַד־עוֹלָם לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהֵי
יִשְׂרָאֵל אֱלֹהִים לְיִשְׂרָאֵל וּבֵית־דָּוִיד עַבְדְּךָ נָכוֹן לְפָנֶיךָ׃
25 כִּי אַתָּה אֱלֹהַי גָּלִיתָ אֶת־אֹזֶן עַבְדְּךָ לִבְנוֹת לוֹ בָּיִת עַל־כֵּן
מָצָא עַבְדְּךָ לְהִתְפַּלֵּל לְפָנֶיךָ׃
26 וְעַתָּה יְהוָה אַתָּה־הוּא הָאֱלֹהִים וַתְּדַבֵּר עַל־עַבְדְּךָ הַטּוֹבָה
הַזֹּאת׃
27 וְעַתָּה הוֹאַלְתָּ לְבָרֵךְ אֶת־בֵּית עַבְדְּךָ לִהְיוֹת לְעוֹלָם לְפָנֶיךָ כִּי־
אַתָּה יְהוָה בֵּרַכְתָּ וּמְבֹרָךְ לְעוֹלָם׃ פ[358]

19 וַתְּקַטֵּן עוֹד זֹאת בְּעֵינֶיךָ אֲדֹנָי יְהוִה וַתְּדַבֵּר גַּם אֶל־בֵּית־
עַבְדְּךָ לְמֵרָחוֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי יְהוִה׃
20 וּמַה־יּוֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלֶיךָ וְאַתָּה יָדַעְתָּ אֶת־עַבְדְּךָ אֲדֹנָי
יְהוִה׃
21 בַּעֲבוּר דְּבָרְךָ וּכְלִבְּךָ עָשִׂיתָ אֵת כָּל־הַגְּדוּלָה הַזֹּאת לְהוֹדִיעַ
אֶת־עַבְדֶּךָ׃
22 עַל־כֵּן גָּדַלְתָּ אֲדֹנָי יְהוִה כִּי־אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זוּלָתֶךָ
בְּכֹל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנֵינוּ׃
23 וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלְכוּ־אֱלֹהִים
לִפְדּוֹת־לוֹ לְעָם וְלָשׂוּם לוֹ שֵׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָה וְנֹרָאוֹת
לְאַרְצֶךָ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לְךָ מִמִּצְרַיִם גּוֹיִם וֵאלֹהָיו׃
24 וַתְּכֹונֵן לְךָ אֶת־עַמְּךָ יִשְׂרָאֵל לְךָ לְעָם עַד־עוֹלָם וְאַתָּה יְהוָה
הָיִיתָ לָהֶם לֵאלֹהִים׃ ס
25 וְעַתָּה יְהוִה אֱלֹהִים הַדָּבָר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ
הָקֵם עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ׃
26 וְיִגְדַּל שִׁמְךָ עַד־עוֹלָם לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהִים עַל־
יִשְׂרָאֵל וּבֵית עַבְדְּךָ דָּוִד יְהִיֶה נָכוֹן לְפָנֶיךָ׃
27 כִּי־אַתָּה יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גָּלִיתָה אֶת־אֹזֶן עַבְדְּךָ
לֵאמֹר בַּיִת אֶבְנֶה־לָּךְ עַל־כֵּן מָצָא עַבְדְּךָ אֶת־לִבּוֹ לְהִתְפַּלֵּל אֵלֶיךָ
אֶת־הַתְּפִלָּה הַזֹּאת׃
28 וְעַתָּה אֲדֹנָי יְהוִה אַתָּה־הוּא הָאֱלֹהִים וּדְבָרֶיךָ יִהְיוּ אֱמֶת
וַתְּדַבֵּר אֶל־עַבְדְּךָ אֶת־הַטּוֹבָה הַזֹּאת׃
29 וְעַתָּה הוֹאֵל וּבָרֵךְ אֶת־בֵּית עַבְדְּךָ לִהְיוֹת לְעוֹלָם לְפָנֶיךָ כִּי־
אַתָּה אֲדֹנָי יְהוִה דִּבַּרְתָּ וּמִבִּרְכָתְךָ יְבֹרַךְ בֵּית־עַבְדְּךָ
לְעוֹלָם׃ פ[357]

There are also several lexemes relevant to the investigation of Isa 26:7–19. Among these lexemes is מרחוק (2Sam 7:19; 1Chr 17:17), giving a sense of eternity (cf. Isa 25:1, cf spatial 26:15).[359] Another is the *hif'il* stem יוסיף (2Sam 7:20; 1Chr 17:18) as in the repeated *qal* stem to mean "add" (cf. Isa 26:15). Also connecting lexically with Isa 26:15 is the dual use of גוי|גוים (2Sam 7:23; 1Chr 17:21), initially of Israel and then of Egypt. Between these two lexemes is another lexeme, מפני, used in a sense of divine judgment (cf. Isa 26:17 מפניך). Finally, there is concern for the exaltation of the שֵׁם of YHWH (2Sam 7:23,26; 1Chr 17:21,24).

[357] K. Elliger, W. Rudolph, and Gérard E. Weil, *Biblia Hebraica Stuttgartensia*, electronic ed. (Stuttgart: German Bible Society, 2003), 2 Sa 7:18–29.

[358] Ibid., 1Chr 17:16–27.

[359] Hays discusses the special vs eternity of רחוק(מ) Hays, *Origins of Isaiah 24–27*, 228–229.

The introductory phrase לפני יהוה (before the LORD, 2Sam 7:18; 1Chr 17:16), along with the similar לפניך (2Sam 7:26,29; 1Chr 17:24,25,27), elicits comparisons with the parturition distress in the final invocation in Isaiah (26:17b, מפניך). Some of these lexemes are also prominent in other examples of high-number of invocations of YHWH in the Hebrew Bible. However, v.17 deploys מפניך יהוה, which is only used elsewhere in the Hebrew Bible to refer to a condition of divine judgment (i.e. [away] from your presence).[360] Thus, while לפניך and invocations of YHWH are strongly associated with the Temple context, in this passage, מפניך (v.17) has an association of judgment and exile (i.e. in the path of YHWH's judgment [v.8]).

4.5.2 Solomon's prayer of dedication for the Temple

Solomon's dedicatory prayer is another instance of numerous invocations of YHWH (2Chr 6:14–42). In this case the seven invocations of YHWH are more than in the earlier account in Kings (cf. 1Kgs 8:23–53 [4x]). The initial invocation sequences in both accounts are almost identical except for 2Chr 6:17a (YHWH added). However, the final sequence is decidedly different (1Kgs 8:50–53; 2 Chr 6:40–42). The single invocation אדני יהוה in the final position (1Kgs 8:53) has no corresponding invocation in 2Chr 6:40–42, but rather has an additional three invocations of יהוה אלהים. This psalmic conclusion creates a sevenfold invocation of YHWH within the dedicatory address recorded in Chronicles. The Chronicler's expansion of the invocations suggests the importance associated with seven invocations. It is noteworthy that only one other title of invocation of God exists in

[360] Ex 34:24; Num 10:35; Deut 6:19; 7:1, 20, 22; 9:4,5; 12:29; 18:12.

Solomon's prayer— an eighth invocation, אלהי 2Chr 6:40. The number of invocations aligns the royal prayers of 1Chr 17 above, Psa 30 and Isa 24–27.[361]

The psalmic expansion in the account in 2 Chronicles is relevant to the investigation of invocations of Isa 26:7–19. The psalm is apparently dependent on Psa 132:8–10, where only one invocation of YHWH occurs, whereas 2Chr 6:41–42 not only expands the dedicatory prayer of 1Kgs 8 but inserts invocations of YHWH (see Figure 2). It is also important to note that the only invocation shared between Psa 132 and 2Chr 6 harkens back to the dual invocation of YHWH upon the transit of the Ark in the wilderness (Num 10:35,36). The psalm combines elements from both invocations skillfully to declare the permanent dwelling place of the Ark and consequent divine presence.[362] The narrative sequence is reversed from 1Kgs 8 in 2 Chronicles, the dedicatory prayer precedes the divine response of fire from heaven. The expansion in 2 Chronicles is relevant to Isa 26 since both share seven invocations of YHWH, and both may be designed to elicit a divine response.[363] The vocative-style expansion is illustrated in Table 4.

Table 4. *Invocation Comparison Between 2 Chronicles 6:41-42 and Psalm 132:8-10*

41 וְעַתָּה קוּמָה יְהוָה אֱלֹהִים לָנוּחֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ כֹּהֲנֶיךָ יְהוָה אֱלֹהִים יִלְבְּשׁוּ תְשׁוּעָה וַחֲסִידֶיךָ יִשְׂמְחוּ בַטּוֹב: **42** זָכְרָה לְחַסְדֵי יְהוָה אֱלֹהִים אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ דָּוִיד עַבְדֶּךָ: פ	**8** קוּמָה יְהוָה לְמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ: **9** כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ: **10** בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ:

[361] Cf. 1Chr 29:10–19 David's final prayer of blessing contains seven invocations of God including five invocations of YHWH, including, יהוה אלהינו (1x); and an additional two invocations: אלהינו and אלהי.

[362] Numbers 10:35 ויהי בנסע הארן ויאמר משׁה קומה יהוה ויפצו איביך וינסו משנאיך מפניך (clause-medial)
Numbers 10:36 ובנחה יאמר שׁובה יהוה רבבות אלפי ישׂראל נ:פ … (clause-medial)

[363] There are eight invocations in Isa 24–27 (Isa 25:1) and eight invocations of God in 2Chr 6:12–42.

The invocation from Psa 132:8 is from the broader literary unit of the Psalms of Ascent (Psa 120–134). Some scholars have proposed a chiastic arrangement of Psalms centred on Psalm 127.[364]

> The whole is grouped around Psalm 127, which was composed by Solomon, which stands in the middle between the first and the last of the pilgrim poems. On both sides there stands a heptade [a grouping of seven] of pilgrim songs, consisting of two psalms composed by David, and five new ones, which have no name.… Each heptade contains the name of *Yahweh* twenty-four times.[365]

If this is so, four YHWH invocations are present on either side of the chiastic centre.[366] This chiastic arrangement would then encompass eight invocations of YHWH, the same number as those already identified in Psa 30, 1Chr 17, Isa 24–27 and similar to 2Chr 6:14–42.[367] Further investigation is needed into the function of the seven and eightfold invocations of YHWH and their impact on the form and interpretation of these passages.[368]

According to Robertson, Psalm 132 is where "the ultimate merger of David's rule with Yahweh's rule receives climactic expression."[369] This observation is consistent with the sentiment of David's thanksgiving and Solomon's dedicatory prayers. Illustrative of this point is the repeated appeal to the בית in both prayers referring to a dwelling place of YHWH that serves as a guarantor of the perpetual Davidic dynasty (cf. 2Sam 7:25; 1Chr

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[364] O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R Publishing, 2015), 232–233. Robertson discusses chiasms or "Poetic Pyramids" that run across several Psalms, 231–237.

[365] Ibid., 212.

[366] Invocations: first *heptade 120:2, 123:3, 125:4, 126:4, second heptade 130:1, 131:1, 132:1, 132:8*

[367] Seven invocations of YHWH and one invocation אלהי v.40. 2Sam 7 features seven אדני יהוה invocations along with three additional variations of invocations of יהוה.

[368] There are 8x invocations in the macro-structure of Elijah (6x) and Elisha (2x). The first and second concern prayer for the resurrection of the widow's son (1Kgs 17:20,21). The remaining four invocations concern the Mount Carmel showdown (3x in 1Kgs18:36,37a,b) and when Elijah prayed for his life to end (1Kgs19:4). The final two invocations are in Elisha's prayer asking the LORD to open the eyes of his servant and to send blindness on the Syrian army (2Kgs 6:17, 20).

[369] Robertson, *The Flow of the Psalms*, 214. Psalm 132 is the location from Psalm of Ascent.

17:23; 1Kgs 8:26; 2Chr 6:17). Similarly שֵׁם is used to bind the unparalleled renown (זוּלָתְךָ) of YHWH, demonstrated by the redemption of his people Israel, and not least among them God's chosen king (2Sam 7:22,23; 1Chr 17:20–21).

In the prayer of dedication of the Temple, there is concern for the שֵׁם of YHWH, evident from the eightfold repetition of שְׁמְךָ in the petitionary section.[370] The central section of both versions of the dedicatory prayer is bracketed by invocations (2Chr 6:20–38; 1Kgs 8:33–48; see Table 5). In addition, the Temple is the building associated with the שֵׁם of YHWH (cf. 1Kgs 8:29; 2Chr 6:20). The juxtaposition of repeated invocations of YHWH along with the explicit statement connecting YHWH's name with the Temple of YHWH suggests intentional placement with rhetorical, performative or ritual importance.

Table 5. *Solomon's Prayer of Dedication: Comparison of Invocations and Repeated Features*

Legend					
Invocation Title or Phrase		Cf. lexeme שֵׁם		cf lexeme בית	
Cf. lexeme לִפְנֵיךְ		Cf. lexeme לִבְדְּךָ		cf. lexeme רחוק	

1 Kgs 8:22–53| 2Chr 6:12–42. Repeated features including 8x שְׁמְךָ; invocations of יהוה; expression לִפְנֵי cf. Isa 26:17; central located לִבְדְּךָ and repeated רחוקה cf Isa 26:15.

1 Kgs 8:22–53	**2 Chr 6:12–42**
22 וַיַּעֲמֹד שְׁלֹמֹה לִפְנֵי מִזְבַּח יְהוָה נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמָיִם:	12 וַיַּעֲמֹד[a] לִפְנֵי מִזְבַּח יְהוָה נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו:
	13 [a]כִּי־עָשָׂה שְׁלֹמֹה כִּיּוֹר נְחֹשֶׁת וַיִּתְּנֵהוּ בְּתוֹךְ הָעֲזָרָה חָמֵשׁ אַמּוֹת אָרְכּוֹ וְחָמֵשׁ אַמּוֹת רָחְבּוֹ וְאַמּוֹת שָׁלוֹשׁ קוֹמָתוֹ וַיַּעֲמֹד עָלָיו וַיִּבְרֶךְ עַל־בִּרְכָּיו נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמָיְמָה:
23 וַיֹּאמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כָּמוֹךָ אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת שֹׁמֵר הַבְּרִית וְהַחֶסֶד לַעֲבָדֶיךָ הַהֹלְכִים לִפָּנֶיךָ בְּכָל־לִבָּם:	14 וַיֹּאמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כָּמוֹךָ אֱלֹהִים בַּשָּׁמַיִם וּבָאָרֶץ שֹׁמֵר הַבְּרִית וְהַחֶסֶד לַעֲבָדֶיךָ הַהֹלְכִים לִפָּנֶיךָ בְּכָל־לִבָּם:
24 אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֵת אֲשֶׁר־דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וּבְיָדְךָ מִלֵּאתָ כַּיּוֹם הַזֶּה:	15 אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִיד אָבִי אֵת אֲשֶׁר־דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וּבְיָדְךָ מִלֵּאתָ כַּיּוֹם הַזֶּה:
	16 וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁמֹר לְעַבְדְּךָ דָּוִיד אָבִי את אשר דברת לו לאמר לא־יכרת לך איש מלפני

[370] 2Chr 6:20,24,26,32,33a,33b,34,38 Cf. additional reference 1Kgs 8:29 'my Name shall be there' cf. 33, 35,41,42,43,43b,44,48. Your name is also a feature in the earlier in David's thanksgiving prayer occurring two times in 2 Sam 7:23,26; 1Chr 17:21, 24 and the final prayer of David 1Chr 29:13,16.

יוֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם
לָלֶכֶת בְּתוֹרָתִי כַּאֲשֶׁר הָלַכְתָּ לְפָנָי׃
17 וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֵן דְּבָרְךָ אֲשֶׁר דִּבַּרְתָּ
לְעַבְדְּךָ לְדָוִיד׃
18 כִּי הַאֻמְנָם יֵשֵׁב אֱלֹהִים אֶת־הָאָדָם עַל־הָאָרֶץ הִנֵּה
שָׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּיִת הַזֶּה
אֲשֶׁר בָּנִיתִי׃
19 וּפָנִיתָ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּחִנָּתוֹ יְהוָה אֱלֹהָי
לִשְׁמֹעַ אֶל־הָרִנָּה וְאֶל־הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְפַּלֵּל
לְפָנֶיךָ
20 לִהְיוֹת עֵינֶיךָ פְּתֻחוֹת אֶל־הַבַּיִת הַזֶּה יוֹמָם וָלָיְלָה אֶל־
הַמָּקוֹם אֲשֶׁר אָמַרְתָּ לָשׂוּם שְׁמְךָ שָׁם לִשְׁמֹעַ אֶל־
הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עַבְדְּךָ אֶל־הַמָּקוֹם הַזֶּה׃
21 וְשָׁמַעְתָּ אֶל־תַּחֲנוּנֵי עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר
יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע מִמְּקוֹם שִׁבְתְּךָ
מִן־הַשָּׁמַיִם וְשָׁמַעְתָּ וְסָלָחְתָּ׃
22 אִם־יֶחֱטָא אִישׁ לְרֵעֵהוּ וְנָשָׂא־בוֹ אָלָה לְהַאֲלֹתוֹ וּבָא
אָלָה לִפְנֵי מִזְבַּחֲךָ בַּבַּיִת הַזֶּה׃
23 וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם וְעָשִׂיתָ וְשָׁפַטְתָּ אֶת־עֲבָדֶיךָ
לְהַשִּׁיב לָרָשָׁע לָתֵת דַּרְכּוֹ בְּרֹאשׁוֹ וּלְהַצְדִּיק צַדִּיק לָתֵת
לוֹ כְּצִדְקָתוֹ׃ ס
24 וְאִם־יִנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב כִּי יֶחֶטְאוּ־לָךְ
וְשָׁבוּ וְהוֹדוּ אֶת־שְׁמֶךָ וְהִתְפַּלְלוּ וְהִתְחַנְּנוּ לְפָנֶיךָ בַּבַּיִת
הַזֶּה׃
25 וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עַמְּךָ
יִשְׂרָאֵל וַהֲשִׁיבוֹתָם אֶל־הָאֲדָמָה אֲשֶׁר־נָתַתָּה לָהֶם
וְלַאֲבֹתֵיהֶם׃ פ
26 בְּהֵעָצֵר הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ
וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שְׁמֶךָ מֵחַטָּאתָם
יְשׁוּבוּן כִּי תַעֲנֵם׃
27 וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עֲבָדֶיךָ וְעַמְּךָ
יִשְׂרָאֵל כִּי תוֹרֵם אֶל־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ־בָהּ
וְנָתַתָּה מָטָר עַל־אַרְצְךָ אֲשֶׁר־נָתַתָּה לְעַמְּךָ לְנַחֲלָה׃ ס
28 רָעָב כִּי־יִהְיֶה בָאָרֶץ דֶּבֶר כִּי־יִהְיֶה שִׁדָּפוֹן וְיֵרָקוֹן
אַרְבֶּה וָחָסִיל כִּי יִהְיֶה כִּי יָצַר־לוֹ אוֹיְבָיו בְּאֶרֶץ שְׁעָרָיו
כָּל־נֶגַע וְכָל־מַחֲלָה׃
29 כָּל־תְּפִלָּה כָל־תְּחִנָּה אֲשֶׁר יִהְיֶה לְכָל־הָאָדָם וּלְכֹל
עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יֵדְעוּ אִישׁ נִגְעוֹ וּמַכְאֹבוֹ וּפָרַשׂ כַּפָּיו
אֶל־הַבַּיִת הַזֶּה׃
30 וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם מְכוֹן שִׁבְתְּךָ וְסָלַחְתָּ וְנָתַתָּה
לָאִישׁ כְּכָל־דְּרָכָיו אֲשֶׁר תֵּדַע אֶת־לִבָּבוֹ כִּי אַתָּה לְבַדְּךָ
יָדַעְתָּ אֶת־לִבַּב בְּנֵי הָאָדָם׃
31 לְמַעַן יִירָאוּךָ לָלֶכֶת בִּדְרָכֶיךָ כָּל־הַיָּמִים אֲשֶׁר־חַיּוּ
חַיִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר נָתַתָּה לַאֲבֹתֵינוּ׃ ס
32 וְגַם אֶל־הַנָּכְרִי אֲשֶׁר לֹא מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבָא
מֵאֶרֶץ רְחוֹקָה לְמַעַן שִׁמְךָ הַגָּדוֹל וְיָדְךָ הַחֲזָקָה וּזְרוֹעֲךָ
הַנְּטוּיָה וּבָאוּ וְהִתְפַּלְלוּ אֶל־הַבַּיִת הַזֶּה׃
33 וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם מִמְּכוֹן שִׁבְתְּךָ וְעָשִׂיתָ כְּכֹל
אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנָּכְרִי לְמַעַן יֵדְעוּן כָּל־עַמֵּי הָאָרֶץ

25 וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁמֹר לְעַבְדְּךָ דָּוִד אָבִי אֵת
אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יֹשֵׁב
עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת
לְפָנַי כַּאֲשֶׁר הָלַכְתָּ לְפָנָי׃
26 וְעַתָּה[a] אֱלֹהֵי יִשְׂרָאֵל יֵאָמְנוּ נָא דְּבָרֶיךָ[b][c] אֲשֶׁר דִּבַּרְתָּ
לְעַבְדְּךָ דָּוִד[c] אָבִי׃
27 כִּי הַאֻמְנָם יֵשֵׁב אֱלֹהִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וּשְׁמֵי
הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃
28 וּפָנִיתָ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּחִנָּתוֹ יְהוָה אֱלֹהָי
לִשְׁמֹעַ אֶל־הָרִנָּה[b] וְאֶל־הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְפַּלֵּל
לְפָנֶיךָ הַיּוֹם׃
29 לִהְיוֹת עֵינֶיךָ פְּתֻחוֹת אֶל־הַבַּיִת הַזֶּה[a] לַיְלָה וָיוֹם אֶל־
הַמָּקוֹם אֲשֶׁר אָמַרְתָּ יִהְיֶה שְׁמִי שָׁם לִשְׁמֹעַ אֶל־הַתְּפִלָּה
אֲשֶׁר יִתְפַּלֵּל עַבְדְּךָ אֶל־הַמָּקוֹם הַזֶּה׃
30 וְשָׁמַעְתָּ אֶל־תְּחִנַּת עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ
אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל־מְקוֹם שִׁבְתְּךָ אֶל־
הַשָּׁמַיִם וְשָׁמַעְתָּ וְסָלָחְתָּ׃
31 [a]אֵת אֲשֶׁר יֶחֱטָא אִישׁ לְרֵעֵהוּ וְנָשָׂא־בוֹ אָלָה לְהַאֲלֹתוֹ
וּבָא אָלָה לִפְנֵי מִזְבַּחֲךָ בַּבַּיִת הַזֶּה׃
32 וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְעָשִׂיתָ וְשָׁפַטְתָּ אֶת־עֲבָדֶיךָ
לְהַרְשִׁיעַ רָשָׁע לָתֵת דַּרְכּוֹ בְּרֹאשׁוֹ וּלְהַצְדִּיק צַדִּיק לָתֵת
לוֹ כְּצִדְקָתוֹ׃ ס
33 בְּהִנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב אֲשֶׁר יֶחֶטְאוּ־לָךְ
וְשָׁבוּ אֵלֶיךָ וְהוֹדוּ אֶת־שְׁמֶךָ וְהִתְפַּלְלוּ וְהִתְחַנְּנוּ אֵלֶיךָ
בַּבַּיִת הַזֶּה׃
34 וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עַמְּךָ יִשְׂרָאֵל
וַהֲשֵׁבֹתָם אֶל־הָאֲדָמָה אֲשֶׁר נָתַתָּ לַאֲבוֹתָם׃ ס
35 בְּהֵעָצֵר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ
וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שְׁמֶךָ וּמֵחַטָּאתָם
יְשׁוּבוּן כִּי תַעֲנֵם׃
36 וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עֲבָדֶיךָ[a] וְעַמְּךָ
יִשְׂרָאֵל כִּי תוֹרֵם אֶת־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ־בָהּ
וְנָתַתָּה מָטָר עַל־אַרְצְךָ אֲשֶׁר־נָתַתָּה לְעַמְּךָ לְנַחֲלָה׃ ס
37 רָעָב כִּי־יִהְיֶה בָאָרֶץ דֶּבֶר כִּי־יִהְיֶה שִׁדָּפוֹן יֵרָקוֹן
אַרְבֶּה חָסִיל[b] כִּי יִהְיֶה כִּי יָצַר־לוֹ אוֹיְבָיו בְּאֶרֶץ שְׁעָרָיו
כָּל־נֶגַע כָּל־מַחֲלָה׃
38 כָּל־תְּפִלָּה כָל־תְּחִנָּה אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם לְכֹל
עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן אִישׁ נֶגַע לְבָבוֹ וּפָרַשׂ כַּפָּיו
אֶל־הַבַּיִת הַזֶּה׃
39 וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם מְכוֹן שִׁבְתְּךָ וְסָלַחְתָּ וְעָשִׂיתָ
וְנָתַתָּ לָאִישׁ כְּכָל־דְּרָכָיו אֲשֶׁר תֵּדַע אֶת־לְבָבוֹ כִּי־אַתָּה
יָדַעְתָּ לְבַדְּךָ אֶת־לִבַּב כָּל־בְּנֵי הָאָדָם׃
40 לְמַעַן יִרְאוּךָ כָּל־הַיָּמִים אֲשֶׁר־הֵם חַיִּים עַל־פְּנֵי
הָאֲדָמָה אֲשֶׁר נָתַתָּה לַאֲבֹתֵינוּ׃
41 וְגַם אֶל־הַנָּכְרִי אֲשֶׁר לֹא־מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבָא
מֵאֶרֶץ רְחוֹקָה לְמַעַן שְׁמֶךָ׃
42 כִּי יִשְׁמְעוּן אֶת־שִׁמְךָ הַגָּדוֹל וְאֶת־יָדְךָ הַחֲזָקָה וּזְרֹעֲךָ
הַנְּטוּיָה וּבָא וְהִתְפַּלֵּל אֶל־הַבַּיִת הַזֶּה׃
43 אַתָּה תִּשְׁמַע הַשָּׁמַיִם מְכוֹן שִׁבְתְּךָ וְעָשִׂיתָ כְּכֹל אֲשֶׁר־
יִקְרָא אֵלֶיךָ הַנָּכְרִי לְמַעַן יֵדְעוּן כָּל־עַמֵּי הָאָרֶץ אֶת־

אֶת־שְׁמֶךָ וּלְיִרְאָה אֹתְךָ כְּעַמְּךָ יִשְׂרָאֵל וְלָדַעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃	שְׁמֶךָ לְיִרְאָה אֹתְךָ כְּעַמְּךָ יִשְׂרָאֵל וְלָדַעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃
34 כִּי־יֵצֵא עַמְּךָ לַמִּלְחָמָה עַל־אוֹיְבָיו בַּדֶּרֶךְ אֲשֶׁר תִּשְׁלָחֵם וְהִתְפַּלְלוּ אֵלֶיךָ דֶּרֶךְ הָעִיר הַזֹּאת אֲשֶׁר בָּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי לִשְׁמֶךָ׃	44 כִּי־יֵצֵא עַמְּךָ לַמִּלְחָמָה עַל־אֹיְבֹו בַּדֶּרֶךְ אֲשֶׁר תִּשְׁלָחֵם וְהִתְפַּלְלוּ אֶל־יְהוָה דֶּרֶךְ הָעִיר אֲשֶׁר בָּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי לִשְׁמֶךָ׃
35 וְשָׁמַעְתָּ מִן־הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטָם׃	45 וְשָׁמַעְתָּ הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטָם׃
36 כִּי יֶחֱטְאוּ־לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא־יֶחֱטָא וְאָנַפְתָּ בָם וּנְתַתָּם לִפְנֵי אוֹיֵב וְשָׁבוּם שׁוֹבֵיהֶם אֶל־אֶרֶץ רְחוֹקָה אוֹ קְרוֹבָה׃	46 כִּי יֶחֱטְאוּ־לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא־יֶחֱטָא וְאָנַפְתָּ בָם וּנְתַתָּם לִפְנֵי אוֹיֵב וְשָׁבוּם שׁוֹבֵיהֶם אֶל־אֶרֶץ הָאוֹיֵב רְחוֹקָה אוֹ קְרוֹבָה׃
37 וְהֵשִׁיבוּ אֶל־לְבָבָם בָּאָרֶץ אֲשֶׁר נִשְׁבּוּ־שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ שׁבְיָם לֵאמֹר חָטָאנוּ הֶעֱוִינוּ וְרָשָׁעְנוּ׃	47 וְהֵשִׁיבוּ אֶל־לִבָּם בָּאָרֶץ אֲשֶׁר נִשְׁבּוּ־שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ שׁבְיֵהֶם לֵאמֹר חָטָאנוּ הֶעֱוִינוּ וְרָשָׁעְנוּ׃
38 וְשָׁבוּ אֵלֶיךָ בְּכָל־לִבָּם וּבְכָל־נַפְשָׁם בְּאֶרֶץ שׁבְיָם אֲשֶׁר־שָׁבוּ אֹתָם וְהִתְפַּלְלוּ דֶּרֶךְ אַרְצָם אֲשֶׁר נָתַתָּה לַאֲבוֹתָם וְהָעִיר אֲשֶׁר בָּחַרְתָּ וְלַבַּיִת אֲשֶׁר־בָּנִיתִי לִשְׁמֶךָ׃	48 וְשָׁבוּ אֵלֶיךָ בְּכָל־לִבָּם וּבְכָל־נַפְשָׁם בְּאֶרֶץ אֹיְבֵיהֶם אֲשֶׁר־שָׁבוּ אֹתָם וְהִתְפַּלְלוּ אֵלֶיךָ דֶּרֶךְ אַרְצָם אֲשֶׁר נָתַתָּה לַאֲבוֹתָם הָעִיר אֲשֶׁר בָּחַרְתָּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי לִשְׁמֶךָ׃
39 וְשָׁמַעְתָּ מִן־הַשָּׁמַיִם מְכוֹן שִׁבְתְּךָ אֶת־תְּפִלָּתָם וְאֶת־תְּחִנֹּתֵיהֶם וְעָשִׂיתָ מִשְׁפָּטָם וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר חָטְאוּ־לָךְ׃	49 וְשָׁמַעְתָּ הַשָּׁמַיִם מְכוֹן שִׁבְתְּךָ אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטָם׃
40 עַתָּה אֱלֹהַי יִהְיוּ־נָא עֵינֶיךָ פְּתֻחוֹת וְאָזְנֶיךָ קַשֻּׁבוֹת לִתְפִלַּת הַמָּקוֹם הַזֶּה׃ ס	50 וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר חָטְאוּ־לָךְ וּלְכָל־פִּשְׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ־בָךְ וּנְתַתָּם לְרַחֲמִים לִפְנֵי שׁבֵיהֶם וְרִחֲמוּם׃
41 וְעַתָּה קוּמָה יְהוָה אֱלֹהִים לְנוּחֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ כֹּהֲנֶיךָ יְהוָה אֱלֹהִים יִלְבְּשׁוּ תְשׁוּעָה וַחֲסִידֶיךָ יִשְׂמְחוּ בַטּוֹב׃	51 כִּי־עַמְּךָ וְנַחֲלָתְךָ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוּר הַבַּרְזֶל׃
42 יְהוָה אֱלֹהִים אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ זָכְרָה לְחַסְדֵי דָוִיד עַבְדֶּךָ׃ פ	52 לִהְיוֹת עֵינֶיךָ פְּתֻחוֹת אֶל־תְּחִנַּת עַבְדְּךָ וְאֶל־תְּחִנַּת עַמְּךָ יִשְׂרָאֵל לִשְׁמֹעַ אֲלֵיהֶם בְּכֹל קָרְאָם אֵלֶיךָ׃
	53 כִּי־אַתָּה הִבְדַּלְתָּם לְךָ לְנַחֲלָה מִכֹּל עַמֵּי הָאָרֶץ כַּאֲשֶׁר דִּבַּרְתָּ בְיַד מֹשֶׁה עַבְדֶּךָ בְּהוֹצִיאֲךָ אֶת־אֲבֹתֵינוּ מִמִּצְרַיִם אֲדֹנָי יְהוִה׃ פ

The prayer of dedication of the Temple shares several lexemes and themes relevant to Isa 26:7–19. Centrally located in each prayer (1Kgs 8:39; 2Chr 6:30) is the distinctive לבדך with אתה (you, you only), in a confessional sense that is synonymous with the unusual formulation in Isa 26:13, לבד–בך.[371] This form, לבדך, is also deployed in association with the invocations of YHWH at the beginning and conclusion of the prayer of Hezekiah (Isa 37:16–20; 2Kgs 19:19). The royal prayer of Hezekiah in Isaiah, according to Kahn, features

[371] כי אתה לבדך ידעת 1Kgs 8:39. Isa 26:13 it is presumed that לבדך is inexplicably lengthened to לבד–בך when a familiar confessional formula is attested in Isaiah, the dedicatory prayer of Solomon and in the Psalter. In the dedicatory prayer, the preceding pronoun אתה provides a similar and more standard expression. Thus, an expected lexical form is modified in Isa 26:7–19 form.

invocations in a chiastic form.[372] It is possible that the bracketing of the prayer with לבדך supports this identification of the literary structure. Thus, the confessional לבדך in the prayer of dedication of the Temple occurs in the heart of the prayer and is prominent in the literary structure of the prayer of Hezekiah.

In a similar way to David's thanksgiving prayer, the dedicatory prayer includes the lexeme רחוק. However, unlike the thanksgiving prayer, רחוק lexically denotes spatial distance rather than temporal separation. The first instance concerns specific instructions for prayer during exile by those who are carried away captive to a land "far away or near" (רחוקה או קרובה).[373] The second reference to רחוקה likewise concerns a foreigner who chooses to come to worship from a "far-off" land for the sake of the name (שׁם) of YHWH (ובא מארץ רחוקה למען שׁמך).[374] The spatial meaning of רחוק aligns with the denotation of רחוק in Isa 26:15.

Thus, there are several lexical links between Isa 26:7-19 and the royal thanksgiving prayer, the dedicatory prayer for the Temple and possibly the Psalms of Ascent. The thanksgiving and dedicatory prayers focus on שׁמך and the centrality of זולתך and לבדך in each, respectively.[375] The repeated invocations of YHWH, particularly the sevenfold invocations in both the thanksgiving and dedicatory prayers of 2Sam 7 and 2Chr 6. The context of the prayers is set (פניך, i.e. before YHWH), anticipating an ingathering of those who are רחוקה, both exiles and foreigners, and may share similar sentiments to their use in Isa 26. The representative "I" figure is prominent throughout the pericope.

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[372] Dan'el Kahn, *Sennacherib's Champaign against Judah: A Source Analysis of Isaiah 36–37*, Society for Old Testament Study Monograph Series, (Cambridge, UK: Cambridge University Press, 2020): 182.

[373] 1Kgs 8:46; 2Chr 6:36.

[374] 1Kgs 8:41; 2Chr 6:32 cf. Isa 26:15. The use of רחוק in the dedicatory prayer is similar to the sense of spatial distance in Isa 26:15, while the David's thanksgiving prayer features a single use of מרחוק (2Sam 7:20; 1Chr 17:16) in the sense of distance in time (cf. Isa 25:1).

[375] The additional features of רחוקה and לפני are also found in the dedicatory prayer of Solomon common to Isa 26:15,17.

4.5.3 The Temple dedication Psalm of David

Psalm 30 shares several similar features with Isiah 24-27— lexemes, themes and invocations. The שִׁיר of the psalm draws comparison with Isa 26:1. Another similar feature is the shared lexeme of the first invocation, יְהוָה אֱלֹהַי אַתָּה אֲרוֹמְמֶךָּ| (Psa 30:2[1] יְהוָה אֱלֹהַי אַתָּה אֲרוֹמְמֶךָּ Isa 25:1). Thematically, the first-person speech and personal distress have caused some to suggest that the psalm was re-purposed for a dedication of the Temple.[376] The superscription of the psalm indicate presumed historical context. The psalm is ascribed, שִׁיר– חנכה הבית, which, while ambiguous concerning the location of הבית, the popular association and frequent invocations of YHWH help explain this ambiguity. Moreover, the concern for the בית in both thanksgiving prayer and dedicatory prayers further suggests that the Temple is the intended meaning of הבית.

The eight invocations of YHWH feature two bookend invocation phrases יהוה אלהי (i.e. in the second and the eighth invocations).[377] The invocation phrase in the first-person singular form is similar to a first-person plural address in Isa 26:13 יהוה אלהינו. The psalm also acknowledges YHWH's זֵכֶר, meaning his memorial name celebrated in worship, expressing similar devotion to Isa 26:8,13.[378] The prominent acknowledgement of YHWH's favour רצון and request for mercy חנן is a lexeme shared with Isa 26:11.[379] Finally the clause

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[376] Also, the Temple was re-consecrated several times during the later Judean monarchy— by Hezekiah (2Chr 29:3), by Josiah (2Chr 34), and by Jehoash (2Kgs 12:1–16).

[377] The second and eighth invocation are lengthened to convey personal association. Cf. Goldingay, *Psalms,* 426. The three dedications of the Temples include those led by Solomon, Nehemiah, and a rededication of the Temple after Antiochus IV. Goldingay prefers the latter context since the last was the only occasion the interruption to the Temple function was "issued from the people's commitment to YHWH", unlike the exile. Goldingay, *Psalms,* 425. The dedication of the Temple of Solomon coincided with the feast of Tabernacles, an eight-day feast (1Kgs 8:2; Lev 23:39). Likewise, the dedication of the Temple following Antiochus' desecration involved ostensibly an eight-day ceremony.

[378] Compare also the removal of *zēker* in Isa 26:14.

[379] Other thematic links include the theme of life and death. Goldingay, *Psalms*, 425: sees an "overlapping double structure" in Psalm 30 (vv.1–5 vv.6–13) which compares with repetition in Isa 26:7–19.

בַּל־אֶמּוֹט לְעוֹלָם shares with Isa 26:7-19 the בל negation lexeme (See Table 6).[380] The sequence of eight invocations of YHWH is suggestive of the duration of the narrative accounts of both the dedication of the first Temple (2Chr 7:8–9 cf. 1Kgs 8:65–66) and the rededication of the Temple at the time of the Maccabees (1Macc 4:56,59).

Table 6. *Invocations in Psalm 30* and Similarities with Isaiah 24–27

30 [1] מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:	
[2] אֲרוֹמִמְךָ יְהוָה כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי:	Cf., יְהוָה CI Invocation Isa 25:1
[3] יְהוָה אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי:	1 of 2 invocation phrases יְהוָה אֱלֹהָי (1ps) cf. Isa 26:13 (1pp). also cf. verb רפא for healing and רפאים Isa 26:14.
[4] יְהוָה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי חִיִּיתַנִי מִיָּרְדִי־בוֹר :	יְהוָה CI Invocation introducing rescue from grave בור|שאול.
[5] זַמְּרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ:	Night and Morning merism cf. Isa 26:8.
[6] כִּי רֶגַע בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה:	Life and joyful shout רנה Cf Isa 26:19.
[7] וַאֲנִי אָמַרְתִּי בְשַׁלְוִי בַּל־אֶמּוֹט לְעוֹלָם:	
[8] יְהוָה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז הִסְתַּרְתָּ פָנֶיךָ הָיִיתִי נִבְהָל:	
[9] אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנָּן :	
[10] מַה־בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל־שָׁחַת הֲיוֹדְךָ עָפָר הֲיַגִּיד אֲמִתֶּךָ:	
[11] שְׁמַע־יְהוָה וְחָנֵּנִי יְהוָה הֱיֵה־עֹזֵר לִי:	יְהוָה cf., Isa 26:17 כן חיינו מפניך
[12] הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה:	יְהוָה cf., Isa 26:10
[13] לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְהוָה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ:[381]	יְהוָה cf., Isa 26:10 יְהוָה cf., Isa 26:1 יְהוָה אֱלֹהָי invoc. phrase (1ps) cf., 26:13 (1pp). כָּבוֹד cf., 26:15

[380] The negation בל is accompanied by a homophone of מוט\|מות. Cf. Isa 26:10,11,14,18. For similar use of immovable cf. Isa 33:20f (seven times vv.20–24).

[381] K. Elliger, W. Rudolph, and Gérard E. Weil, eds., *Biblia Hebraica Stuttgartensia*, electronic ed. (Stuttgart: German Bible Society, 2003), Psa 30.

4.5.4 Lexemes and themes in common with most frequent invocation passages and Isaiah 26:7–19

Apart from Isaiah 26:7–19, there are only four other passages in the Hebrew Bible where as many or more invocations of YHWH are used. These include the prayer of thanksgiving by David (2Sam 7:18–29; 1Chr 17:16–27), the Temple dedicatory prayer of Solomon (2Chr 6:14–42) and the psalm for the dedication of הבית (Psa 30).[382] While vocative-style invocations are a feature of performative speech and poetry, it is surprising that the repeated invocations of YHWH, such as those found in Isa 26:7–19, occur so rarely in the Hebrew Bible. Not only do these passages share similarity in the number of invocations, they also share similar lexemes and themes. However, these shared lexemes and themes often take on new meaning or application in Isa 26:7–19.

The prayer of thanksgiving deploys the lexeme זוּלָתֶךָ (2Sam 7:22, 1Chr 17:20) in its central confession of YHWH's sovereignty.[383] This confessional statement is also attached to the vocative-style invocation of YHWH, as occurs in Isa 26:13. While the prayer of thanksgiving affirms the incomparability of YHWH (cf., כי־אין כמוך Ex 15:11 and ואין אלהים זולתך cf., Isa 64:3[4]), in Isa 26:13, זוּלָתֶךָ is used more to acknowledge the existence of other אדנים (lords) besides YHWH. This modified aspect is similar to other lexical reappropriations in Isa 26:7–19.

The dedicatory prayer of Solomon also features a centrally located declaration of an aspect of the sovereignty of YHWH, לְבַדֶּךָ (you alone) meaning that YHWH knows the sincerity of a confession (1Kgs 8:39; 2Chr 6:30). This formulation, לְבַדֶּךָ, is also a prominent

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[382] The concern for הבית along with the eightfold invocations of YHWH imply that הבית is the Temple.

[383] In 2 Sam 7, the confessional statement occurs after the fifth of ten invocations, while in 1Chr 17, it occurs after the fourth of eight invocations.

feature of the prayer of Hezekiah (2Kgs 19:15–19; Isa 37:16–20) in a monotheistic expression (i.e. You are God/YHWH alone).[384] Thus, in a monotheistic confessional sense, לְבַדְּךָ is similar to זוּלָתֶךָ in the prayer of thanksgiving. However, in contrast, לְבַדְּךָ (Isa 26:13) is an affirmation of the devotion of the supplicant/s to a single deity rather than an affirmation of YHWH's superiority over other gods.

Isaiah 26:7–19 also modifies the typical perspective of key lexemes and themes found in comparable invocation passages. An instance of a modification of lexemes is Isa 26:13. Scholars typically prefer an emendation of לְבַד־בְּךָ (26:13) to לְבַדְּךָ, since this is well attested in the Hebrew Bible (e.g. Isa 37:16,20; the dedicatory prayer of Solomon 1Kgs 8:39; 2Chr 6:30; and Psa 4:9). In the dedicatory prayer, לבדך is preceded by the pronoun אתה, a synonymous expression that is more common than לְבַד־בְּךָ (26:13). Thus, a standard lexical form is modified in Isa 26:7–19.

An example of a change of perspective is the deployment of חנן (favour, mercy). This lexeme is a prominent feature and theme already central to Psalm 30 and among Temple devotional literature throughout the Hebrew Bible. In Psalms 30 the lexemes רָצוֹן (favour) and חָנַן (mercy/graciousness, twice each), emphasise their thematic significance within the dedicatory psalm.[385] The former lexeme is used to affirm the perpetual nature of YHWH, while the latter is used twice as a direct plea by the supplicant for mercy from YHWH by the supplicant. This practice of pleading for חָנַן (mercy) from YHWH by means of invoking his name is a common formula of prayer.[386] However, in Isa 26:10, חָנַן is used to consider YHWH's favour extended to the רשׁע (wicked). Thus, in Isa 26:10 חָנַן is deployed as a reflection on the wicked, not a plea from the righteous.

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[384] Cf. also for monotheistic deployment of לבדך see Psalm 4:9.

[385] רצון 30:6,8 and חנן 30:9,11.

[386] Psa 6:3a[2]; 27:7; 31:10[9]; 41:5[4]; 41:11[10]; 123:3.

The most common lexeme shared between invocation passages is שֵׁם (name). In the thanksgiving prayer, שֵׁם is used to denote the fame or renown of YHWH for his deliverance of Israel from Egypt and the establishment of the royal dynasty of David ויגדל שׁמך עד–עולם ("And your name shall be magnified forever").[387] In the Temple dedicatory prayer שֵׁם is used both to acknowledge the name of YHWH[388] and the Temple upon whom the שֵׁם of YHWH has been set and for whom it was built.[389] Psalm 30 emphasises שֵׁם in a way that is similar to its use in Isa 26:8,13, calling on supplicants to acknowledge YHWH's holy name זכר (v.5[4]).[390] In Isa 26, זכר and שֵׁם are deployed together in the form of a confessional statement, but Psa 30 features only זכר with the invocation of YHWH illustrating the שֵׁם. Isa 26:7–19 and Psa 30 share a similar focus on the זכר (memorial name) of YHWH.[391]

4.5.5 Thematic features from frequent invocation passages and Isaiah 26:7–19

In the thanksgiving and dedicatory prayers, there is a concern for the בית, recognised as the place of YHWH's name and represented by the Ark.[392] Prayers are to be directed toward the Temple for forgiveness, salvation, and appeals for blessing (life) for the king and people (kingdom). The dedication psalm draws on the themes of rescue, healing, and

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[387] 2Sam 7:23,26; 1Chr 17:21,24. Cf. Isa 63:19.

[388] 1Kgs 8:33,35,41,42,43a; 2Chr 6:24,26,32,33a.

[389] 1Kgs 8:29,43b,44,48; 2Chr 6:20,33b,34,38. Cf. Dan 9:18 וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ (and the city that is called by your name).

[390] Cf. 1Chr 29:13 לִשֵׁם תִּפְאַרְתֶּךָ.

[391] The direct appeal to הבית as is found in the thanksgiving and dedicatory prayers is not found in Isa 26. The concern for the royal dynasty is absent from Isa 26. However, Isa 26:8, 13 are similar to Isa 64:6[7]. Cf. the expanding of the Temple to include Jerusalem העיר (the city) in Dan 9:18.

[392] Thanksgiving and dedicatory prayers make references to the Ark or coming before the presence of the LORD. Cf. Isa 37:16–20 "enthroned above the cherubim," cf. Psa 99.

favour, encapsulated in Temple liturgy elsewhere, (e.g. Psa 120–134). Levenson describes the broader liturgy this way:

> …hope for survival after death, a hope intimately and inextricably involved with the theme of God's gracious protection that dominated the Temple-centred devotional literature.[393]

Based on Levenson's observation, Isa 26:7–19 may best fit within the broad Temple-centred devotional literature. The Temple, for some, may have also come to be associated with a continuance of life in a magical, mystical sense even in death which is intimated by the proximity of royal tombs to the Temple, a practice condemned in (Eze 43:6).[394] As has already been discussed, the passages where invocations of YHWH are of highest frequency are also Temple-centred devotional contexts which share lexical elements and themes with Isa 26:7–19. These common themes of hope for survival from death, divine favour and lexemes of confession and devotion provide scope to explore further the unique perspective of this passage through a better understanding of the literary structure.

4.6 An Example of Invocations and Chiastic Form from the Hebrew Bible

The examples of frequently occurring invocations of YHWH have revealed a common context of Temple-centred liturgical prayer. The specific frequency, style and deployment of invocations suggest a performative or ritual element to their apparent formulaic frequency. Also, from a literary perspective, invocations may comprise important markers of the structure in these passages creating emphasis and signalling the focus. As noted in (4.5.2), there is evidence that invocations form part of a literary structure as chiasms (Isa 37:16–20) and also as a feature of larger literary arrangements, including

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[393] Levenson, *Resurrection and Restoration of Israel*, 99.

[394] Hays, *Death in Iron Age II*, 157. Notable in the Deuteronomistic History (DtrH) account are the burial locations of royal figures, e.g. Ahaz in a garden.

Psalms 120–134. Chiasms are a widely attested literary technique in the Hebrew Bible and the ANE, ranging from single verses to extended narratives. They were common in the ANE, among the extant literature of Ugarit and others, and in Hebrew narrative and poetry.[395] The extended chiasms of both ANE narratives (i.e., Baal/Mot mythology Text 137 [47 lines]) and Hebrew poetry.[396]

Instructive for the current investigation of the structure of Isa 26:7–19 is Psalm 86– the only Davidic psalm featured in the third book of Psalms.[397] Goldingay observes that the "dominant image" of this Psalm is the master-servant relationship between YHWH and his people.[398] He identifies this psalm as a "prayer psalm" with "standard elements" but with "distinctive configuration."[399] By "standard elements," Goldingay refers to the psalm's use of "phraseology taken from other psalms and elsewhere in the OT."[400] This psalm appeals to be a tried and true formula of prayer, as Goldingay observes:

> By using ways of speaking to God and of God that have been sanctified by their use over the centuries, individuals are able to articulate what they want to say to God.[401]

The formulaic character of this prayer connected with large number of invocations of YHWH is relevant to Isa 26:7–19.

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[395] John W. Welch, "Chiasmus in Ugaritic," 6 *Ugarit–Forschungen* 421(1974): 36–49. Cf. Welch, *Chiasmus in Antiquity*, 1981) and Welch and McKinlay, ed. *Chiasmus Bibliography* 1999.

[396] Ibid., 40: Baal/Mot Myth Chiasm. On Biblical Chiasm (Poetic Pyramid), O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R Publishing, 2015), 20. David A. Dorsey, The Literary Structure of the Old Testament: a commentary on Genesis-Malachi (Grand Rapids, MI: Baker Books, 1999), 25.

[397] "'Interrupts' the Korah psalms." Goldingay, *Psalms*, 620.

[398] Ibid., 619. Cf. Master-Servant and Suzerain-Vassal comment [4.9.3].

[399] Ibid., 619.

[400] Ibid., 630, scribalism described.

[401] Goldingay, *Psalms,* 618.

Psalm 86 contains a large number of divine invocations (twelve), including four invocations of YHWH (vv.1,6,11,17), seven of אדני (vv.3,4,5,8,9,12,15),[402] and one of אלהים (v.14).[403] The psalm is comprised of a literary structure encompassing an invocation directed to YHWH at the beginning of the psalm (v.1) and in the last verse (v.17), as well as two medial invocation of YHWH (vv. 6,11). Beyond the array of divine invocations, Daniel J. Estes observes that Isa 86 "features a chiastic structure."[404] A chiasm that is centred on v.11, which contains one of the medial invocations of YHWH.

The literary structure of Psalm 86, as outlined by Estes, is as follows: vv.1–7 and vv.14–17 are the petitionary elements; vv.8–10 and vv.12–13 are avowals of praise, while v.11 expresses wholehearted commitment to YHWH (see Table 7 below):

> Teach me your way, O LORD,
> that I may walk in your truth;
> unite my heart to fear your name.

While not explicitly defining a chiastic structure of Psa 86, Goldingay identifies the same literary subunits.[405]

Table 7. *The Chiastic Structure of Psalm 86 Diagrammatically Represented with Invocations*

Petition vv.1–7 (YHWH v.1, YHWH v.6)
Praise vv.8–10 (Adonai vv.8, 9)
Wholehearted Commitment to YHWH (YHWH v.11)
Praise vv.12–13 (Adonai Elohai v.12)

[402] N.B. אדני אלהי (v.12)

[403] Goldingay observes seven invocations of אדני. This observation is important for comparison with Isa 26:7–19. Goldingay, *Psalms*, 619.

[404] Daniel J. Estes, *The New American Commentary* (Nashville: Holman Bible Publishers, 2019): 140, ebook.

[405] Goldingay, *Psalms*, 617.

Petition vv.14–17 (Elohim v.14, Adonai v.15 YHWH v.17)

Such a chiastic structure is pertinent to this study as a similar pattern may also be evident in Isaiah 26:7–19. The central commitment and the affirmation, especially of the name of YHWH, the buttressing of classically interpreted praise and the outer unit of the petition are features some scholars have identified in Isaiah 26 without specifically identifying a chiastic structure.[406] These observations will now be applied to Isaiah 26:7–19 including the strategic deployment of invocations of YHWH, the resurrection motif and a potential chiastic structure marked by these invocations. The chiastic structure and strategic placement of invocations of YHWH in Psalm 86 provide a compelling parallel for considering a similar literary structure in Isaiah 26:7–19, where invocations may also serve as structural markers.

4.7 The Chiastic Structure of Isaiah 26:7–19

The Hebrew text of Isa 26:7–19 has been arranged below as a chiasm, highlighting invocation clauses described earlier in 4.4. Invocations in the CI position delineate sections B, C, D, and B^1. The outer sections, $A|A^1$, are larger and contain centrally positioned invocations that mark transition from third-person to first-person speech. Overall, there is symmetry in the length of corresponding chiastic sections, (i.e. A and A^1 are the largest subunits while B/B^1 and C/C^1 are of similarly shorter length). The unique doubling of YHWH between vv. 10–11 and the scribal convention of separating the text at this point supports the proposition that the deployment of YHWH is for strategic literary effect (see Figure 1).

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[406] Duhm, *Das Buch Jesaia*, 187. "*Zunächst hebt der dichter im Anschluss an v.12ff."* vv. 12,15; Petition vv.11, 16–18.

Figure 1. *Chiastic Structure of Isaiah 26:7-19*

A [7] אֹרַח לַצַּדִּיק מֵישָׁרִים יָשָׁר מַעְגַּל צַדִּיק תְּפַלֵּס׃
[8] אַף אֹרַח מִשְׁפָּטֶיךָ יְהוָה קִוִּינוּךָ לְשֵׁמְךָ וּלְזִכְרְךָ תַּאֲוַת־נָפֶשׁ׃
[9] נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃
[10] יֻחַן רָשָׁע בַּל־לָמַד צֶדֶק בְּאֶרֶץ נְכֹחוֹת יְעַוֵּל וּבַל־יִרְאֶה גֵּאוּת יְהוָה׃ ס

B [11] יְהוָה רָמָה יָדְךָ בַּל־יֶחֱזָיוּן יֶחֱזוּ וְיֵבֹשׁוּ קִנְאַת־עָם אַף־אֵשׁ צָרֶיךָ תֹּאכְלֵם׃ ס

C [12] יְהוָה תִּשְׁפֹּת שָׁלוֹם לָנוּ כִּי גַם כָּל־מַעֲשֵׂינוּ פָּעַלְתָּ לָנוּ׃

D [13] יְהוָה אֱלֹהֵינוּ בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ לְבַד־בְּךָ נַזְכִּיר שְׁמֶךָ׃
[14] מֵתִים בַּל־יִחְיוּ רְפָאִים בַּל־יָקֻמוּ לָכֵן פָּקַדְתָּ וַתַּשְׁמִידֵם וַתְּאַבֵּד כָּל־זֵכֶר לָמוֹ׃

C[1] [15] יָסַפְתָּ לַגּוֹי יְהוָה יָסַפְתָּ לַגּוֹי נִכְבָּדְתָּ רִחַקְתָּ כָּל־קַצְוֵי־אָרֶץ׃

B[1] [16] יְהוָה בַּצַּר פָּקָדוּךָ צָקוֹן לַחַשׁוּ[407] מוּסָרְךָ לָמוֹ׃

A[1] [17] כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ כֵּן הָיִינוּ מִפָּנֶיךָ יְהוָה׃
[18] הָרִינוּ חַלְנוּ כְּמוֹ יָלַדְנוּ רוּחַ יְשׁוּעֹת בַּל־נַעֲשֶׂה אֶרֶץ וּבַל־יִפְלוּ יֹשְׁבֵי תֵבֵל׃
[19] יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן יקיצו וירננו[408] שֹׁכְנֵי עָפָר כִּי טַל אוֹרֹת טַלֶּךָ וָאָרֶץ רְפָאִים תַּפִּיל׃ ס

[407] Emendation based on 1QIsaa rendering of לחשׁו and re-pointing צקון.

[408] Emendation to the 1Q1saa imperfect of חקיצו ורננו.

4.7.1 Translation of Isaiah 26:7–19 and form:

A. Isa 26:7–10 The expeditionary path of the righteous person you level, You level smooth a trail for the righteous person. Indeed, in the expeditionary path of your judgments, O LORD, we wait for you; the desire of our soul is for your name and your memorial. With my soul, I desire you in the night; indeed, with my spirit within me, I seek you. For when your judgments are toward the earth, the inhabitants of the world learn righteousness. If the wicked are shown favour, they will not learn justice; he will instead corrupt justice on the earth, and he will not see the majesty of The LORD.

B. Isa 26:11 O LORD, your hand is lifted up, but they do not see it; Let them see and be ashamed by your zeal for your people; indeed, may the fire of your enemies devour them.

C. Isa 26:12 – O LORD, you will set, as a pot on the fire, subjugation for us, for even so all our accomplishments you have performed in regard to us.

D. Isa 26:13–14 O LORD our God, other lords, besides you, have ruled over us, but we will invoke you, your name, alone. The dead do not live; the Rephaim do not rise. You have dealt with them and exterminated them; You have destroyed all memory of them.

C[1]. Isa 26:15 You have added to the nation, O LORD, You have added to the nation, you have been glorified;[409] far away, all extremities of (the) earth.[410]

B[1]. Isa 26:16 O LORD, in distress they sought you out; pressed upon they conjured when your discipline was upon them.

A[1]. Isa 26:17–19 As a pregnant woman who draws near to childbirth writhes and cries out in her birth pangs, so have we become before you, O LORD. We were pregnant, we writhed, but we gave birth to wind (spirit). Of earth (underworld), we do not accomplish victories; they do not cause the inhabitants of the world to fall.[411] Your dead shall live, my corpses shall rise; they shall awake and shout for joy who dwell in the dust. For your dew is a dew of lights, but the Rephaim will fall into the underworld.[412]

4.7.2 Invocations external syntax examined and chiastic form of Isaiah 26:7–19

The seven YHWH vocative-style invocation clauses are marked in Figure 6 and section 4.7.1. Each invocation clause contains a single word invocation except the fourth

[409] An attempt at capturing the *Nif'al* perfect.

[410] The first of three occurrences in Isa 26:7–19 of ארץ without an article (26:15, 18, 19). This change is noticeably in proximity to 26:14 and 26:19 where the Rephaim are mentioned cf. 25:12 לארץ עד–עפר 26:5 – –עד ארץ; 24:6,18,19,20.

[411] Hays's translation of v.18.

[412] The translation is adapted from Hays' translation, Hays, *Origins of Isaiah 24–27*, 18–20.

(central) (יהוה אלהינו), which constitutes an invocation phrase.[413] The emphatic position, distinctiveness and centrality of the invocation among the other invocations are factors that support the case for a chiasm. Furthermore, invocations are deployed thoughout the passage to mark important shifts. In sections A/A[1], there is a shift from third or second person to first-person plural address; at the beginning chiastic sections B/B[1] a shift to third person "they" while sections C/C[1] shift to predominant second-person while the central D section combines first-person "us" and third-person "other lords". Four CI invocations, more common in direct speech and in prose, begin sections B, C, D, and B[1], marking the beginning of each poetic line and chiastic section.[414] The effect of placing invocations in the prime position is to emphasise the agency of YHWH.

Differing positioning of invocations in other sections suggest a "contrastive focus," (v.8), rhetorical force or linking thoughts (vv.15, 17).[415] In the A/A[1] section, the invocations mark a transition from second person (v.7 תפלס) and third person verbs (e.g. v.17, תקריב תחיל, תזעק) to first person plural. The invocation is strategically deployed in both instances to mark the movement (i.e. contrast) from general expectation to a specific crisis situation in both instances. Isaiah 26:7 introduces the expectation of YHWH's intervention by deploying a string of nouns and adjectives and then unusually concluding with the rare 2ms *pi'el* verb פלס.[416]

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[413] Miller, "Vocative Syntax," 351,2,8. The "vocative phrase" in this dissertation, called the invocation phrase, is reminiscent of Deut 6:4.

[414] Sweeney, *Isaiah 1–39*, 343.

[415] Cf. Psalms 25:4; 27:8. Miller, "Vocative Syntax", 357. Reference to Robert D. Holmstedt, "Word Order and Information Structure in Ruth and Jonah: A Generative-Typological Analysis," *J. Semit. Stud.* 54 (2009), 111–39. Miller describes the contrastive focus of a vocative position between the subject pronoun and the rest of the sentence. While this is not the case in this v.8, the contrastive element may still be intended by CM invocations in poetry. The CF position (v.17) also denotes lineation of poetry. The invocation may also serve to denote a line of poetry or be considered suspended between two lines or as a pivot between lines or verses. The pivot between the third-person address of v.17a to the first-person plural of v.17b–18 personalises and indeed intensifies the aspect of communal distress at the point of the final invocation.

The general expectation of the supplicant's relationship to YHWH is not the present reality, hence the invocation clause begins with the interjection אף (even so, v.8). Similarly, in the metaphor of the woman in labour (v.17a) the third person feminine singular pronominal suffix describing the typical scenario of a woman during childbirth is compared to the specific situation introduced by the adverb כן (so, thus v.17b). The transition at the point of the interjection אף/ adverb כן is contrasted by the vocative-style invocation within the literary structure.

One of the contextual characteristics of invocations in the Hebrew Bible is that they are set in apposition to a second person pronominal suffix or pronoun. The first invocation, section A (v.8), is set in apposition to four 2ms pronominal suffixes, more than any other associated with an invocation of YHWH in the Hebrew Bible (i.e.מִשְׁפַּטֶיךָ קִוִּינוּךָ לְשִׁמְךָ וּלְזִכְרְךָ). The effect of these repeated pronominal suffixes is to emphasise the addressee.

The only other invocation (v.15) is set between repeated clauses,יָסַפְתָּ לַגּוֹי יְהוָה יָסַפְתָּ לַגּוֹי. The strategic deployment of the invocation between clauses suggests the supplicant's perspective that YHWH is the agent in both clauses.[417] Subsequent to the succeeding clause, the additional כבד (honour/heavy in the *nif'al* stem) suggests that YHWH was glorified by the action of adding to the nation.[418] The style of this invocation is reminiscent of other staircase invocations.[419]

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[416] Word order may be used for emphatic purposes in Biblical Hebrew. Typically, though not always, verbs occur earlier in the sentence but, curiously, the first and only verb in v.7 occurs as the last word. For comment on word order, cf. T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew*, 46. Cf. also Millar, *Isaiah 24–27 and the Origin of Apocalyptic*, 87. See discussion chapter 5.5ff.

[417] Psa 94:3.

[418] For argument on the *nif'al* and middle voice cf. Ellen van Wolde, "The Niphal as Middle Voice and Its Consequence for Meaning", *JSOT* (2019), 453-478. There is debate about the nature of the *nif'al* verb and passive or middle voice.

[419] Psa 115:1; 123:3 cf. Ex. 15:6. "Staircase invocation" will be defined later in the dissertation see 6.5.3.

The invocations of YHWH are deployed thoughout the passage at points of transition in supplication, emphasis on the agency of YHWH, or rhetorical force, suggestive of an intentional strategy. The single-word invocations bracketing an invocation phrase (v.13) create a literary symmetry which adds further support to the proposal that the invocation may be markers of a chiastic structure. Thus there is a need to consider further the relationship between invocations to understand the relationship between invocation clauses and corresponding sections.

4.7.3 Invocation (clause person and number)

The comprehensive consideration of invocation clauses reveals a symmetry of clause person and number. For example, the initial invocation clause's first-person plural speech, קוינוך (we wait for you) is mirrored in the final invocation היינו מפניך, "We have been before you." The verb forms associated with each invocation are shown in Table 8:

Table 8. *Invocation Clause Including Person and Number*

(v.8) קוינוךָ – *Pi'el* perf. First person Plural + 2ms Suffix	First Person Plural Subj. Supp. "we wait for you."
(v.11) רמה ידך בל–יחזיון – Qal perf. 3mp (…2ms Suff.)	Third Person Plural Subj. YH Hand "they(3mp) do not see"
(v.12) תשפת שׁלום לנו – Qal imperf. 2ms	Second Person Singular Subj. YH"You have set peace/revenge for us."

(v.13) בעלונו אדנים זולתך – Qal perf. 3UP + 1p Suffix.	Third person Plural + First Person Plural Suffix Subj. other lords have ruled over us
(v.15) יספת לגוי – Qal perf. 2MS	Second Person Singular Subj. YH: "You have added to the nation."
(16) פקדוך – Qal perf. 3UP + 2ms Suffix.	Third Person Plural Subj. "they" "in distress they sought you out."
(17) כן היינו מפניך – Qal perf. 1UP (…2ms Suffix) subj.	First Person Plural Subj. Supp. "So have we become before you."

Table 9 diagrammatically represents the invocation clause analysis shown in Table 8, illustrating the agreement between chiastic units regarding person and number of each clause.

Table 9. *Chiasm Illustrated in Person and Number*

A. Isa 26:7–10 (*v.8*) First person plural + 2ms suffix
B. Isa 26:11 (*v.11*) Third person singular…2ms suffix

C. Isa 26:12 Second person singular (2ms)

D. Isa 26:13–14 (*v.13*) Third person plural + first person plural suffix

C[1]. Isa 26:11 (*v.15*) Second person singular (2ms)

B[1]. Isa 26:16 (*v.16*) Third person plural + 2ms suffix

A[1]. Isa 26:17–19 (*v.17*) First person plural …2ms suffix

The outer subunits A|A[1] are characterised by a shift at the point of invocation from a third-person general situation to first-person plural "we" invocation. The second B/B[1] subunit is characterised by a "they/them" focus. The C/C[1] subunit is a distinctively second-person address without a pronominal suffix.[420] Finally, the central subunit D is characterised by both a first-person plural "us" as well as a third-person referent בעלונו אדנים transitioning in v.14 to a second-person. In summary, the sections can be arranged as follows: Isa 26:7–10 and 17–19 לנו "we"; Isa 26:11 and 16 למו "they"; Isa 26:12 and 15 תָּ "you/thou"; Isa 26:13–14 ה|לנו "we/they/thou." Thus the symmetrical alignment of invocation clauses is apparent in the corresponding person and number of the clauses.

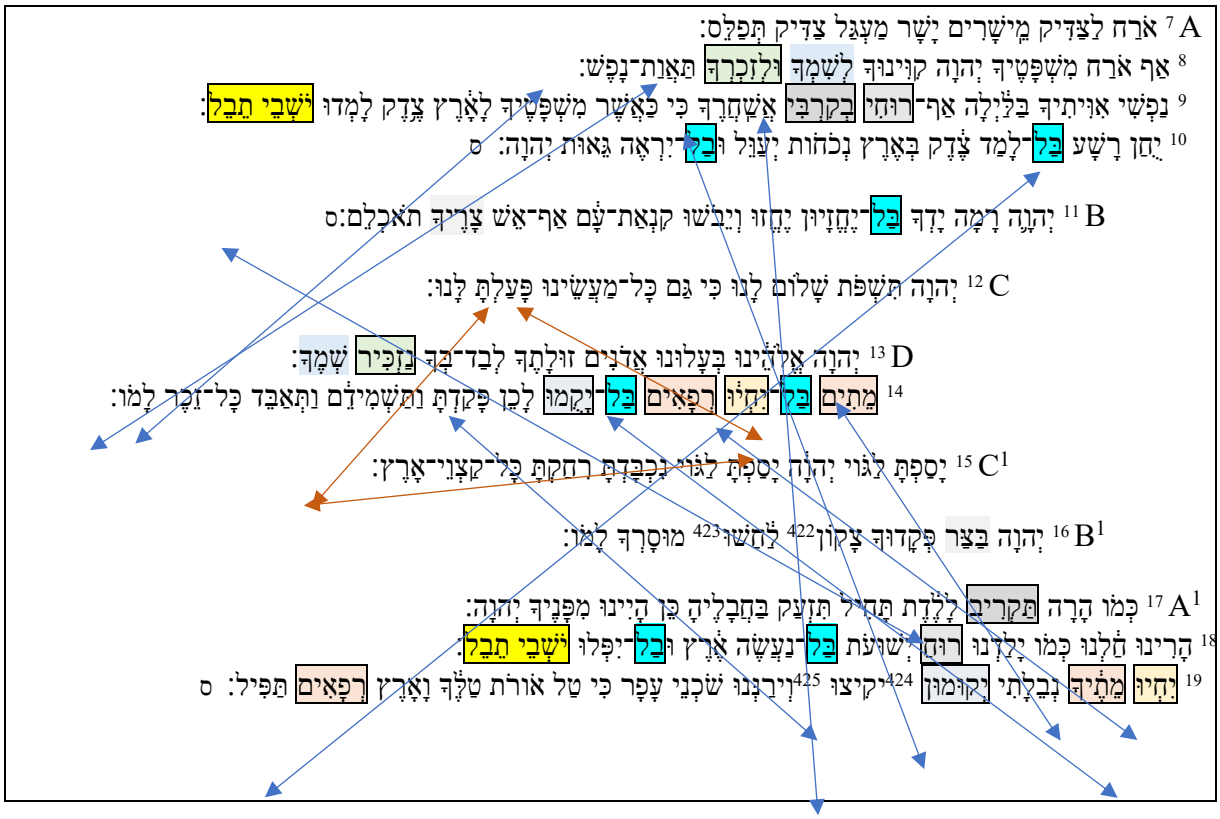
[420] The second-person pronominal suffix is found extensively throughout the literary unit, notably four in a row when excluding the invocation in Isa 26:8.

4.7.4 Lexical links within the chiastic form of Isaiah 26:7–19

There are several repeated lexemes in Isaiah 26:7–19. Lexical links are present in corresponding chiastic sections A/A[1] (vv.7–10; 17–19). In vv.9 and 18, ישׁבי תבל occurs in a similar position within each section where it concludes a first-person plural address. Furthermore in vv.9,17 and 18, רוח, קרב are two lexemes found only in sections A|A[1]. Section A shares lexemes only found in the central section D including שֵׁם and זכר in vv.8 and 13. Sections A[1] and D also share the three lexemes חיה, קום, רפאים in vv.14 and 19.[421] Sections B|B[1] uniquely share the lexeme of צר. Sections C|C[1]|D share the lexeme כל that is unique to them. The lexeme בל occurs seven times in the passage, in petitionary sections A, B, A[1] and confession D, while not contained in section C, corresponding to praise section in Psalm 86 (see 4.8.1). Table 10 illustrates the lexical links between the sections of the chiasm.

[421] Dorsey, *Literary Structure*, 39-41.

Table 10. *Lexical Links Between Chiastic Sections Isaiah 26:7–19*



4.7.5 Links between features of seven in the chiasm

Some scholars have identified in Isa 26:7–19 signs of scribalism or re-use of tried and true expressions as used in Psalms 86. Supporting this perspective is the presence of the sevenfold invocation of YHWH and also the sevenfold negations (בל). With this stylistic emphasis in view, there may be more patterns of seven in this passage. For example, the lengthening of לבדךָ to לבד–בךָ (v.13) is presumed to be a transcription error. However, based

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[422] Emended MT וּ to וֹ rendering adjective rather than perfect verb with paragogic nun. Cf. Hays, *Origins*, 20 fn. 136.

[423] Emended to follow 1QIsaa cf. Hays, *Origins*, 20 fn. 137.

[424] Emended to follow 1QIsa[a] cf. Hays, *Origins*, 20 fn. 146.

[425] Emended to follow 1QIsa[a] cf. Hays, *Origins*, 20 fn. 147.

on the chiastic form, there may be another explanation.[426] The separation of לבד and the suffix with the preposition בְּךָ creates two words. Since the number of words is evidently important in this passage, the splitting of one word into two may be intentional. The central invocation phrase (v.13) is followed by a seven-word confession of both past failures and rebellion and of exclusive devotion to YHWH. Thus, if the lengthening of לבדךָ|לבד–בךָ is accepted as intentional, then the literary device of a seven-word sequence may be located elsewhere in the chiasm. A potential example of this feature is at the beginning of chiastic section A. In verse 7 there are seven words before the first invocation clause. While this repeated sequence of seven words is not on its own suggestive of intention, the unusual repetition of the words, מִשׁרים ישׁר, in the centre of this sequence may explain its awkwardness. Likewise, chiastic section A[1] begins with seven words that precede the final invocation clause. Both seven-word sequences in sections A and A[1] conclude with a פל|בל phoneme (*/bl/ /pl/*), while the invocation phrase in section D is flanked by verbs with the same phonemes (*/b'l/ /p'l/*) פעל|בעל (see Figure 2).

Figure 2. *Seven-Word Feature and* *בל|פל Juxtaposed Invocation Clauses*

Section A אֹרַח לַצַּדִּיק מֵישָׁרִים יָשָׁר מַעְגַּל צַדִּיק תְּפַלָּס
Section C לנו פעלת…
Section D :בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ לְבַד־בְּךָ נַזְכִּיר שְׁמֶךָ
Section A[1] כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ

4.7.6 Chiastic central invocation, O LORD OUR GOD

[426] Hays, *Origins of Isaiah 24–27*, 19, fn. 131 "Read לבדך for בך–לבד. The construction ... occurs nowhere else in BH." לבדך Lege(ndum); Masora magna 1235. Contra.1QIsa[a] לבד–בך (beginning of line); Aleppo Codex (split לבד following line בך); Leningrad Codex (middle of line).

Having proposed a chiastic form to aid in understanding the intended meaning of Isa 26:7–19, and the orientation of the resurrection motif, attention turns to the centre of the chiasm to determine the main point of the passage. As discussed, the central chiastic section begins with the only invocation phrase of YHWH. This invocation translated "Lord our God", occurs eight times in the Hebrew Bible. Apart from Isa 26:13, six of the other seven instances involve royal prayers or quote royal prayers (discussed further in 6.4.3). The only non-royal context is a polemic against idols/foreign gods (Jer 14:22).[427] Thus, the royal association of invocations of YHWH is further supported by the deployment of this particular invocation phrase. Moreover, the juxtaposition of this invocation phrase with בעלונו אדנים זולתך suggests a polemic against idols, which also fits with the historical-cultural context of Isa 26:7–19. Table 11 shows the eight instances in the Hebrew Bible where this invocation phrase is deployed.

Table 11. *Eight Invocations in the Hebrew Bible of the Phrase "O LORD Our God".*

[427] While not directly attributed to royal speech, Jer 14:20–22 is a confession of wickedness on behalf of the nation, expressing for YHWH's name and the honour of his throne. The invocation phrase is succeeded by the hope (קוה) of the supplicants.

Eight Invocations יהוה אלהינו	
יְהוָה אֱלֹהֵינוּ בְּעָלוֹנוּ אֲדֹנִים זוּלָתְךָ לְבַדְּךָ–בְךָ נַזְכִּיר שְׁמֶךָ	Isa 26:13 **O LORD our God**, other lords besides you have ruled over us, but your name alone we bring to remembrance.
*וְעַתָּה **יְהוָה אֱלֹהֵינוּ** הוֹשִׁיעֵנוּ מִיָּדוֹ וְיֵדְעוּ כָל–מַמְלְכוֹת הָאָרֶץ כִּי–אַתָּה **יְהוָה** לְבַדֶּךָ*	Isa 37:20 So now, **O LORD our God**, save us from his hand, that all the kingdoms of the earth may know that you alone are the LORD."
*וְעַתָּה **יְהוָה אֱלֹהֵינוּ** הוֹשִׁיעֵנוּ נָא מִיָּדוֹ וְיֵדְעוּ כָל–מַמְלְכוֹת הָאָרֶץ כִּי אַתָּה **יְהוָה** אֱלֹהִים לְבַדֶּךָ*	2Kgs 19:19a19 So now, **O LORD our God**, save us, please, from his hand, that all the kingdoms of the earth may know that you, **O LORD**, are God alone."
*יְהוָה **אֱלֹהֵינוּ** כָּל הֲהָמוֹן הַזֶּה אֲשֶׁר הֲכִינֵנוּ לִבְנוֹת–לְךָ בַּיִת לְשֵׁם קָדְשְׁךָ מִיָּדְךָ הִיא וְלָךְ הַכֹּל*	1Chr 29:16 **O LORD our God**, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own.
*וַיִּקְרָא אָסָא אֶל–יְהוָה אֱלֹהָיו וַיֹּאמַר **יְהוָה** אֵין עִמְּךָ לְעָזוֹר בֵּין רַב לְאֵין כֹּחַ עָזְרֵנוּ **יְהוָה אֱלֹהֵינוּ** כִּי עָלֶיךָ נִשְׁעָנוּ וּבְשִׁמְךָ בָּאנוּ עַל–הֲהָמוֹן הַזֶּה **יְהוָה אֱלֹהֵינוּ** **אַתָּה** אַל–יֶאְצַר עִמְּךָ אֱנוֹשׁ*	2Chr 14:11b And Asa cried to the LORD his God, "**O LORD**, there is none like you to help, between the mighty and the weak. Help us, **O LORD our God**, for we rely on you, and in your name we have come against this multitude. **O LORD**, you are our God; let not man prevail against you."
*יְהוָה **אֱלֹהֵינוּ** אַתָּה עָנִיתָם אֵל נֹשֵׂא הָיִית לָהֶם וְנֹקֵם עַל–עֲלִילוֹתָם*	Psa 99:8 **O LORD our God**, you answered them; you were a forgiving God to them, but an avenger of their wrongdoings. v.1 Royal Theme Psalm Estes
*הוֹשִׁיעֵנוּ **יְהוָה אֱלֹהֵינוּ** וְקַבְּצֵנוּ מִן–הַגּוֹיִם לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ*	Psa 106:47 Save us, **O LORD our God**, and gather us from among the nations, that we may give thanks to your holy name and glory in your praise. Cf David's Song of Thanks 1Chr 16:35
הִישׁ בְּהַבְלֵי הַגּוֹיִם מַגְשִׁמִים וְאִם–הַשָּׁמַיִם יִתְּנוּ רְבִבִים הֲלֹא אַתָּה–הוּא יְהוָה אֱלֹהֵינוּ וְנִקְוֶה–לָּךְ כִּי–אַתָּה עָשִׂית אֶת–כָּל–אֵלֶּה:	Jer 14:22 Are there any among the false gods of the nations that can bring rain? Or can the heavens give showers? Are you not he, **O LORD our God**? We set our hope on you, for you do all these things.

In summary, evidence for the chiastic form of Isa 26:7–19 includes the strategic positioning of the invocation clause in the text, the orientation of the address, including corresponding clause-person-number of the chiastic sections, lexical links, seven-word features and the significance of the central invocation phrase.

4.8 Significance of Seven and Eight in the Hebrew Bible and Ancient Near East

An interval or sequence of seven serves several functions in the Hebrew Bible. Gerald A. Klingbeil discusses 85 references to a seven-day period of which 70 are associated with cultic practices suggesting that seven days in a cultic setting represents "ritual time" either for a transition period or for ritual ratification.[428] The prevalence of seven is too frequent to enumerate here, but some instances include the following: The creation account of Genesis 1:1-2:3 presents a sequence of seven-days. The account of the flood in Genesis 7:4 mentions an interval of seven days from the command to enter the Ark until the rains came (Gen 7:4). In a ritual sequence, Elijah prays seven times before a sign appears that rain is coming. The Book of Isaiah also has sevenfold features including seven הוי (woes) (Isa 5–6) and, again, Isa 24–33 announces seven woes to the nations.[429] The sequences of sevenfold invocations in Temple devotional literature provide useful comparisons with Isa 26:7–19.[430] Finally, the presence of sevenfold features in Isaiah 24–27 also support intentional deployment of sevenfold sequences especially in this passage.

4.8.1 Sevenfold repetition in Isaiah 24–27 ביום ההוא; פקד; בל

[428] Klingbeil discusses 85 references to seven-day period of which 70 are associated with cultic practices suggesting that seven days in a cultic setting are "ritual time" representing a transition period or for ritual ratification. Gerald A. Klingbeil, "Ritual time in Leviticus 8 with special reference to the seven-day period in the Old Testament" *ZAW*, 109 no 4 1997, 501–508, 513.

[429] First sequence of seven woes: (hoy) הוי, Isa 5:8-10, 11-17, 18-19, 20, 21, 22-23; Isa 6:5 ('oi li)אוי לי. Second sequence of seven woes: Isa 24:16; ('oi li) אוי לי; (hoy) הוי, Isa 28:1; 29:1; 29:15; 30:1; 31:1; 33:1.

[430] Invocations 2 Chr 6:12–42; Psa 86.

Several sevenfold features occur within the literary form of Isa 24–27.[431] A notable sequence within the texts is ביום ההוא (on that day) that delineates the text at least from a scribal tradition.[432] These seven ביום ההוא are outlined (Figure 3) as follows:

Figure 3. *The Sevenfold Repetition of ביום ההוא in Isaiah 24-27*

Isa 24:21 והיה ביום ההוא יפקד יהוה
Isa 25:9 ואמר ביום ההוא הנה אלהינו זה
Isa 26:1 ביום ההוא יושׁר השׁיר–הזה
Isa 27:1 ביום ההוא יפקד יהוה
Isa 27:2 ביום ההוא כרם חמד ענג–לה
Isa 27:12 והיה ביום ההוא יחבט יהוה מִשׁבלת
Isa 27:13 והיה ביום ההוא יתקע בשׁופר גדול

Not only do the introductory formulae serve to introduce a new literary unit but they suggest strategic phrases and intricate chiastic arrangment.[433] The outer two constructions are preceded by the verb היה or, in the singular case (Isa 25:9), אמר. Accompanying verbs do not precede the central three occurrences. If it is accepted that an intentional chiastic structure exists, and it is marked by the use of ביום ההוא, then Isaiah 27:1 may be regarded as the climax or focus— the triumph of YHWH over the chaos monster. Intriguingly there are distinct similarities between Isaiah 27:1 and Ugaritic texts such as the Ugaritic *Litan* KTU 1.5 1 with its motif of the "seven heads," Wyatt provides the following translation:

> Though you smote Litan, the wriggling serpent,
> finished off the writhing serpent,
> Encircled-with-seven-heads,
> the skies will be hot; they will shine. KTU 1.5 1

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[431] Ancient oath-taking and the number seven may be reflected in the Hebrew word שׁבע (seven/oath) in the story of the taking of oath by Abraham and Abimelech at Beersheba (Gen 21:22–34) and Isaac and Abimelech (Gen 26:23–33). Note Isa 24:5 and YHWH's everlasting covenant cf. Gen 21:33.

[432] Cf. 1QIsa[a], A and L.

[433] ביום ההוא from a scribal tradition separates the text in Isa 24–27.

Wyatt notes about this verse:

> *ltn* Ug; vocalisation litan; Heb *liwyatan*; Gk *Ladon*, the serpent guarding the golden apples of Hesperides…the first two lines of this tricolon are, allowing for translation, remarkably close to the Heb. The text of Isa 27:1 demonstrates the close affinity between the forms of Ug. and Heb. Poetry. [434]

Another sevenfold feature in Isa 24–27 is that the term פקד is used five times to portray YHWH's punishment and two times to denote the activity of others toward YHWH or his people (26:16; 27:3). The central reversal of פקד in v.16 corresponds in perspective to the final פקד where YHWH protects his vineyard from those who would attack פקד it (27:3). Illustrated below (Table 6) as a chiasm, the central use of פקד does not describe the actions of YHWH toward the wicked but rather of the ones in distress under YHWH's discipline.

Figure 4. *The Seven פקד References in Isaiah 24-27*

Isa 24:21 A והיה ביום ההוא יפקד יהוה אל–צבא המרום במרום
Isa 24:22 B ומרב ימים יפקדו
Isa 26:14 C לכן פקדת ותשמידם ותאבד כל–זכר למו
Isa 26:16 D יהוה בצר פקדוך
Isa 26:21 C[1] כי–הנה יהוה יצא ממרומו לפקד עון ישב–הארץ
Isa 27:1 B[1] ביום ההוא יפקד יהוה
Isa 27:3 A[1] אני יהוה נצרה לרגעים אשקנה פן יפקד עליה לילה ויום אצרנה

Perhaps the most pertinent sevenfold feature for the present investigation is the seven בל negations in Isa 26:7–19. These negations are set out in Table 16, overlain with the proposed chiastic structure.

Figure 5. *The Seven בל Negations in Isaiah 26:10-18 Within the Chiasm*

A.	**בל–למד צדק** |He will not learn justice (10a)
	בל–יראה | He will not see (10b)

[434] Wyatt, *Religious Texts from Ugarit*, 115.

B. בל–יחזיון | They do not see (11a)

C.

D. בל–יחיו | They do not live (14a)

בל–יקמו |They do not rise (14b)

C[1].

B[1].

A[1].ישועת בל–נעשה ארץ | We have not accomplished victories in the underworld (18b)

ובל–יפלו יֹשבי תבל | And the inhabitants of the world have not fallen (18c)

The negations occur twice in each of the outer sections A/A[1] as well as in the central section D. Only one negation occurs outside of these sections, (i.e. B, 26:11a). The negations correspond to the petitionary section of the chiasm based on Estes' analysis of *m*Psalm 86 and the wholehearted confession (see 4.5). The first five and last בל negations are located in clauses of the third person, a "them group," which concerns either the wicked (רשׁע) living or dead/Rephaim רפאים/מות. The final two בל negations located in section A[1] are each connected by *maqaf* with first-person plural verbs from the perspective of the "we group." The first בל negation declares the personal helplessness and inability of supplicants to achieve victories without YHWH. The second declares that the inhabitants do not fall. Furthermore בל negations are absent from C|C[1] sections corresponding to Estes' "praise" section in the chiasms in Psalm 86.

Table 12. *The Seven Negations* בל *of Isaiah 26:7–19*

Isa 26:10a | He shall not learn justice | בל–למד צדק

Isa 26:10b | **בל–יראה** | They shall not see

Isa 26:11	**בל–יחזיון**	They shall not see
Isa 26:14a	**בל–יחיו**	They shall not live
Isa 26:14b	**בל–יקמו**	They shall not rise
Isa 26:18b	**ישׁועת בל–נעשה ארץ**	We shall not accomplish victories in the underworld
Isa 26:18c	**ובל–יפלו יושׁבי תבל**	The inhabitants of the world shall not fall

N.B. all in contruct with imperfect verbs.

While other sevenfold features of Isa 24–27 may be analogous, the sequences of seven-fold (and eight) invocations of YHWH in the Hebrew Bible provide the most useful comparisons with Isa 26:7–19.[435] The specific number signifies importance in several texts already discussed. There are eight invocations of YHWH in Isa 24–27, seven of them in Isa 26:7–19. The name YHWH appears eight times in Isa 26:7–19, seven times as an invocation. Elsewhere, the thanksgiving prayer of David contains seven invocationsאדני יהוה (2 Sam 7:18–29), while the reappraised version in 1Chr 17:18-27 contains eight invocations of YHWH. In David's final address (1Chr 29:10–19), a total of seven invocations of God are found.[436] Solomon's dedicatory prayer (2Chr 6:16-42) contains seven invocations of YHWH and an eighth invocation, אלהי. The Temple dedication psalm, Psalm 30, contains eight invocations of YHWH with יהוה אלהי bracketing the final seven invocations. The intercessory prayer in Daniel 9:3–19 also contains eight אדני invocations.[437]

The importance of seven associated with invocations may partially be explained by the dual use of the Hebrew word שׁבע, which can mean both seven and oath. Thus, a sequence of seven may fill the role of establishing an oath (covenant), confirming the

[435] N.B. eight invocations of YHWH in Isa 24–27.

[436] 1Chr 29:10–19: יהוה (4x vv.10,11a–b, 18); יהוה אלהינו (v.16); אלהינו (v.13); אלהי (v.17).

[437] Psalm 86 contains eight אדני.

continuation of an oath (ritual, performance) or appealing to the existence of an oath (diplomacy). This performative function of seven times is inherent in the Hebrew language association of oath and seven times. There are many examples of the occurrence of sevenfold sequences in comparative ANE studies.

4.9 The Broader Ancient Near East and the Numbers Seven (and Eight)

The feature of sequences of seven, as in the Hebrew Bible, is also ubiquitous across the literature of the ANE. Sequence, number or duration of seven and sometimes eight, all feature prominently in ancient Sumerian prescriptions or incantations, diplomatic formulaic addresses, heroic national tales, royal rituals and emergency procedures.[438]

4.9.1 Ritual seven in ANE medical/apotropaic texts

The sevenfold repetition of an incantation signified importance and presumed enhanced effectiveness in the ANE.[439] The repeated invocation of a deity was common in medical/apotropaic texts (sevenfold repetition in incantations e.g. seven ghosts and seven gods)[440] in Mesopotamia.[441] The repetition of the name of a deity or ghost anticipated a response. Such an anticipted response is apparent in the sevenfold repetition of specific

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[438] Wyatt, *Religious Texts from Ugarit,* 85. Wyatt cf. Am 1:3,6,9 "for climactic effect."

[439] Irving Finkle, *The First Ghosts* (London: Hodder and Stoughton, 2021): "Seven Chief Doorkeepers to the Netherworld" 27; amulet on clay tablet for incantations to be repeated seven times "god, seven of it, ghost, seven of it" 89–90; "an 'Incantation against often seeing dead persons', is recited three times after setting out seven small loaves of roasted grain flower." 96; "this incantation has to be recited seven times" 96; "Ghosts and Illness" "He should recite this seven times" 103–104; while most of these are dated to the seventh century, this is likely due to the recorded collection of Ashurbanipal's library of Nineveh and does not necessarily indicate the date of origin of such beliefs or practices.

[440] Ibid., 69. The tablet is concerned with an exorcism of seven ghosts from a house, "*If* a City, Tablet XIX".

[441] Ibid., 89–90: "Well-known magical device found far beyond the borders of Mesopotamia"; sevenfold repetition of god followed by sevenfold repetition of ghost. This form, or more elaborate variations, appears on amulets.

incantations, (i.e. exorcism, removal of seven ghosts from a house).[442] The connotation of seven with death and/or afterlife is apparent in mythology concerning the Netherworld (e.g. sevenfold gates, seven gatekeepers, and seven types of dust to be collected).[443]

4.9.2 Examples of seven in suzerain-vassal diplomacy at Amarna

In a diplomatic context, the number seven also appears to be significant in the Amarna letters. The seven cycles of approaching and bowing to the suzerain were presumably practised at the time of the Amarna letters delivered by messengers from the Egyptian vassal (e.g. Abdi-Heba EA 288).

> Say [t]o the king, my lord, [my Su]n: [M]essage of ʿAbdi-Ḫeba, your servant. I fall at the feet of the king, my lord, 7 times and 7 times.[444]

The Abdi-Heba letters preserved in EA 285–290 begin similarly. These letters serve as examples of suzerain-vassal relationships in the ANE that required a sevenfold repetition of a gesture of deference when a diplomat from a vassal approached a ruler.[445]

4.10.3 Features of seven or eight in Ugaritic Texts

The frequency of the number seven is also an important feature of northwest Semitic mythological texts. The number seven and multiples of seven occur regularly throughout the Ugaritic tablets. According to Wyatt, the number seven symbolises completion[446] though the plethora of sevenfold features suggest that the symbolism may extend beyond its

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[442] Ibid., 90. “This incantation has to be recited seven times while the exorcist pours sweet oil over the two kinds of thorn and the circle, probably of flour, with which the bed has been surrounded.” In another example of an exorcism of a ghost causing mental illness, it is said, “He should recite this seven times” 104.

[443] Ibid., 143,148–150 cf. seven types of dust create a figurine for exorcism 124.

[444] Moran, *The Amarna Letters*, 331.

[445] Cf also EA 292–307, 311,314–26, 328–331, 335,336.

[446] Wyatt, *Religious Texts from Ugarit*, 235.

association of completion. The number seven was believed to be particularly effective in achieving a response from the deities. For example, Dan'el, designated a *rpum*, seeks a son and heir for his household and presumably his kingdom and offers sacrifices for six days before Baal intervenes on the seventh day. Examples of the number seven within the Ugarit tablets include:

> Seven years repetition (drought, mourning, curse, wandering for gracious gods)
> Seven attendants of Baal
> Seven chambers in El's palace
> Seven days to build Baal's palace
> Seventh year when Mot attacks Baal
> Seven daughters (Baal is blessed with)
> Seventy-seven times, Baal copulates with heifer
> Seventy cities destroyed
> Seventh day marks the end of a ritual sequence [447]

The Hebrew Bible shares some similarities with Ugaritic usage of the number seven. Seven is also associated with completeness or perfection in the Hebrew Bible, including the restoration of creative order (e.g., the completed creation celebrated on the seventh day). The period of drought or famine (Anat Mot KTU 1.12 ii 42–45 Baal and Aqhat KTU 1.19 i 42–43) is similar to the seven years of plenty followed by seven years of drought from the story of Joseph in Egypt (see Gen 41:53–42:17). More broadly, the "70 years of judgment" of the Phoenician city of Tyre suggests a connection between Isaiah 23:15–18 and Mesopotamia (e.g., Babylonian destruction and restoration).[448]

Among Ugaritic texts is a performative and ritual text featuring the invocation of the name of Baal (KTU 1.119 V.27–V.35). This ritual, a petition addressed to Baal, was to be performed when a city came under attack from an enemy army. This involved reciting the

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[447] Ibid. Outline of sevenfold references in KTU.

[448] Mark Leuchter, "Tyre's "70 Years" in Isaiah 23,15–18." *Biblica* 87, no. 3 (2006): 412–17. 11 January 2020, www.jstor.org/stable/42614693. "Tyre's "70 Years" deploys language once reserved for the Mesopotamian deity Marduk, contributing to the way in which a Judean audience in the 7th century should conceive of their own deity YHWH" (p412).

ritual petition of Baal while performing certain libations and sacrifices. The ritual text to be recited includes Baal's name eight times. Also, among other Ugaritic texts, Royal Funerary Liturgy KTU 1.161 presents several points of contact with Isa 26:7–19 including (1) sevenfold invocation of YHWH compared with possibly a sevenfold summoning of deceased *rpum* (five) and deceased kings (two). This division between five *rpum* and two deceased kings also shares similarities with the בל negations of Isa 26:7–19, e.g. not learn (v.10), not see (v.10), not see (v.11), not live (v.14), not rise (v.14); no victories (v.18), not fall (v.18). The five and two division is like those in the KTU 1.161 funerary rite.

There is considerable debate about the exact number invoked during the funerary rite, with some proposing four *rpum* and two deceased kings, but the subsequent *kispu* funerary rite does require seven sacrifices and sevenfold peace (blessings) upon Ugarit. This is a tenuous point given the debate surrounding the exact number of Rephaim invoked in KTU 1.161. However, the conclusion to the funerary rite features sevenfold sacrifices and peace pronouncements or blessings. The sevenfold ritual or performance at least affirms that these sacrifices and blessings are offered to the gods that presumably include the *rpum* and deceased kings invoked earlier in the ritual.[449]

While the exact number of *rpum* invoked in KTU 1.161 is contested, the Pantheon list of gods b'l KTU 1.47, KTU 1.118, RS 20.24, and the ritual list KTU 1.48 are more apparent.[450] Each of these ANE texts includes a list of *ilib of ṣpn* (Gods of the ancestors)[451] *including* seven Baals. The first is *b'l ṣpn* (Baal of Saphon). The sevenfold sequence of *b'l* among these pantheon lists, and ritual text stimulates a comparison with the sevenfold בל

[449] The various opinions on the numbering of *rpum* and kings range from seven *rpum* to four. For a survey of various positions, Wyatt, *Religious Texts from Ugarit*, 440. The position taken here is that the four *qra* invoked statements include possibly *five rpum* includ*ing ulkn, trmn, sdn, rdn, tr*. KTU 1.161 R 5–6 *N.B. w* separating *sdn* and *rdn.*

[450] Wyatt, *Religious Texts from Ugarit*, 360–1, 430.

[451] Ibid., 360, 427, translation.

negations discussed above.[452] The specific performative sevenfold (sometimes eightfold) address was deployed broadly across the ANE in a variety of rituals, including funerary rites, mythological and ritual texts, apotropaic incantations, and diplomatic addresses. These widespread occurrences of the frequency of seven in ANE ritual, mythological, and diplomatic contexts suggest that the sevenfold invocation of YHWH in Isaiah 26:7–19, along with other sevenfold features in Isaiah 24–27, may reflect intentional literary or even ritualistic value, potentially indicating completeness, efficacy, or a formal address to the divine.

4.11 Summary

This survey of the frequency and external syntax of YHWH invocations across the Hebrew Bible has revealed a greater increased frequency of their occurrence among the psalms attributed to David compared to other psalms. It is suggested that a shift may be observed from earlier texts to later texts in two ways: (1) a shift from longer invocation phrases to shorter single-word invocations of YHWH: (2) a shift toward the primacy of YHWH from Samuel to Chronicles. The survey of external syntax of invocations showed that the psalm which most frequently invokes YHWH, Psalm 30, also possesses the highest number of CI invocations. Both of these features are comparable only with Isa 26:7–19.

Apart from Psalm 30, there are only two places where as many or more invocations of YHWH occur in the Hebrew Bible: the thanksgiving prayer of David (2Sam 7; 1Chr 17) and the Temple dedicatory prayer of Solomon (2Chr 6:16–42). Four lexemes, זולתך, לבדך חנן, שׁמך, located in one or more of these texts, featured also in Isa 26:7–19, though deployed in a unique way in Isaiah. There are several common themes in historical-cultural contexts,

[452] *HALOT*, 131.

including the location of the Temple, the Ark, the importance of the name of YHWH, the appeal for life (rescue), and blessing and security for the king, people and kingdom.

Psalm 86 represents a chiastic sequence of petition, praise, and confession, plausibly similar to the structure of Isa 26:7–19. The seven invocations of YHWH serve as markers, and associated clauses feature in a chiastic structure, drawing attention to the central confession (vv.13–14). Lexical, grammatical and thematic features affirm the chiastic structure. The chiastic structure's central confessional section is reinforced by the lexemes, זולתך לבדך and שׁמך, also present in David's prayer of thanksgiving and Solomon's prayer of dedication.

It is argued that the invocations of YHWH in Isaiah 26:7–19 are specific in number and strategically placed to suggest an intentional chiastic structure identifying a focus toward which the resurrection motif is oriented. It is also contended that the specific number of invocations is suggestive of royal Temple devotional contexts and comparable to other instances of similar multiple invocations of YHWH in the Hebrew Bible and analogous practices in the ANE.

The number seven, and sevenfold repetitions, are significant in the Hebrew Bible and in common use in the ANE. The repetition of seven in the Hebrew Bible is ubiquitous. In Isa 24–27, the feature is apparent in the repetition of lexemes or phrases, especially in the seven בל negations (Isa 26:7–19). In the ANE, the seven or sevenfold repetition is also a prominent feature, evident by the repetition of names of deities and ghosts in apotropaic texts, performative actions over a period of days or years, and diplomatic protocols. The pantheon list of Ugarit features seven deities called *b'l* deities who receive ritual offerings (KTU 1.48). In the next chapter, building on this foundation, the performative and ritual contexts in the Hebrew Bible and ANE comparable texts will be compared through an assessment of paronomasia.

5. ASSESSMENT OF PARONOMASIA OF BAALIM IN ISAIAH 26:7–19

Scholars have long recognised the various literary techniques deployed in Isa 26. Duhm, for example, recognised that Isa 26 was "vollgepfropft mit Assonanzen, Wortspielen."[453] Over time, additional terms, including paronomasia, have come to be used to describe literary features in Isaiah 26. The Greek term "paronomasia" was used to describe the classical Greek rhetorician's technique of combining two words with similar sounds but different meanings.[454] While scholars have recognised this feature in the Hebrew Bible, there is no similar Hebrew term for this technique apart from what later Rabbinic sources called "לשון נופל על לשון."[455] While similarities exist between the Classical Greek rhetorical style and the Hebrew Bible, scholars of the Hebrew Bible have long applied a broader definition of paronomasia to account for various consonants that create similar sounds without regard for etymology or different meanings.[456] Kabergs and Ausloos provide a definition of paronomasia adopted in this study as "a combination of words sharing a similar sound but having a different meaning."[457] In this chapter, Isa 26:7–19 will be examined to assesses whether paronomasia, as defined above, is present.

[453] Duhm, *Das Buch Jesaia,* 183 ("chocked full of assonances, wordplays").

[454] Kaberos and Ausloos, "Paronomasia or Wordplay?", 7.

[455] Noegel, "Paronomasia," *Encyclopedia*, 24. ("language falls on language").

[456] Casanowicz, "Paronomasia in the Old Testament," 117.

[457] Kaberos and Ausloos, "Paronomasia or Wordplay?", 8. Cf. Similar definition: Casanowicz, "Paronomasia in the Old Testament," 104.

5.1 Description of Paronomasia

In 1893, Immanuel M. Casanowicz discussed the variety of paronomasia in the Hebrew Bible, including examples from Isa 26.[458] In this article, he presented fourteen categories of paronomasia that he and previous scholars had identified in the Hebrew Bible. At the beginning of his discussion, Casanowicz defined paronomasia as "the union of similarity of sound with dissimilarity of sense."[459] Casanowicz's array of literary techniques that he broadly categorised as paronomasia in the Old Testament presents categories of paronomasia that do not conform to his definition.[460] Kabergs and Ausloos critiqued this broadening of paronomasia and preferred a definition that retained its classical meaning. Following Kabergs and Ausloos, in this study the distinctive classical definition of paronomasia is retained to avoid wider definitions that allow, for example, a play on words to be considered paronomasia without there being any difference in meaning.[461]

Not only has there been debate about definition but also about the purpose and function. To avoid misapprehension of paronomasia as merely a "wordplay" in the Hebrew Bible, Stefan Schorch proposed that "Paronomasia… is a particular kind of pun that takes as its starting point of departure the phonetic shape of the word."[462] Schorch prefers "pun" since "word play…may give the impression that punning in the biblical texts is mere

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[458] Ibid., 105–167. Isa 26:1,3,4,11.

[459] Ibid., 105.

[460] Critique of Casanowicz by Valérie Kabergs and Hans Ausloos, "Paronomasia or Wordplay? A Babel-Like Confusion Towards a Definition of Hebrew Wordplay" *Biblica*, 2012, Vol 93, No. 1, 6–8. Cf. Noegel adopts the definition proposed by Casanowicz. Noegel, "Paronomasia," 24.

[461] Casanowicz, "Paronomasia in the Old Testament," 113–14, 134. Isa 26:11 is in a sub-category of "play on words" between יחזון ,יחזו.

[462] Stefan Schorch, "Between Science and Magic: The Function and Roots of Paronomasia in the Prophetic Books of the Hebrew Bible," in *Puns and Pundits: Word Play in The Hebrew Bible and Ancient Near Eastern Literature*, ed. Noegel (2000), 205.

play."[463] However, Schorch's definition still allows for the alliteration of similar sounds with the same or complementary meaning to be considered as paronomasia.[464] Schorch identifies three functions of "puns": (i) emphatic, used for emphasis based on alliteration, etymology or morphology,[465] (ii) exegetic, including names,[466] and (iii) symbolic, based on an "offshoot of a magical tradition."[467] Paronomasia in the Hebrew Bible functions more often for "serious purposes," transcending the sometimes frivolous association of "pun" and "wordplay."[468]

Scholars have recognised many literary devices in Isa 26. Whether these include examples of paronomasia or not remains a contested issue. The broad definitions of paronomasia encompass various techniques that should be investigated in their own right. A more specific definition isolates a unique literary technique and examines it on its own merits. In this assessment of paronomasia in Isa 26:7–19, this dissertation adopts the definition proposed by Kabergs and Ausloos: paronomasia is "a combination of words sharing a similar sound but having a different meaning."[469] Since רפאים (Ug. *rpum*), and the verbal form of בעל (Ug. *b'l*) are mentioned explicitly in Isa 26:14 and 19, it is essential to consider the ANE background and literary practice connected to names of deities. A comprehensive examination of the paronomasia contrasting with the name בעל in Isa 26:7–

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[463] Ibid., 206.

[464] Ibid., 208–9. Feature from Isaiah 24–27 24:3,16,19–20,21, 26:15.

[465] Ibid., 208–209. Based on Etymological 24:16, Morphological 24:29–20, Alliteration Isa 24:6.

[466] Ibid., 216. Madmenah Isa 10:31.

[467] Ibid., 219. For discussion of three approaches see 207. Schorch identifies the repetition for emphasis, exegesis of names and symbolic function in the magical tradition.

[468] Kaberos and Ausloos, "Paronomasia or Wordplay?" 11. Cf. Noegel, "Paronomasia", 24. Following Noegel "serious purposes," paronomasia is used most often for ritual, performative, or rhetorical purposes rather than ornamental purposes or for humour in the Hebrew Bible. Schorch, "Between Science and Magic", 206.

[469] Ibid., 8.

19 is needed. To assess the potential deployment and possible function of paronomasia in Isa 26:7–19, it is important to consider the use of paronomasia in the Hebrew Bible as a whole.

5.2 Context of Paronomasia in the Ancient Near East and Hebrew Bible

Paronomasia is found in both the Hebrew Bible and in non-biblical and non-Israelite ANE contexts.[470] Understanding the primary functions and purposes of the device across the ANE is important to assess the function and purpose of similar techniques used more broadly in the Hebrew Bible, especially Isa 26. The frequency and potency of paronomasia in the literary traditions of Mesopotamia and Egypt elevate it beyond mere linguistic play. Noegel has observed,

> Most cases of Paronomasia in the Hebrew Bible bespeak a worldview on par with that of the literati of ancient Egypt and Mesopotamia, who deemed words inherently powerful and manipulated them for their cosmological charge. Indeed, paronomasia often served the needs of ritual and performance more than the arenas of rhetoric and ornamentation. [471]

In the ANE, in a profound sense, words in incantations and invocations possessed a gravitas that skilled practitioners could exercise to advance their cause within a performative or ritual setting. Noegel's insights into the perceived cosmological power of words provide an interpretative key to the function of paronomasia, relevant to Isa 26:7–19.[472] Two critical questions arise. Did particular words possess special power in the ANE and in the Hebrew Bible? Could these names be manipulated to circumvent their power?

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[470] Schorch, "Between Science and Magic," 205–206.

[471] Noegel, "Paronomasia," 2013. 24–25. Paronomasia in the Book of Isaiah and the international knowledge of Assyrian and Egyptian rhetoric or propaganda suggests a cross-cultural exchange of literary techniques. The cultural interaction context suggests that Hebrew Prophets were both aware of the function of Paronomasia in Egypt and Mesopotamia but also used similar literary techniques for the same or similar purposes.

[472] Cf. Noegel, "The Shame of Baal," 70.

5.3 Power of Names

The phenomenon of paronomasia of names is also well-attested in the Hebrew Bible.[473] Do certain words possess more power than others in the ANE and Hebrew Bible? In discussing the appellative of proper nouns in the Hebrew Bible, Casanowicz asserts, "...in many cases, it is quite apparent that it is not an etymology which is intended, but a paronomasia."[474] The emphasis on the sound of names occupying a position of greater importance than the etymology of names favours Noegel's assessment of the ANE literati worldview of the inherent power of vocalised names. The names themselves serve "a speaking reality."[475] The intonation of the name in the form of incantation or invocation to summon or conjure the "invoked" deity to attend the supplicant's request.[476] Perhaps another way is to notice that the omission of deities' names may still signal their perceived power, thereby effecting impotence by silence (cf., Isa 26:14c כל זכר למו).[477] Even where names of deities may appear, or at least the sound of their names, Noegel suggests there may be a countervailing response. The name of such a deity, בעל, in plural verbal form, appears in the central chiastic unit of Isa 26:7–19.[478] According to Noegel, such was the

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[473] Casanowicz, "Paronomasia in the Old Testament," 115–119.

[474] Ibid., 117. It is the similar sounds that produce the meaning intended.

[475] Ibid., 115.

[476] Wyatt discusses the possible reason for the passive mood in KTU 1.161 *qritm* as "the inherent danger of dealing with underworld beings." Wyatt, *Religious Texts from Ugarit*, 432–3.

[477] Aster "observes" that the god Aššur is nowhere mentioned in Isa 1–39. Aster, *Reflections of Empire in Isaiah 1–39,* 40.

[478] N.B. Plural Verbal form of deity with generic noun אדנים. N.B. also the possible semi-divine figures of רפאים. Wyatt quotes Avishur on KTU 1.119 (II 28–33): "Baal is invoked by name seven times in the body of the 'psalm'". Avishur's observation led Wyatt to wonder, "Is this perhaps intended to incorporate all seven hypostases of the pantheon list (KTU 1.47 and parallels)?" Wyatt, *Religious Texts from Ugarit*, 422. The plurality of the verb and the sevenfold negations בל raise a similar question.

infamy of this name that whenever the sound of the name occurred, scribes included words of בוש "shame," חפר "reproach" and/or כלם "humiliation" in proximity to the sound produced by vocalising בעל.[479]

Since proper nouns may have possessed an "inherent power," it is reasonable to assume that the names of deities may have been perceived as having the most inherent power.[480] The invocations of YHWH have already been discussed in the previous chapter. These seven invocations occur in a frequency attested elsewhere only within performative and ritual contexts (i.e. Temple prayer and dedication). The perceived power of names makes any paronomasia involving them especially significant.

5.4 Paronomasia Achieved by the Same or Similar-Sounding Consonants

Paronomasia is created by using similar consonants or phonemes to create differences in sense or meanings between these similar-sounding words. Achieving similar sounds may emerge by substituting similar consonants and other phonetic considerations, such as dialect and vowels.[481] Scholars such as Noegel have assumed a more conservative approach to consonants used in paronomasia.[482] Thus, there are different views about which similar consonants constitute or may be considered paronomasia in the Hebrew Bible.

Even with the diversity of views, before the function of paronomasia can be evaluated, the parameters of what constitutes similar consonantal sounds need to be

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[479] Noegel notes the occurrence of negations in vv.10–11 associated with בוש v.11. Noegel, "The Shame of Ba'al," 73.

[480] Ibid., 106, 115–119. Noegel, "Paronomasia," 24.

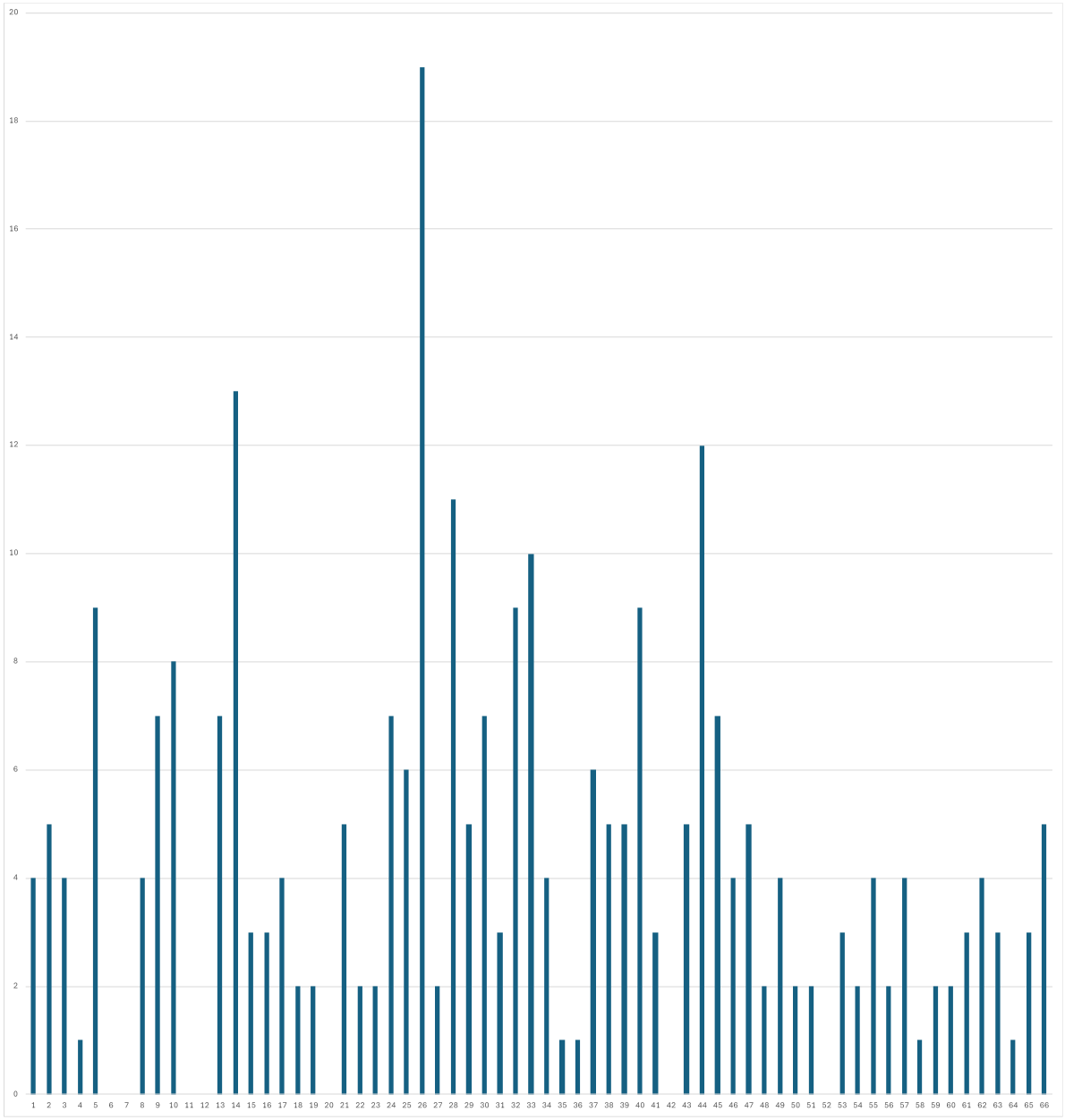
[481] Casanowicz, "Paronomasia in the Old Testament," 107–108. The catalogue of the Hebrew consonants that share a "congruence of sound" presented by Casanowicz include: א ע | פ ב | ק ג | ק כ | ד ת | ת ט| כ ג | ס ש | ש שׂ | ז ס | כ ח. The list of similar consonants does not presuppose paronomasia but provides a basis for an initial investigation to assess intent or accident.

[482] Noegel, "Paronomasia," 25. In addition to dental/d/t/ and /ṭ/, Noegel does identify פעל as a "paronomastic verb". Noegel, "The Shame of Ba'al: The Mnemonics of Odium" *JNSL* 41/2 (2015), 73. Earlier in Isa 26:2,4 similar consonantal sounds ב and פ are played upon i.e. פתחו; בטחו.

established. For example, are any repeated sounds and consonant combinations found within Isa 26:7–19? Yes, there are repeated sounds בל occurring thirteen times. These consonant combinations in this pericope are the most frequently found combinations in Isaiah.[483] Paronomasia may also be achieved by similar consonant phonemes such as פל (see number of phonemes found per chapter of Isaiah in Table 13).

[483] The three passages in Isaiah with the most בל phonemes after Isa 26:7–19 are: Isa 14:4–31 בל (10); Isa 44:4–17 בל (8); Isa 5:12–29 בל (5).

Table 13. *Number of* בל|פל *Phonemes in Each Chapter of the Book of Isaiah*



There is broad support for identifying paronomasia, between labial letters ב and פ.[484] Mitchell Dahood identified several Ugaritic and Canaanite by-forms of lbš or lpš, nbk or npk, tbt or tpt; Ugarit ‘rpt, and Heb. ‘rbt; Aramaic nbš or Heb npš.[485] The existence of by-

[484] Barr cites Dahood’s argument for dialectical variations of |*b*| |*p*| consonants. James Barr, *Comparative Philology and the Text of the Old Testament*, (London: SCM Press, 1983), 100-1; cf. Casanowicz, “Paronomasia in the Old Testament”, 107; Noegel, “The Shame of Baal”, 73; Spronk, *Beatific Afterlife*, 300; note also two different labials are used in alliteration in Isa 24:4,7 אבל, אמל.

forms utilising ב and פ in closely related ANE languages provides supporting evidence for determining whether paronomasia is employed in the form of these similar-sounding consonants in Isa 26:7–19. Inclusion of the ANE by-forms of פל|בל sounds, adds four potential instances of paronomasia in the form of repeated similar sounds to Isa 26:7–19,[486] making a total of seventeen פל|בל sounds in Isa 26:7–19, more than in any other pericope in the Book of Isaiah.[487]

5.5 Identifying Paronomasia: Step 2

In Isa 26:7–19, seventeen recurring sounds, בל or פל, occur with nine lexemes (see tables below). Paronomasia includes combinations of words that have similar sounds but have different meanings. Nine lexemes that have similar sounds, appearing seventeen times, are analysed below to determine whether their intended meanings differ.

Applying Noegel's observation of the "inherent power" of words that were "manipulated for cosmological charge" by the literate class, the word "בעל" in Isa 26:7–19 will now be explored. The verbal form of בעל is the eighth repeated sound feature listed in Table 14. This element will be considered first, followed by the surrounding similar-sounding features for dissimilar effects.

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[485] Ibid., 100-1, On Aramaic נבש – Heb. נפשׁ cf. Katumuwa funerary inscription by Richard C. Steiner, *Disembodied Souls: The Nefesh in Israel and Kindred Spirits in the Ancient Near East*, with an Appendix on the Katumuwa Inscription (Atlanta: Society of Biblical Literature Press, 2015): 11.

[486] Additional evidence of similar consonant sounds. Note: alliterative effect of labials ב פ מ in Isa 24:4.

[487] Three most frequent chapters After Isa 26:7–19 the number of בל|פל phonemes is highest in Isa 14:4–31 (בל (10); פל (3) (total 13); Isa 44:4–17 (בל (8), פל (4) (total 12), and Isa 5:12–29 (בל (5), פל (4) (total 9). N.B. The context of Isa 14 features Rephaim, Isa 44 is a polemic against idols, and Isa 5 is an oracle against rebellious Israel/Judah, which may allude to *marzēaḥ*-like feasting.

Table 14. *Phonemes of* בל|פל *in Isa 26:7–19*

1. פלס (7)
2. בלילה (8)
3. תבל (9)
4. בל (10a)
5. בל (10b)
6. בל (11a)
7. פעל (12)
8. בעל (13)
9. בל (14a)
10. בל (14b)
11. בחבליה (17)
12. בל (18a)
13. בל (18b)
14. נפל (18b)
15. תבל (18b)
16. נבל (19a)
17. נפל (19b)

The proper noun בעל is mediated in v.13 through the plural verbal form, בעלונו, which Noegel says, "the prophet softens by attaching to it the generic אֲדֹנִים זוּלָתֶךָ."[488] However, the adjusted plural address form may serve more than just this purpose. Some scholars have argued for the plural verb בעלונו אדנים to parallel רפאים and מתים (v.14).[489] The Ugaritic *rpum*, who are themselves considered *baals*, are closely associated with Baal who is the "'chief and patron,' at the *marzēaḥ* and who summons them to a banquet in KTU 1.22."[490]

The centrality of the reference to a verbal form of בעל with almost symmetrical similar repeated sounds creates an important paronomastic link, a fulcrum of paronomasia, between vv.7–12 and vv.14–19.[491] In addition, among the seventeen repeated similar consonantal phonemes are nine distinct lexemes. Three of these nine distinct words appear

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[488] Noegel, "The Shame of Ba'al," 73.

[489] McAffee, "Rephaim Whisperers", 85–86.

[490] Hays, *Origins of Isaiah 24-27*, 79. Cf. Spronk, *Beatific Afterlife,* 168.

[491] The collective paronomasia differs from the classical definition in that it includes two similar-sounding words with differing meanings in one verse.

more than once. These three include: (i) בל (not), (ii) תבל (world, earth), (iii) נפל and (fall) and they account for a total of eleven occurrences in Isa 26:7–19.

First, the seven occurrences of בל in Isa 26:7–19 are important to note, as this form of negation is less common compared to the more regular לא and אין. The similarity of sound and the dissimilarity of meaning from בעל suggests paronomasia. The sevenfold repetition also suggests paronomasia as the Ugaritic pantheon lists seven gods named *B'l* (KTU 1.48; 1.47; 1.118 RS 20.024).[492]

Second, the repeated תבל (vv.9,18) appears in opposing chiastic sections A, A[1]. The term תבל is rarer than the more common ארץ, and when it does appear, it is often in parallel with ארץ as it is in vv.9 and 18. Thus, a rare lexeme is used in corresponding chiastic sections A|A[1] with a similar sound to the contrasting element בעל, suggesting some paronomastic intent. The dissimilar usage is more challenging to discern. The Ugaritic semantic range of Ug *arṣ* cognate ארץ favours "underworld" more often than does the equivalent Hebrew cognate.[493] The netherworld parallelism may help illuminate the reference to תבל, drawing attention to the descent of both Baal and the Rephaim to the "underworld."[494]

Third, the repetition of נפל in vv.18 and 19 that occurs with *Qal* and *Hif'il* stems, respectively, is less similar in sound to בעל than the other examples.[495] However, in v.18, the

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[492] Wyatt, *Religious Texts from Ugarit*, 360–2; 427–29. Cf. Invocation of Baal seven times in KTU 1.119 and Wyatt, 422.

[493] Scott B. Noegel, "God of Heaven and Sheol: The 'Unearthing' of Creation," *Hebrew Studies* 58 (2017): 119–144. Cf. תבל appears more often in contexts featuring northern Israel narratives.

[494] Noegel, "The Shame of Ba'al," 69, suggests that where בעל is in proximity to בוש, the ישב תבל may be an anagram of the shame of Baal. Cf., Hays considers v.18 ישבי תבל to refer to "rulers" elsewhere in Hebrew Bible. Hays, *The Origins of Isaiah 24–27*, 20.

[495] Many scholars discuss the translation of *the hif'il* form of נפל in v.19, considering the parturition metaphor of vv. 17–18 as influencing the late attribution of *hif'il* to stillbirth or birth. Cf. "unable to bring about birth" Sweeney, *Isaiah 1–39*, 341. Cf. Roberts, *First Isaiah*, 333. "…and the inhabitants of the world were not born [lit., did not drop]"; Miscall, *Isaiah,* 70, "ambiguity in the Hebrew phrase since 'fall' or 'let fall'

close proximity of נפל to the negation בל and immediately preceding the irregular and rare lexeme נבלתי in v.19 leads to the observation by Doyle that "a word-play" exists between נפל v.18c and נבל v.19a.[496] While נפל is not a rare word, including this word twice in juxtaposition with similar consonantal phonemes suggests intent (cf., Isa 14:4–25; cf. v.12; 21:9).

In order to be considered paronomasia, נפל must also have a meaning contrasting to בעל. Some translators determine the influence of the parturition motif of Isa 26:17–18 on the semantic range of נפל to include later derivation of stillbirth and, therefore, translated as "give birth" or "be born." However, others note the context of Rephaim in vv.14,19 and the uniformly negative rendering of the fate of Rephaim strongly suggest נפל has a regular meaning of "fall" (i.e. death, or demise from a position of honour).[497] If the negative meaning of death, the downfall, is intended by נפל in both vv. 18 and 19, then the contrast to בעל, who mythologically rises (קום) from the dead, conforms to the requirement for dissimilar meaning.[498]

Further instances of similar sounding words in Isaiah 26 are פלס (v.7), בלילה (v.8), פעל (v.12), בחבליה (v.17b), and נבל (v.19a). Though only occurring once, each of these instances nevertheless deserves investigating especially in light of the prominence of similar-sounding phonemes (see 5.5 above). These phonemes are distributed throughout Isa 26:7–19; three words occur before the proposed paronomasia element, and two words appear in the latter half of the passage.

(v.19) can mean destruction (Death) or birth (life)." Of the parturition interpretation, Tull writes, "most translators have substituted an otherwise unattested meaning" Tull, *Isaiah*, 397–398.

[496] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 313.

[497] Yogev, *Rephaim*, 158. The tradition of הַנְּפִלִים Gen 6:4 may also be at play in the choice of Rephaim and נפל in v.19c.

[498] The instrument list in Isa 14:11–12 includes נבל (harp v.11) while v.12 declares the fall נפל of הילל בן–שחר. Another instance with proper noun, Babylon בבל, and fall נפל Isa 21:9. Cf. Ancient warriors נפלים Gen 6:4.

The first verb of the passage (פלס v.7 break through, make level) occurs only here in the Book of Isaiah, and has the paronomastic sound בל|פל.[499] The second verb of similar sound occurs in proximity to the paronomastic contrast element, בעל v.13 located in v.12b (פעל meaning labour, work).[500] The Ugarit by-forms support Noegel's assertion that פעל verb is a paronomastic verb of בעל.[501] These two verbs with phonological similarities are also found in the same number and gender, תפלס and פעלת, both 2ms of YHWH operate on behalf of the supplicants.[502] It is YHWH bringing judgements upon the earth, not Baal.

The first noun is בלילה (v.9). Duhm finds this noun with preposition curious and suggests it may have been a result of a misreading by scribes of בקרבי as בבקר, then presumed to be a merism.[503] However most scholars, including Duhm, avoid emendation of the MT at this point. Nighttime (בלילה) is a commonly associated with fear and anxiety in the Hebrew Bible.[504] The desire for YHWH during the nighttime conforms to the thematic context of vulnerability, fear and deep longing.[505]

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[499]The first verb appears in unusual word order at the end of the first sentence. Cf. T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew*, (Jerusalem: The Magnes Press 1985) 1–6. See also Millar, *Isaiah 24–27 and the Origin of Apocalyptic*, 87.

[500] Dahood, *Psalms* Vol 2, 262, 265.

[501] Noegel, "The Shame of Baal", 73.

[502] Fanwar identifies four verbs used in Isaiah to describe YHWH's creative power, including ברא פעל עשה יצר in contrast to idols. Wann Marbud Fanwar, "Creation in Isaiah" (PhD diss., Andrews University, 2001), 152.

[503] First suggested by Duhm, *Das Buch Jesaia*, 185. Later, Procksch, *Jesaia I*, 326. Necessity of both to *"erhöht das Gefühl der Sehnsucht."* Cf. Irwin supports Delitzsch's observation that שחר is a pun on morning (dawn). Irwin, "Syntax and Style in Isaiah 26," 256. Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, trans. James Martin, 2 vols. (Edinburgh: T. & T. Clark, 1884), 1:441.

[504] Psa 6:7; 22:3; 32:4; 77:3; 88:2; 91:5; 139:11.

[505] Also, the ANE background may have included nocturnal invocations of the dead that may have influenced the inclusion of this term. Cf. Wyatt, *Religious Texts from Ugarit*, 430.

The following noun, בחבליה (17b), "labour pains",[506] is a rare word choice, occurring at the end of a string of words describing parturition and immediately preceding the final invocation clause v17c.[507] Again, the juxtaposition of the בל phoneme with the invocations of YHWH is apparent. The final noun, נבל (19a), is rarely used to denote corpse elsewhere in Isaiah, only in Isa 5:25. More often, נבל denotes withering or fading in Isaiah.[508] The lexical connection to the harp and phonological connection to death מות occurring in Isa 14:11 cf. harp in 5:12 is tantalising.[509] This noun נבל is also used to mean a jar, bowl or pot (Isa 22:24; Isa 30:14). While the Book of Isaiah contains the broad semantic range of נבל, and is used alliteratively in Isa 24:4, the only other semantic use of נבל as corpse outside of Isa 26:19 is the ignoble non-burial of covenant violators struck by the hand of YHWH.[510] The similarity to Baal signals a Baal-like helpless state of the people in death.

To summarise the nine lexemes of similar-sounding consonants:

a) פלס(v.7); lexeme only found in Wisdom Literature (Prov 4:26; Psa 58:2; 78:50).

b) בלילה (v.8); importance of night sleeplessness, and ritual, and mnemonic of Baal.

c) תבל (vv. 9,18); thirty-six times in Hebrew Bible (Isa 13:11,14:17,21,18:3; 24:4; 27:6; 34:1), often refers to oracles concerning the northern Kingdom, a region in proximity to historical Baal cultic places.

d) בל (vv.10a,b;11a;14a,b;18ab); (cf. Isa 33:20–24); of YHWH and the inviolability of Jerusalem)

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[506] Isa 13:8; 66:7.

[507] The semantic range of this word includes rope (Isa 33:23), and ruin/destroy (Mic 2:10).

[508] Isa 1:30; 24:4; 28:1,4; Isa 40:7; 40:8; 64:5; fool 32:5,6; folly Isa 9:16; 34:4

[509] Hays, *Death in Iron Age II*, 205.

[510] Isa 5:25.

e) פעל (v.12); of YHWH's creative activity on behalf of supplicants.[511]

f) בעל (v.13); a plural verbal form of Baal deployed as a paronomastic element.[512]

g) בחבליה (v.17); immediately preceding the final invocation clause, used to describe labour pains.

h) נפל (vv.18,19); contested semantic meaning—either fall, abort, or cast out.[513]

i) נבל (19); wide semantic range, the only other rendering as corpses is in Isa 5:25, referring to those slain by YHWH as a consequence of Israel's/Judah's covenant violation.

5.6 Paronomasia: Accident or Intent?

The presence of paronomasia in Isa 26 raises the question of whether the combinations of similar sounds within the Hebrew text may be employed out of the necessity of language or by the accidental or unintentional choice of words or by intentional employment to convey the meaning of the text. So, it may be asked, how can one be confident that paronomasia is intentionally employed to convey a particular meaning and is not merely accidental, unintended, or incidental? To answer this question, the following criteria, adapted from Casanowicz, are helpful to assess whether paronomasia is intentional or unintentional:[514]

(1) Do similar sounds often recur within a text? [515]

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[511] Fanwar, "Creation in Isaiah", 152. Identifies four verbs found in Isaiah to describe YHWH's creative power in contrast to the absence of it in idols, including ברא פעל עשה יצר.

[512] Noegel, "The Shame of Ba'al," 73.

[513] Yogev, *Rephaim,* 150. Cf. for argument for parturition rendering of נפל see Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse," 61.

[514] Casonowicz, "Paronomasia in the Old Testament," 106.

[515] Ibid.

(2) Are rare or unexpected words or forms used to produce similar sounds?

(3) Are proper nouns/names included?

(4) Is there an "accumulation" of features such that several more than one incidence of assonance, or two or more of paronomasia, occur in the same verse?

(5) Does paronomasia occur in "syntactically coordinated" more than in "subordinated" words?[516]

(6) Has the "diction of the passages in which they occur and the relation they bear to it" been considered?

(7) Is there evidence that "elevated speech" is present, since paronomasia adds to the "solemnity and impressiveness" of the text?[517]

These criteria will now be applied to Isa 26:7–19 to assess intentionality, including the use of the sounds בל and פל, as part of an intentional literary device, including paronomasia, as opposed to being merely accidental, unintended features of the text.

5.7 Assessment of Paronomastic Intentionality

In this section the criteria outlined in Section 5.6 above are applied to evaluate the potential paronomastic occurrences in Isaiah 26:7–19 and to make an assessment as to whether or not the use of paronomasia is intentional or unintentional.

(1) Do similar sound recur often within a text?

[516] Ibid., 107. Syntactically coordinated features are found in connected syntactic elements most often in parallel lines.

[517] Ibid., Paronomasia is used for serious purposes "far more frequently than it does humorous ones." p11. Valerie Kaberos, Hans Ausloos, "Paronomasia or Wordplay? A Babel-Like Confusion Towards a Definition of Hebrew Wordplay" *Biblica*, 2012 vol 93, no. 1 (2012): 1–20.

The sevenfold negations of בל (not, surely not) are apparently in contrast to the meaning of the proper noun בעל (lord, master, vb. rule over).[518] Not only is בל repeated, but the repetition occurs on three occasions in parallel with negations (vv.10, 14, 18), creating a formulaic character. Thus, this criterion is satisfied because, compared to the surrounding text, the repetitions of specific words and repeated sounds suggest design and literary intent.

Likewise, the repeated features of תבל and נפל also create an apparent formulaic character. Both repetitions of תבל (vv.9, 18) occur in the same construct state, ישבי תבל. The formulaic nature of תבל is evident, as it is often used in parallel with ארץ, as seen in both instances here.[519] While תבל is not common in Isaiah,[520] its repeated use in this passage with ישׁבי תבל favours its intentional deployment.[521] Additionally, Noegel suggests תבל "echoes" the sound of the name בעל.[522]

(2) Are rare or unexpected words or forms used to produce similar sounds?

The first verb of the passage is found nowhere else in the Book of Isaiah and only three times elsewhere in the Hebrew Bible.[523] The deployment of a rare verb, which features a בל|פל phoneme, favours regarding its use as intentional rather than accidental or unintentional use. Likewise, the חבל is rare, occurring elsewhere only twice in Isaiah (Isa 13:8; 66:7) and eight times in the Hebrew Bible. The sevenfold repetition of the בל negation

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[518] According to Barker, a pair of בל negations is found only in Ugarit and Isaiah 26:10,[14]. Barker, *Isaiah's Kingship Polemic*, 180

[519] Cf. Isa 26:18 ובל–יפלו ישׁבי תבל; וארץ רפאים תפיל 19.

[520] Nine times: Isa 13:11; 14:17,21; 18:3; 24:4; 26:9,18; 27:6; 34:1. N.B. Four occur in Isa 24–27.

[521] See Hibbard's comment on incremental change from openness to the ישב תבל.

[522] Noegel, "The Shame of Ba'al," 73. The apparent formulaic nature of תבל is evident, as it is often used in parallel with ארץ, as here.

[523] Psa 58:3; 78:50; Prov 4:26.

is both rare in its occurrence and highly significant in ANE, and more so in the literary context of sevenfold invocations of YHWH (see 4.9.1). The sevenfold invocation of YHWH is a distinct literary feature that is rare but here it is used in high frequency, also suggesting intent.

(3) Are proper nouns/names included?

The element to be considered is the verbal form of בעל in 26:13a. The paronomasia of proper nouns, including the names of both people and deities, is a recognised technique and of significant interest to this analysis.[524] Examples of this technique are found in the prophetic corpus, but their functions in each instance may vary depending on the context.[525] The power of names in ANE ritual texts is important, especially in the context of the paronomastic elements of a text. The invoking of names of deities or the divinised dead apparently occurred during royal succession rituals in (KTU 1.161), upon the siege of the city (KTU 1.119), the invoking of gods from the pantheon list (KTU 1.47; 118 RS 20.24) and the offering ritual list of gods (KTU 1.48).

In addition, some scholars have identified the presence of performative or ritual qualities in Isa 24–27. Those who have identified a performative quality suggest a Temple

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[524] Schorch, "Between Science and Magic," 216.

[525] See 2.10.2 Other possible phonological subversions of proper nouns in Isa 24–27 include: (1) Isa 25:5 ציון as the same consonants may be pointed for dryness and proper noun, Mount Zion. In at least one manuscript, the MT pointing supports the reading Mount Zion (Roberts, *First Isaiah*, 320); (2) Isa 25:8 הלוט הלוט meaning covering with identical spelling לוט and therefore a possible allusion to the ancestor of the Moabites and Ammonites, Lot. (Sweeney, *Isaiah 1–39*, 320), cf. Hays, *Origins of Isaiah 24–27*, 83–84; (3) Finally, the example of Isa 27:12 שבלת meaning to thresh grain or a stream (Roberts, First Isaiah, 337, 340) Roberts identifies this third example as a "double entendre." See also J. J. M. Roberts, "Double Entendre in First Isaiah" *CBQ* 54, (1992): 39–48. While Roberts does not explore paronomasia, this example of double entendre may also function as a wordplay in the northern Kingdom, also called Ephraim (Hosea 12:1,8,14; 13:1,12; 14:9[8]), which returns from exile by playing on the Deuteronomistic history account of שבלת Judg 12:5–6.

festival provenance[526] while others find parallels in the ANE ritual realm.[527] From a performative and ritual perspective, both Baal (v.13) and Rephaim (vv. 14, 19) served as the patron deities of royalty in the ANE.[528] The royal setting of performative or ritual setting and rhetorical proper noun בעל (v.13) may refer to deities, including divinized dead who, as a succession of rulers, have occupied a position in competition with YHWH in life and also in death. The juxtaposition of paronomasia on Baal's name with the invocations of YHWH creates a rhetorical contrast, emphasising YHWH's superiority and accentuating the shame associated with Baal.

(4) Is there an "accumulation" of features such that more than one assonance, or two or more paronomasias occur in the same verse?

The accumulation of the recurring בל|פל sound is unparalleled in Isaiah. The sevenfold repetition of the בל negation holds great importance in the ANE and the literary connection here to sevenfold invocation of YHWH an accumulation of this feature with apparent intent.[529]

Other literary features that scholars have identified include (1) The unusual combination of מישרים ישר (v.7) in the middle of verse 7. Some scholars have suggested that a scribal dittography has occurred here, with the final מ being detached from the second word and attaching to the suffix of the first word, emended to מישרי מישר.[530] (2) The repetition of חזה (v.11) for emphasis, including potentially the paragogic nun also deployed for emphasis

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[526] Watts, *Isaiah 1–33*, 372–415. cf. Hays, *Origins of Isaiah 24–27*, 260–266.

[527] Barker, *Isaiah's Kingship Polemic*, 192–193. Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse," 44–66.

[528] Wyatt, *Religious Texts from Ugarit*, 400.

[529] See importance of sevenfold feature in 4.9f.

[530] Duhm, *Das Buch Jesaia*, 184.

בל-יחזיון יחזו ויבשׁו.[531] (3) The repetition of יספת לגוי (v.15) is found nowhere else in the Hebrew Bible and is separated by the invocation of YHWH as a staircase parallelism (see Chapter 6.5.1).[532]

(5) Does paronomasia occur in "syntactically coordinated" more than "subordinated" words?

The central paronomasia feature of בעלונו has no corresponding paronomastic feature in Isa 26:13, let alone in a syntactically coordinated position. If, however, vv.13 and 14 are considered together, then the בל negations, while not verbs, are affixed to two key verbs חיה and קום, possibly in poetic parallel with בעלונו אדנים (v.13). If a whole-of-passage is selected, the verb פעל (v.12) closely resembles the proposed paronomastic element בעל (v.13). Within vv.7–19, there is a near symmetry of בל|פל, creating a fulcrum of phonemes centred on בעל in v.13. The features of recurring sounds are coordinated in terms of key verbs, פעל, פלס (vv.7,12), and the contrasting verb בעלונו (v.13), in addition to the repeated verb נפל (vv.18,19). Thus, the verbal deployment פלס, פעל, בעל, together with the affixation of בל to seven verbs throughout the passage, suggest an intentional syntactically coordinated deployment of בל|פל phonemes.

(6) Has the "diction of the passages in which they occur and the relation they bear to it" been considered?

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[531] Casanowicz, "*Paronomasia in the Old Testament*," 113. There is ongoing scholarly debate about the purpose of the paragogic nun ranging from emphasis, to mark contrast, an archaism, a stylistic device. The two paragogic nuns in Isa 26:7–19 are in v.11 יחזיון and v.19 יקומון.

[532] Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques*, 2nd ed. (Sheffield: JSOT Press, 1986), 214, ebook.

The repeated similar sound בל|פל occurs throughout the passage. The repeated paronomastic sounds occur throughout the passage with greater emphasis than in any other passage in Isaiah. The centrality of the contrasting element בעלונו and the extended confessional statement of לבד–בך, the lengthening of expected לבדך and the rare נזכיר suggest that the paronomasia does have a substantial bearing on the text. The juxtaposition of בל|פל phonemes preceding invocation clauses A|A[1] and as well as before and after the invocation phrase in section D create a contrast between the paronomastic elements and invocation of YHWH. The selection of the key lexeme נבל for corpse (v.19) when פגר is used in Isa 26:21 or בשר elsewhere also suggests the influence of the paronomasia relationship on the passage.

The subversion of the name בעל|Baal may extend further than these examples by בל|negations. There may be other possible puns on Baal and Baal worship in Isa 26:7–19. One of these puns is מעגל, from the root עגל (calf) (v.7), meaning a path made by/for a bullock cart. Another potential play on the association of the name Baal is יעול (v.10) (deal corruption), also a pun on עגל (calf), both occurring in chiastic section A.[533] These phoneme similarities, in addition to repeated negations, increase the likelihood that in Isa 26:7–19 there is intentional deployment of these sounds to produce paronomasia on the name of בעל by affecting the diction of the passage.

(7) Is there evidence that "elevated speech" is present since paronomasia adds to the "solemnity and impressiveness" of the text?

[533] Other features of allusions to Baal included פעלת (v.12)– our works/labour – pun Ug. בעל labour/work. Koehler et al., *HALOT,* 951. — 4. for Heb. בעל as equivalent to פעל → II בעל (HAL 136b, English edition 142b; THAT 2:461 with bibliography); as well as Is 54:5 Jb 31:39. Note also 1C 4:22: בָּעַל to hold an official position (see II בעל 1, but:: Dijkstra VT 25 (1975) 671–674: בעל for פעל to labour for; NRSV: married; REB: fell out with. In all instances, however, it is very questionable. See Barr, Philology 100f.

Baal is associated with agricultural fertility, which may have extended to childbirth. נפל Isa 26:18, 19 and נבלתי Isa 26:19 are suggested to be selected for their similar sounds, fall and corpse, respectively (see Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 308); both labials ב and פ, are interchangeable from Ugarit and Hebrew thus, there may also be a paronomasia on the name of Baal both in the fall of the inhabitants of the world תבל and the נבל corpses of Isa 26:19 cf. Jer 16:18.

This final criterion must be considered in conjunction with the previous six criteria. One aspect of the solemnity of this passage has been discussed in chapter four. The seven invocations of YHWH and their limited occurrences elsewhere suggest a solemn occasion. The invocation of YHWH, as surveyed in the previous chapter, represents "elevated speech" in the Hebrew Bible.[534] This raises the question: "Does the paronomasia of the proper name בעל and associated בל|פל phonemes throughout the passage add solemnity or impressiveness to the text?" To consider this question adequately a comparative analysis of the contexts of Hebrew Bible and ANE contexts is needed. This is the task undertaken in the following section.

5.8 The Ancient Near East and the Hebrew Bible Historical–Cultural Context of Isaiah 26:7–19

The Hebrew Bible features comparisons between YHWH and Baal in a range of contexts while the ANE texts only describe the ritual, performance and mythology associated with Baal. Since the discovery of the Ugaritic Ras Shamra tablets in 1928, scholars have made comparisons between these texts and Isaiah 24–27. Moreover, some scholars have identified the presence of ritual or performative qualities in Isa 26:7–19. Those who have identified a performative quality suggest a Temple festival provenance.[535] Others find parallels in the ANE ritual realm.[536] Furthermore, some scholars have proposed a context for Isa 24–27 which involves Baal and/or Northwest Semitic deities.[537]

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[534] Cf. Otto Procksch, *Jesaia I*, 325. "die gewaltige Leidenschaft des Gebets sucht ihresgleichen im Alten Testament."

[535] Watts, *Isaiah 1–33*, 372–415. cf. Hays, *Origins of Isaiah 24–27*, 260–266.

[536] Barker, *Isaiah's Kingship Polemic*, 192–193. Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse," 44–66.

[537] See Chapter 2.8.

Features of Isaiah 24–27 that have attracted most comparison with Ugaritic texts are references to רפאים (Ug. *rpum*) and בעל (Ug. *b'l*). In relation to these two Ugaritic cognates, Wyatt, for example, suggests that,

> Baal is, in a sense, a patron of the monarchy, and the figure of Rapiu, eponym of the Rapiuma (Rephaim), has a similar role in representing the entire dynasty of the kings of Ugarit.[538]

The royal provenance of Baal in Ugaritic texts is akin to the preference for attributions of invocation of YHWH to royal prayers in the Hebrew Bible. It is plausible that בעל and YHWH were both recognised royal patrons in the Hebrew Bible and ANE texts. The apposition of both terms overtly (YHWH) and subversively (בעל) enhances the "solemnity and impressiveness."

Many scholars have recognised similarities with the Baal Myth, including in Isa 27:1| KTU 1.5 1; KTU 1.3 iii 40.[539] The Ugaritic/Northwest Semitic background of Isa 24–27 has provided several scholars with an interpretative background for Isa 26:7–19.[540] The proposition that more contrast elements may exist in Isa 26:7–19 is worthy of further consideration.

5.8.1. Baal Myth KTU 1.1–6

One of the earliest ANE backgrounds of Isaiah 24–27 proposed by several scholars is the Baal myth or Baal Cycle (KTU 1.1–6). Millar (1976) proposed this mythological background. He identified a cycle of threat, war, victory, and feast from the myth repeated in Isaiah 24–27. Klaas Spronk similarly proposes a background of the Baal myth, including

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[538] Wyatt, "Death and Rising Gods" 839.

[539] An extended discussion and comparison of Isa 27:1 Barker, *Isaiah's Kingship Polemic,* 129–170.

[540] See Chapter 2.8.

Isa 26:19b referring to Baal's daughters.[541] Barker (2014) identified similarities between KTU 1.1–1.6, El's Marzēaḥ (KTU 1.20–22) and Isa 26.[542] Barker regards Isaiah 26 as an "inverted Marzēaḥ."[543] Several specific comparisons are made between the Baal myth and Isaiah 24–27. Mot swallows Baal, while YHWH swallows (בלע) Death (מות). The alliteration of the land mourning אבל and fading away נבל (Isa 24:4) alludes to the mourning and withering of the land that occurs upon Baal's death. The defeat of Litan by Anat or Baal in the myth and YHWH's defeat of Leviathan in Isa 27:1 is a striking parallel.[544] Finally, northwest Semitic deities appear in Isa 26:19c, e.g., Baal's daughters *Tallay* (Heb)טל; *Pidray* cf. (Heb) ארות; *Arsay* (Heb) ארץ.[545]

The comparison between YHWH and Baal in the Hebrew Bible is most evident in the narratives concerning the northern Kingdom of Israel. This may have been due to the kingdom's closer proximity to the recognised centres of Baal worship and was therefore more susceptible to the worship of Baal and associated deities. Isaiah 24–27 also features citations of prophetic oracles predominantly directed against or concerning the northern Kingdom of Israel, which presents an interpretative enigma.[546] Many scholars perceive that Isaiah 24–27 re-appropriates earlier prophecies concerning the fall of the northern Kingdom to a new context. However, why the new context is obscured remains unexplained.[547]

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[541] Spronk, *Beatific Afterlife,* 304.

[542] Barker, *Isaiah's Kingship Polemic*, 192–3.

[543] Ibid., 192.

[544] Isa 27:1| KTU 1.5 1; KTU 1.3 iii 40.

[545] Spronk, *Beatific Afterlife,* 304. Wiggins, "Pidray, Tallay and Arsay", 83–101. The first and third are the most apparent comparisons; Pidray does not bear the same phonetic parallel; her name in Ugaritic may mean light or honeydew. Wiggins notes that these three names are related etymologically to weather phenomena. Wyatt, *Religious Texts from Ugarit*, 133.

[546] Sweeney, "Textual Citations in Isaiah 24–27,": 42–43. Hays, *Origins of Isaiah 24–27*, 217.

[547] Roberts, *First Isaiah,* 306 notes, there is no explicit mention of Babylon in Isa 24–27, while there is reference to Assyria and Egypt in Isa 27:12–13.

There have been some attempts to account for the allusions to Baal in Isa 24–27 (incl. 26:7–19). The meaning, purpose, and function of these features of Isa 24–27 suggest a rhetorical appeal to an audience who were familiar with northwest Semitic religious practices and for whom these practices had an enduring appeal.[548] Barker considers the broader context of Isa 24–27 as "a polemic against west Semitic deities other than YHWH."[549] This view reinforces the paronomastic interplay in Isa 26:7–19. Baal/s and his associated semi-divine companions (*rpum*) are the subject of parody, subversion and ridicule in Isaiah and potentially of paronomasia in Isa 24–27. Relating to the background of the Baal myth is the question of the purpose of the Baal myth in ANE and its potential purpose in Isa 26:7–19. Barker also delves into the utility of the Baal myth in Ugaritic and suggests it may function as a theodicy.

5.8.2. Baal vs YHWH: theodicy

Barker investigates the various interpretations of the Baal myth.[550] Among these interpretations is the seasonal interpretation,[551] cosmogonic interpretation,[552] royal

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[548] Contrary to John Day "The Dependence of Isaiah 26:13–27:11," 365 and Elizabeth Steiner, "Canaanite Mythological Background," 85, who suggest the historic discovery of Hosea was then re-prised for a post-exilic audience on thematic grounds.

[549] Barker, *Isaiah's Kingship Polemic*, 218.

[550] Ibid., 17–29.

[551] Ibid., 20–23. Barker discusses several scholars who promote the primary function of the Myth, which is to sustain agrarian life.

[552] Ibid., 23–24. Barker rejects the interpretation of the Baal myth as a creation account, arguing that the main emphasis of the myth is on a cosmic battle rather than on creation or temple-building.

legitimation,[553] and theodicy.[554] Life's triumph over death is a ubiquitous theme in religious literature and the theme may be considered a meta-narrative.[555] Framing of the contest between order and chaos in ancient literature often occurred through the epochs, including mythology. In the Hebrew Bible, YHWH grants life and removes death, and God ultimately defeats death within the framework of the everlasting covenant. The emergence of a resurrection motif in Isa 26:19 has generated many interpretative approaches that seek to make sense of the passage.

The existence of both Baal and YHWH provided coherent and appealing solutions to the problem of the continued existence and, indeed, an apparent triumph of evil in the world, creating a contest between theodicies.[556] The postulation of the existence of either Baal or YHWH provided a theological paradigm to explain crop failure, military defeat, death, dispossession, and exile. In the case of Baal, this worldview may be understood through the available Ras Shamra cuneiform texts, (e.g. Baal/Mot Cycle KTU 1–6, El's Marzēaḥ 1.20–22), as well as in the Hebrew Bible (Elijah/Elisha narratives, Hosea cf. 13:1) informed by ANE literature discoveries.

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[553] Ibid., 19,20. Barker discusses whether the political intent of the scribal form of the myth is to bolster the claims of the royal household.

[554] Ibid., 25–29. Barker sets out why he favours theodicy over the other interpretative options presented. The theodicy interpretation, according to Barker, "comprehensively accounts for the various parts of the myth and its chiastic structure—Ba'al's conflict with Yamm and Mot, the cosmic temple–building narrative, the kingship polemic theme, the idea of Ba'al's limited exaltation, the use of agricultural terminology and metaphors and the battles within the Ugaritic pantheon."

[555] Walter Brueggemann, *Reverberations of Faith: A Theological Handbook of Old Testament Themes* (Louisville, Kentucky: Westminster John Knox Press 2002), 173–74.

[556] Barker's designation of ANE literature as theodicy is a recent phenomenon (200–300 years) and therefore considered by many scholars to be anachronistic.

5.8.3. From incantations to invocations in the ANE

Baal is invoked on occasions of distress and ceremonial or ritual royal succession. KTU 1.119 provides ritual text to be performed when an enemy attacks a city. It is unclear how many times Baal is invoked in this ritual; however, his name is spoken eight times during this prayer.[557] Spronk proposed that Baal was the patron deity of the royal household.[558] The Ugaritic KTU 1.161, considered a *kispu*-like rite, was concerned with royal succession.[559] Several semi-divine figures are invoked during this ritual, including *rpum* and *mlkm*, likely royal predecessors, using the passive voice Ug. *qritm,* which suggests to Wyatt reverence and fear on the part of the supplicants who thus distance themselves from blame for disturbing the dead.[560] Yogev and Wyatt both contend that Rephaim were particularly associated with the royal dynasty.[561] Yogev proposes that the living king is identified as one of the Rephaim and expected to assume this position in the afterlife.[562]

The invocations of dead *rpum* as well as dead kings, *mlkm,* suggest a belief in a divinised afterlife (at least for the elites) and that these semi-divine figures confer royal legitimation on the royal successor and provide peace and security for the kingdom—the sevenfold offerings and supplication for peace support this assertion. Yogev describes the Rephaim as originating from seven to eight living warriors or heroes revered in life and

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[557] KTU 1.119 N.B. Isaiah 26:7–19 also contains the name YHWH eight times.

[558] Spronk, *Beatific Afterlife*, 164.

[559] Barker, *Isaiah's Kingship Polemic*, 101, and Hays, *Origins of Isaiah 24–27*, 260–266, support the association with a royal ritual context. Cf. Hays, *Death in Iron Age II*, 347.

[560] Wyatt, *Religious Texts from Ugarit*, 430.

[561] Nicolas Wyatt, "The Problem of Dying and Rising Gods," *Ugarit-Forschungen 48* (2017): 839. Yogev, *Rephaim*, 78. cf. 95 *rp'um* incantation tablet found in royal palace of Ugarit.

[562] Yogev, *Rephaim*, 78.

regarded as pre-eminent among the dead.[563] The living royals desired to be counted among these heroes of the underworld and were presumed to occupy such status upon death (cf.Isa 14:9). The particular relationship between the *rpum* (divine ones) and the living king is unclear; however, from KTU 1.119, at a minimum, there was active communication and offerings were made in exchange for peace.[564] Contrary to the exalted ANE view of Rephaim in ANE texts, the Hebrew Bible, as represented in Isa 14:9, asserts the humiliation of Rephaim.

5.8.4. Structure of invocations and centrality of paronomastic element

Having considered the comparative ANE examples of invocations and Baal, an investigation of the juxtaposition of paronomastic features and invocations in Isa 26:7–19 now follows. The royal succession/funerary ritual of KTU 1.161 contains an invocation of deceased divinised figures, including *rpum* and *mlkm*, and at least one scholar presumes there are seven named.[565] These invocations are formed in a group of four to five *rpum* followed by two *mlkm* (kings), followed by a series of seven offerings and ritual speech. In another ritual prayer to Baal for rescue from enemies when the city is under attack, KTU 1.119 11–17a is formed into brief verses that repeat the name of Baal eight times in ten lines. At the same time, of the eight utterances in the Temple, at least two utterances possess the Ugaritic vocative marker *lamedh*. This feature compares with the eight utterances of the name YHWH in Isa 26:7–19 as well as the seven negations בל and the explicit verbal reference to בעל.[566]

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[563] Ibid., 18.

[564] Cf. pantheon lists of seven deities called *b'lm* KTU 1.48; 1.47; 1.118 RS 20.024.

[565] Wyatt, *Religious Texts from Ugarit*, 440 fn. 46 of De Olmo (1992) 131 n78.

The significance of both יהוה and the negation בל occurring within the same pericope suggests at least two things: (i) that Isa 26:7–19 is best understood as a unified composition that may possess a coherent form, and, (ii) the apparent contrasting paronomasia on the name of Baal בעל |בל adds to the impressiveness of the passage. Concerning the first observation, several scholars have proposed that there is a coherent form within the broader literary unit of Isa 24–27.[567] The second observation is that the sevenfold (or eight) address is an essential, indeed at times necessary, formula for Baal and YHWH cultic prayer/invocation (e.g. 1Kgs 18:41–44; KTU 1.119).

5.9 Summary

Seventeen paronomastic combinations of words with the similar sounds בל| פל have been examined and assessed. Criteria of paronomastic intent have been applied to each lexical element to assess its intentionality. Attention was given to the ANE background and Hebrew Bible cultural context, in which the paronomastic features add to the solemnity and impressiveness of the text. Similar sevenfold invocations were found in available ANE material, including Ugaritic religious texts. The section is concluded with an analysis of a proposed Baal paronomasia located among the invocations of YHWH and the historical perspective on Baal and Rephaim.

The invocations of YHWH are increased in solemnity and impressiveness by juxtaposition of phonemes of בעל, including the repeated בל negation and other phonemes of

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[566] The frequency and number of the בל negations are rare and found only once elsewhere in Isaiah. The most similar passage is Isa 33:20–24, which includes seven negations בל used to express the inviolability of Zion/Jerusalem. The negations seem to contrast Baal with YHWH, particularly with similar phrases similar to Ugaritic KTU 1.3 v 30; 1.4 iv 40; and Isa 33:22: "YHWH is our Judge, YHWH is our Lawgiver; YHWH is our king; he will save us."

Isa 33 has several similar features to Isa 26, including the verb קוינוך (33:2 and (26:8)) יהוה הננו לך קוינו *O Lord, be gracious to us, we wait for you*. Isa 33:11 תהרו...תלדו...רוחכם and (26:17–18), 33:13 and אשׁ תאכלכם (26:11). Isa 33:15 רחוקים and 33:16 ארץ מרחקים and 26:15; Isa 33:5 משׁפט צדקה; 33:15 מישׁרים and (26:7-10).

[567] Millar, *Isaiah 24–27 and the Origin of Apocalyptic*, 86. Day, "The Dependence of Isaiah 26:13–27:11," 357–368. Leiden, Netherlands: Brill, 1997.1997. See also: Barker, *Isaiah's Kingship Polemic*.

בל|פל. Further exegesis is required to understand how these repeated features interact with each other and the invocations of YHWH. Investigating the relationship between these structural chiastic sections will be important in establishing the persuasiveness of Baal paronomasia, invocations and to understanding the resurrection motif of Isa 26:19. The intentional paronomastic wordplay on the name of Baal, set against the backdrop of ANE religious practices and juxtaposed with invocations of YHWH, significanlty contributes to the solemn and impressive nature of Isa 26:7–19.

6. A DETAILED EXEGESIS OF ISAIAH 26:7–19

This chapter is divided into seven sections. Each section deals with a discrete chiastic unit in Isaiah 26:7–19. The chiastic structure is explored for literary, lexical, and thematic links within the rest of the chiasm, with particular interest in the invocation of YHWH and the elements related to the paronomasia of Baal. Informed by the scholarly literature, the Hebrew Bible is surveyed for additional similarities in style, syntax, and lexical or thematic links to the particular chiastic section. At this point, comparative data are explored for similarities in the invocations of deities, and the historical-cultural context/s. Focus is placed on Ugaritic religious texts that involve Baal and Rephaim since both terms appear in this passage (Isa 26:7–19). The comparison concludes with a consideration of the rhetorical utility of comparative allusions to northwestern Semitic deities including the divinised dead.

The selected texts are divided into seven sub-units (sections): vv.7–10; 11; 12; 13–14; 15; 16; 17–19. Each section is exegeted for its historical-cultural context, the significance of the invocations of YHWH and paronomastic elements, and its bearing on the resurrection motif.

6.1 Isaiah 26:7–10 יְהוָה קִוִּינוּךָ (O LORD, we wait for you)

A. Isa 26:7–10

אֹרַח לַצַּדִּיק מֵישָׁרִים יָשָׁר מַעְגַּל צַדִּיק תְּפַלָּס׃
אַף אֹרַח מִשְׁפָּטֶיךָ יְהוָה קִוִּינוּךָ לְשִׁמְךָ וּלְזִכְרְךָ תַּאֲוַת־נָפֶשׁ׃
נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ
כִּי כַּאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃
יֻחַן רָשָׁע בַּל־לָמַד צֶדֶק בְּאֶרֶץ נְכֹחוֹת יְעַוֵּל וּבַל־יִרְאֶה גֵּאוּת יְהוָה׃

6.1.1. Comment on Isa 26:7–10

This section coheres by word-linking or anadiplosis including נפשׁ vv.8–9; and lexemes ארח (vv.7–8); משׁפט (vv.8,9); צדק (vv.7ab, 9,10); למד (vv.9.10).[568] Anadiplosis may continue beyond this section, though not all scholars agree. For instance, Duhm presumed that the significant doubling of יהוה created at the conclusion of v.10 and the opening invocation of v.11 was dittography.[569] However, it is more likely that this is one of several examples of anadiplosis found in Isa 26.[570] Since the doubling of YHWH occurs nowhere else in the Book of Isaiah, the content of the phrase v.10b, along with the invocation that follows, may be deployed for emphasis.[571]

Several scholars have regarded vv.7–10 as a literary unit.[572] These verses mark a change from talking "about God" (vv.1–6) to talking "to God" (v.7f).[573] Most scholars

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[568] Redditt, "Isaiah 26," 196.

[569] Duhm, *Das Buch Jesaia*, 185.

[570] Anadiplosis is defined as "The repetition of a word or phrase at the end of one line and the beginning of the next." E.g. Isa 26:3–4 בטח. Irwin offers eight examples of anadiplosis in Isa 26. Irwin, "Syntax and Style in Isaiah 26", 241; Couey, "The Poetic Structures in Isaiah," 386.

[571] Irwin, "Syntax", 259. "Wordplay seems to be part of the rhetorical strategy of the hymn vv.1–4. The divine name is reserved for v.4, which is the object of an impassioned plea for trust."

[572] Fohrer, *Jesaja*, 28; Brueggemann, *Isaiah 1–39*, 204; Hibbard, *Intertextuality*, 139; Johnson, *From Chaos to Restoration*, 72–3; Marvin Sweeney, *Isaiah 1–39*, 338; Kleger, "Die Struktur," 529. Those who prefer v.7–9: Motyer, *Isaiah*, 175; Minear, *Isaiah 24–27*, 157; Kaiser, *Isaiah 13–39*, 210, prefers 7–9 from (vv.7–18); Goldingay, *Isaiah*, 145: vv.8–9; 10–11; Miller, *Isaiah 24–27*, 67: divides vv.1–8; Tull, *Isaiah*, 396: (vv.7–11).

[573] Redditt, "Isaiah 26," 196.

identify a key transition from second-person to first-person address at the invocation clause and consequently delineate vv.8–9.[574] Others hold the view that vv.7–10 are preparatory, either for a lament, complaint, or other purpose.[575] Some scholars describe these verses as a necessary step toward a desired destination, such as setting the scene or conditions for effective supplication. Verses 8–9 introduce the mediation of a representative on behalf of supplicants. In terms of form analysis, the presence of a representative speaker favours a cultic setting,[576] liturgical form[577] or a pilgrim psalm,[578] where certain introductory formulae are expected or required. The shared elements of these other settings support the cultic, liturgical or pilgrimage psalm context assigned by these scholars.[579]

This section commences (v.7) by stating what a righteous person expects from a relationship with YHWH while alluding to the present tension.[580] Wildberger and Doyle describe v.7 as a "statement of faith"[581] and "general statement of belief."[582] Hibbard also describes the v.7 as a "brief reflection"[583] of a "psalmist."[584] For example, the Psalms and

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[574] Sweeney, *Isaiah 1–39*, 339.

[575] Johnson, *From Chaos to Restoration,* 75; Fohrer, *Isaiah*, 28.

[576] Polaski, *Authorizing an End*, 207, proposes a post-exilic cultic setting of Isa 24–27, vv.1–6 trust in action; vv. 7–19 waiting.

[577] Cf. Hays, *Origins of Isaiah 24–27,* 12–13 denotes a festival scroll. See also: Roberts, *First Isaiah*, 307—communal prayer about the time of the fall of the Assyrian Empire.

[578] Watts, *Isaiah 1–33*, 341.

[579] Ibid. cf. Redditt, "Isaiah 26": 195–199. Cf. Hos 5:15: "I will again return to my place until they acknowledge their guilt אשם and seek my face and in their distress בצר earnestly seek me ישחרנני."

[580] Hibbard, *Intertextuality*, 139 and Johnson, *From Chaos to Restoration*, 68 propose that Isa 26:7–19 is oriented to the present situation.

[581] Wildberger*, Isaiah 13–27*, 558, describes the effect of this statement of faith as an "incontrovertible statement," by which he means no subsequent crisis or threat can be used as an argument against "the appropriateness of the way history was unfolding."

[582] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking,* 290.

[583] Hibbard, *Intertextuality*, 139.

[584] Ibid.

Wisdom literature often assume that "God guarantees the moral order of the world."[585] According to Hibbard, the "moral" perspective, supported by the tripartite lexemes מִשְׁפָּט, צדיק and מישׁרים, suggests a perceived unravelling of the moral order that requires immediate intervention to avert "a real crisis" that threatens both the survival of the community and reputation of YHWH.[586]

Leclerc concludes that צדיק, מִשְׁפָּט, and מישׁרים, when deployed together, favour "the concept of social justice."[587] The crisis scenario in which moral calamity in the form of corruption and oppression is rampant and unchecked leads to Otto Procksch's conclusion: "An ihn wendet sich der Dichter im Gebet als den Bürgen der sittlichen Weltordnung, womit er die Frage der Theodicee aufollt."[588] Barker's analysis of the Baal/Mot Myth Cycle supports the perspective of "Frage der Theodicee."[589] In accounting for the intensity of this

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[585] Ibid.

[586] Ibid.

[587] Thomas L. Leclerc, *Yahweh is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis Minnesota: Fortress Press, 2001), 7. While Leclerc dismisses Isa 26:8,9 references in his study on Justice in Isaiah because there is a 'universal view' of non-Isaian authorship, he notes the unique 2ms suffix that only occurs in Isa 26:8,9 and 58:2 (see Leclerc, 72). The latter instance is unconfirmed by the present writer. Leclerc suggests the suffix is evidence of non-Isaian authorship, i.e., a diachronic shift in usage from authentic passages. The universal appeal to learn righteousness/justice denotes "a particular flavour of wisdom." 73. For Leclerc, 13–27, it is "the apparent disinterest of these chapters… in the concerns of justice prophetically conceived." (73). Leclerc is not sure of the reasons for this. Countering this point, the 2ms suffix addition is used in Hosea 6:5 in parallel with the activity of prophecy. The combination of three terms in Isa 26:8,9 suggests social justice, at least in Isa 26. Whether or not this is what is "prophetically conceived" is yet to be discussed. The language of wisdom literature must also be examined further, with this present passage being interpreted on its own terms. Examples of equitable usages of מישׁרים include Psa 75:3, 96:10; 98:9; 99:4; Prov 1:3. In the Book of Isaiah in 11:4; 33:15; 40:4; 42:16; 45:19.

[588] Procksch, *Jesaia I*, 325. "To him the poet turns in prayer as the guarantor of the moral order of the world, with which he raises the question of theodicy."

[589] Barker, *Isaiah's Kingship Polemic*, 25–29 Barker argues that one of the important purposes of the Baal/Mot Myth was theodicy. Theodicy is a recent term that may appear to be anachronistic to apply to northwest Semitic mythology and, consequently, to the Hebrew Bible. Given this view, Mark Gray describes vv.7–10 as a "crisis of the nature of God inherent in these verses" and seems appropriate to proceed. Mark Gray, *Rhetoric and Social Justice in Isaiah*, 193.

passage it is arguable whether vv.7–19 ought to be regarded as theodicean but rather as a "crisis in the nature of God."[590]

The final verse of section A returns to a general statement (cf. v.7). Some interpret this statement as a hypothetical consideration of the הנן extended to the wicked person. The *hof'al* 3ms verb commences this verse, and subsequent verbs maintain this orientation. It is unclear whether favour has been extended to the wicked person (or collective singular) or if this is only an imagined possibility. Isaiah 26:10 is the only instance among invocations of YHWH where חנן is extended to a wicked person. All other instances involve the supplicant.[591] Absent from v.10 is a conjunction of [ים] or [כי], though this is implied in proximity to the first בל (negation). The effect creates a conditional statement "if…even then….."[592] Thus the רשׁע is incapable of learning justice even though YHWH provides favourable circumstances.

If the favour of YHWH has already rested on the wicked, then the distress of the supplicants is in part because the wicked have taken advantage of this favour by perverting justice (i.e. יעול). The deployment of this rare word may potentially be a play on the name of a עגל (calf), inferring the paronomastic element of Baal.[593] Presumably, this corruption or perversion of justice is intended to result in blindness to YHWH's activity. The רשׁע perceive the חנן as self-deserved and certainly not bestowed by YHWH.[594] Given the cluster of lexemes associated with social justice in the prophetic and wisdom literature, it is possible

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[590] Mark Gray, *Rhetoric and Social Justice in Isaiah*, 194. Theodicy is considered by many scholars as an anachronism.

[591] Isa 33:2; Psa 6:2; 27:7; 30:10 (cf. Dan 9:9); Psa 30:8; 31:9; 41:10; 123:3.

[592] Translation: "even if [you] favour the wicked, he does not learn righteousness."

[593] Occurring twice: Isa 26:10, Ps71:4.

[594] Amos 5:15: "Hate evil, love good, and establish justice in the gate; it may be that the LORD, the God of hosts, will be gracious חנן to the remnant of Joseph." Cf. Isa 33:15.

the wicked person (רשׁע) exploits the prosperity derived from YHWH's חנן to extort the poor. The רשׁע consequently fail to learn (למד) righteousness or to see (ראה) the majesty of YHWH (i.e. acknowledge YHWH's sovereignty).

The interplay between the plural forms with 2ms מִשְׁפָּטֶיךָ (judgments) in v.8 and v.9 is imperative. The supplicants' invocation of YHWH is placed in proximity to the path of YHWH's judgments (v.8). At the same time the ישׁב תבל (inhabitants of the world) are capable of learning צדק (justice) when YHWH's judgments (מִשְׁפָּטֶיךָ) are on the earth/land (v.9). In contrast, YHWH's חנן (v.10) toward the wicked does not result in a redemptive learning (למד) of justice (צדק). It is the מִשְׁפָּטֶיךָ (i.e. YHWH's punishments) that the supplicants endure (קוה) patiently. At the same time, the wicked one may appear to prosper without redemptive results. The גֵּאוּת—יְהוָה is a powerful conclusion to section A.[595] In the present context, Wildberger draws a comparison with Isa 24:14.[596] The common prophetic plea is for the world to turn back, acknowledge righteousness, and see YHWH's sovereignty.[597]

While v.7 apparently sets out a general expectation held by the supplicants, vv.8–9 move beyond concern about moral order to an earnest desire for direct communion with YHWH.[598] The invocation, in the centre of the section, is then followed by the *pi'el* perfect verb, קוּנוּךָ (we wait for you). The CM position is deployed to contrast the path of YHWH's judgments with the active desire for of the supplicants for communion with YHWH.[599] The

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[595] For discussion on the Assyrian Rhetoric and גואת see Shawn Zelig Aster, "The Image of Assyria in Isaiah 2:5–22: The Campaign Motif Reversed." *Journal of the American Oriental Society* 127, no. 3 (Jul–Sep2008), 249–278. Roberts, *First Isaiah*, 419–432.

[596] Ibid.

[597] Wildberger, *Isaiah 13–27,* 562 (i.e. למד) cf. discussion of melemmu by Aster, "The Image of Assyria," 249–278.

[598] Brueggemann, *Isaiah 1–39,* 205.

connection between the invocation and the *pi'el* verb קוה, together with second-person pronouns (2ms), assert the supplicants' present devotion and loyalty through singular reliance on YHWH.

Wildberger also proffers that the expectant קוה is a synonym of בטח in YHWH,[600] a theme that is central to vv.3–4. In relation to בטח, Brueggemann recognises the implicit tension between the confident declaration Isa 26:1–2 and the exhortation of v.4 to "trust in Yahweh forever."[601] Brueggemann asserts that the imperative in v.4 implies that the community was wavering in its reliance on YHWH because of the present crisis.[602] He asserts that the basis of this trust in Yahweh himself is advanced in two ways: first, the repetition of עד–עדי and עולם emphasises reliability; second, the repetition of the name of YHWH with both long and short forms juxtaposed confirms the focus of trust.[603] That קוה in v.8 is also juxtaposed with an invocation of YHWH supports Wildberger's assertion that בטח and קוה are synonyms.[604]

What is apparent in this section is the intensity of waiting, hoping, and trusting in or on YHWH. Procksch, expresses the object of desire for the supplicants in this way:

> *…zusammenhängt, sind ganz auf Gott persönlich gerichtet; denn es handelt sich um die Gottesgemeinschaft als letztes Ziel, in dem die übrigen Lebensziele mit enthalten sind.*[605]

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[599] Miller, "Vocative Syntax," 356–358. The designation of clause-medial is based on Miller's classification of vocatives.

[600] Wildberger, *Isaiah 13–27*, 559. Wildberger asserts that the קוה is never used outside of a theological context.

[601] Brueggemann, *Isaiah 1–39*, 203. Cf. Discussion in Gray, *Rhetoric and Social Justice in Isaiah*, 193. Cf also the rhetoric of the Rabshakeh on בטח Isa 36:4.

[602] Ibid.

[603] Ibid.

[604] Cf. also Isa 36:4 and the accusation of the Assyrian envoy to בטח Hezekiah's and foreign alliance with Egypt.

[605] Procksch, *Jesaia I*, 326. Trans: "… are wholly directed towards God personally; for it is a question of the community of God as the ultimate goal, in which the other goals of life are also contained." Comment

Notwithstanding this insight, Procksch finds the invocation of YHWH (v.8) to be "überzählig" ("superfluous").[606] The repetition of YHWH in vv.4, 10–11, supports an intentional deployment of invocation in v.8.

Wildberger highlights the intensity of language around the *pi'el* verbs, אוה, שׁחר, and תאוה which he recognises as synonyms that, when "placed together, serve the purpose of intensifying what is being said."[607] The combination of verbs may contrast with a pagan setting with one devoted to YHWH.[608] The *pi'el* verbs אשׁחרך אויתך both have alternative meanings in a heterodox worship context. First, אות (desire) has an association with disloyalty, (e.g. the craving for meat by Israel [Num 11:4] and eating the forbidden fruit [Gen 3:6]). Second, שחר (desire), occurs elsewhere in verbal form only in Isa 47:11, שׁחרה (conjuring) and Hos 5:15 (earnestly seek) outside the wisdom corpus, Psalms and Proverbs.[609] Moreover a context of cognates is the realm of magic (i.e. שׁחר to cause to disappear by magic).[610] Other denominative references to שׁחר in Isaiah also suggest a

made in connection with all the 2ms suffixed terms in 26:8, Procksch asserts this point while also asserting that ישׁר has replaced יהוה in 26:7. Cf. Wildberger, *Isaiah 13–27*, 559, finds the object of desire an "open question." Contra. Goldingay, "the object of the people's day-and-night yearning is not an inner experience of God but the witnessing of events that will demonstrate to the world that Yahweh is God. They do not see them yet." Goldingay, *Isaiah*, 145.

[606] Procksch, *Jesaia I,* 325.

[607] Ibid., 560.

[608] שׁחר has a positive context of eagerly seeking YHWH in Psalm 63:2, 78:34, Prov 1:28, 7:15, 8:17, 11:27, 13:24, and Hosea 5:15.

[609] The lexeme שׁחר is rare in verbal form occ.13x in the Hebrew Bible. Hos 5:15; Job 7:21; 8:5; 24:5; Psa 63:2; 78:34; Prov 1:28; 7:15; 8:17; 11:27; 13:24. N.B. The only reference to שׁחר among the prophetic books, Hos 5:15, is within the context of the resurrection motif. Cf. Bertrand C. Pryce, "The Resurrection Motif in Hosea 5:8–6:6: an Exegetical Study." PhD diss., Andrews University, (1989), 72. Cf. Hos 5:15: "I will again return to my place until they acknowledge their guilt אשׁם and seek my face and in their distress בצר earnestly seek me ישׁחרנני." Procksch, *Jesaia I*, 326. Cf. Duhm, *Das Buch Jesaia*, 187 comments on v.16 לחשׁ and צקון 9 "from צוק, to oppress), which the LXX translates, ἐν θλίψει. "The compulsion of magic" is then the predicate of מסרך."

[610] Koehler et al., *HALOT*, 1465–1469.

theophoric or celestial context (Isa 8:20; 14:12).[611] The selection of שׁחר instead of the more common בקשׁ or דרשׁ suggests that שׁחר is deployed for literary intent.[612] In view of the northwest Semitic deity paronomasia already observed in Isaiah 26, the Ugaritic cognates of שׁלום (vv. 3, 12) and שׁחר (v.9a), who also serve as celestial deities, is relevant.

The association of magic or sorcery with שׁחר has tended to be minimised as an inappropriate translation in this thoroughly Yahwistic context.[613] However, the impulse to smooth out the nuances of this unique literary unit may be both unnecessary and actually minimises the impact of the sevenfold invocation of YHWH. Coupled with this range of meanings for שׁחר is the association with another of the synonyms, תאות, that Sweeney connects to a sexual metaphor in Gen 3:6.[614] The intensity of the approach to YHWH involving both שׁחר and אוה is further developed in vv.16–18.

Another feature of intensification is the first invocation of YHWH with four 2ms suffixes in apposition (v.8).[615] No other invocations of YHWH in the Hebrew Bible contain as many 2ms pronouns.[616] The movement from first-person plural (v.8) to first-person singular (v.9) following the invocation clause signals a heightened intensity following the invocation clause. The longing for YHWH is emphasised here by two *pi'el* verbs along with the location of this desire, "my spirit within me" (רוחי בקרבי), suggests the desperate

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[611] Wyatt confirms that the twin gods of *šhr*|*šlm* in Ugaritic refer to the morning and evening stars, respectively Wyatt, *Religious Texts from Ugarit*, 430. Koehler et al., *HALOT*, 1465–1469. – שׁחר meaning: primary noun. Cf. also šhr parallel with *qdm* i.e. ancient or east (sunrise), hence morning star.

[612] Psa 9:11[10]; 27:8; 69:7; 83:17.

[613] Procksch, *Jesaia I,* 326.

[614] Sweeney, *Isaiah 1–39*, 343. Cf. Wildberger, *Isaiah 13–27*, 560. אוה, תאוה, שׁחר, קוה "these are synonyms that can hardly be distinguished from one another…intensifying what is being said" cf. Procksch, *Jesaia I,* 326 "*ist ein sehr starker*" on אוה.

[615] Of vocatives, "It is most clearly identifiable where the speaker places a definite noun in apposition to a second–person pronoun." Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 77, 130.

[616] Refer to Appendix A for a list of other invocations of YHWH.

circumstances the supplicants are facing and their earnest desire for YHWH to act on their behalf to effect judgments against the יֹשְׁבֵי תֵבֵל (inhabitants of the world).

What is also intriguing is the number of lexemes found in vv.7–10, which are found only in Isaiah and the wisdom literature. The cluster of distinctive Isaian lexemes is the context of Hibbard's statement that the author of Isa 26:7–19 was "steeped" in the Isaiah tradition.[617] Additionally, the author would be thoroughly immersed in the wisdom (including psalmic) tradition. These observations lend weight to the tradition that the Book of Isaiah and wisdom literature are associated with royal literary production.[618]

In v.7, the first noun introduces the אֹרַח (path), a noun that is often interchangeable or used in parallel with דֶּרֶךְ and found most often in wisdom literature.[619] The first word, אֹרַח, is favoured by Isaiah and may have a military sense here of Akk. *urḫu,* (expedition).[620] The subsequent noun, מֵישָׁרִים (uprightness), occurs nineteen times and only once outside of wisdom literature and Isaiah.[621] Similarly, מַעְגָּל (path) is found exclusively in wisdom literature and Isaiah.[622] The verb פָּלַס is rare and also found exclusively within wisdom literature apart from Isa 26:7.[623] The imperfect verb תְּפַלֵּס concluding v.7 is placed in an

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[617] Hibbard, *Intertextuality*, 140.

[618] The royal production of wisdom literature has been proposed as long ago as Talmud Bava Batra 14b–15a: חזקיה וסיעתו כתבו ישעיה, משלי, שיר השירים וקהלת "Hezekiah and his circle [or: colleagues] wrote Isaiah, Proverbs, Song of Songs, and Ecclesiastes." Eran Viezel, "'And Who Wrote Them?' (Bava Batra 14b–15a) The List of Biblical Authors, Its Sources, Principles, and Dating." *Hebrew Union College Annual* 94 (2023): 50. https://www.jstor.org/stable/48769186.

[619] e.g. of Davidic Psalms with invocations of YHWH: Psa 25:4; Psa 27:11.

[620] Eight times: Isa 2:3; 3:12; 26:7, 8; 30:11; 33:8; 40:14; 41:3.

[621] There are 19 references in total: מֵישָׁרִים, 16 times in Psalms, Proverbs, Song of Songs, Daniel and 1Chr 29:17 and three times in Isaiah including: מֵישָׁרִים and יָשָׁר in Isa 26:7, 33:15, 45:15.

[622] There are 13 references to מַעְגָּל, 11 times in Psalms and Proverbs and 2 times in Isaiah (26:7 and 59:8). See further discussion (chapter 6.2.1) for influence of paronomasia.

[623] Other references include Psa 58:3, 78:50, and Prov 4:26. All share key vocabulary with Isa 26.

unusual word order in the Hebrew Bible and which juxtaposes פלס and the invocation clause.[624]

Three elements in section A concern paronomasia of בעל. The first is the verb פלס, which ends the verse and is extremely rare (see discussion in 5.6).[625] Noegel asserts that this word was chosen because of its affinity with northern Israel, the Phoenician meaning of architect, and the personal names among the Phoenician, Ugarit, and Amorite texts.[626] While פלס is the first paronomastic sound in this passage, it is preceded by another lexeme that is suggestive of the paronomastic element.[627] The lexeme מעגל contains the word for calf עגל, referring to a path formed by the bullock wagon or wheel.[628] Baal's association with the bull and paronomasia of Baal in Isa 26:7–19 suggest possible intentional use of this lexeme. The paronomastic element asserts rhetorically that YHWH, by his judgments, has smoothed the expeditionary path for the just person. The tension in what follows is the present reality that YHWH judgments also constrain the supplicants.

The selection of the three nouns preceding פלס, (מַעְגַּל, מֵישָׁרִים, אֹרַח) is important since they are also characteristic of wisdom literature. The deployment of these nouns at the beginning of a direct address to YHWH has significance in several ways: The first and third nouns are qualified by the adjective צדיק, which may stylistically draw attention to the noun and adjective combination in the centre of this verse (מישרים יֹשֶׁר) highlighting equity or social justice at the core of the introductory statement. This peculiar juxtaposition in the

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[624] Emphatic use of word order in Hebrew cf. Muraoka, *Emphatic Words,* 28–37. Cf. Miller, *Isaiah 24–27*, 87.

[625] Koehler et al., *HALOT*, 934–935. With cognates in Syr. *pəlaš* dig through, break through Akk. *palāšu* to pierce through, break in; Arb. *fls* to tear open.

[626] Noegel, "Dialect and Politics," 185. Cf variant reading 1QIsa[a] תפלט *pi'el*. "To remove" Ug *plt* "to save" according to the synonym Akk. *šûzubu* to save, Akk. *balāṭu* to live.

[627] Ibid. פלס cf. comment on v.12 פעל "paronomastic verb" Noegel, "The Shame of Baal," 73.

[628] Koehler et al., *HALOT*, 609. (i.e. circle of wagon tracks).

middle of v.7 has led some scholars to render יָשָׁר as a vocative of YHWH (i.e. O Just One).[629]

The second paronomastic element is בלילה. Duhm finds it challenging to understand the curious reference to בלילה in Isa 26:9. According to Duhm, בלילה was derived from a scribal misreading of בקרבי (within me) as בבקר (in the morning).[630] However, the night and day merisms have been accepted by Procksch and Wildberger. [631] Wildberger's justification that בלילה was intended and thus an emendation of בקרבי should be emended to בבקר, to the effect that 26:9a reads, "Indeed, my heart, it yearns for you in the night, also in the "morning" my spirit (still) longs for you."[632] Wildberger takes up the role of night and longing for God, with the earnest desire not diminished by morning daylight. The parallelism of נפשי and רוחי in the first-person address of the speaker may support a merism of night and day, i.e. continually. Another consideration for this discussion is the sense that שחר refers to a deity or celestial "morning star" as in Isa 14:12a (cf. Isa 8:20). The all-encompassing and persistent desire of the supplicants does not require the emendation of בקרבי, and most recent scholars have accepted the MT text without emendation.[633]

6.1.2 Connection within chiasm: Isaiah 26:7–19 (vv. 7-10 – vv.13-14 – vv.17-19)

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[629] Brueggemann, *Isaiah 1–39*, 204; Polaski, *Authorizing an End*, 231; Irwin, "syntax," 243 apparently prefers Dahood's rendering of both לצדיק and יָשָׁר as vocatives of YHWH. Duhm considers יָשָׁר a "Wortspiel" on מישרים, Duhm, *Das Buch Jesaia*, 184. Procksch replaces יָשָׁר with a vocative YHWH. Procksch, *Jesaia I*, 324. See 4.8.1 on seven-word features.

[630] Duhm, *Das Buch Jesaia*, 185.

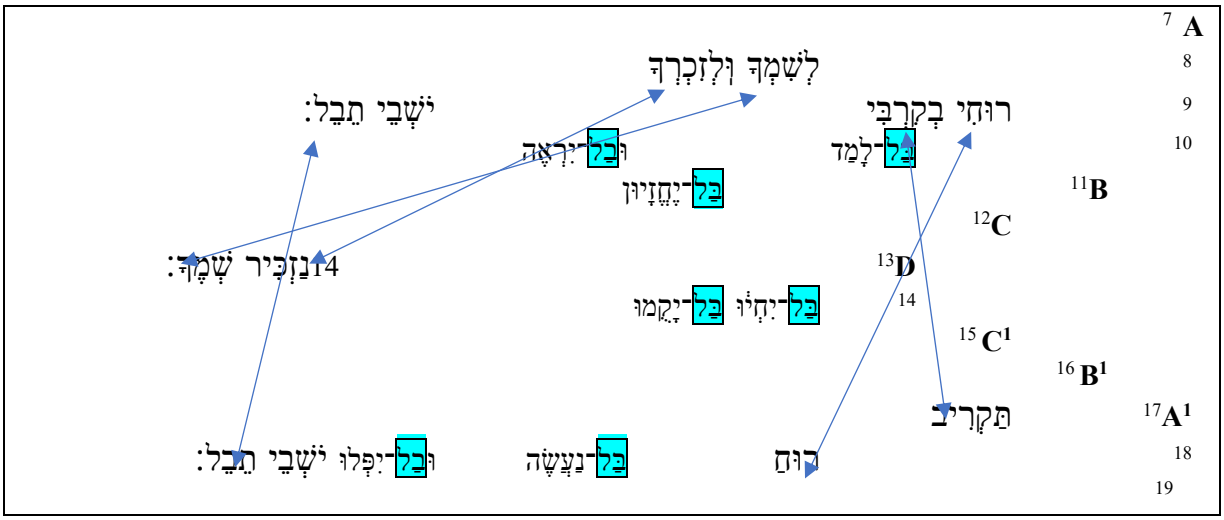
[631] Cf. Procksch, *Jesaia I*, 236. Wildberger, *Isaiah 13–27*, 552, 560.

[632] Wildberger, *Isaiah 13–27*, 551.

[633] Hays, *Origins of Isaiah 24–27*, 19.

Having discussed lexemes and other features within section A, consideration now turns to key lexemes (see Figure 6) including paronomastic element, בל (v.10) and themes connecting section A to other chiastic sections.

Figure 6. *Lexical Links Between Section A and the Chiasm*



The first shared lexical elements are שֵׁם and זכר coupled with 2ms following the *pi'el* verb קוּינוּךָ. The lexemes in section A (זכר, שֵׁם) are repeated in section D, though in reverse: (v.8) לשׁמך ולזכרך| נזכיר שׁמך (v.13).[634] The desire expressed in the first invocation for the name and memorial of YHWH is intensified in the central invocation by זכר being in the *hif'il* verbal stem, נזכיר, here translated, "to invoke."[635] According to Duhm, זכר and שֵׁם in v.8 should be understood as synonyms.[636] Wildberger recognises this coupling as the "expectant longing is for the שֵׁם (name) of Yahweh and for זכר (calling upon) him, which obviously means

[634] Recognising that the central invocation clause זכר is a *hif'il* verb expressing a passive invocation not too dissimilar to the *qra* of Ugarit invocation, "you are invoked."

[635] Blenkinsopp translates זכר v.8 as a verb, "to invoke," as in v.13. Blenkinsopp, *Isaiah 1–39,* 366. Also, cf. link between a memorial and YHWH's exulted יד in Isa 26:11 (invocation section B) and Isa 56:5. In Isa 56:5, the "name and memorial" is expressed as justice and continuance of memory of the eunuch for whom, apart from this promise from YHWH there would be neither.

[636] Duhm, *Das Buch Jesaia*, 184.

yearning for Yahweh himself."[637] The object is "the appeal to, the cultic adoration of YHWH."[638] Procksch recommends combining these on poetic grounds, determining that they are predicate phrases of קוינו.[639] Commenting on the repeated lexemes in v.13, Procksch connects the Assyrian cognate phrase *Zakaru Suma* used "in the cultic sense."[640] Blenkinsopp understands the cultic sense, affirming that "The zēker is the Name as recited liturgically,"[641] adding "It seems that the pronouncing of the divine name, the zēker, in the context of the solemn act of worship was for many a climax of religious experience in Israel."[642] This is a pertinent observation since the pronouncing of the liturgical divine name (*zēker*) occurs following the first and central invocation clauses of the chiasm.

The second shared lexical elements are יׁשבי תבל (inhabitants of the world) in v.9, recurring in section A[1]. The lexemes occur in syntactically coordinated parts of each verse and each chiastic section. Section A postulates that יׁשבי תבל are capable of צדק למדו (learn righteousness), while in section A[1], the יׁשבי תבל have not yet fallen.[643] The term תבל has been discussed in Chapter 5.6 as a potential paronomastic feature.[644] The Book of Isaiah תבל is

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[637] Wildberger, *Isaiah 13–27*, 559,60. Wildberger translates זכר as (calling upon)" when he initially lays out v.8; here, he elaborates, "obviously means yearning for Yahweh himself." He then identifies other instances where זכר is used in parallel with שֵׁם to mean (call upon, remember). Then, finally, Wildberger concludes that "in the present passage, זכר means 'the appeal to, the cultic adoration of.'"

[638] Ibid. Contra. Goldingay, *Isaiah*, 145: avers that the longing is not for God but rather for prophetic fulfilment.

[639] Prokosch, *Jesaia I*, 326.

[640] Ibid., 328.

[641] Blenkinsopp, *Isaiah 1–39,* 270.

[642] Ibid. Here, Blenkinsopp includes a reference to Moses' encounter with YHWH in Exodus 3:15 as well as Psalms 30:5 [4], 97:12, 102:13[12], and 135:13 (cf. Hos 12:6). N.B. Psalm 135:13 is also in parallel with שֵׁם, and all references in the Psalm are close to the invocations of YHWH.

[643] Some prefer to continue a parturition rendering of נפל i.e. "the inhabitants of the world have not been born/come to life." For discussion and preference for fall, cf. Kleger, "Die Struktur," 545.

[644] תבל occurs in Isaiah 9x and 4x in Isa 24–27 (24:4, 26:8,18, 27:6). Elsewhere in Isaiah in 13:11, 14:17, 21, (concerning the threat of Assyria and the potential for the descendants of the titular king of Babylon to fill

often used about the land of the northern Kingdom of Israel, a region closer to the historic centres of Baal worship.[645] Hays proposes that the pairing of תבל and ארץ in vv.9,18 "seems to have been specifically chosen to differentiate the world above from the underworld" [646] a kind of merism.

The third shared lexical element and paronomastic lexeme בל occurs in A, B, D and A^1. Section A contains two בל (negations), with accompanying negations in B and D and A^1.[647] Each negation is connected with human helplessness, but more precisely, helplessness apart from YHWH's intervention. The lexemes in section A focus on the inability of the wicked to למד (learn) and ראה (see), suggesting a comparison to idols who cannot see (e.g. Isa 44–45), while the penultimate reference (v.18 A^1) is from the perspective of the supplicants' inability to save themselves or achieve victories over enemies.[648]

According to *Dictionary of Classical Hebrew* (DCH), בל has a semantic range from not/negation to surely, indeed.[649] For the instance of Isa 26:18 בל–יפלו, the DCH offers both interpretations for the final phrase that have opposite meanings: "the inhabitants of the earth have not fallen" and "surely the inhabitants of the earth have fallen."[650] The six prior בל

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the תבל with cities), in Isa 18:3 and 34:1. The prominent use of תבל in 26:7–19 (2/9), along with other features identified, does suggest the possibility of paronomasia. Doyle has suggested another wordplay with נפל in 26:18 and נבל in 26:19. Hays suggests ישבי תבל (v.18) refers to 'rulers' Hays, *Origins of Isaiah 24–27*, 20, thus there is a potential association with בעל also used for rulers.

[645] Isa 13:11; 14:17,21; 24:4; 27:6; 34:1; 66:19.

[646] Hays, *Death in Iron Age II*, 328.

[647] Section B – 1x, Section D 2x, Section A^1 2x.

[648] Cf. Watts, *Isaiah 1–33*, 400: comment on vv.10–11 the supplicants can see the blindness of the wicked but not perceive their own.

[649] *The Dictionary of Classical Hebrew* Vol II ב–ו (1995), 174. Cf. William Lee Holladay and Ludwig Köhler, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Leiden: Brill, 2000), 40.

[650] *Ibid*.

negations appearing in vv. 10–18 argue against a בל "surely" in v.18c.[651] Furthermore the בל negation also corresponds to Ugaritic cognate usage, including *blmtm* (not dying).

> The case for rendering בל in Isa 26:18c as surely/certainly becomes less convincing when other examples proposed by the DCH require emendation, e.g. Hos 14:2[3]. While Isa 40:24, without emendation, is rendered as surely, it may just as well be interpreted as "scarcely" as does the ESV (i.e. not even).[652] Consequently, no examples are provided that appear to support a translation of בל as "surely/certainly" without emendation. Most occurrences in the Hebrew Bible are most appropriately interpreted as a negation or strong negation (i.e. certainly not). Rendering בל consistently as a negation in Isa 26:10–18 is therefore preferred.

The fourth shared lexical element is found in v.9 (רוחי בקרבי, my spirit within me). The lexemes קרב and רוח are found only in sections A|A[1] (vv.8, vv.17a, 18a). In section A[1] the supplicants are compared with a metaphorical phantom pregnancy (v.18, רוחי בקרבי). The significance or insignificance of רוח is reflected in many translations. The interpretation of רוח as an admission that the labourers have given birth to 'nothing' or 'only wind,' is exemplified by Hays' comment that it is "seemingly an off-color joke."[653] The interpretation of רוח as rather suggestive of the activity of demons and ghosts is mused by others.[654] Other more suitable lexemes for "nothing" are used elsewhere in Isaiah.[655] The selection of רוח may be influenced by the parallel chiastic section, which connects by simile with the previous section B[1]. Brian Doyle identifies such a connection between לחשׁ and

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[651] HALOT notes the negations of בל in Isa 26:10–18; seven in 33:20–24, Koehler et al., *HALOT,* 131. *CHALOT*, 40 – recognise the seven בל negations in Isa 26:10–18.

[652] Ibid.

[653] Hays, *The Origins of Isaiah 24–27*, 87.

[654] Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse," 56–57. Cf. Hays, comment that *Zaqiqu* mean "a wispy apparition" and "wind" could also mean "nothingness" *Hays, Death in Iron Age II*, 44.

[655] e.g. חבל Jer 10:15; בלתי Isa 10:4; 14:6; 44:10; 48:9 or תהו Isa 44:9.

רוח.[656] Several scholars, including Pfisterer Darr and Kozlova, also see a connection between לחשׁ and רוח.[657]

From a comparative perspective, spirit and incantation provide rich parallels. Irving Finkle outlines the ANE belief surrounding childbirth and ritual, including the belief held among "cuneiform theologians" that spirits of the dead recycled into the living and thus "circled eternally."[658] The possibility that the expected birth of a child has turned out to be nothing more than a "wispy apparition", called *zaqiqu* in Mesopotamia, may unite several ideas in vv.16–19.[659] Ingrid E. Lilly discussed the role of רוח in the ANE, exploring the importance of spirit/wind and distress in the Hebrew Bible and ANE. [660]

Ultimately the resulting רוח is not absolutely nothing, but rather "nothing" that is pregnant with a meaning that encompasses the divinised dead in the underworld that the supplicants' confession turns away from at the centre of the chiasm. The result of the efforts of the supplicants to save themselves in the face of extreme distress is analogous to the apparitions of divinised dead, the very ones whose ongoing vitality is maintained by the ישׁבי תבל inhabitants of the world (v.18) who also have not fallen.

Section A|A[1] and related chiastic sections also have structural links. The initial general statement (v.7) is similar to the general statement of childbirth preceding the final

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[656] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 308, note 84. "One could almost translate vv.16a–18a as our incantations/sorceries turned out to be wind!"

[657] Katheryn Pfisterer Darr, *Isaiah's Vision and the Family of God*, (Louisville, KY: Westminster John Knox Press), 219; Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse," 64. Indeed, incantations and the apparitions elsewhere in Isaiah also referred to רוח "their horses are flesh and not spirit" Isa 30:1 makes such a connection possible, made more substantial if the emendation of MT v.16 from למו to לנו.

[658] Finkle, *The First Ghosts*, 280.

[659] Hays, *Death in Iron Age II*, 44.

[660] Ingrid E. Lilly, "Conceptualizing Spirit: Supernatural Meteorology and Personal Distress in the Hebrew Bible and the Ancient Near East" (pp23) *Festschrift for John J. Collins.* Edited by Joel Baden, Hindy Najman, and Eibert Tigchelaar. JSJ Supp. Boston: Brill, 2016. Cf. Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse," 56–58.

invocation (v.17a section A/A[1]). The general statements in each section are comprised of seven words preceeding the invocation clause. As discussed in 4.7.5, the length of these statements may be intentional in the context of the dual sevenfold features of invocations and negations.[661] Section A|A[1] is also thematically linked. The intensity of the first person (plural or singular) desiring YHWH's activity on behalf of the supplicants is similar to the first person (plural) metaphor of the pain of childbirth and consequent confession of personal failure to achieve victories. In section A the confession of determined trust in YHWH is matched by the painful experience of waiting for YHWH to act on the supplicants' behalf.[662] These themes are shared elsewhere in the Hebrew Bible. The "them group" (vv.9, 16) experiences the present distressing situation, in parallel with the distress experienced by the supplicant "we group" (vv.8, 18).[663]

6.1.3 Connection to the broader context of Isaiah and the Hebrew Bible (vv.7-10)

Several lexemes connect section A with the broader context of the Hebrew Bible (i.e. מִשְׁפָּט; חָנַן; שֵׁם; זכר have been discussed above). Some lexemes deserve additional comment. Isaiah 19:3 provides a parallel third-person use of the phrase, רוח–מצרים בקרבו (the spirit of the Egyptians within them).[664] Hays recognises the "spirit within" the Egyptians as alluding to mantic wisdom associated with the dead.[665] The lexically similar phrase in Isa 26:8 in association with the verbal שׂחר intensifies the parallel with a non-Yahwistic context.

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[661] N.B. Also seven words following the central invocation v.13. see—chapter 3 on invocations and chiasm. Cf. Gen 1:1, seven words followed by sevenfold יום and טוב.

[662] Webb, *The Message of Isaiah,* 110–111; Kleger, "Die Struktur," 540, 545.

[663] Cf. on this point Watts, *Isaiah 1–33*, 400–401; Mark Gray, *Rhetoric and Social Justice*, 193.

[664] For comment on רוחי בקרבי, see 6.1.2. Isa 19:3b "I will confound their counsel, and they will inquire of the idols and the sorcerers and the mediums and the necromancers." N.B. רוח has been emptied out בלע.

[665] Hays, *Death in Iron Age II*, 82.

Another avenue for comparison with the broader context of the Hebrew Bible is the affinity of Isaiah 24–27 with Hosea.[666] John Day identified several parallels with Hosea, including eight parallels between Hosea 13–14 and Isa 26:13–27:12.[667] On this basis it is instructive that Hos 5:15 shares some parallels with Isa 26:9 and 21. The pre-conditions of YHWH's return (v.21/Hos 5:15)[668] are met in the opening invocation (vv.8-9) and restated in the final invocation (v.17b), כן היינו מפניך יהוה (so have we become before your face O LORD). In view of these similarities, it is also instructive to note a possible connection to the resurrection motif of v.19 with Hosea 6:2.[669]

The invocation clause (the *pi'el* perfect verb קִוִּינוּךָ [v.8]) shares lexical similarities with Isa 33:2 (יהוה חננו לך קוינו). The verse (Isa 33:2) shares lexemes חנן, ישׁוע, צר, with Isa 26:7–19. Furthermore, in subsequent verses in Isaiah (33:4–5) there is an expectation of YHWH's intervention and exaltation resulting in the vanquishing of enemies and Zion's being filled with משפט and צדקה, both of which are lexical features in Isa 26:7–9.[670] The non-invocation parallel יהוה | אלהינו (Isa 25:9), and *pi'el* perfect קוינו, invite comparison with (vv.7,13).

The ארח (path/expedition, v.7,8) shares several connections within the Book of Isaiah. The ארח leads to a righteous Jerusalem from which YHWH's law will proceed (Isa 2:3) but whose leaders presently swallow up בלע the paths ארח of the people (Isa 3:12). Those who oppose the work of the prophet "turn aside from the ארח" (Isa 30:11). The preceding elements of the first invocation clause, ארח מִשְׁפָּטֶךָ, find parallels throughout Isaiah

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[666] Day, "The Dependence of Isaiah 26:13–27:11," 357–368.

[667] Ibid., 358.

[668] כִּי־הִנֵּה יְהוָה יֹצֵא מִמְּקוֹמוֹ Isa 26:21. cf. Hosea 5:15 אשׁובה אל–מקומי עד (I will return again to my place until…) Hos 5:15b וּבְקָשׁוּ פָנָי בַּצַּר לָהֶם יְשַׁחֲרֻנָנִי (and seek my face in their distress seek me)

[669] Spronk, *Beatific Afterlife*, 304–5. Pryce, "Resurrection Motif in Hosea 5:8–6:6", 290–301.

[670] Isa 33:20–24 also contains the only other instance of seven בל negations.

and the Hebrew Bible.[671] The lexemes מישרים, צדק, משפט found in this section are used consistently to describe the activity of God and often the function of kings.[672] Together, they describe the essential duty of the king to preserve moral order and social justice. The neglect of these kingly duties is a key element of the kingdom's downfall (Isa 1:21–27).[673] The restoration of the kingdom of Israel/Judah will necessarily be accompanied by justice, equity and righteousness.

Another example of the role of an ideal king is that he will שפט (judge) the דלים (poor) and decide with במישור (equity) the ענו (humble/meek) of the land (Isa 11:4 cf. 25:4; 26:6). The significance of the three key terms משפט, צדק, שׁימרים (used in parallel Isa 26:7–9 and in proximity to poor and needy in Isa 26:6, 25:4) is to intimate inequity and imbalance in the community or nation. Crouch and Hays describe a historical-cultural context imbalance existing in the late monarchical period from at least the time of Ahaz in Isaiah 7–9 (i.e the commencement of tribute to Assyria).[674] Furthermore, Isa 22:10 offers a perspective on injustice committed by Hezekiah in his defence of Jerusalem.[675]

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[671] Isa 2:4 שׁפט; 3:13,14 שׁפט, משׁפט.

[672] מישׁרים Isa 1:17, 5:15, cf. Am. 5:15; Hos 12:7. משׁפט|צדק Isa 1:21–27; 5:1–7, 16; 9:6 [7]; 11:4; 16:5; 26:9; 28:17 [18]; 32:1; 32:16; 33:5.

[673] Possibly cypher of kings listed in Isa 1:1—Hezekiah and Jotham as well as Isaiah's Father Amoz: (v.16) וְהִזַּכּוּ | יְחִזְקִיָּהוּ; v.17 אָמוֹץ; חָמוֹץ | יָתוֹם | יוֹתָם.

[674] C. L. Crouch and Christopher B. Hays, *Isaiah: A Paradigmatic Prophet and His Interpreters* (London: T&T Clark, 2022), 28–29. "Isaiah ben Amoz signals that the failure of the northern Kingdom of Israel to maintain behaviour appropriate to their relationship with YHWH was a major cause of its demise (9:8–21; 28). The northerners' failure in this regard is presented to the inhabitants of the southern Kingdom as an object lesson and warning; if they follow in the northern Kingdom's footsteps, they will alienate YHWH and suffer similar consequences."

[675] *Ibid*., 35. Ref. Social justice issues relating to Hezekiah's preparation for the Assyrian siege, 701BCE.

6.1.4 Comparative connection including the Loyalty Oath/ Kispu/ Marzēaḥ

The responsibility of kings to exercise justice and righteousness, together with the attributes of YHWH as the guarantor of the king (Isa 28:17[18]), evokes the kingly stories/myths of Ugarit, including father-son combinations Keret-Yasib and Danel-Aqhat. The fundamental kingly duty is evident from ANE texts such as KTU 1.17 v.5. cf. Thus Yasib accuses his father Keret (KTU 1.16 VI 45–50).

> You have lowered your hand in weakness!
> You have not tried the case of the widow,
> You have not judged the cause of the powerless!
> You have not banished those who plunder the child of the poor:
> You do not feed the orphan in your presence,
> While the widow is behind your back![676]

In contrast to Keret, Dan'el fulfils his kingship duties and twice he is affirmed:

> He tried the case of the widow,
> He judged the cause of the orphan.[677]

The concern of the kings of Ugarit for the marginalised is a curious feature. The Hebrew Bible portrays the religion of Baal as lacking, especially in social justice. Noegel makes the point that such was not the self-perception of the Baalists.[678] Based on the Ugaritic texts of Keret and Dan'el, kings had a divine obligation to administer social justice. Where justice was lacking, these kings were condemned. Barker asserts that Keret, Aqat, and the Baal Myth are all concerned with divine justice, a justice predicated on the kingly duties.[679]

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[676] Translation by Wyatt, *Religious Texts from Ugarit,* 241.

[677] (KTU 1.17 v. 5; KTU 1.19 i. 20–25) Wyatt, *Religious texts from Ugarit*, 267. Cf. also KTU 1.19 i. 20–25, 294.

[678] Noegel, "The Shame of Ba'al," 70.

[679] Barker, *Isaiah's Kingship Polemic*, 25, quotes J. C. Moore in his discussion of the intent of the Baal myth.

Central to the narrative of Dan'el is the necessity of producing a son to establish a stela to the ancestral god and to protecting the progress of Dan'el after death.[680] The performative or ritual setting in the ANE typifying social order and royal duties was the ANE *kispu*(*m*) rite and possibly extended to a *marzēaḥ.*[681] These rituals may have relevance to the background of Isaiah 26:7–19. The *kispu(m)* rite involved ritual offerings, including food and water, and certain ritual utterances, including the names of deceased ancestors. According to Hays,

> Depending on where it was performed, it could indicate either the care or veneration of the dead or both. Insofar as it was used both to care for the beloved departed and to protect oneself from their wrath, it evoked both the honor and the fear of the dead.[682]

Finkel asserts that "ghosts had clear rights," including *kispu* funerary offerings, water pouring, *naq mê,* and pronouncing the name of the deceased aloud, *šuma zakāru*.[683] The practice of pronouncing the name of a deceased, *šuma zakāru* in cognate form, שֵׁם זכר, is found in Isa 26:8,13. There is considerable debate about whether the memorial service of Niqmaddu of Ugarit KTU 1.161 constitutes a *kispu(m)*.[684] The text contains the invocation (i.e. *šuma zakāru*) of deceased kings and *rpum* to mourn the recently deceased king Niqmaddu and bless the new king, 'Ammurp'i and wish peace upon his Ugarit kingdom. Yogev concludes, "It is apparent from the text that under certain circumstances, the dead

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[680] KTU 1.17 i. 40–45. Wyatt, *Religious Texts from Ugarit*, 262.

[681] In the case of the *marzēaḥ*, not every context had a funerary or mortuary context, so invoking the divinised dead may not have always always occured while drinking while a religious context is generally assumed. Nadav Na'aman, "Four Notes on the Ancient Near Eastern Marzeaḥ" in *Open-mindedness in the Bible and Beyond: A Volume of Studies in Honour of Bob Becking, Eds Marjo C. A. Korpel and Lester L. Grabbe (London: Bloomsbury T& T Clark, 2015), 215–222.*

[682] Hays, *Death in Iron Age II,* 43.

[683] Irving Finkel, *The First Ghosts* (London: Hodder and Stoughton, 2021): 81. Cf. Heb שֵׁם זכר

[684] Yogev, *Rephaim*, 61.

may join the living."[685] The communion of the dead with the living at certain prescribed times (including *marzēaḥ)*[686] followed elaborate rituals, including invocation of the specific names of deceased semi-divine beings such as *rpum*, sharing similarities with Isa 26:14,19.

6.1.5 Proposed meaning

Isaiah 26:7-10 translation: The path by the righteous person is upright, and just; you shall make exceedingly smooth the bullock-wagon path of the righteous.

Indeed, in the path of your judgments, O LORD, we wait for you. The desire of our soul is for your name, your memorial name (*šuma zakāru)*.

My soul desired you in the night; indeed, my spirit within me earnestly seeks you.

For when your judgments are toward the earth, the inhabitants of the world learn righteousness.

If favour was shown to a wicked person, he does not learn righteousness. In the land of uprightness, he shall deal corruptly (i.e. exploit YHWH's favour for personal gain), and he does not acknowledge the majesty of the LORD.

In the foregoing historical-grammatical exegesis, it was demonstrated that the literary technique of anadiplosis was continued in Isaiah 26:8-9 with נפשׁ and also possibly at the conclusion of this section vv.10b-11a with יהוה. This section marks a transition from talking "about" YHWH to talking "to" YHWH. This transition is introduced by a general statement in v.7 about the expected provisions of YHWH and concludes with a general statement either hypothetical or typical of the wicked recipients of YHWH's חנן. Between

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[685] Ibid.

[686] Hays, *Origins of Isaiah 24–27*, 94. Al-Salameen, Zeyad and Hani Falahat, "Two New Nabataean Inscriptions from Wādī Mūsā, With Discussion of Gaia and the Marzēaḥ" *J. Semit. Stud* LVII/1 (Spring 2012): 37–49. Hays, *Death in Iron Age II*, 165. Barker, *Isaiah's Kingship Polemic*, 141, 144, 182.

these general statements about the expected activity of YHWH and the corrupt activity of the wicked is a series of intense *pi'el* verbs, an invocation and fourfold 2ms pronominal suffix. The intensity of language suggest either a theodicy or crisis in the nature of God that the supplicants seek to resolve by repeated invocation of the name and memorial *zeker* of YHWH. From the persepective of form, the choice of lexemes alludes, on the one hand, to social settings of pagan sorcery and magic while, on the other hand, feature wisdom literature (some exclusively) and Hosea. The lexemes shared with wisdom literature along with the focus on judgment/justice intimate a royal representative speaker, since the production of wisdom literature and administration of justice was in the perview of kings in the Hebrew Bible and ANE. From a comparative perspective, the role of kings in administering justice and having a son to administer *kispu* at a stela is of paramount importance. The anadiplosis of נפשׁ with Aramaic cognate נבשׁ (see 6.2.4) may also allude to a funerary stela. The importance of performative rituals including offerings and *šuma zakāru* of the deceased king provide a historical-cultural context for vv.7-10.

Finally, based on the preceding historical-grammatical exegesis, comparative and form analysis, the rhetorical argument of this section is best understood as presenting a contrasting performative ritual to that prescribed for divinised ancestors. Instead of invoking the ancestor god at the stela, the representative supplicant – through intense and repeated lexemes – in the Temple precinct (YHWH's *zeker)*, instead summons YHWH to attend.

6.2. Isaiah 26:11 יְהוָה רָמָה יָדְךָ (O LORD, your hand is exalted)

B. Isa 26:11

יְהוָה רָמָה יָדְךָ בַּל־יֶחֱזָיוּן יֶחֱזוּ וְיֵבֹשׁוּ קִנְאַת־עָם אַף־אֵשׁ צָרֶיךָ תֹּאכְלֵם׃

6.2.1 Comment on Isa 26:11

This section begins with a CI invocation that is consistent with the stream-of-consciousness feature in Isaiah 26.[687] This word chain creates a unique doubling of YHWH found nowhere else in the Book of Isaiah. The prior section גאות–יהוה (v.10b), is synonymous with the exalted hand of YHWH (v.11a).[688] The synonymous terms גאות-יהוה (v.10b) and רמה ידך (v.11a) are reminiscent of Isaiah 2.[689] From Isaiah 2, Aster observes the comparative use of הדר גאות and the Assyrian melammu.[690] The comparative similarities in Isaiah 2 may also apply in v.11a, namely to acknowledge the sovereignty of YHWH (e.g. גאות יהוה).

The second invocation presents a request from the "we group." The request appears by reading the imperfect verb/s as jussive without accompanying interrogatives. Westermann notes the deutronomistic tendency of laments to focus rather on praise of YHWH and justification of YHWH's actions through prayer.[691] The aversion to interrogatives (How long? Why are you silent?) or interjections (please) or verbs (hear, see, act, answer, forgive, show favour, remember) in deuteronomistic laments is, according to

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[687] Stream-of-consciousness is used to describe the feature described as catchwords and anadiplosis where a word or synonym links verses together. Redditt, Isaiah 26, 196 "catchwords" including v.10-11 YHWH; cf. Irwin, "Syntax and Style in Isaiah 26" *CBQ* Vol 41, No. 2 (April 1979): 241–42. See 6.1 for comment on anadiplosis: Isa 26:3–4 בטח; vv.7–8 ארח; vv.8–9 נפש.

[688] Another comparison may also be drawn between the flailing hands of the proud גאון nation of Moab and the גאות–יהוה.

[689] e.g. Isa 2:17 יהוה לבדו ביום ההוא ונשגב (YHWH alone will be exalted on that day); Isa 2:18 והאלילים כליל יחלף (idols shall utterly pass away); Isa 2:19 לערץ הארץ בקומו ומהדר גאונו (spendour of his majesty when he arises to shake the earth).

[690] Aster, "The Image of Assyria in Isaiah 2:5–22," 249–278.

[691] Westermann, *Praise and Lament in the Psalms*, 171.

Westermann, due to the fundamental guilt of the supplicants.[692] The second invocation section contains the most apparent though tempered request. [693]

The direct-address of YHWH in the prime emphatic position holds special significance within the literary structure.[694] Sweeney gives special consideration to the "direct address forms" of YHWH appearing in vv.11,12,13 and 16,[695] while for Doyle, vv.11–15 are connected "by the preponderance of 2ms addressation, placing the addressee YHWH in the foreground."[696] Some scholars consider this section to be the "core of the complaint"[697]or "petition."[698] Tull recognises that v.11 is "the only clear supplication of this entire complaint: the plea that they would indeed look, and be ashamed and consumed."[699]

The request, according to Wildberger, is for the enemies to be obliterated, (i.e. אֵשׁ תאכלם).[700] Wildberger considers this phrase to be YHWH's fiery judgment, though he is also aware that such a fiery "final judgment" is unique to this passage. For Hays the solution to the construction אֵשׁ צָרִיד תאכלם is to render this as *ius talionis* (i.e. a desire for the fire of YHWH's adversaries to be returned on themselves).[701] There is divided opinion among

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[692] Westermann, *Praise and Lament in the Psalms*, 171–172.

[693] Tull, *Isaiah*, 396. A more explicit request would including interrogatives or imperative and describe the "them group" as "our adversaries."

[694] Cf. early scribal tradition from Aleppo Codex and 1QIsa[a], including significant break at the commencement of v.11.

[695] Sweeney, *Isaiah 1–39,* 340.

[696] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 299.

[697] Ibid.

[698] "v.11 is indeed a petition" a confession: vv.12–19, Hays, *Death in Iron Age II*, 325. Cf. Hays, *Origins of Isaiah 24–27*, 264, 87.

[699] Tull, *Isaiah*, 396.

[700] Wildberger, *Isaiah 13–27*, 562.

[701] Hays, *Death in Iron Age II*, 325.

scholars as to whether the petition is for fire from YHWH[702] or the fire of YHWH's adversaries returned on themelves.[703]

The hand raised appears earlier in Isaiah as a hand outstretched in judgment against a rebellious house of Israel and Judah בכל–זאת לא–שׁב אפו ועוד ידו נטויה.[704] Is the hand lifted up in Isa 26:11 an expression equivalent to the YHWH's outstreached hand as a result of rebellion? The objective of YHWH's judgment or discipline is to bring about repentance and subsequent righteousness (i.e. למד, ראה). YHWH's hand is lifted up or exalted, but "they," i.e. the wicked רשׁע, do not perceive it.[705] Combining both the first and second invocations the crisis involves YHWH's hand being lifted up, presumably in judgment of the rebellion against YHWH.

Roberts compares the devouring fire motif with Isa 30:27–33 and 33:10–12, in which he distinguishes a new enemy after the fall of the oppressive city.[706] Roberts perceives a change in imperial domination between 26:6 and 26:11 to a "new enemy" of Judah, namely Egypt. The raised hand of judgment, while common in Egypt, is also found across the ANE, including elsewhere in the Hebrew Bible, without attribution to Egypt.[707] The question arises, who are YHWH's "adversaries" צריך? It is surprising in this context, since the usual expression of supplicants is for "our adversaries" or "my adversaries." The same formulation in Isa 26:11 is found in only one other place, the people's lament in Isa

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[702] Cf. "fire of judgment" Procksch, *Jesaia I,* 327; "divine fire" Motyer, *Isaiah*, 197; "Petition to YHWH to act against the wicked…" Sweeney, *Isaiah 1–39*, 342.

[703] Hays, *Death in Iron Age II*, 325: "fiery wrath of your enemies consume them".

[704] Isa 5:25; 9:11,16, 20; and 10:4

[705] N.B. Consistent use of יחזיון paragogic nun cf. A[1]. יקומון used in Classical Hebrews denoting the 2nd or 3rd person imperfect, subordinate statement, i.e. second verb as it does this context. A possible exception is the perf. Verb b.1. צקון – paragogic nun, though this may rather be emended to a noun.

[706] Roberts, *First Isaiah,* 331.

[707] Consider the outstretched hand of YHWH in Isa 5:25, 9:11, 14:26.

64:1[2]) לצריך (cf. Isa 1:24 מצרי). The identity of the adversaries of YHWH צריך is at the heart of this passage. Some scholars understand the adversaries of YHWH as equivalent to the adversaries of the nation of Judah (i.e. Assyria, Egypt, or a confederacy of nations).[708] For others, the divide between "righteous" and "wicked" does not fall so cleanly between the nation of Israel and foreign nations. For example, Miscall says,

> However the phrase is understood, it does not equate "we" with Israel and "they" with the nations. Israel and nations alike do not see the Lord and his work; Israel and nations alike can learn to be saved.[709]

Watts also connects the apparent blindness of the "them group" to the "wicked" of 26:10, noting that the theme of Judah's/Israel's apparent blindness and inability to learn is characteristic of the prophetic vision of Isaiah. For Watts, "The pilgrims can see that [spiritual blindness] in the wicked, but not in themselves."[710] If verse 11 is the core of the complaint song, as Sweeney determines based on the direct address features, then the 2ms features which are directed to YHWH are also significant, including the צריך.[711] Rarely is צר used of YHWH's enemies in the Hebrew Bible. However, of the four references to צר in Isaiah, three concern enemies of YHWH.[712]

The identity of the adversaries of YHWH in Isa 26:11 is the crux of the interpretative key of Isa 26:7–19. For Miscall and Watts, the answer is not a national enemy but rather the universal blindness and failure to learn that is reflected elsewhere in the Book of Isaiah, such as Isa 1:24. But for Hays, Roberts, and Sweeney, the adversaries of YHWH

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[708] Duhm, *Das Buch Jesaia,* 186; Sweeney, *Isaiah 1-39*, 140; Roberts, *First Isaiah*, 331, 340.

[709] Miscall, *Isaiah,* 70.

[710] Roberts, *Isaiah 1–33,* 341.

[711] Sweeney, *Isaiah 1–39*, 341.

[712] Of the 71 occurrences of צר, the only time a 2ms suffix is applied in direct address to YHWH is Isa 64:1, i.e. "your adversaries" in Isa 26:11. Of six occurrences of צר in Isa 4 of 6 related to YHWH's adversaries. Isa 1:24 cf. Jer 46:10 (YHWH's direct speech); 9:10 (of foreign); 26:11; 59:18; 63:18 (our adversaries); 64:1 *(Your adversaries).

must undoubtedly refer to a foreign nation, (i.e. Assyria, Egypt or Babylon respectively, e.g. Isa 64:1[2]).[713]

Only one feature of paronomasia of Baal is located in this subunit, בל–יחזיון (They do not see/perceive). The feature of the paragogic nun attached to the verb 3mp is another feature found more frequently in Ugaritic Texts (e.g. second paragogic nun, v.19 יקומון (they shall rise)). Each paragogic nun appears to add emphasis to the object of the sentence. Here, Casanowicz includes בל–יחזיון יחזו as paronomasia with the repetition of חזה used for emphasis.[714] Let them see יחזו– again using the second lexical option to the one offered in 26:10 חזה|ראה now repeated in the חזה vision, the same as Isa 1:1, 2:1 and the prophetic occupation in Isa 30:10.[715]

The invocational plea of the supplicant is that they may see and consequently become ashamed ויבשׁו.[716] Their petitionary plea is that the fire of adversity kindled against the supplicants will be turned back on the aggressors.[717] The implication of this statement is that the fire of YHWH's adversaries is presently consuming the supplicants. The fire of YHWH's adversaries צריך refers to either: (1) national enemies, (i.e. enemies of Judah) or (2) enemies of YHWH, (i.e. those opposed to the sovereignty of YHWH). The

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[713] Hays, *Death in Iron Age II*, 325. Hays, *Origins of Isaiah 24–27*, 12. Roberts, *First Isaiah*, 331. Sweeney, *Isaiah 1–39*, 342.

[714] Casanowicz, "Paronomasia in the Old Testament", 113.

[715] The similar prophetic context of both terms used in parallel occurs in Isa 30:10 of the activity of a prophet ראים and חזים.

[716] Noegel, "The Shame of Ba'al," 69–94, argues for the proximity of בושׁ to the mention of Baal. Tull, *Isaiah*, 396 combines the threefold plea.

[717] Hays, *Death in Iron Age II*, 325 prefers the interpretation of אף–אשׁ צריך תאכלם as *ius talionis* cf. for broader discussion on ius talionis by Hays, 229.

chiastic structure is helpful in identifying whether the fire of the adversaries (cf. 26:11b) encompasses all of the nations, based on the parallel section, B[1].

6.2.2 Connection within the chiasm of Isaiah 26:7–19 (v.11 – **v.16)**

Section B is linked to other chiastic sections by lexical (B[1] notably צר) and thematic links as well as by the style of invocation.

Adversary and Distress צר (Chaism section B|B[1].)

The B|B[1] sections are connected by the lexeme צר (adversaries/distress). In section B, the wish of supplicants is for the fire of YHWH's adversaries צָרֶיךָ to devour them. By implication, the fire of YHWH's adversaries is presently turned against the supplicants. In section B[1] the "them group" experience צר (distress).[718] The question arises from צָרֶיךָ (v.11), who are YHWH's adversaries? What is the cause of their distress in v.16? The chiastic structure (see Figure 7) may be useful in determining the identity of צָרֶיךָ (YHWH's adversaries).[719]

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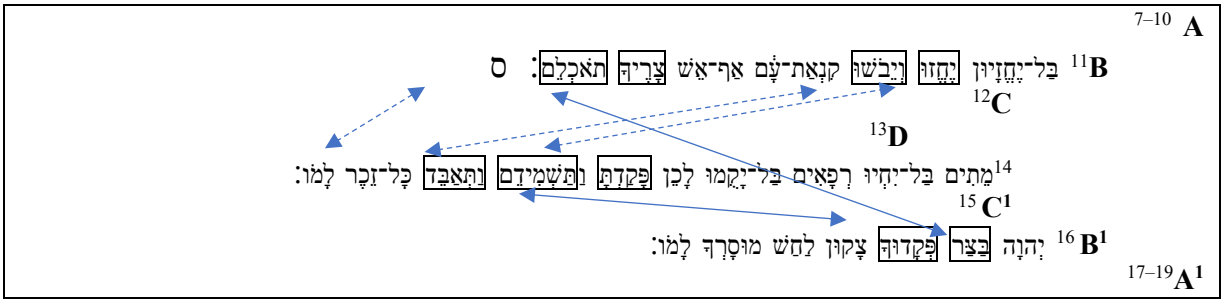
[718] Watts, *Isaiah 1–33*, 401. Of in distress, "probably" experienced by fellow Israelites. Cf. Roberts, *First Isaiah*, 332. Describing the "we group" separated by time.

[719] The rare expression, צָרֶיךָ, only found once elsewhere in with 2ms of YHWH (Isa 64:1 [2]). A similar use of YHWH is found in Isa 1:24 ("my adversaries") while in Jer 46:10 of YHWH, it refers to "his adversaries". Elsewhere, "their adversaries" (Deut 32:27, 41), or "my adversaries" (Isa 1:24 of YHWH) and Micah 5:8, of Israel in exile,(צָרֶיךָ: "your adversaries"), Motyer, *Isaiah*, 197–198. Israel and other nations alike do not see YHWH's work, Miscall, *Isaiah*, 70. The same criticism of being blind is levelled against Israel/Judah in Isa 1, Watts, *Isaiah 1–33*, 400.

Figure 7. *Lexical and Syntactical Links Between Section B and the Chiasm*[720]



By comparison with section B[1] section, the "them group" בַּצַּר (in distress) who פקד and לחשׁ when enduring YHWH's discipline. If the "them group" (למו) of section B[1] is equivalent to the "them group" in section B, then YHWH's discipline and YHWH's raised hand may be considered synonymous expressions. The term, מוּסָרְךָ לָמוֹ, implies an effort by YHWH to teach so recipients might learn (למד v.10) a redemptive purpose rather than YHWH's פקד (Isa 24:21, 22; 26:14, 21; 27:1).[721]

While most scholars identify the צרי as foreign adversaries of the nation of Israel/Judah, it is possible that the צרי of YHWH may be both external subjugators (i.e. empire/s) and elite enablers (i.e., royal household and merchant classes)[722] a reading that could be implied by the צרי of YHWH. The צרי refer to the elite enablers and merchants because they were both constrained (צר v.16) by a suzerain as well as restrainers (oppressors) of עני and דלים (v.6) from whom tribute was likely extracted (i.e. the situation described in Isa 5, 9:8–10:4).[723]

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[720] Dotted lines (----) denote thematic relationship of threefold petition.

[721] cf. 27:3. Where YHWH's protection is against those who would פקד.

[722] Crouch and Hays, *Isaiah*, 17.

[723] Johnson, *From Chaos to Restoration*, 30. "numerous other points of contact with Isaiah 5 throughout chs. 24–27, one might assume an interrelationship at this point." Crouch and Hays, *Isaiah*, 19. Comment on 8th-century provenance of Isa 9:8 [ET]–10:4.

If YHWH's adversaries צריך, are the Assyrian empire, then the "hand lifted up" would best describe the late seventh century as the empire was collapsing (i.e. Assyria did not perceive that "YHWH's hand raised up against them"). This interpretation developed by using the chiastic structure would mean v.16 describes the discipline of YHWH on Assyria. Alternatively, if YHWH's hand lifted up is analogous to the Assyrian imperial expansion then the Ephrathite or Judahite elite do not perceive that "hand raised up by YHWH" instigating this expansion. This latter context suggests similar conditions in vv.11,16 to those in Isa 5–10.

Concerning these options, a plausible interpretation using the chiastic form, is that the ruling class of Israel/Judah do not perceive YHWH's judgment/s against them.[724] Eventually, the Assyrian conquest, interpreted as YHWH's discipline (v.16), caused distress to the elites, and in distress בצר, instead of appropriately repenting of their violation of YHWH's covenant, they instead פקד (lash out) at YHWH. Furthermore, being צקון (hard pressed) they לחשו (they muttered incantations) against YHWH, interpreted as seeking help from another source.[725]

This interpretation also incorporates the "social inequities on a practical level"[726] resulting from the successive alliance, vassal status, and subjugation of Israel/Judah. The process included exacting heavy tribute, exacerbating the poverty of those not among the royal household or merchant elites.[727] The growing economic and social divide did not necessarily equal necessarily a later recognisable sectarian divide, (e.g. Plöger), but rather

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[724] Crouch and Hays, *Isaiah*, 16. "International interference in Judah's domestic affairs seems to have provoked socio-economic problems, popular unrest, and prophetic reactions."

[725] Hays, *Death in Iron Age II*, 325–6. McAffee, "Rephaim, Whisperers," 88.

[726] Crouch and Hays, *Isaiah*, 17.

[727] It occurred close to the subjugation, annexation and demographic change of the northern Kingdom of Israel.

an economic and social divide described by the eighth-century prophet, Isaiah ben Amoz.[728] While "other matters" may have arisen in the late eighth century-early seventh-century context, the "socio-economic problems" would have persisted and arguably become more extreme.[729] Notwithstanding the economic and social divide, Hays has countenanced the possibility of Isaiah of Jerusalem leading a "kind of sect" (8:16,18).[730]

> Isaiah may have led a kind of sect (8:16,18), and certainly, in the time of Josiah's controversial reform, it would have been easy to view the nation as divided between the faithful adherents to the reform project on the one hand, and on the other hand those who, according to the old tradition, chose death. This is a different view from Ezekiel's, but not necessarily a later one.[731]

National and sectarian views may not have been mutually exclusive. Sectarians may have had competing views of the nation, its restoration, and its corresponding relationship to YHWH.

The increase יסף ("add to" v.15) and constraint צר ("distress" v.16) $B^1|C^1$

In addition to parallels between $B|B^1$ and $B|D|B^1$ there are also similarities between B^1 and C^1. Miscall draws a thematic parallel between the broadening or enlargement of the nation (v.15) and the constraint or narrowing of distress (v.16). The narrowing of distress צר is seen in Psa 4:2[1] in the contrast between בצר and רחב. The interpretation preferred in this

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[728] Crouch and Hays, *Isaiah,* 16. Otto Plöger, *Theocracy and Eschatology* (Oxford: Blackwell, 1968), 76-77.

[729] Ibid., "The empire's grasp on the region created a sphere of influence in which concerns about political subordination could largely give way to other matters" 38. "International interference in Judah's domestic affairs seems to have provoked socio-economic problems, popular unrest, and prophetic reactions" 16,

[730] Hays, *Death in Iron Age II*, 336.

[731] Ibid.

study is that the imperial expansion of a foreign nation consequently constrains the people by the reduction of the remaining territory. Thus, in a different sense a contrast exists between section C[1], YHWH's actions in judgment of Israel, and section B, the experience and contrasting responses to those actions by the "them" and "we" groups of the nation of Israel.

בל negations in the Chiastic Form.

Section B of the chiasm is connected to sections A, D and A[1] by בל negations. The negation in section B features one of two paragogic nuns that appear in vv.7–19. The 3mp imperfect verb חזה (see/perceive) is consistent with the classical Hebrew use of the paragogic nun for emphasis. The emphatic use is confirmed by the doubling of חזה. While section B contains one negation, there are six more arranged in three pairs, each in construct with *qal* imperfect verbs (see comment 6.1.2).

6.2.3 Connection to the broader context of Isaiah and the Hebrew Bible (v.11)

The second invocation acknowledged the raised hand of YHWH, directed against "them" בל–יחזיון who do not "see" "perceive" the agent of judgment.[732] Invocations of YHWH most similar to v.11 include: Psa 140:8 "Grant not, O LORD, the desire of the רשׁע wicked; … or they will be ירומו (exalted)!" There is a contrast between the exalted city (Isa 26:5) and inhabitants (Isa 25:11–12) in Isa 24–27 and the exalted YHWH (Isa 24:21–23; 25:1,7–8), while in the psalter there is a plea that the wicked may recognise the hand of YHWH in salvation: "Let them know that this is ידך (your hand); you, O LORD, עשיתה (have

[732] Cf. גיא חזיון (Isa 22:1). Roberts asserts that Babylon is the valley of vision, *First Isaiah*, 286.

done it)!" (Psa 109:27). The identity of the wicked in the psalter is veiled as it is in Isa 26:10-11.

The raised hand may refer to an external empire, Assyria/Babylon/Egypt, carrying out YHWH's discipline against the rulers of Jerusalem/Judah to restore the people's correct relationship toward YHWH, particularly for justice to be practised. Another less likely proposition is that the raised hand is Assyria coming against Egypt or Babylon, in which Israel and Judah are collateral damage. Therefore, the failure to see is the leaders' failure to correctly attribute the present crisis to YHWH's discipline. An example of leaders failing to orient correctly toward YHWH is evident in the two narrative accounts of Isa 22; both the attitude of the king and that of the chief of his household provide examples of a failure to look to YHWH for help and deliverance.[733] The raising of the hand is used here similarly to those in Isa 5:25–30 and 9:7–20 indicating YHWH's judgment[734] and contrasting with Isa 25:10 where the hand of YHWH is resting on Mount Zion, affording protection.

Among invocations of YHWH in the Hebrew Bible, several are concerning בוש (shame). The invocation is made both to avoid shame by the supplicant (e.g. Psalm 31:1, 71:1, 119:31) which is due specifically to supplicants waiting (קוה) on YHWH (Psa 69:6). Request to avoid shame is made by calling upon YHWH and asking YHWH to cause shame to the wicked רשע.[735] Similarly, enemies may see ראה and be ashamed בוש.[736] The invocation is presented in favour of the supplicant and as a wish for "them" to be put to shame קלון in order that they may seek the name of YHWH.[737] There is a double desire. On the one hand,

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[733] In the case of the king, it is precisely the city's fortifications and personal salvation. In contrast, in the case of Shebna, it is expressed in an elaborate preparation of a tomb in anticipation of the afterlife.

[734] Hibbard, *Intertextuality*, 149. Cf. Isa 26:15 YHWH achieves this by himself נכבדת.

[735] *Psalm 31:17* יהוה אל–אבושה כי קראתיך יבשו רשעים ידמו לשאול: בוש*(clause-initial) jussive use.*

[736] *Psalm 86:17* עשה–עמי אות לטובה ויראו שנאי ויבשו כי–אתה יהוה עזרתני ונחמתני:

[737] *Psalm 83:18* מלא פניהם קלון ויבקשו שמך יהוה: קלון *(clause-final) for shame cf. Isa 22.*

there is a desire is to learn from YHWH's discipline and on the other hand, there is a desire for shame and death to come to the supplicants' adversaries or oppressors (the specific enemies typically remain obscured). [738] Finally, there is an acknowledgement of the deserved shame (dispossession) of the supplicant as a result of the violation of YHWH's covenant (Dan 9:8).[739]

While section B features a repetition of חזה, the word-chain style of Isa 26 draws on the synonymn ראה in v.10. Both terms ראה and חזה, while used in parallel, are also used in the context of prophetic vision. Isaiah 30:10 declares the obstinate response to the prophetic message in expressions such as לא **תראו** "do not see" and לא **תחזו**–לנו נכחות "do not prophecy (חזה) to us right things." Both lexemes denote the message and office of a prophet. Furthermore, the rare lexeme, נכהות, is also located in Isa 26:10–11. Implicit in the plea for "them" to "see" is that "they" have failed to follow YHWH's justice (i.e. prophetic instruction). The רמה ידך is also described in Deut 32:27 where the rationale is that YHWH will not make a complete end to Israel for apostasy of idolatry, "Lest they should say: ידנו רמה (our hand is exalted), and not YHWH פעל (has done) all this." (Deut 32:27). Thus the exalted hand of YHWH in Deuteronomy operates through a foreign nation/s. Even though the enemies of YHWH misappropriate victories as their own work, it is indeed YHWH's work.[740]

The בל negations (vv.10–11) have parallels with the polemic against idols in Isa 44:9. Isaiah 44–45 mocks the helplessness of idols and the בוש shame associated with

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[738] Psalm 109:27 וידעו כי–ידך זאת אתה יהוה עשיתה (clause-medial)

[739] *Daniel 9:8* יהוה לנו בשת הפנים למלכינו לשרינו ולאבתינו אשר חטאנו לך *(clause-initial)* This suggests similarities between the intercessory prayer of Daniel and Isa 26:7–19.

An invocation of YHWH also features צרי (my adversaries) expresses the "how many are צרי (my foes)! Many are rising against me" Psa 3:1.

[740] Isa 28:21. Both Isaiah 28 and Deuteronomy 32:4–30 contains twelve בל|פל phonemes along with several lexemes shared with Isa 26:7–19.

idolatry.[741] Even without the express mention of idols, the connection can be assumed from passages that do, (e.g. from the context of "not hearing," "not seeing," and "not understanding")[742] The antagonists within this passage are described as those who בל–למד "they do not learn," בל–יראה and בל–יחזיון "they do not see." Elsewhere, these are traits associated with idols, and those who worship them become like them Isa 44:11. Here also may be an allusion to fulfilment of the prophecies in Isa 6:9–13.[743]

קנאת עם zeal/jealousy of people"

The typical context of קנאת in humans is generally negative, e.g. Job 5:2; Prov 6:34; 14:40; 27:4; Eccl 4:4; 9:6; Song of Songs 8:6 "…jealousy as fierce as the grave." The house of Ephraim is described negatively as jealous concerning Judah (Isa 11:13). Where קנאת has a positive association and is most similar to the use in Isa 26:11is Psa 119:139: "My zeal consumes me because my foes forget your words." i.e. zealous for YHWH. Similarly, Psa 69:10[9] positively describes an attitude of zeal for YHWH's house that has resulted in reproach being directed against YHWH and presumably YHWH's house. Zeal for YHWH's honour is also expressed in 2Kgs 10:16, ("see my zeal for the LORD,") and in Num 25:11 of the priest Phinehas, who was "jealous with my jealousy among them" (Num 5:11). Finally, קנאת is used in the context of marital infidelity, a context similar to Hosea.[744]

When applying to YHWH, קנאת is rendered positively in several contexts. (i) Directly to YHWH: Isa 9:6; 2Kgs 19:31; Isa 37:32 ("zeal of the Lord of Hosts will do it");

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[741] Isa 44:9, 11.

[742] G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Nottingham, England: IVP Academic, 2008), 41–44.

[743] Cf. Isa 40:24 – planted… also Mic 5:2 of the exiles their "hand exalted against adversaries"; Isa 1:24 of YHWH, 'My hand.'

[744] Num 5:14,15,18,25,29,30 uses קנאת to describe the jealousy of a husband who suspects that his wife is unfaithful. Cf., Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 375.

Isa 59:17 (“wrapped in zeal like a cloak”); Isa 63:15, a supplicant request for YHWH to manifest His zeal; Psa 79:5 (“how long… jealousy burn like fire”). (ii) To his house/Jerusalem/Zion: Zech 1:14; 8:2. or (iii) To his People (his/nations): Zeph. 3:8 cf. 1:18 (“the whole earth consumed אכל)”; Ezekiel 38:19: (Jealousy directed against nations. YHWH’s fire of jealousy was directed against all the כל–ישבי הארץ).

The following common lexemes are found in Isa 26:11: (1) fire אש, (2) devour אכל, and (3) proximity to יהוה. Most often קנאת denotes an attribute of YHWH relating to violation of covenant, exhibited by YHWH as part of or in defence of YHWH’s covenant obligations. In the latter instances in the Hebrew Bible, קנאה suggests a retribution against the nations of the world who were attacking YHWH’s people. While the specific phrase קנאת–עם is not found elsewhere, lexemes are clustered elsewhere, suggesting Isa 26:11 forms part of an interpretative background of these contexts, while recognising the unique deployment in this context.

In Deut 29:19[20] the אף anger of the LORD is directed against those who have violated the covenant by serving other gods. Ezekiel 8:3 describes YHWH’s jealousy provoked by the presence of an idolatrous image in Jerusalem. In Ezekiel 16 the metaphor of the harlotry of Jerusalem leads to YHWH declaring that “I…will bring upon you the blood of wrath and jealousy (16:38). Isa 42:13 also describes YHWH’s anger as like that of a warrior roused to the fury of battle. Isa 42:25 speaks of YHWH’s wrath, anger and the fury of battle being poured out on Jacob. It is the relationship with בוש that suggests that the jealousy herein is connected with the worship of idols (mentioned in 42:17) or prohibited worship practices (i.e. involving Baalim) and, therefore, covenant violation.

6.2.4 Comparative connection including Loyalty Oath/ Kispu/ Marzēaḥ

The hand of God may be stylistically represented in various contexts across the ANE. The hand of YHWH reaching down is represented stylistically in synagogues in late antiquity.[745] In the Khirbet el-Qôm inscription, the identity of the hand reaching down is unclear. Spronk, while discounting magical or apotropaic hands, asserts that *Khirbet el-Qôm* hand "can only be the hand of YHWH."[746] Bluj avers that the hand beneath the Uriyahu inscription bears no resemblance to other representations of the hand of YHWH in antiquity and argues that the evidence supports the hand's being that of Uriyahu himself as per other stelae located across the ANE.[747] The representation of hand with the funerary stelae monuments is referenced in 2 Sam 18:18 and Isa 56:3,5 where the monument, presumably stelae, is called יד.

The connection of funerary monuments, stelae|יד, with ritual *kispu* has been investigated by many scholars. Richard Steiner considers the Aramiac funerary inscription on the Stela of Katumuwa, proposing that the נבש refers to the the disembodied spirit of the Katumuwa invoked by *kispu* at this stela. Steiner argues for the equivalent Hebrew and Aramaic lexeme cognates נבש|נפש, a position supported by consonental paronomasia proposed in Isa 26:7–19. Thus the lexemes of יד and נפש both find parallels in ANE for stelae monuments and in Isa 26:7-19.[748] The erection and ritual (*kispum*) at such monuments was primary duty of the son for the deceased father.[749] Further to these shared lexemes, the inscription of Uriyahu considers the postmortem existence of Uriyahu as one that may

[745] Jakub Bluj, O.P., "An Exegesis of Psalm 88: Literary and Canonical Approach," thesis for the Licentiate in Sacred Scripture, Pontifical Biblical Institute, Rome, 2015, 36.

[746] Spronk, *Beatific Afterlife*, 309.

[747] Bluj, *An exegesis of Psalm 88*, 36.

[748] Cf. Isa 26:4 following the rare repetition of YHWH, צור עלמים.

[749] Story of Danel and Aqhat KTU 1.17 I 25–30; KTU 1.17 ii 15–20; Wyatt, *Religious Texts from Ugarit*, 255, 264.

include distress צרה (cf. Isa 26:16).[750] The inscription serves potentially to improve the lot of Uriyahu, comparable to the ritual text of Katumuwa. The nature of Uriyahu's postmortem existence is unclear. However, that such existence seems plausible is evident on the Katumuwa stela. On this stela are requests for blessing postmortem through commensal ritual including: recitation of inscriptions and offerings at the יד or נבש by the supplicant.

The association of these lexemes with the stelae monuments in ANE does not by itself mean that Isa 26:7–19 shares the same context. The ANE association of these three lexemes in Isa 26:7–11, 16 enhances the literary association with death that is already replete within the passage. The function of these lexemes within the passage should be considered in relation to the whole passage.

Some scholars have rejected the idea that the practice of the cult of the dead was widespread, adopting instead the minimalist view that the dead are reduced to a needy, vulnerable state. Hays pushed back against this claim:

> texts such as CAT 1.161, which calls for the blessings for the rpm, do so not primarily out of concern for their (diminished) well-being, but out of the assumption that they have the power to affect the lot of the living – for good or ill.[751]

The interest in and care for the dead suggests that the divinised dead could be summoned to help the living, albeit carefully.[752]

6.2.5 Proposed meaning

Isaiah 26:11 translation: O LORD, your hand is lifted up, [but] they refuse to see it, let them see, and be ashamed of the zeal for people, indeed, let the fire of your adversaries consume them.

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[750] Spronk, *Beatific Afterlife*, 307.

[751] Hays, *Death in Iron Age II*, 120. Abbreviation CAT: The Cuneiform Alphabetic Texts of Ugarit.

[752] Wyatt, *Religious texts of Ugarit*, 433, the passive form of קרא found in the *kispu* rite.

The historical-grammatical exegesis identified the orientation of section B is the supplicant's concern for the "them group" who fail to perceive the judgment of YHWH against "them." Instead of repenting and acknowledging YHWH's sovereignty over the present situation, they attack the "we group". The imperfect jussive verbs חזה and אכל coupled with the waw conversive בוש, create a three-fold plea by the supplicants concerning the "them group". The paronomastic element בל–יחזון with paragogic nun enhances the similar phoneme with the location of Baal's abode, Baal Zaphon. The doubling of חזה contrasts the "we group" with the "they group" who do not see (בל–יחזון) the present crisis as YHWH's hand of judgment, rather they may attribute these events to Baal.

The selection of יד and צר shares similarity with the form of the Uriyahu inscription and ANE stelae. In several instances יד and stelae monuments are synonymous. The rhetorical argument is that the "them group" fail to honour YHWH by paying attention to YHWH's sovereignty during the present subjugation and annexation of the land. Rather, the "them group" redouble their efforts to seek help from the divinised ancestors perhaps by performing rituals at their monuments. The exalted יד of YHWH and the lexeme צר (v.16) provide a contrast to this practice by presenting the neglect of YHWH and pursuit of Baal/s (possibly at their monuments) as the reason for the present calamity facing the nation.

6.3 Isaiah 26:12 יְהוָה תִּשְׁפֹּת שָׁלוֹם לָנוּ (O LORD, you shall set for us peace)

C. Isa 26:12

יְהוָה תִּשְׁפֹּת שָׁלוֹם לָנוּ כִּי גַם כָּל־מַעֲשֵׂינוּ פָּעַלְתָּ לָנוּ׃

6.3.1 Comment on Isa 26:12

Many scholars observe a significant transition at v.12.[753] The interpretative decision to connect v.12 with earlier or later verses is taken up by Tull, who asserts that "no verbal links join v.12" with previous pleas. Therefore, Tull favours vv.12–15 or vv.12–18 as forming a unit due primarily to the first person plural address "more or less" throughout.[754] Tull finds a thematic contrast between the plea concerning the fate of the wicked (v.11) and the plea for peace by the righteous (v.12),[755] thus suggesting a transition between v.11 and v.12 on thematic grounds. Hays also draws a distinction in the text at this point, viewing vv.1–11 as the Song of Jerusalem while understanding v.12ff, in contrast, as a "confession."[756] While a transition aligns with the chiastic structure, the invocations also connect each section. For instance, section C begins with the second of three successive CI invocations and transitions from a plea concerning the "them group" (section B) to a second-person "thou" plea concerning the "we group".[757] The prime position of the invocation emphasises the agency of YHWH.

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[753] Hays, *Origins of Isaiah 24–27*, 87. Tull, *Isaiah*, 396.

[754] Tull, *Isaiah,* 396. Several scholars noted the pattern of word-linking or stream-of-consciousness earlier in Isa 26:7–10—note also similar word patterns in Isa 26:3–4 בטח. From 11–18, the links are thematic, except for the repetition of יהוה in vv. 11,12,13,15,16,17. See Irwin, "Syntax and Style in Isaiah 26", 241. One lexeme common to both v.11 and v.12 is the invocation of YHWH, a feature that adheres the passage together as argued in chapter four.

[755] Sweeney, *Isaiah 1–39,* 342.

[756] Hays, *Origins of Isaiah 24–27*, 87.

[757] Ibid., Concerning the position of the invocation in v.12, Duhm, *Das Buch Jesaia*, 167, has argued that the invocation of YHWH "versehentliche Wiederholung" (accidental repetition) while the invocation v.12 belongs at the end of v.11. However, most scholars retain the initial invocation at the beginning of v.12.

Tull also discerns the translation of the *qal* imperfect תִּשְׁפֹּת as either future "you will ordain,"[758] "you will establish,"[759] present continuous "you establish"[760] or imperative sense "decree well-being for us."[761] The imperfect verb for this invocation clause holds particular significance since all other invocation clauses feature perfect verbs.[762] If the imperfect jussive plea suggests an absence of שָׁלוֹם in the present, this change in perspective affirms the intensity of *pi'el* verb קוה (v.8) and the earlier imperative בטח (v.4).

The invocation announces YHWH's שָׁלוֹם, which is generally understood to be favourable for the supplicant.[763] A variant reading of Isa v.12 שָׁלוֹם is שִׁלּוּם *shilum*: "retaliation", "vengeance".[764] "Subjugation" is a suitable translation of *shilum* since the immediate and surrounding context suggests a posture of surrender to YHWH. Translating *shilum* this way also makes sense of v.12b עשה, which, when repeated in v.18b, is an admission of the supplicants' inability to accomplish victories themselves without YHWH.

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[758] ESV, NSRV cf. KJV, RSV, ASV

[759] NASB95, NKJV, HCSB, LEB, CSB

[760] NIV

[761] Tull, *Isaiah*, 396. Cites Blenkinsop, *Isaiah 1–39*, 366.

[762] Perf verbs of invocations clauses: קוינו v.8; רמה v.11; בעלונו v.13; יספת v.15; פקדוך v.16; חיינו v.17. The 2ms verb of YHWH is the expected perfect verb in Isa 26:7–19, giving rise to the suggestion of precative perfects or something similar. However, 26:12 is the only instance of the 2ms imperfect verb. This invocation clause marks an important departure from the others found in Isaiah 26:7–19. The third invocation is the only imperfect clause of verbs; the remainder are perfect, possibly precative perfects. Cf. Kasper Siegismund, "Precative perfect," other "non-past" uses of qatal, and the development of Hebrew weqatalti, paper presented at the 2015 OTSEM conference, Uppsala, Sweden, September 18–25, 2015, https://curis.ku.dk/ws/portalfiles/portal/145103514/otsem2015_siegismund_paper.pdf.

[763] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking,* 301, fn. 59 comment on Philip Nel: "The majority of instances in which YHWH is the subject of the verb שׁלם are related to his retribution or revenge for Israel's sin or the evil deeds of Israel's enemies." "In the present text would appear to designate a condition of a renewed relationship with God"

[764] Gérard E. Weil, K. Elliger, and W. Rudolph, *Deutsche Bibelgesellschaft, Biblia Hebraica Stuttgartensia*, 5. Aufl., rev. (Stuttgart: Deutsche Bibelgesellschaft, 1997), 712. שׁלום also considered compensation, payment. Hays compares this emended reading with Hos 9:7, Mic 7:3, and Isa 34:8, though he favours the positive confessional statement. In the instance of Hosea, the context is of the corrupt and ignorant leaders of Ephraim sharing lexical features with פקד; רוח. Micah 7:3 perceives corruption and oppression of the kingdom of Judah, which also has similar lexical features to Isa, 26:7–19 including ישׁר; אוה; נפשׁ; אבד. In Isa 34:8, the recompense comes with YHWH's judgment against Edom. Hays, *Origins of Isaiah 24–27,* 19.

Thus, the works in v.12b all represent the failed attempts to achieve victories themselves, resulting in subjugation. The choice of פעל to describe YHWH's activity, like פלס (v.7), intimates the basis of their distress is worship of Baal. The supplicant representative's critique of their failure and subjugation is for Baal-worship while they now acknowledge YHWH has returned on the supplicants by *ius talionis,* (i.e. for all of our so-called achievements by means of Baal, you have repaid us). Such a reading would draw a strong parallel with the paranomastic verbs פעל and בעל of vv.12,13. The punishing subjugation ensuing from YHWH's judgments is acknowledged as just retaliation for their having served other lords (v.13).

Contrary to this reading is a comparison with the context of שׁלום שׁלום (Isa 26:3). However, if Johnson is correct in saying that vv.3–4 is a present situation between the strong city (vv.1–2) and destruction of the exalted city (vv.5–6), then the שׁלום declared to those relying on YHWH does not remove the conditions of the present crisis. Also, if Hays is correct that the confession from v.12ff involves a confession of trust in YHWH and a confession of sin, then the present crisis may engender a purifying effect.[765] Thus שׁלום, (v.12) may signify both peace amid a crisis or subjugation because of sin.

The *qal* imperfect verb תשׁפת may also continue a stream-of-consciousness of fiery judgment between vv.11 and 12.[766] In the Hebrew Bible the verb שׁפת is associated with both fiery contexts and death. While v.12 is the only instance of שׁפת in Isaiah, four others occur outside the Book of Isaiah. The first instance occurs in 2Kgs 4:38, where Elisha gives instructions to שׁפת (put/set) a pot on the cooking fire.[767] Similarly, in the two instances in

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[765] Hays, *Death in Iron Age II*, 325. N.B. from vv.12–19 a confession, in both senses of the word."

[766] N.B. the אף–אשׁ צריך תאכלם v.11b.

[767] The two stages of the narrative: first the pot שׁפת on the fire then flour added (v.41), marking a transition from famine and death to nourishment and life. N.B. The miraculous multiplication of barley loaves and ears of grain vv.42–44 is juxtaposed with this account.

Ezekiel 24:3ab, the pot is filled with water and שׂפת (set) on a fire (Eze 24:5) to boil and cook meat, symbolising YHWH's purifying judgment.[768] The cooking pot is an analogy to the rebellious city (i.e. Jerusalem).[769] The play on words in Ezekiel between שׂפת (2x v.3) and שׂפט is apparent from the interpretation of the cooking pot in Eze 24:14 "…according to your ways and your deeds you will be judged (שָׁפָטוּךְ)".[770] The only other reference to שׂפת is in Psa 22:15, where the psalmist describes being poured out (שׁפך) like water (v.14) and says of YHWH (v.15): "You lay me תשׂפתני in the dust of death."[771] While 2 Kings and Ezekiel feature examples of commands to שׂפת, Psalms describes the personal experience of being set in the grave. Each comparative context features the experience or anticipation of death. In Ezekiel, the cauldron experience שׂפת is related to the rebellion of Israel/Judah for which they are שׂפט (judged).[772] In this sense, v.12 שׂפת not only links to the fiery fate of v.11 but also to the ארח משׂפטיך (v.8) and learning experience of משׂפטיך (v.9b). The other occurrences of שׂפת in the Hebrew Bible, albeit limited, suggest a cauldron of fire and even death. Similarly, Isa 26:12 is preceded by a reference to fire consuming YHWH's enemies.[773] Thus v.12 is plea of the supplicant "we group" to be set/put שׂלום even while enduring the fire of YHWH's judgments, which is perhaps a purging from the past guilt of sin (cf Eze 24:3,5).

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[768] Eze 24:5 שְׂפֹת הַסִּיר שְׂפֹת וְגַם־יְצֹק בו מים

[769] בית–המרי N.B. The pouring of water and images may also serve as important subversive elements against idolatry, both in the form of libations and the pouring of moulds to make images, e.g. יצק, pour—cf. נסך pour metal images and מסכה Isa 30:1 cf. 25:7. Roberts, *First Isaiah*, 382.

[770] Connection between שׂפת and משׂפט cf. Isa 26:8,9.

[771] Here, a parallel word sound is used of poured out שׁפך and set שׂפת.

[772] cf. עשה and פעל v12b.

[773] Cf. comment by Roberts on Fire and Isa 30:27–33; 33:10–12, ibid., 331. The אף–אשׁ צריך תאכלם (fire of YHWH's adversaries consume them v.11) and v.12, תשׂפת שׂלום לנו (you (shall) set for us שׂלום).

Following the invocation clause of v.12a, there are three short words to navigate כִּי גַּם כָּל that scholars have had difficulty in comprehending.[774] Here Procksch accepts the standard reading of שׁלום but maintains that כי גם כל makes no sense and, therefore, he prefers the variant reading כגמל "vergolten" or "requited" (v.12b), with manuscript support[775] arguing that v.12 alludes to the blows of God:

> Dass ihnen nach der Wirkung ihrer Werke von Gott vergolten worden ist, kann sich nicht auf die guten Werke beziehen, da sie ja im Unglück sind, sondern nur auf die bösen (Sach 1, 6b); der erbetene Gottesfriede soll diesem Zustande ein Ende machen.[776]

Notwithstanding, Procksch prefers the majority reading of שׁלום, "Gemeint ist mit שׁלום der innere Friede mit Gott,"[777] while rendering תּשׁפת as a jussive of peace spread before the supplicants. The request by the supplicants is for YHWH's peace, which will "diesem Zustande ein Ende machen."[778] Verse 12b, without emendation may still be interpreted through Procksch's lens. The unusual construction may express a theological surrender to YHWH כי גם כל מעשינו פעלת לנו (i.e. for even-so all of our achievements you have worked toward us) an acknowledgement of YHWH's justice expressed paronomastically in repaying the supplicants for the service of Baal (cf. פעל).[779]

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[774] Procksch, *Jesaia I,* 327.

[775] Ibid. N.B. if emendation is accepted כגמל then conforms to seven words following the invocation before the next invocation.

[776] Procksch, *Jesaia I*, 327. Trans: "The fact that they have been rewarded by God according to the effect of their works cannot refer to the good works, since they are in misfortune, but only to the evil ones (Zech 1:6b); the peace of God prayed for shall put an end to this state of affairs."

[777] Ibid.

[778] Ibid.

[779] Fanwar, *Creation in Isaiah*, 152, considers פעל to be among the three verbs especially linked to God's creative acts and identifies four verbs found in Isaiah to describe YHWH's creative power, in contrast to idols, including ברא פעל עשה יצר.

Notwithstanding, most scholars prefer a reading as a positive confessional statement of YHWH's past deliverance or victories of his people. This was first called a "language of piety"[780] by Duhm and has been followed in sentiment by subsequent scholars.[781] For example, Roberts sees, "the people confessing their realisation," that their "accomplishments… were actually performed for them by Yahweh."[782] Sweeney, says v.12 is a "preliminary petition for peace"[783] significantly recognising "YHWH's past actions on behalf of the people."[784] For Hays, v.12 is an "expression of trust in YHWH"[785] and he links verses 12 and 13 as a renunciation of "other lords."[786] Hibbard succinctly states that v.12b indicates that "only YHWH has achieved victories for the nation."[787] Likewise, Motyer says, "Salvation has to be all of God."[788] However, the interpretative key to the paronomasia of Baal suggests that it is in the context of a crisis that there has been an admission of "weakness" and "error" that elicited this confession.[789]

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[780] Duhm, *Das Buch Jesaia,* 185.

[781] Ibid.

[782] Roberts, *First Isaiah,* 331.

[783] Sweeney, *Isaiah 1–39,* 340.

[784] Ibid., 342.

[785] Hays, *Death in Iron Age II,* 325. Here, Hays presumably associates peace and trust with a few verses earlier, viz., Isa 26:3– 4.

[786] Ibid.

[787] Hibbard, *Intertextuality*, 145.

[788] Motyer, *Isaiah*, 198.

[789] Hays, *Death in Iron Age II*, 325.

6.3.2 Connection within chiasm Isaiah 26:7–19 (v.12 – v.15)

In contrast to other chiastic sections, C|C[1], does not contain second-person pronominal suffixes.[790] Both sections of the chiasm are personal addresses to YHWH. Section C|C[1] also shares a connection in the sound of the verb in the invocation clause. Both verbs יסף|שפת share two consonantal sounds in the root letters. Moreover, in the 2ms, as they appear in v.12,15 the similar sounds are closest יספת|תשפת. Both verbs occur in the same syntactical position in each chiastic section. Typically, both parts of the chiasm have been interpreted positively, section C as the peace of YHWH either granted, promised or requested by the supplicants, and section C[1] as a declaration of YHWH's expansion of the territory of Israel/Judah during an unspecified period, with associated honour for YHWH in (Isa 26:15).

The interpretation offered in this study is an adverse rendering of vv.12,15. While affirming YHWH's sovereignty, the chiastic sections acknowledge YHWH's just judgments. In section C, v12b expresses *what* YHWH has done to the supplicants, (i.e. subjugation). YHWH is returning to them the fate of the god/s they invoked to save themselves. Section C[1] describes *how* YHWH has performed his judgements or *ius talionis* (i.e. employing successive empire expansion under Tiglath-Pileser III and Sargon II).[791] The jussive request (v.12a) is for YHWH's שלום while they are שפת (set) on the cauldron of subjugation like a pot on a fire.

There are several interconnections between section C and other chiastic sections (See Figure 8). Sections C|A also share connections through word sounds שפת|שפט. The repeated משפטי (judgments) in section A reappears in phonetic arrangment in section C to

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[790] Only sections C and C[1] are without 2ms pronominal suffixes ךָ.

[791] In Isaiah 10:9, the conquered cities are listed in pairs defeated by the Assyrians during the expansion of the Assyrian Empire under Tiglath–Pileser III and Sargon II. Roberts, *First Isaiah*, 166.

describe the cauldron-like experience of YHWH's judgments, while trusting in YHWH's bestowal of enduring שלום c.f. vv.3-4 (see above 6.3.1). Corresponding features in other parts of the chiasm include C|A[1]. The only reference to the lexeme, of מעשה in v.12 is in v.18, עשה, in A[1], where the supplicants confess they have not accomplished victories בל–נעשה ישׁוע (on/in) the earth (underworld).[792] Here, the failure to achieve success in the latter reference informs the interpretation in v.12.[793] If v.12 is a confession of YHWH's producing success for the nation or community, then the confession of failure to achieve victories in v.18 seems an odd regression. Instead, a consistent interpretation emerges from YHWH's judgment against the supplicants' attempts to save themselves (i.e. Isa 26–27 is a commentary on or reappraisal of Hosea). In that case, the interpretation offered here follows an understanding of Hos 13:1, "by means of the iniquity of Baal, he (Ephraim) died."[794] The interpretation of subjugation and conquest also has a thematic connection to Isa 9:8–10:11.[795]

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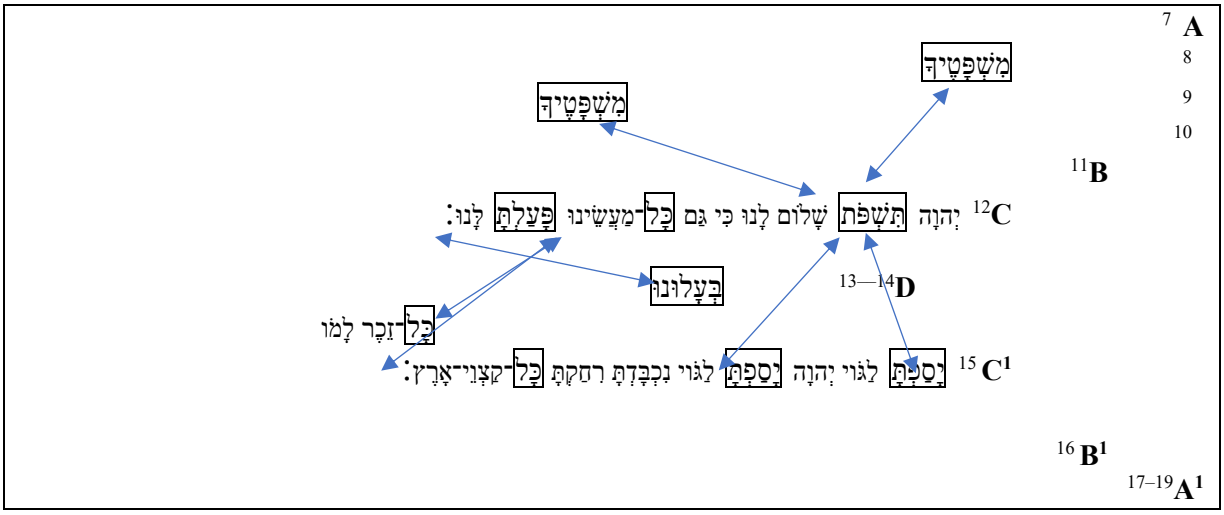
[792] In Ugarit cognate of ארץ meaning underworld and earth/land. Hays, *Origins of Isaiah 24–27*, 86–87. Cf. Noegel, "God of Heaven and Sheol," 119–144.

[793] For a discussion on creative acts, see Fanwar, "Creation in Isaiah," 152.

[794] וַיֶּאְשַׁם בַּבַּעַל וַיָּמֹת: Cf. 2Kgs 17.

[795] Roberts delineates the list of cities in 10:9 as paired between the conquests of Tiglath-Pileser III and Sargon II. Roberts, First Isaiah, 166, 167.

Figure 8. *Lexical, and Paronomastic Links between Section C and the Chiasm*



6.3.3 Connection to the broader context of Isaiah and the Hebrew Bible (v.12)

The language of v.12 connects to the broader Hebrew Bible through YHWH's orchestration of nations and empires in judgment as of a suzerain over vassals. The covenantal context of misattributing the activity of foreign powers to foreign gods is a common theme in the Book of Isaiah and the Hebrew Bible. Specifically, it is the danger of misattributing the activities of Assyria, Egypt, and Babylon to be merely the machinations of each and their corresponding deities.[796] For example, Assyria is the mechanism, indeed the "rod" of YHWH (Isa 10:5), the "bee" whistled up by YHWH (Isa 7:18), and the "razor that is hired" (Isa 7:20).

Comparable to contemporaneous suzerain-vassal interactions, Israel/Judah are often depicted as rebellious vassal states that deserve punishment from her legitimate suzerain. In the time of Moses, the misattribution by Israel's adversaries of the activity of YHWH to themselves' in the judgment of rebellious Israel is YHWH's concern: "lest they (the adversaries) should say, '…the LORD has not wrought this (פעל)'" (Deut 32:27). Indeed, his hand was raised, but the Assyrian rod failed to acknowledge YHWH's hand at work. The

[796] For emendation of כי גם כל to כגמל see Procksch, *Jesaia I*, 327.

demise of the northern Kingdom is principally attributed in 2Kgs 17:7-19 to idolatry, including Baal-worship, so the significance of the paronomastic verb within this context may allude to the contrasting labours to make idols described in (cf. Isa 44–45).[797]

Prior to Isa 26:3, שׁלום is deployed only as an epithet: in Isa 9:5 שר–שׁלום, then next in the following verse of the "increase מרבה of his government and peace שׁלום there will be no end קץ" (v.6).[798] The common lexemes שׁלום and קץ feature in corresponding chiastic sections C|C[1]. The five occurrences in Isaiah 26–27 are concentrated in three verses: Isa 26:3, 26:12, and 27:5.[799] The last two occurrences are an appeal by YHWH to יעשה שלום לי (make peace with me), also sharing the lexeme used in vv.12,18 עשה. Isaiah 32:17 parallels שׁלום with צדיק and בטח (v.18), lexemes featured in Isa 26:3,7–9. In the context of paronomasia on proper nouns Isaiah 33:7 denotes מלאכי שׁלום, perhaps ambassadors from Jerusalem.[800]

The final examples in First Isaiah are located in Isaiah 38–39, the narrative of Hezekiah. In Isa 38:17, שׁלום denotes wellbeing:

> Behold it was for my welfare שׁלום that I had great bitterness; but in love, you delivered my life from the pit of destruction, for you have cast all my sins behind your back.

And in the context of death, (Isa 38:12,13):

> מיום עד–לילה תשלימני (from day to night you bring me to an end).[801]

The remainder of references in Isaiah denote a positive sense of peace (i.e. tranquillity and harmony, with the possible exception of Isa 57:2).[802] Isaiah 57:2 equates the abode of the

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[797] Cf. Micah 5:4 – works פעל and idolatry context

[798] שׁלום is mentioned 237 times in the Hebrew Bible, 25 times in Isaiah and 5 of those in Isaiah 26–27.

[799] See section 6.3.1 for comment on Isa 26:3, 12.

[800] Roberts, *First Isaiah*, 427. Suggests a possible play on words between שׁלם and Jerusalem.

[801] שׁלם requite; fulfil; restore; finish

[802] Isa 39:8: "There will be peace שׁלום and security אמת in my days." Other positive occurrences: Isa 41:3; 45:7; 48:18; 48:22; 52:7; 53:5; 54:10; 54:13; 55:12; 57:19,21; 59:8; 60:17; 66:12.

righteous in death as שׁלום, (i.e. the righteous entering peace יבוא שׁלום). Then, YHWH declares to those who are שׁלום שׁלום לרחוק ולקרב (peace to the one who is far off v. 19).[803] Last, in contrast to the righteous in v.2, the wicked have אין שׁלום (no peace v.21). In summary, there is a wide semantic range for שׁלום in the Book of Isaiah. The semantic range includes euphemism of death,[804] an office of ambassador or king,[805] a message of hope from YHWH to exiles,[806] and, most often, to well-being.[807]

6.3.4 Comparative connection including the Loyalty Oath/ Kispu/ Marzēaḥ (v.12)

The ANE Context of שׁלום Akk. *Salimu* Ug. *šlm*

The Akkadian *salimu* and Ugaritic *šlm* and their ANE cognates are features of treaties, (e.g., the Hittite/Egyptian treaty). In the treaty context, *slm* describes the cessation of hostilities that the ratification and continuance of treaty will bring. The Assyrian Empire was renowned for the "pacification" of foreign territory.[808] Aster argues for the Akk. *salimu* to meaning subjugation by Assyria of rebellious foreign territories as reflected in the use of שׁלום in Micah 5:4–5.[809] The subjugation is indicative more broadly of the Assyrian "peace"

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[803] רחוק cf. 26:15 C[1] and doubling of שׁלום in 26:3, 57:19.

[804] Isa 57:2 cf. Isa 57:1 הצדיק אבד "the righteous perish."

[805] Isa 9:5–6, 33:7

[806] Isa 27:5, 57:19

[807] Isa 32:17; 18.

[808] Shawn Z. Aster, "An Assyrian Loyalty Oath Imposed on Ashdod in the Reign of Tiglath–Pileser III." *Orientalia,* (2018): 288, discusses the means of pacification by Assyria in the 8th Century.
Discussing the 7th-century situation, reference is made to *pax Assyriaca,* by Crouch and Hays, *Isaiah*, 38.

[809] Shawn Zelig Aster and Avraham Faust, *The Southern Levant Under Assyrian Domination* (Pennsylvania, Eisenbrauns 2018), 110. Aster prefers subjugation in Micah 5:14–15 to surrender in Deut 20:10–11.

or salimu.[810] Thus, the **שלום** that is set, or shall be set, for the supplicant may be understood as the Assyrian subjugation of Israel and Judah. Isaiah 26:12 is an implicit statement of trust in YHWH and recognition that Assyria's subjugation of Israel/Judah is a consequence of the פעל of YHWH. The theme of trust encountered earlier in vv.3–4 continues here as a quiet trust in YHWH, despite deprivation and death at the hands of the "them group" in section B.

Another ANE context of *šlm* is the royal funeral or succession ceremony of Ugarit. In the ceremonial realm KTU 1.161 31–34, a sevenfold *šlm* offering forms part of a desired blessing on the living king and the kingdom of Ugarit following the funeral of his predecessor.[811] The request is for *šlm* is presumably directed to the ancestors and rephaim who are invoked earlier in the ritual text.[812] The interpretation of *šlm* in this context is more consistent with the common use of שׁלום in the Hebrew Bible (e.g. Isa 26:3).[813] However, a subversive reading of שׁלום | *salimu* may form part of the posture of confession of weakness and sin in view of YHWH's judgments and paronomasia of Baal.[814]

6.3.5 Proposed meaning

Isaiah 26:12 translation: O LORD, let peace be set for us, for even all our achievements, you have done to us.

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[810] Perhaps this subjugation is inferred by the imperial rhetorical offer of ברכה in Isa 36:16. Subjugation is strongly associated with external compulsion i.e. *pax Assyriaca,* Crouch and Hays, *Isaiah*, 38.

[811] David Toshio Tsumura, "The Interpretation of the Ugaritic Funerary Text KTU 1.161" in *Official Cult and Popular Religion in the Ancient Near East*, ed. Eiko Matsushima (Heidelberg: C. Winter, 1993), 42–43. Cf. Wyatt, *Ugarit Religious Texts*, 430–41.

[812] Ibid., lines 1–10. Arguably seven are invoked within this Ugarit account, Wyatt, *Ugarit Religious Texts*, 440. Wyatt notes Spronk, Del Olmo, Bordreuil and Pardee as arguing for a list of seven invoked *rpum*/*mlkm* in KTU 1.161, though noting the different numbers of *rpum* given by each scholar.

[813] The doubling of šlm at the beginning of the sevenfold peace offering (KTU 1.161 line 31).

[814] פעל for Baal בעל – consider the discussion in HALOT and Philology 100 and also נבשׁ | נפשׁ argued by Richard Steiner, from an Aramaic inscription dated to 745. Steiner, *Disembodied Souls,* 12.

In the historical-grammatical exegesis it was noted that the CI invocation (v.12) accompanied by the only imperfect clause suggests a change in perspective from the perfect invocation clauses throughout vv.7–19. The jussive mood request follows the jussive requests concerning YHWH's צריק (v.11). From a comparative analysis in the Hebrew Bible, the variant of שׁלום along with the accompanying שׁפת suggest that שׁלום is a request for protection during a crisis rather than peace following a crisis.

From a comparative analysis, שׁלום *šlm* was shown to be an important part of the ratification of treaties between empires, including gods and an objective of suzerains toward vassal states throughout the ANE. The Ugaritic deity of the evening star *šlm* connects v.12, 3 שׁלוֹם with v.9 שׁחר *šhr*. Ugarit ritual royal successions also include sevenfold *šlm* (peace) offerings that may have including libations and burning. The sevenfold *šlm* offering ritual conforms to the form of repeated words and invocations in Isa 26:7–19.

The rhetorical argument in v.12 is therefore oriented toward a helpless and trusting posture of the vassal supplicants not to be removed from the crisis but to request (jussive) the purifying cauldron in the midst of a crisis, reflecting an acknowledgement of past sin and failure and at the same time a total reliance on YHWH the suzerain.

6.4 Isaiah 26:13–14 יְהוָה אֱלֹהֵינוּ (O LORD our God)

D. Isa 26:13–14

יְהוָה אֱלֹהֵינוּ בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ לְבַד־בְּךָ נַזְכִּיר שְׁמֶךָ׃
מֵתִים בַּל־יִחְיוּ רְפָאִים בַּל־יָקֻמוּ לָכֵן פָּקַדְתָּ וַתַּשְׁמִידֵם וַתְּאַבֵּד כָּל־זֵכֶר לָמוֹ׃

6.4.1 Comment on Isa 26:13–14

The central chiastic section D begins with the only invocation phrase juxtaposed by the paronomastic element.[815] The juxtaposition forms the heart of confession, both of prior disloyalty and present loyalty to YHWH alone.[816] The CI invocation phrase retains the primacy of YHWH for the third successive verse. Verse 13 may be divided into two parts: the first includes the invocation clause confession of past failure; the second, a confession of exclusive devotion to invoke YHWH's שֵׁם. Verse 14 likewise may be divided into two parts separated by לכן. The first features six words including two בל negations attached to two imperfect verbs and two nouns. The second features three verbs 2ms of YHWH describing annihilation, the first a perfect verb and successive *wayyiqtol* verbs. This section concludes with the precative wish for the removal of all זכר of "them."[817]

Section D commences with a juxtaposition of an invocation of YHWH and a paronomastic element.[818] The specific phrase בעלונו אדנים זולתך sets out the confession of guilt or historic reality that other lords besides YHWH have ruled over the supplicants.[819] Debate

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[815] Cf. בעלונו a "difficult metaphor of adultery." Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 298. See also v.12 פעלת לנו.

[816] Hays, *Origins of Isaiah 24–27,* 325.

[817] Cf. Hos 2:15.

[818] Cf. בעלונו a "difficult metaphor of adultery." Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 298.

[819] The worship of other gods is described elsewhere by means of the analogy with adultery or sexual promiscuity. Cf. Hos 4:12; Judg 2:17.

surrounds the identity of the אדנים and their relationship with the supplicants of Isaiah 26. Scholars tend to favour one of three options. The first of these options is that אדנים refers to foreign political powers.[820] For Wildberger, he "cannot be sure" but adopts the view that the אדנים are political powers. Hays considered אדנים to refer to nations who were historical overlords.[821] Hays' position aligns with Sweeney and Hibbard, who assert that the אדנים represent "past rulers" whom YHWH has defeated (on Judah's behalf); these are the same foreign rulers who are now dead.[822] This interpretative opinion considers the international political history of Israel/Judah as the point of reference rather than any internal political or existential/theological crisis. The context of Isa 13–23, which features oracles concerning the nations, supports this perspective. In this interpretatative option, vv.13–15 are understood as a historical overview of Israel's history from the time of the Exodus and Judges to the situation now prevailing in of Isa 26.[823]

Some scholars understand the אדנים (v.13a) and the מתים-רפאים (v.14a) as synonymous with foreign rulers.[824] Wildberger is most clear when referring to v.13a אדנים as political powers and v.14a as the death of "foreign lords" who will not return to life.[825] Watts describes v.14a as meaning the "death of the tyrants."[826] "Other lords" presumably refers to

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[820] Wildberger, *Isaiah 13–27*, 564. Cf. also Watts, *Isaiah 1–33*, 341; Motyer, *Isaiah*, 198; Hibbard, Intertextuality, 144; Roberts, *First Isaiah*, 331.

[821] Hays, *Origins of Isaiah 24–27.* 12.

[822] Sweeney, *Isaiah 1–39*. 140. Hibbard, *Intertextuality,* 144. Cf. "foreign domination" Watts, *Isaiah 1–33,* 341. Also, Duhm, *Das Buch Jesaia,* 186.

[823] Wildberger, *Isaiah 13-27*, 564. Cf. Sweeney, *Isaiah 1–39*, 140.

[824] Original position of Duhm, *Das Buch Jesaia*, 186. Wildberger, *Isaiah 13–27*, 564. Watts, *Isaiah 1–33,* 341.

[825] Wildberger, *Isaiah 13–27*, 564.

[826] Watts, *Isaiah 1–33*, 341.

the historic foes of Egypt, Philistia, and Assyria.[827] Watts' assessment is nuanced, identifying the Rephaim as ghosts who should not be mentioned in YHWH's presence.[828] Also reflecting a more nuanced approach, Polaski acknowledges that "it is not clear whether they are human or divine figures" and connects the רשע (v.11) and אדנים (v.13a) as being synonymous with the מתים (v.14) since all parallel terms are "emphasizing the ultimate powerlessness of those who oppose YHWH."[829]

The second option is that the אדנים are gods of other nations.[830] McAffee, for example, argues for a parallelism between these terms אדנים and יהוה אלהינו.[831] First, McAffee establishes a parallelism between אדנים and אלהים. Second, he correctly suggests that זולתיך contrasts between YHWH and "lords beside[s] you."[832] Third, he notes the immediate covenantal זכר confession. Fourth, McAffee agrees with Hays that the use of בעל "is rarely if ever used of a human ruler over Israel or Judah." Fifth, the association in v.14 of רפאים suggests that the other lords are more than political rulers. From a metaphorical perspective, Doyle concluded that vv.13–14 "seems to suggest that Israel has engaged in worship of other gods."[833]

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[827] Ibid.

[828] Ibid.

[829] Donald C. Polaski, *Authorizing an End,* 238.

[830] Procksch, *Jesaia I,* 328.

[831] McAffee, "Rephaim, Whisperers" *JBL* (2016): 86.

[832] Ibid., The context of זולה and contrasts YHWH and Idolatry in 2 Sam 7:22; 1Chr 17:20; Psa 18:3232; Hos 13:4; Isa 45:5, 21; 64:3.

[833] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking,* 303. An outlier in this discussion is Hibbard's position that the מתים and presumably רפאים are not equivalent to the אדנים but rather to the "Judean community," which led him to a conclusion that v.14a and v.19a are an "incremental eschatological reinterpretation." Hibbard, *Intertextuality of Isaiah 24–27,* 147. To explain this transformation from 14a to 19a, Hibbard determines that the latter is "an oracle of salvation"[833] (i.e., YHWH's intervention statement transforms the hopeless outlook of the nations' survival into renewed hope.)

The third option is that the אדנים encompasses both foreign rulers and their respective gods.[834] This position seeks to mediate between the first two positions to recognise the ANE worldview of nations and their gods as inextricably linked. As Roberts aptly describes, the kings of nations were divinely appointed agents of their respective deities, "the powers in heaven behind earthly powers."[835] The conquest of nations simultaneously meant the defeat of a nation's god/s and vindication of the nation and god who had conquered. Roberts asserts the possibility that both are intended since living mortal lords are servants of the deity who endorses their enthronement. Rather than an either/or scenario, a both/and approach is more consistent with an ANE worldview. Johnson determines that v.14a refers to both human enemies and "deities."[836]

The subsequent phrase assists in resolving the identity of the אדנים. Verse 13b contains a confession of loyalty and devotion to YHWH: "[but] we will invoke you, your name, alone."[837] The emendation of לבד–בך to לבדך, presumed to be located in Isa 26:13b,[838] is found only two times in Isaiah. Both are in the prayer of Hezekiah:

> You are the God, even you alone לבדך, of all kingdoms of the earth; you have made heaven and earth. Isa 37:16.
>
> You are the LORD, even you only לבדך. Isa 37:20.[839]

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[834] Roberts, *First Isaiah*, 331. Johnson, *From Chaos to Restoration*, 77.

[835] Roberts, First Isaiah, 331.

[836] Johnson, *From Chaos to Restoration*, 77.

[837] Noting the לבד–בך challenge and preference given to לבדך on textual critical grounds cf. Isa 37:16.

[838] Hays affirms a reading of לבדך in Isa 26:13 instead of לבד בך since this construct never occurs in biblical Hebrew. Hays, Origins of Isaiah 24–27, 19. Isa 37:16–20 also shares the same invocation phrase.

[839] For chiastic arrangement of Isa 37:16–20 see Dan'el Kahn, *Sennacherib's Champaign against Judah: A Source Analysis of Isaiah 36–37*, Society for Old Testament Study Monograph Series, (Cambridge, UK: Cambridge University Press, 2020), 101.

Both the context of Isa 26:13 and the lengthening of לבדך to בך–לבד suggest a unique deployment in Isa 26:13.[840] Earlier in v.4 בך is used to describe the one who trusts in YHWH.[841]

Most scholars adopt a reading of v.13 that interprets זכר and שֵׁם as "remember" and "your name." The nature of *hif'il* נַזְכִּיר (v.13b), used elsewhere only in Psa 20:8[7] suggests a deeper significance than merely remembering the name of a forgotten or neglected deity. Hays has correctly translated the *hif'il* נזכיר as "invoke"[842] which captures the similar sense of the *hif'il* in Psa 20:8[7], where בטח, "trust" in other military resources is paralleled with invoking the יהוה אלהינו.[843] Procksch, among other scholars notes the specific coupling of, זכר and שֵׁם and cognates in Assyria, "*zakaru suma*" denotes a cultic setting (as noted earlier 2.3).[844]

Invoking the name of YHWH לבד (alone) suggests a practice of invoking other names, including the אדנים, an observation made by McAffee in connection with Ugaritic *Rapi'u*.[845] Van Wieringen recognises the lexical connection between זכר in vv.13–14, the only lexeme occurring in both verses and determines that "the memory of God is contrasted with the memory of foreign lords."[846] If "memory" extends to invoking, then the contrast van Wieringen recognises here provides a helpful interpretatative key.

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[840] Cf. another instance of בך in Isaiah 26: Isa 26:3 כי בך בטוח. בטוח is associated in Isa 36:4 with forbidden alliances, but in Isa 26:3 בטח is an imperative of fidelity toward YHWH.

[841] Cf. בך in Hos 14:4, comparison between former foreign alliance and idol worship and YHWH.

[842] Hays, *Origins of Isaiah 24–27*, 19.

[843] Cf. Hos 14:4[3] N.B. use of בך. Also, on בטח Isa 26:3–4.

[844] Procksch, *Jesaia I*, 328.

[845] McAffee, "Rephaim, Whisperers" *JBL* (2016): 83–85.

[846] Archibald L. H. M. van Wieringen, "'I' and 'We' before 'Your' Face: A Communication Analysis of Isaiah 26:7–21" in *Studies in Isaiah 24–27: The Isaiah Workshop*: 244.

Invoking YHWH alone and the concomitant disavowal of other names links v.13 and v.14. The two imperfect verbs חיה and קום, both bound by בל negations, are typically understood as a denial of life or return from death. The statement that the dead do not live follows the confession in Isa v.13.[847] Since the living supplicants do not invoke the Rephaim, the Rephaim will likewise not rise in response.

Nevertheless, this is not merely a result of the confession or oath but rather a three-fold plea for the annihilation by YHWH of the divinized dead, chief among them apparently being Baal. Irwin translates verbs in v.14 as precative, thus resolving the apparent awkwardness of לכן.[848] The three-fold plea in v.14b פקדת; ותשמידם; ותאבת parallels the plea threefold plea in v.11— יחזו, ויבשו and תאכלם.[849] The threefold annihilation requested פקד, שׁמד, and אבד, presents striking similarities with the covenantal curses of Deuteronomy, where שׁמד and אבד describe destruction in response to covenant violation.[850] The alliteration of destruction פקדת ותשמידם ותאבד v.14 (see 6.4)[851] is similar to the alliteration of destruction in Isa 24:16–17.[852]

6.4.2 Connection within chiasm in Isaiah 26:7–19 (vv.13–14 – vv.7–10 – vv.17-19)

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[847] Scholars contest the link between 26:13 and 14. The proposed form and the interpretative context favour the unity of both verses as central to the passage.

[848] Irwin, "Syntax," 249: "O that you would visit them with destruction and make all sign of them perish."

[849] Sections B and D both make a threefold plea concerning the fate of YHWH's enemies. In section B, the enemies are living humans, while in section D, they appear to be divinized dead.

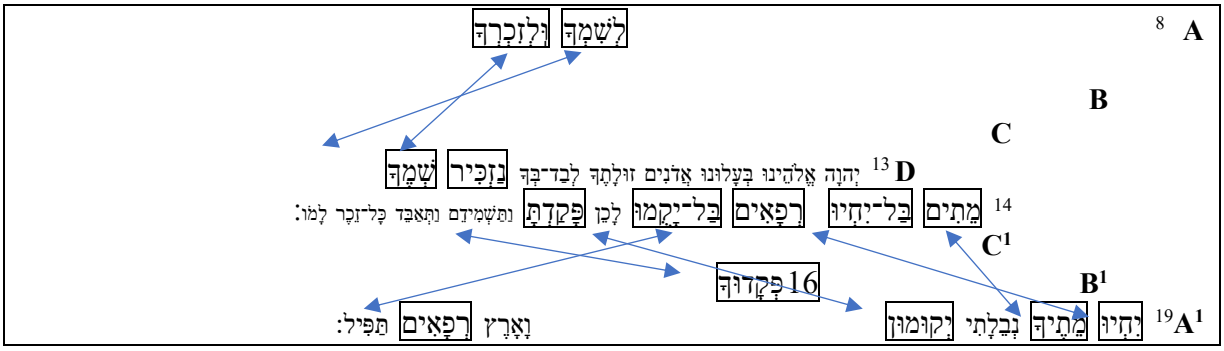
[850] Deut 28:22, 24; 28:63

[851] The final root syllable sounds פקד שׁמד אבד

[852] The alliteration lacks scholarly comment; however, the similarity of the final root letter with the uninterrupted sequence suggests alliteration.

The chiasm contains specific lexical connections between the opening and closing invocations. The lexemes שׁם and זכר are only found in the first (A) and central (D) chiastic sections. The lexemes חיה and קום are only found in the final (A[1]) and central (D) sections units. The repetition of these lexemes unites the passage and provides the basis on which to explore the intention of the passage—the importance of YHWH's name and memorial or invocation and consequent judgment. The removal of alternative sources of knowledge is evident in YHWH's removal of their names (כל–זכר למו Isa 26:14b). Sections A, D and A[1] invoke YHWH for life and judgments. The name and memorial of section A (v.8), which is earnestly desired, are repeated in active invocation in section D (see 6.1.2 and summary in Figure 9 below).

Figure 9. *Lexical Links Between Section D and the Chiasm*



The repeated lexemes are the coupled verbs חיה and קום (vv. 14, 19), along with nouns מות and רפאים. Scholars recognise that there is a relationship between v.14 and v.19. However, the nature of this relationship has spawned an array of scholarly opinions.[853] Invariably, the discussion over v.14 includes a contrast or comparison with v.19. For Duhm,

[853] Duhm, *Das Buch Jesaia*, 186; Procksch, Jesaia I, 328; Kaiser, *Isaiah 13–39*, 217; Wildberger, *Isaiah 13–27*, 546; Hays, Origins of Isaiah 24–27, 12; Peter D. Miscall, Isaiah (Sheffield: JSOT Press, 1993), 70; Hibbard, *Intertextuality*, 147. Polaski, *Authorizing an End*, 238; Johnson, *From Chaos to Restoration*, 77; McAffee, "Rephaim Whisperers," 86; Motyer, *Isaiah,* 227; Hasel, "Resurrection in the Theology of the Old Testament Apocalyptic," 275.

the relationship must be one of contrast between the fate of the actual dead rulers (v.14a) and the righteous (v.19a).[854] Procksch sees it differently, preferring a contrast between foreign dead gods (v.14) and the resurrection of the dead (v.19).[855] Gerhard Hasel argues that since v.14a speaks of the "physical dead," v.19 "must be a physical resurrection."[856] However, for many scholars, the language, while literally speaking of physical death, is used metaphorically in both verses 14a and 19a.[857] These scholars adopt a contrasting perspective; however, the contrast is a metaphorical one between, on the one hand, the removal of enemies, including empires and deities, and, on the other hand, the restoration of the nation of Israel/Judah.[858]

Hibbard tenders a unique perspective of "incremental" eschatology on the relationship between v.14a and v.19a.[859] The passage progresses from denial of the possibility of life in v.14 to the possibility of life in v.19.[860] Obviously, for such "incremental" development of theological thought in vv.14–19, the literary form of Isa 26:7–19 must also evolve and develop over time. According to Hibbard, the text has not been preserved well, particularly toward the end of the lament.[861] Kaiser identifies v.14 as

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[854] Duhm, *Das Buch Jesaia*, 186–7. In v. 14, Duhm considers the prospect of a general statement about the dead in v.14 but rejects this notion.

[855] Procksch, *Jesaia*, 328.

[856] Hasel, "Resurrection in the Theology of Old Testament Apocalyptic," 275.

[857] Sweeney, *Isaiah 1–39*, 140ff. Johnson, *From Chaos to Restoration*, 77. Roberts, *First Isaiah,* 331. Wildberger, *Isaiah 13–27*, 564. N.B. The 2ms suffixes in v.19 favour the contrast between v.14 and v.19.

[858] Johnson, *From Chaos to Restoration*, 77.

[859] Hibbard, *Intertextuality*, 147.

[860] Ibid. describes the relationship between verses 14 and 19 as an "incremental eschatological reinterpretation of earlier passages in this chapter."

[861] Ibid., 136.

an "apparent contradiction" rather than an antithesis since he views v.19 as an appeal for a general resurrection of the dead.[862]

Most interpretations of v.14a and v.19a set the statements in contrast, (i.e. they are antithetical).[863] The antithesis is described in various ways, including the view that "v.14 describes no life without YHWH" while "v.19 describes life with YHWH."[864] Another contrast arising from v.14 concerns the fate of YHWH's enemies, including the divinized dead or deities, compared to the fate of those who belong to YHWH.[865] For still others, the dead (v.14) are the tyrants who have ruled over Israel.[866] Roberts compares the בל negations in Isa 14:20 בל יקמו and Isa 26:14 to then deduce that the רפאים/מתים in v.14 "includes, even if it is not restricted to, the hated Assyrians."[867] The parallels with Isaiah 14 goes beyond –בל יקומו. Matthew McAffee drawns on Isa 14 as an interpretatative background for Isa 26:13–19. For McAffee, the dead and Rephaim (Isa 14:9) mentioned here are specifically divinized dead.[868]

The conclusion of section D (v.14b) comprises a threefold statement or plea concerning YHWH's judgment (אבד,שׁמד,פקד).[869] This corresponds to the threefold plea in section B (v.11).[870] Section D and A interrelate through the lexemes זכר and שֵׁם. While

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[862] Kaiser, *Isaiah,* 217. N.B. Kaiser also presumes that v.19 is a later interpolation.

[863] Hasel, "Resurrection in the Theology of Old Testament Apocalyptic," 275. Cf. Kleger, "Die Struktur," 544. V.19 is a direct contrast with v.14.

[864] Hays, *Origins of Isaiah 24–27*, 12.

[865] Motyer, *Isaiah,* 227. Johnson, *From Chaos to Restoration,* 77. Cf. Polaski, *Authorizing an End*, 238. Miscall, Isaiah, 70. "They" are dead implying "we" are alive. "Their fate is destruction without remembrance (26:8,13).

[866] Watts, *Isaiah 1–33,* 403.

[867] Roberts, *First Isaiah*, 331.

[868] McAffee, "Rephaim, Whisperers," 86.

[869] The three-fold annihilation in v.14b compares with the three-fold plea in section B חזה, בוּשׁ, אכל.

[870] For similar punishment descriptions see פקד in 24:22; 27:1 (threefold).

Sections D and C relate through the death of old kings, whom the supplicants abandon (אבד) in the ritual invocation. Hays stated that the מתים|רפאים were in direct competition with YHWH as sources of knowledge.[871] If at the centre of the chiasm the focus is on the contrast between YHWH and competitor/s, this contrast is critical to unlocking the meaning of the resurrection motif in v.19, especially in the context of paronomasia of Baal.

6.4.3 Connection to the broader context of Isaiah and the Hebrew Bible (vv.13–14)

There are several connections from the broader context of the Hebrew Bible relevant to this study. These connections include the deployment of the invocation phrase יהוה אלהינו, the parallel deployment of שֵׁם and זכר, the רפאים, בעלים and the broader use of זולתך.

Apart from Isa 26:13, the phrase, יהוה אלהינו, occurs as an invocation seven times in the Hebrew Bible.[872] Each of these instances, with one exception, is attributed to a prayer of a king or quoted from the prayer. Two instances occur in Hezekiah's prayer in the Temple.[873] Another instance is in David's Song of Thanksgiving (1Chr 16:35).[874] Chronicles accounts for the historical context of a speech by the archetypal monarch in Jerusalem. In Psalm 106:47-48, the recast context is a petition for a return from the exile brought about primarily because of their worship of idols (Psa 106:38).[875] The other occurrences include King Asa's prayer before battle (2 Chr 14:11b),[876] and the kingship

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[871] Hays, *Death in Iron Age II,* 326.

[872] The Hebrew Bible has seven distinct contexts. Apart from Isaiah 26:13, there are five royal contexts of utterance or quoting ostensibly royal speech and a single polemic against idols.

[873] 1Kgs 19:19a and Isa 37:20.

[874] 1Chr 29:16, recast in Psa 106:47.

[875] N.B. The prayer in Dan 9 contains three יהוה אלהינו non-invocations in the petition of the prayer for return from exile.

[876] Prior to the battle, King Asa cried out קרא (call, Ug qra. summon, invoked) to the LORD, expressing a familiar sequence (2 Chr 14:10b[11]): "There is none like you." (v.11; cf. 2Sam 7:22; 1Chr 17:20; Jer 10:6)

Psalm (Psa 99:8).[877] All of these six invocation phrases are ostensibly uttered in royal prayers.

The remaining instance, in Jeremiah 14:22, is the exception, in that it is non-royal in origin and contrasts the fruitless worship of false gods with worship of the "LORD our God". Thus, six out of the seven invocations of יהוה אלהים are ostensibly royal invocations of YHWH. The preponderance of royal speech invocation phrases along with the unique frequency of invocations of YHWH, discussed in chapter four, favour the historical-cultural context of a royal speech. Also relevant to this investigation is the idol polemic context of two occurrences, Psalm 106:47 and Jer 14:22.

As discussed earlier, Isaiah 26 demonstrates an affinity with Hosea. Therefore, the invocation qualifier אלהינו is relevant to Hos 14:4[3], where it denotes idols.

> Assyria shall not save us (יוֹשִׁיעֵנוּ); we will not ride on horses; and we will say no more, 'our God,' (אלהינו) to the work of our hands. In you (בְּךָ), the orphan finds mercy.

Hosea 14:4 begins with the claim Assyria, or Aššur will not save us.[878] The horses on one level have a military advantage and may provide a means of escape. Then, the deity is invoked explicitly by employing an idol object made by the worshipper. While seemingly disconnected, YHWH promises to be merciful to the orphan, recognising that an orphan is most adversely affected by the removal of ancestor gods, with no protector or benefactor. Thus, YHWH is a father to the fatherless.[879]

Both lexemes, יהוה אלהינו form the invocation phrase that occurs in poetic parallel, often in Isaiah.[880] The example closest to Isa 26 is in Isa 25:9, and is similar to both the

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[877] Psalm 99:8 is recognised as a kingship Psalm by Daniel Estes. Daniel J Estes, *Psalms 73–150: An Exegetical and Theological Exposition of Holy Scripture*, 120. He calls Psalm 99 a "kingship psalm." See Table 3 for invocations of יהוה אלהים in the Hebrew Bible.

[878] Cf Psa 20:8.

[879] Psa 68:5, cf. injunction in Isa 1:17.

opening invocations in Isa 26:8 and v.13a.[881] Isa 25:9 is approximately at the centre of Isa 24–27 and features both יהוה and אלהינו in parallel along with a *pi'el* verb קוינו, "we have waited." The deployment of *pi'el* קוה (Isa 25:9; 26:8) suggests an interrelatedness within Isa 24–27 (i.e. what Isa 25:9 foresees is indeed what Isa 26:8 earnestly desires).

Two more lexemes that occur in parallel in Isaiah and the Hebrew Bible are שֵׁם and זכר.[882] In the case of the parallel use of terms in Isa 12:4, the exhortation is to "give thanks to the LORD, call upon his name (שׁמו), make known his deeds among the peoples, proclaim (הזכירו) that his name is exalted." In Isa 48:1, the parallel terms are used as a loyalty confession: "…who swear by the name בשׁם of the LORD and confess יזכירו (*hif*) the name of Israel, but not in truth or right." In this instance, the loyalty oath is offered duplicitously. The only other instance in Isaiah (49:1) is used in parallel with YHWH's invoking the prophet's name. "…The LORD called me from the womb, from the body of my mother he named my name (הזכיר שׁמי)."

Notably, the terms concerning the eradication of the Baal invocation occur in parallel in Hosea 2:19[17]: "For I will remove the names of the Baals from her mouth, and they shall be remembered no more."[883] In Amos 6:10, an unusual instance, following widespread death, the few survivors exclaim, "silence we must not mention (לא להזכיר) the name (בשֵׁם) of the LORD." Taking a somewhat different stance, Jeremiah contemplates the physical effects on himself withholding the prophetic message: "If I say, I will not mention him (לא–אזכרנו), nor speak any more in his name (בשׁמו)…" (Jer 20:9).[884] Blenkinsopp

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[880] The divine poetic parallelism of the divine titles is similar to that found elsewhere in Isa: 1:10, 25:9, 35:2, 52:10, 55:7, and 61:6.

[881] We wait for you קוינוך | קוינו לו Isa 26:8, 25:9.

[882] Isa 12:4; 48:1; 49:1

[883] Cf Zechariah 13:2 "…cut off names of idols from the land, and they shall be remembered no more."

confirms that the זכר was particularly associated with the liturgical practice, and the utterance of "the divine name, the *zēker*", in a cultic worship setting "was for many the climax of religious experience in Israel." [885]

The key terms שֵׁם and זכר are also both linked with YHWH's covenant. Moses is introduced to YHWH by his שֵׁם that will be remembered (זכר) throughout generations (Ex 3:15). It is for the sake of YHWH's name (למען שׁמך) that Jeremiah pleads for him to זכר(remember) … his covenant with Israel. (Jer 14:21).[886] Perhaps most strikingly, both terms are used in parallel among the invocation of YHWH in Psa 135:13b: יהוה שׁמך לעולם יהוה זכרך לדר–ודר.[887] The psalm's double invocations of YHWH serve as a link between the historic victories of YHWH over the enemies of Israel from Egypt to the conquest of Canaan (vv.8–12) and recounting futility in the making and worshipping of the idol gods of foreign nations (vv.15-18).

Hosea 12:5–7[4-6] re-tells the origin of the name of their common ancestor, Israel, in the phrase, וישר אל–מלאך (and *strove with* the angel), combined with the vision at Bethel (v.5b[4b]). The brief outline is concluded, intriguingly, with the ושׁם ידבר עמנו (and there he [God] spoke with us).[888] It is the encounter of Israel with YHWH at Bethel where the book of Hosea asserts, YHWH's זכר was revealed (Hos 12:6[5]). The emphasis on the encounter at Bethel advances a contrast between the non-yahwistic worship that emerged at Bethel

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[884] Cf. Jer 11:19 – opposition to Jeremiah's prophecy. N.B. As was discussed in chapter 4.4, the Temple dedicatory prayer features eight שׁמך. The Temple serves as a place where YHWH's name is set (2 Chr 7:16). Eight times, YHWH is invoked in the dedicatory Psalm 30.

[885] Blenkinsopp, *Isaiah 1-39*, 270. (Blenkinsopp e.g. Pss 30:5 [4]; 97:12; 102:13[12]; 135:13 cf. Hos 12:6)

[886] Cf. *kispu* and stelae – name inscribed, called upon *suma zakura*.

[887] Your name, O LORD, endures forever, your renown, O LORD, throughout all ages Clause-initial/Clause-initial)

[888] Notwithstanding textual variants among Greek and Syriac manuscripts of "with him" עִמּוֹ cf 𝔊$^{L\,Mss}$𝔖 Gérard E. Weil, K. Elliger, and W. Rudolph, Deutsche Bibelgesellschaft, *Biblia Hebraica Stuttgartensia*, 5. Aufl., rev. (Stuttgart: Deutsche Bibelgesellschaft, 1997), 1005–1006.

and the yahwistic origins at the same cultic site associated with the ancestor, Israel.[889] The Bethel tradition in Hosea may have also included the erect stone, serving as a memorial to YHWH's זכר. Note also, the prophet's appeal in Hos 12:7 also includes a call to קוה (wait cf. Isa 26:8). Furthermore, Isa 26:8, 13 and 14 contrast two זכר: the first is the זכר of YHWH (vv.8,13), and the second is זכר that is removed by YHWH (v.14b). The alternative invocation context may have plausibly included kispu at a stone stela (cf. Isa 26:4).[890]

Psalm 20:7 is the only place where the 2mp *hif'il* verb זכר occurs in the Hebrew Bible apart from Isa 26:13 and also includes the same common lexemes (יהוה אלהינו and שֵׁם):

> אֵלֶּה בָרֶכֶב וְאֵלֶּה בַּסּוּסִים וַאֲנַחְנוּ בְּשֵׁם–יְהוָה אֱלֹהֵינוּ נַזְכִּיר
> Some [trust] in chariots and some in horses, but we invoke the name of the LORD our God.

The reference to horses and chariots may be limited initially to trusting in military might during a crisis (e.g. Egyptians' provision of help in the form of horses and chariots during the Assyrian crisis cf. Isa 22:1–14, 36–37). However, Isaiah's commentary on such alliance takes on a deeper meaning in Isa 31:1:

> Egyptians are men and not God; their horses are flesh and not spirit. When the LORD stretches out his hand, he who helps will stumble; he who is helped will fall; both will perish together.

Furthermore, horses and chariots also hold spiritual and supernatural appeal also. The provisioning of the tomb of Shebna (Isa 22:15) with a chariot מכרבת and the arrival of Rephaim at *marzēaḥ* in chariots may serve as an important ANE comparison.[891] The

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[889] The Bethel account rather than Jabbok tradition (Gen 32:22–32, cf. Hos 12:5a) and the pre-exilic patriarchal traditions. Cf. Christo Lombaard, "Jacob come lately?: Hosea 12 and the problem of dating the patriarchs of ancient Israel," *Scriptura*, 113 (2014): 1–9. Schott, Martin. "Die Jakobpassagen in Hosea 12" *Zeitschrift für Theologie und Kirche*, 112 no. 1 (Mar 2015): 1–26. William D. Whitt, "The Jacob Traditions in Hosea and their Relation to Genesis" *Zeitschrift für die alttestamentliche Wissenschaft*, 103 no 1 1991, 18–43.

[890] Hays, *Death in Iron Age II*, 239–40. Discusses the possible evidence for a mortuary stelae in the term סכן Isa 22:15. The terms oath *zi-kri* of (Aster/Faust, 132) זכר could also suggest commonality to Assyrian RINAP 4 Esarhaddon 1, col. Iii, lines 62–70.

[891] Consider that the Rephaim also rode in chariots מכרבת when summoned in Ugarit – see Yogev, *Rephaim*, 18.

reliance on Egypt in the Assyrian crisis, (Isa 36–37) and on Assyria in the Syro-Ephraimite War (Isa 7–8), represented more than just a tactical mistake but rather a betrayal of YHWH.

Seeking an alternative protection in Psa 20:7 and Isa 26:13 is rebuffed in favour of singular reliance on YHWH in distress. Psalm 20:8, like Isa 26:14, 19, contrasts the fall נפל of the invoked chariots and horses with the rise קום of those who invoke זכר the name of the LORD. The invoking of the Rephaim at Ugarit, who also ride fast chariots, may help explain the similarities between these verses. Moreover, the insistence in Isaiah that the Egyptians are not gods nor their horses spirits (Isa 31:3) suggests that there was a prevailing view that some considered the Egyptians to be gods and their horses to be spirits. At a minimum, נזכיר is the collective desire of the supplicants of the psalm as well as the petition for the anointed king to be similarly resolved to invoke YHWH as in the confession of the supplicants in Isa 26:13. More specifically, the mention of Rephaim suggests an alternative invocation was familiar to the supplicants and was considered to be a viable recourse for protection and help, especially during a time of crisis.

Rephaim רפאים

The only references to Rephaim in Isaiah are in Isa 26:14, 19 and Isa 14:9. In the latter, an unnamed King of Babylon descends to the Rephaim. This passage, through parody, describes an ANE belief in the continued involvement in the affairs of the kingdom by deceased kings who form a union of divinized dead, recognised as Rephaim. Ostensibly, the last of the Rephaim was the Amorite king Og of Bashan (Deut 3:11; Num 21:21). The portion of the land of Bashan given to the half-tribe of Manasseh was called the land of the Rephaim ארץ רפאים (Deut 3:13).[892]

[892] Yogev, *Rephaim*, 135. In Num 21–30, Israel defeat Moab and Og, King of Bashan, the last of the רפאים. Cf. Moab (N.B. Madeba Num 21:30 cf. Isa 25:10).

The close relationship between Hosea and Isa 24–27 (identified by John Day) highlights the historical connection between the Rephaim and the northern Kingdom (e.g. Og King of Bashan). Ephraim, as a principal tribe of the North, was notable for consorting with the cult of Baal (Hos 13:1), which included Rephaim (KTU 1:20–22). In view of the series of word plays on place and ancestors in Isaiah 24–27, consideration may also be given to Rephaim רפאים, as an anagram of אפרים. Since both רפא and אפרים occur in proximity frequently in Hosea (e.g. Hos 5:13; 7:1; 11:3; 12:15)[893] it is plausible that Isaiah incorporates this wordplay on the name of the ancestor of the now desolate nation.

If the skill of healing formed part of the opinion of רפאים, then the incurable sickness repeated in Hosea is a retribution from YHWH for invoking רפאים.[894] Turning away from רפאים to invoke the name of YHWH (Isa 26:13–14, 19) would be expected to produce a different outcome. The Rephaim in Isa 26:14,19 may have been deployed as an anagram of אפרים since he has become like his gods רפאים (v.14).[895] Continuing the concern over Baalim (v.13a), the ראפים shall fall (v.19) and not rise (v.14). The fall of the Rephaim echoes the language of the judgment on Ephraim for their worship of Baalim (Hos 13:1).

Baal/im בעל/ים

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[893] אפרים may also be the subject of a play-on-words. Hos 7:11–12 אפרוֹשׂ|אפרים (I will spread); v.13 אפדם (I would ransom/redeem them) concerning YHWH's posture toward אפרים. Cf. John Goldingay, *Hosea-Micah* (Grand Rapids MI: Baker Academic, 2021), 187-8: considers פריא (Hos 14:8[9]) as "the last of the many paronomasias involving Ephraim." "'The meaning of names is the very matter of Hosea's prophecy' … 'the densest wordplay in this prophet involved the name Ephraim,'"

[894] Yogev, *Rephaim*, 180: argues against the healing function of Rephaim. However, the association of the Heb רפא and אפר suggests that the Book of Hosea invites the connection of both lexemes, though not necessarily ANE *rpum* or רפאים.

[895] Cf. Hos. 13:1. Rephaim רפאים is a reversal of Ephraim אפרים (without the change to plural ending). Also, Ephraim, i.e. the northern Kingdom, occupied the ארץ רפאים.

The occurrences of בעל in the Hebrew Bible indicate that the title may apply to a person, altar, pillar and perhaps other objects of veneration (see Appendix E).[896] Typically בעל in the verbal form means (i) "to marry" or be one's husband[897] (ii) of YHWH[898] (iii) to be master(Jer 3:14); to rule (1Chr 4:22). The marriage metaphor and Baal is explicit in Hosea 2:19 – YHWH promises to remove the names of the Baals הבעלים from her mouth, and they shall be remembered יזכרו by name בשמם no more. Again, "The more they called (קראו להם), the more they went away; they kept sacrificing to the baals לבעלים and burning offerings to idols" (Hos 11:2). Here the plural baalim is used whereas Isa 26:13 refers to אדנים. The last reference in Hosea, and perhaps the most important, is in 13:1 "When Ephraim spoke, there was trembling; he was exalted in Israel, but he incurred guilt יאשם through Baal בבעל and died ימת." One of the key reasons the writer of the Book of Kings gives for the downfall of the northern Kingdom of Israel is the worship of Baal (2Kgs 17:16 – את–הבעל). While בעל appears among several prohibited gods, the appeal persisted in the southern Kingdom, especially noted during the reigns of Ahaz and Manasseh and specially mentioned during the reforms of both Joash and Josiah.[899]

Apart from you זולתך|זולה, besides you

The paronomastic element בעלונו is juxtaposed with the only invocation phrase and in a unique formulation with אדנים זולתך. In various forms, זולה appears sixteen times in the Hebrew Bible with five times accompanied by 2ms suffix זולתך. Of those five times, four are

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[896] Jehu, who is said to have wiped out Baal, is condemned for leaving the golden calves of Jeroboam, perhaps signifying a distinction between the worship of Baal and that practised at the cultic centres of Dan and Bethel.

[897] e.g. Gen 20:3, Deut 21:13; 22:22; 24:1.

[898] e.g.Isa 54:1, 5, 62:4, 5; Jer 31:32, Mal 2:11, Prov 30:23.

[899] 2Kgs 11–13, 2 Chr 24, 2Kgs 23.

found in texts with more than one invocation of YHWH including 2 Sam 7:22, 1Chr 17:20, Isa 26:13 and Isa 64:3[4]. Isaiah 26:13 is unique among these in acknowledging the past existence of other lords besides or other than YHWH.[900] If the parallel is between YHWH and אדנים in a cultic worship sense, then this further supports the paronomasia of Baal being deployed in Isa 26:7–19 alongside invocations of YHWH.

Where זולה occurs in reference to YHWH, the contrast is made to false gods, e.g. Deut 4:12, "*except* a voice"; 2 Sam. 7:22, "there is no God *besides you*"; Isa 45:5 "*besides me* there is no God"; Isa 45:21 "there is none *besides me*"; Isa 64:3 "no eye has seen a God *besides you*"; Hos 13:4 "You know no God but me, and besides me, there is no saviour"; Ps. 18:32 "For who is God, but the LORD? And who is a rock, *except* our God?" The lexeme זולה is often associated with a monotheistic context in the Hebrew Bible. However, in the case of Isa 26:13, the claim is not that there are no other gods but rather that apart from YHWH others have ruled over the supplicants.[901] The present context describes a turning away from the אדנים זולתך, not a denial of their existence, though v.14 does foreshadow this expected future.[902]

The choice of אדנים as opposed to רפאים as names of rulers or deities deserves further comment.[903] Earlier, in Isa 24:2, אדון is mentioned in parallel with "servant" representing the common plight of all in society. The Rabsheka (Isa 36–37) refers to the king of Assyria as אדוני "my master" and refers to Hezekiah as אדניך "your master" (Isa 36:12). So the term is commonly retained in ANE cognates, e.g. *ad-du-nu* for kings of Assyria and Judah, and earlier in Ugaritic texts, the title "lords" was used for kings.

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[900] Monotheistic statement with זולת Deut 4:12; Isa 45:5,21; Isa 64:4; Hos 13:4; Psa 18:32; 1Chr 17:20

[901] זולתך cf. Isa 64:3[4]; 2Sam 7:11.

[902] McAffee, "*Rephaim, Whisperers,"* 86.

[903] Noegel, "The Shame of Ba'al," 73.

6.4.4 Comparative connection including Loyalty Oath/ Kispu/ Mazeah (vv.13–14)

The cognate of the Heb. זכר|זכיר is Akk. *zik-ri*,[904] the oath, utterance, and invocation of divinities for protection and vindication, including justice, help, inform זכר (vv.8,13–14). In the central section (v.13), the verbal form זכר is used to denote invoking YHWH alone, while section D concludes (v.14b) with the removal of the זכר of others, presumably including, but not limited to, רפאים (26:14a).[905]

The invocation and memorialisation זכר of the name of YHWH is consistent with the content of loyalty oaths of the ANE, including oaths made to Esarhaddon. Though oaths or treaties are usually a-de-e,[906] there are several instances where the Akk. *zik-ri* is used for oaths or utterances made by those who are loyal, *pa-li-ḫu.*[907] In other contexts, *zik-ri* may refer to divine oaths, as in the following:

> At the **words** [*zik-ri*] of their divinity, the rulers, my enemies, trembled like reeds in a storm.[908]

> Who did not keep the **oath** [*zik-ri*] of the god Aššur – specifically did not fear my lordship, …, robbers, thieves, or those who had sinned, those who had shed blood.[909]

Furthermore, *zik-ri* also occurs in the context of the divine legitimation of kings:

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[904] Koehler, et al., *HALOT* (Leiden: E.J. Brill, 1994–2000), 271.

[905] Cf. Blenkinsopp, *Isaiah 1–39*, 270.

[906] Erle Leichty, and Royal Inscriptions of the Neo-Assyrian Period (RINAP) Project (2011) *Esarhaddon 001*, *rinap/rinap4*. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003230. *Esarhaddon 001* i50; 1:i80; 1:ii41; 33:riii 32'; 77:64B; 93:40.

[907] *Pa-li- ḫu* means respect or reverence (i.e. loyalty concerning an oath to a king and corresponding deities). Ibid., Esarhaddon 1: iii 64; Esarhaddon 2: ii 37; Esarhaddon 7: i' 5'; Esarhaddon 48: o 30.

[908] Esarhaddon 1: iv 80. Leichty, et al., (RINAP) Project, 2011, 2017. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003230?lang=en.

[909] Esarhaddon 33:o? ii 1. Leichty, et al., (RINAP) Project, 2011, 2017. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003262?lang=en.

> Esarhaddon…who revered the utterances of the gods Aššur, Šamaš, Bēl, (and) Nabû.[910]
> They (gods) named me for shepherding the land and people.[911]
> And (when) the great gods called my name for lordship over the [land] and people[912]

Aššur made Esarhaddon's name great by extending the borders of the territory of the Assyrian Empire by conquest.[913] Consequently, Esarhaddon then prescribed *kispu* at his stele that included praise of the name (*zik-ri*) of Aššur.[914]

The loyalty oath (*zik-ri*) guaranteed by Aššur also extended to successive kings as in the Esarhaddon Vassal Treaty:

> May Ashurbanipal, the great crown prince designate, be protected for (his) lordship over the land and the people, (and) may his name later be proclaimed for the kingship. Do not place any other king or any other lord over you.[915]

There is evidence that Assyria, when entering into treaties and oaths with vassal states, incorporated respective deities as witnesses to the oaths, and kept copies of these oaths in their respective temples.[916] The violation of such oaths brought punishment from Assyria and their respective deities, thus legitimating Assyrian conquest. While there is no ANE evidence of such loyalty oaths incorporating YHWH as a witness between Israel/Judah and Assyria or other empires, both Ezekiel and the Chronicler condemn Judah for "rebelling" against Babylon.[917]

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[910] Esarhaddon 57: i 11. Leichty, et al., *(RINAP) Project*, 2011, 2017. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003286.

[911] Esarhaddon 57:i 2'. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003286.

[912] Esarhaddon 64: 7. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003293.

[913] Esarhaddon 98: r32. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003327.

[914] Esarhaddon 98: r 57. Available at: https://oracc.museum.upenn.edu/rinap/rinap4/Q003327. Cf. *kispu* rite and *šuma zakāru:* Finkel, *The First Ghosts*, 81.

[915] Vassal Treaty of Esarhaddon §25 translated by Simo Parpola and Kazuko Watanabe in *Hidden Riches*, by Christopher B. Hays (Louisville, KY: Westminster John Knox Press, 2014), 171.

[916] Aster, *The Southern Levant Under Assyrian Domination*, 131–132.

[917] Ibid., 133–134. Aster proposes as examples Eze 17:11–18; 21:23–29; 2 Chr 36:13.

In summary, the *zik-ri* in Assyria is connected with treaties and oaths imposed by Assyria on vassal states, witnessed by respective deities which are ultimately responsible for punitive action against violators. The inference that the practice of Assyria is found elsewhere may also apply to Israel/Judah. The vitality of the zik'ri is evident from the stela of Esarhaddon, which includes his name and instruction to invoke (praise) the name (*zik-ri*) of Aššur. Violations, including the neglect or alteration of the inscription in the stela, would result in punitive action against the violators, similar to that prescribed in the treaty and oath. The perpetuity of the *zik'ri*, both of kings and gods, along with the succession treaty, attest not only to the importance of preservation of the name and invocation of successive kings, including perhaps heroes and kings of the past, but also to the maintenance of their continuing influence over the affairs of the Empire.[918]

Rpum and רפאים

The name *rpum* is found in Ugaritic, with cognates among the Northwest Semitic languages, including Hebrew רפאים. In Ugarit, *rpum* were semi-deified kings and hero ancestors who received homage at *marzēaḥ* meals and Ugaritic rituals (KTU 1.20–22) among the divinised dead.[919] The elite veneration of the elite dead may have extended further in later times through a process of democratization of the dead.[920] In contrast the Book of Isaiah depicts רפאים as powerless and ineffective and "meant to be eliminated by

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[918] Yogev, *Rephaim*, 176–177. Cf. KTU 1.161.

[919] Cf. KTU 1.161.

[920] Yogev argues from the historical data of Ugarit and Phoenicia that Rephaim represented the best of the living and occupied the best of place among the dead, including warriors, generals, heroes and kings. Over time, the pantheon of such Rephaim would expand to fit the increasing number of worthies, at a minimum, the royal dynasty. Yogev, *Rephaim*, 178.

God as a special theological agenda."[921] The description in Isaiah 14:9 is consistent with Ugaritic texts that include deceased kings among the *rpum*.

In Uguarit texts the *rpum* are said to have an abiding connection with these divinized dead and with the living king who will join them (i.e. royal legitimation), and thus there is a call to the fidelity and loyalty of the assembled toward both the dead lords and the successor, the living "lord," who is to be crowned king. In Ugaritic texts, deceased kings' titles, (e.g., *mlkm)*, were retained during invocation (KTU 1.161 R20). The identity of the רפאים in Isa 26:14,19 may best align with the only other reference in the Book of Isaiah to an underworld deceased king or ruler (Isa 14:9). In Isa 14:9, the Rephaim come to meet the titular "king of Babylon." The depiction in the Book of Isaiah both compares and contrasts with the portrayal of Rephaim in Ugaritic (e.g. KTU 1.161).

The title אדון could apply to both living kings (Isa 36:12) and to deceased kings, retained after their death and burial, and potentially by Assyrians who practised *kispu(m)* rituals.[922] Instructed by context and paronomasia, the earthly rulers and apparent divine authorities, (e.g., Baal), or Baal-associated deities and living and semi-divinized dead rulers, (i.e. *rpum)*, may be among the most apparent identities of the אדנים of v.13. The paronomasia of בעלים may be deployed to elicit connection between אדנים and רפאים.

The לבד–בדMT statement serves as a confession that distinguishes the loyalty oath/s of the *marzēaḥ* meals from those approved for YHWH. The alternative *marzēaḥ* loyalty oath may have included invoking divinized dead heroes or healers: Rephaim and divinized dead kings, (e.g. KTU 1.161), arguably seven, are invoked within this Ugaritic account.[923]

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[921] Ibid*,* 150.

[922] Hays, *Death in Iron Age II,* 347.

[923] Wyatt, *Ugarit Religious Texts*, 440. Wyatt notes Spronk, Del Olmo, Bordreuil and Pardee as arguing for a list of seven invoked *rpum*/*mlkm* in KTU 1.161 though noting the different numbers of *rpum* identified by each scholar.

The common practice of *marzēaḥ* in the ANE among Israel's neighbours was also practised among the people of Israel (Amos 6:1–7) and Judah (Jer 16:7). The *marzēaḥ* was practised in Judah at least during the late monarchical period (Jer 16:5–8). Nadav Na'aman identifies references to *marzēaḥ* for 3,000 years until the 6th Century CE. The practice had a variety of forms during this period, but at its core and common to all referenced during this long timespan, it involved "drinking of alcohol" and "possibly the religious connection."[924]

Na'aman proposes that these features may be used to find other instances in the Hebrew Bible that may exist without explicitly using the title *marzēaḥ*. Arising from this proposal, a number of passages from Isaiah come to mind, including Isa 5, which also contains mention of a vineyard, a series of six woes, calls to lament (suggesting a funerary setting) and references to drunkenness.[925] Another potential reference to a *marzēaḥ*-style context is in Isa 28, where intoxication and religious ecstatic utterance are evident. Both these passages refer to Israel or Ephraim and then Judah as recipients of messages of judgment from YHWH, similar to Amos 6. The practice of invoking deities, notably Rephaim and deceased kings, (KTU 1.161) provides an interpretative key for the passage. The location of Rephaim at the centre of the chiasm and the associated section A^1 supports the intentional contrasting element.

Although not every context of the *marzēaḥ* had a funerary or mortuary context, that fact that each had a patron deity of the "*bīt marziḥu"* presumes a "religious connection."[926] This comparative survey was beneficial in identifying the core elements that were common

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[924] Na'aman, "Four Notes", *222.* Johnson, *From Chaos to Restoration*, 30. "Numerous other points of contact with Isaiah throughout chs. 24–27, one might assume an interrelationship at this point."

[925] Seven woes if Isa 6 is considered connected to the woes of Isa 5, then there could be a sevenfold sequence of woes here, too.

[926] Na'aman, "Four Notes", *222.*

to all *marzēaḥ*. The religious context is important to this study. Confessions of being ruled over by other lords, in the proposed context, suggest a conscious refraining from invoking divinized dead to intervene in the present crisis. It is argued that the number of *rpum* invoked originally in KTU 1.161 is seven or eight while the pantheon lists of Ugarit feature seven *b'lu* (KTU 1.48; 1.47; 1.118 RS 20.024).[927]

B'lu בעל

The word-pair בעל אדון is exclusively found in the Ugaritic KTU 1.2 i 17, 33–34 and in plural form in Isa 26:13,[928] suggesting that there is a strong relationship between v.13 and the Baal myth. The preeminent reference of בעל is the Ugaritic/Phonecian deity, *b'lu*. (see 5.8). The archetypical *b'lu* is the deity Baal in the mythological text KTU 1.1–6. However, several other deities or semi-divine beings are afforded the title *b'lu*. According to Wyatt, these figures should not be confused with the archetypical Baal but rather represent *paterfamilias*, where the plural form (i.e. Baalim) may mean "previous generations."[929]

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[927] Yogev, Rephaim, 18.

[928] Barker, *Isaiah's Kingship Polemic*, 180.

[929] Wyatt, *Dying and Rising Gods*, 831. One explanation Wyatt proffered of M S Smith is that the Baals could refer to paterfamilias in Aqhat story II. 28–30 and to the royal dead as in KTU 1.161.20. cf also royal ancestor cult, Steiner, *Disembodied Souls*, 18; Wyatt, *Religious Texts of Ugarit*, 434. And Ibid., 399 Of KTU 1.113.

6.4.5 Proposed meaning

Isaiah 26:13-14 translation: O LORD our God, other lords, besides you, have ruled over us; [but] to you, you alone, we invoke your name.
The dead shall not live, the Rephaim shall not rise. May you visit them, destroy them and erase every memorial of them.[930]

The foregoing historical-grammatical exegesis identified the CI invocation phrase juxtaposition of paronomastic elements בעל and פעל in the CI invocation phrase. These elements express both prior disloyalty and present devotion to YHWH. The royal invocation phrase יהוה אלהיונו sets this invocation apart. The scholarly discussion concerning the identity of אדנים זולתך suggests a confluence of leaders, especially kings who have died and become divinised dead (רפאים). The unusual lengthening of לבד–בך, while similar to royal prayers (i.e. Isa 37:16–20), draws attention to the call for trust in YHWH (v.4) and notably consists of seven words following the invocation phrase. The final two words נזכיר שמך lexically link to the desire expressed in section A while the double בל negation with verbs חיה and קום parallels and constrast with section A^1 (v.19). The threefold judgment, פקד שמד אבד (v.14b), echoes deuteronomic curses and parallels the threefold plea of the supplicants in section B.

The comparative analysis confirmed that זכר and שֵׁם are very well attested in treaty oaths, Akk *zik-ri*, in the cultic sense *zakaru suma,* as well as the stelae of kings. The ANE comparative data concerning *rpum*|רפאים, the seven or eight national heroes including kings who were divinised in death and considered the flawless ones, aligned with the polemic use in Isaiah describing them as weak and beggarly dead kings. Likewise, there are seven titular *b'lu* in the Ugaritic. The rare word-pair of בעל and אדון is also only found in Ugaritic Baal

[930] Precative perfect rendering following the לכן see Irwin, "Syntax and Style in Isaiah 26," 249.

myth while in Isaiah 26:13 the word-pair is in plural form. The plural form favours patresfamilias

Baals rather than the archetypical Baal of the myth. Thus, from a form analysis, the social context of this section is the treaty oaths and stela of ANE kings who invoked deities, especially patresfamilias. The rhetorical argument of this central chiastic section then appears to be a contrast between the *zakuru suma* of the ANE (i.e. memorial stelae inscriptions that require invocation of patresfamilias) with an assembly at a monument to YHWH, presumably the Temple in Jerusalem.

6.5 Isaiah 26:15 יָסַפְתָּ לַגּוֹי יְהוָה יָסַפְתָּ לַגּוֹי (You added to the nation, O LORD, you added to the nation)

C[1]. Isa 26:15

יָסַפְתָּ לַגּוֹי יְהוָה יָסַפְתָּ לַגּוֹי נִכְבַּדְתָּ רִחַקְתָּ כָּל־קַצְוֵי־אָרֶץ׃

6.5.1 Comment on Isa 26:15

Section C[1] begins with a staircase invocation (see 6.5.3 for discussion).[931] The clause יספת לגוי is interrupted by the fifth invocation and then recommenced from the beginning of the clause, continuing to completion.[932] The repetition is relevant since the invocation is positioned at the centre of the activity described by יספת לגוי. Hays described v.15 as "an unrecognised *crux interpretum* of this section."[933] The doubling of this phrase is found nowhere else in the Hebrew Bible, and it has generated a variety of interpretations.

Until now, scholars have proposed three main interpretative options. The first is that יספת לגוי is a summary account of a history of either positive expansion of the nation of Israel/Judah or expansion of a foreign nation encroaching on Israel/Judah. Those who view it as a positive expansion interpret יספת לגוי as recounting either a specific or general period of expansion of the national borders. Among these scholars, Hibbard determines that v.15 concludes a "short historical recital."[934] The broad sweep of history from the exodus out of Egypt through to the Solomonic expansion and later historical context is described in vv.13–15.[935] The interpretation of positive expansion of territory under YHWH is connected

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[931] Watson, *Classical Hebrew Poetry, 358,* ebook. Cf. Staircase: Ex 15:6; Psa 92:10; 93:3; 94:1; 94:3; 115:1; 123:3.

[932] Ibid. Procksch considers the second יספת לגוי a dittography on the grounds of the poetic metre; this is not necessary. The doubling of יספת לגוי is considered by Procksch as needless repetition and has at least some manuscript support. Procksch, *Jesaia I,* 328. There is debate over the issue of "metre" in terms of its presence and form. Cf. Michael Wade Martin, "Does Ancient Hebrew Poetry Have Meter?" *JBL* Vol. 140 No. 3 (2021): 503–529. N.B. seven words separate the invocation from the next invocation.

[933] Hays, *Origins of Isaiah 24–27,* 326.

[934] Hibbard, *Intertextuality*, 144.

initially by Duhm to v.12,[936] which he sees as referring to YHWH's achieving all the works for Israel.[937] Thus, the "increase" of the nation is understood as a historical reflection of the expansion of the borders of the united monarchy under Solomon or the brief expansion of the borders under Josiah.[938] This perspective is viewed as concordant with other passages in Isaiah, (e.g. Isa 9:3 and Isa 54:2), which refer to the enlargement of the nation and thereby, YHWH has "gained glory."[939] The unique language (v.15) ought not to be harmonised solley by appealing to thematic equivalence with Isa 54:2 or Isa 9:6.[940] Instead, the context of Isa 26:7–19 must demonstrate these thematic comparisons.

Scholars' views on alignment of verses raises the question of the relationship between v.12 and v.15 and, importantly, between v.13 and v.14.[941] One example of an alignment of vv.14–15 is provided by Procksch, who asserts that the removal/death of foreign gods (v.14) results in foreign people's receiving glory from YHWH, and consequently, YHWH also receives glory from the ends of the earth through the appearance of and worship by these foreign people.[942] An example of a different alignment of vv.14–15 is Watts' interpretation, in which he argues that the passage refers to a foreign nation

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[935] Ibid., see also Sweeney, *Isaiah 1–39*, 340. Wildberger, *Isaiah 13–27*, 565. Hays, *Origins of Isaiah 24–27,* 20.

[936] Duhm, *Das Buch Jesaia*, 187

[937] Ibid.

[938] Hibbard, *Intertextuality*, 144. Cf. Van Wieringen, "'I' and 'We' before 'Your' Face," 244. Both connect v.15 with vv.13–14, emphasising "historical recital" Hibbard, or "contrasting memory of God with foreign lords", Wieringen Roberts considers the historical reflection of the Josianic expansion. Roberts, *First Isaiah*, 332.

[939] Motyer, *Isaiah,* 227. Cf. Roberts, *First Isaiah,* 332. Sweeney, *Isaiah 13–39,* 340. Miscall, *Isaiah,* 70.

[940] Goldingay, *Isaiah,* 146.

[941] According to Daniel J. Estes's ebook The New American Commentary, 140, the chiastic outline of Psalm 86 also has praise units on either side of a central chiastic statement (See Figure 5).

[942] Procksch, *Jesaia I*, 329. Procksch's interpretation here is mainly concerned with the *nif'al* verb of v.15 כבד; here, he interprets both YHWH affording glory to the foreign nations, i.e., nations receiving glory and YHWH receiving glory from the nations.

expanding its borders (v.15) and encroaching on or subjugating Israel/Judah. Watts asserts that v.15 is an objection to the claim of v.14 (i.e. that YHWH has determined the end of the "Assyrian emperors.")[943]

In the scenario envisaged by Watts, the objection made by the worshippers is that the nation (i.e. Assyria) has been increased/added to, as a result of YHWH's actions (cf. Isa 10:7-11).[944] This alternative view is strengthened by considering the typical meaning of רחק "remove (15b)."[945] Moreover, רחק is associated with exile (Isa 6:12). Thus, the expansion in v.15b alludes to YHWH's judgment, resulting in Israel's scattering among the nations.[946] Watts considered an alternative interpretation of v.15, that being the double conquest of Israel/Judah by Assyria and then by Babylon.[947] Thus, there were two exiles imposed respectively by the foreign nations, Assyria and Babylon.[948] For Watts, the "other masters" (Isa 26:13) "must be the Mesopotamian empires", whereby YHWH permits the nations to "gain glory."[949] However, נכבדת refers to YHWH's achieving glory for himself rather than ascribing it to the nation גוי.[950] The "historical recital" view, either of a historical expansion

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[943] Watts, *Isaiah 1–33*, 341.

[944] Ibid.

[945] Wildberger, *Isaiah 13–27,* 554. Wildberger engages Ehrlich's exegesis that argues for the exilic language of Isa 26:15. The more likely 'increase' lexeme is הרחבת as appears in Isa 54:2; cf. רבה Isa 9:6. For רחק "to remove" see Isaiah: 6:12; 29:13; 46:13; 49:19; 54:14; 59:9; 59:11

[946] Tiglath-Pileser III first deployed forced relocation, and Sargon II also continued resettlement. Roberts, *First Isaiah*, 165–166 discusses Isa 10:9.

[947] Watts, *Isaiah 1–33*, 401.

[948] Ibid., 341.

[949] Ibid., 401. "An objection is raised גוי "the nation," which would normally be used for someone other than Israel. Here, it would properly be related to the other masters and must be the Mesopotamian empires. YHWH did allow the nation (Assyria, then Babylon) to grow, "gain glory," and "extend all borders of land." Note the protests on the same subject in 10:7–11. "It is hard to see and understand the workings of God in history from the perspective of only a few years. The Vision calls for us to trace it through the centuries, three centuries."

[950] Ibid. cf. Isa 10:5–15.

of Israel/Judah or a foreign nation, is the most common, but not the only interpretatative approach to v.15.

A second interpretatative approach is that יספת לגוי is rather a precative plea for the expansion of the nation of Israel/Judah. Johnson interprets the perfect 2ms verbs as precative perfects, classifying v.15 as a "plea for an increase of both the people and their land."[951] Hence the repetition separated by an invocation of YHWH in v.15 is an earnest desire to transform the people's fortunes and their nation. Indeed, the presence of perfects throughout Isa 26:7–19 raises the prospect of a precative perfect feature in this passage similar to Lam 3:52–66.[952] The comparison is useful for at least two reasons: first, the feature of perfect verbs functioning as precative is also notable at Ugarit, and, second, the feature of perfects in Lamentations 3:55–66 is accompanied by five invocations of יהוה and one of אדני.[953] According to Provan, the passage in Lamentations includes precative perfect verbs and a preference for lexemes that are more common among Hebrew cognate languages than readily identified in Biblical Hebrew (e.g. בל).[954] The precative perfect reading of v.15 awkwardly invites a similar rendering of the other perfect verb invocation clauses.

The third perspective on יספת לגוי is that "the nation" refers to the netherworld (i.e. a netherworld that is "added to" as a result of large-scale conflict and expansion of empire). This is a novel interpretation, held previously by Hays, suggesting that v.15 describes the realm of the dead. Here, Hays identifies the unique construction of v.15a יספת לגוי and v.15b

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[951] Johnson, *From Chaos to Restoration,* 78.

[952] Iain W Provan, "Past, Present and Future in Lamentations III 52–66: The Case for a Precative Perfect Re-Examined," *VT* XLI, 2 (1991):164–175.

[953] Ibid.

[954] Ibid., 165.

רחק קצוי ארץ as "found nowhere else in the Bible."[955] Based on the unique terms and the preceding verse (v.14), including the annihilation of "the dead spirits,"[956] Hays proposed that the גוי is indeed "the 'nation' of the dead."[957] The increase in the realm of the underworld included nations (cf. Ezek 32), and the substantial increase in the nations of the dead was due to the expansion of Assyria and/or conquests of other empires, the nations of the dead increased substantially.[958] He argues that this interpretation harmonises well with the preceding verse's destructions of divinised dead in the preceding verse (v.14) and the following verse (v.16), which includes an unsuccessful attempt to offer incantations popularly associated with the worship of foreign gods or divinized dead.[959] However, Hays has adopted the "historical recital" view that v.15 describes the long "hoped-for territorial expansion," namely the Josianic expansion of Judah and Israel after the collapse of the Assyrian Empire.[960]

In summary, the various views present several interpretatative issues. First, the unique language cannot be harmonised by only asserting equivalence with Isa 54:2 or Isa 9:6.[961] Second, the precative perfect interpretation of v.15 lacks an objective basis and relies on an apparent context which presents challenges when applied to other perfect verbs in vv.7–19. Scholars have interpreted the perfect verbs of v.15 as both precative perfects or past tense (i.e. reviewing historical events).[962] Third, the netherworld interpretation

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[955] Hays, *Death in Iron Age II,* 326.

[956] Ibid. v.14.

[957] Ibid.

[958] Ibid.

[959] Ibid*,* 327.

[960] Hays, *Origins of Isaiah* (2019), 24–27, 20.

[961] Goldingay, *Isaiah,* 146.

[962] Johnson, *From Chaos to Restoration,* 73.

highlights the peculiar lexemes and the intensity of the language of death in vv.7–19. Fourth, various attempts have been made to interpret the flow of context from the annihilation of YHWH's enemies (v.14) to distress (v.16). Whichever interpretive option is selected, the placement of the invocation of YHWH implies that YHWH is the agent responsible.

However, a new perspective emerges in this present study, based on the doubled phrase and the corresponding invocation. Section C^1 (v.15a) declares that YHWH has added to the nation twice. On the basis of paronomasia of בעל in Isa 26:7–19, the explanation advanced here is that the doubling of יסף serves as a cypher on the name Joseph יוסף, itself a cypher for the northern Kingdom.[963] The repetition of words and phrases with multiple intended meanings is a feature of Isaiah 24–27.[964] Such instances identified previously include, e.g. הלוט הלוט for covering (Isa 25:7).[965] The repetition of adding to the nation (יסף| Joseph) is, moreover, associated with successive exiles of the northern Kingdom represented by Ephraim, the son of Joseph. The phonetic similarities with יוסף also allude to both the double portion extended to Joseph through Ephraim and Manasseh and the double annexation of Israel by Assyria.

The universal and expansionist language of v.15b bespeaks both imperial rhetoric and covenant curses. The interpretation of annexations of the northern Kingdom is consistent with the earliest parts of Isaiah, namely the expansion of the Empire of Assyria under both Tiglath-Pileser III and Sargon II as described in Isa 10. Thus, a historical recital may capture the perspective of v.15. The "rod" in the LORD's hand (Isa 10:5), as well as

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[963] Cf. Amos 6:6.

[964] E.g. Isa 24:16; 25:7–8; 26:3; 27:5. Cf. Duhm's comment on Isa 26 re assonance and puns. Duhm, *Das Buch Jesaia,* 183.

[965] Sweeney, *Isaiah 1–39*, 334–337. Hays, *Origins of Isaiah,* 94.

his outstretched arm (Isa 5:25–10:4), both confess that the expansion of the Assyrian Empire and the subjugation of the territory of Israel is at YHWH's command and in response to their covenant violation of YHWH. The scattering of Israel/Judah among the nations is also an element of YHWH's glory.[966]

6.5.2 Connection within chiasm, Isaiah 26:7–19 (v.15 – v.12)

The corresponding section C in the chiasm shares only one lexical feature— כל; however there are thematic links, and the connection between these two in vv.12 and 15 is recognised in three ways (see Figure 10). First, both sections emphasise what YHWH has done. This connection between vv.12 and 15 goes back to Duhm's:

> *Zunächst hebt der dichter im Anschluss an v.12ff. hervor, was Jahwe getan hat: er hat das Volk gemehrt, die Landesgrenzen nach allen Seiten erweitert*.[967]

Second, the 2ms verbal suffix in both vv.12 and 15 is unique among chiastic sections (i.e. all others contain at least one 2ms pronominal suffix). Third, the 'peace' and 'expansion' motifs are often interrelated themes concerning covenants, treaties or alliances. The interpretative reading of the chiastic structure here, however, attributes the "peace" and "expansion" to imperial expansion instigated by YHWH rather than YHWH's expansion of Judah.

The corresponding section C (v.12) describes the supplicants' experience of subjugation by *pax assyriaca* in the northern Kingdom during successive campaigns (734–722BCE). Section C[1] describes this subjugation as extending to the extreme borders. Assyria had removed the boundaries of the land and claimed the boundaries of the whole

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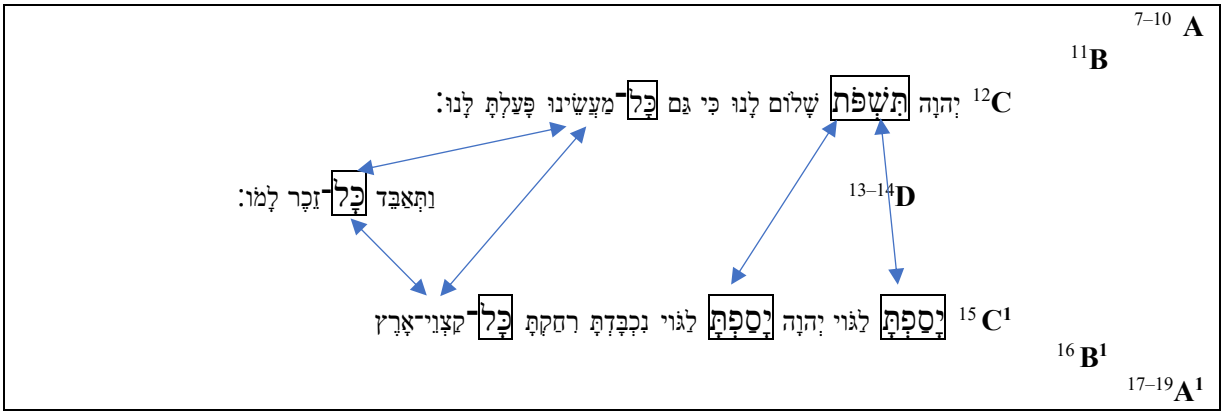
[966] Micah states that Israel is like dew when scattered among nations and like a lion in the forest (Mic 5:6).

[967] Duhm, *Das Buch Jesaia*, 187. "First of all, the poet begins in the following v.12ff. What the Lord has done: he has multiplied the people, he has extended the borders of the country in all directions."

world (see titulary of Assyrian kings king of the universe, king of four corners of the world, king of all nations).[968] Verse 15b may also allude to the scattering of the inhabitants of the land throughout the Assyrian Empire. Section C expresses, through theological subversion, the great pacification of nations by the Assyrian Empire, described later in the mid-seventh century by historians as *pax assyriaca*, particularly alluded to by שלום, with both relevant to paronomasia.

Figure 10. *Lexical Links between Section C and the Chiasm*



Neither section directly engages with a "them group" but praises YHWH's sovereignty evident from the instigation of imperial expansion.[969]

In a sense, and expressive of both YHWH's sovereignty and imperial ideology, the only shared lexeme between section C|C[1] and D is כל (all). Section C acknowledges that "all (כל) that we have done, you have done to us." The מעשינו is the loss of territory that YHWH has brought on his supplicants. C[1] describes the extent of YHWH's glorification to "all (כל) the ends of the earth." While in the central section, there is a plea that YHWH would "wipe

[968] Aster, *Reflections of Empire*, 211.

[969] Cf. In Estes' analysis of Psalm 86, the chiastic section of praise matches section C of the chiasm in Isa 26:7–19 Chiasm. See Figure 5, 104.

out all (כל) memory of them." In each section, כל is syntactically coordinated in the final clause.

6.5.3 Connection to the broader context of Isaiah and the Hebrew Bible (v.15)

Isaiah 9:6[7] and Isa 54:2 are the most common connections between 26:15 and the broader Hebrew Bible. First is the comparison with the מרבה (abundance, fullness) of Isa 9:6[7]:

> To the increase (למרבה) of his dominion and of peace (ולשלום) [there shall be] no end (אין–קץ),
> On the throne of David and over his kingdom,
> To establish it and uphold it
> by justice and righteousness (במשפט ובצדקה)
> from now and forever
> The zeal of the Lord of hosts will do this. (קנאת יהוה צבאות תעשה–זאת)

The initial phrase features 'dominion' and 'no end' (קץ) and שלום are similar features of unit section C|C[1]. However, the lexemes are different from those in v.15. The context of royal ideology and duty of משפט and צדיק are more suggestive of vv.7–10. Furthermore, the קנאת יהוה is somewhat contrastive with קנאת–עם v.11b.

The multiplying מרבה of the nation in Isa 9:3 occurs after YHWH's light has shone on the northern Kingdom region, (i.e. Galilee of the nations(9:1)). The comparison shows that both passages are positive toward the expansion of Israel's territory under an ideal king (e.g. Josiah or Hezekiah or another).[970] Although both passages may share similar lexemes and themes, this should not reduce Isa 26:15 to mere repetition; rather, each should first be understood primarily from its immediate context.

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[970] Fohrer, *Das Buch Jesaja,* Band Kapitel 24–39, 30. Cf also Roberts, *First Isaiah*, 332. Hays, *Origins of Isaiah 24–27*, 20. Hibbard, *Intertextuality*, 144. vv.13–15 a "short historical recital" recalling the past expansion of the nation of Israel.

The other point of comparison that is commonly made with the expansionist language of v.15 is in Isa 54:2. The verse states:

> Expand (הרחיבי) the place of your tent and stretch out the curtains of your habitations; do not hold back; lengthen the cords and strengthen your stakes.

Despite its potentially similar theme of expansion, Isa 54:2 shares no lexical elements with v.15.[971] Comparisons are often made between v.15 and Isa 9:6 (מרבה) and Isa 54:2 (רחב). However, neither deploys יסף, shares lexemes, nor has a confessional tone as does Isa 26:7–19.[972] The dissimilarity is both in lexemes and tenor. Such a positive view of expansion does not fit the frequently proposed view that Isa 26:7–19 is a lament.[973]

When יסף is surveyed across the Hebrew Bible, yet another context emerges for v.15. Isaiah 30:1 presents a context of unsanctioned alliances with foreign nations in order to ספות חטאת על–חטאת (add sin to sin).[974] Similarly, in Hos 13:1[2] "they add (יסף) to sin" by making idols. Ephraim has multiplied (רבה) altars for sinning (Hos 8:11).[975] Hos 10:1 describes Israel's increase in prosperity as resulting in an "increase (רבה) of altars" and pillars forbidden by YHWH (cf. Isa 9:6).

However, v.15 is set in the context of YHWH's adding to the 'nation' rather than the nation (Israel) adding to itself. In Hos 2:8, it is YHWH who "increases רבה her silver and gold", which is then misappropriated to worship Baal. The subsequent judgment of YHWH

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[971] Isa 54:1 features ילד and חיל and parturition metaphor in common with Isa 26:17–18.

[972] On lack of lexical links cf. Goldingay, *Isaiah,* 146

[973] Scholars either identify this with a historic expansion during the early Israelite occupation of Canaan or as a propagandistic statement of brief expansion during the reign of Josiah. Both explanations rely on a positive assessment of Israelite borders, rendering the verse in contrast to the lament form or distress of, e.g., 26:10–11; 17–18.

[974] Here, ספה is used.

[975] Hos 8:10 describes the writhing (חיל) of kings to fulfil tribute requirements c. 26:17–18.

is to uncover her nakedness (את–נבלתה).[976] Hos 4:7 describes the effect of YHWH's increase on Israel:

> The more they increased (רבב), the more they sinned against me; I will change their glory (כבוד) into shame (קלון).

Thus, the increase and multiplying of the nation resulted in Israel's adverse reaction to YHWH.[977]

At the centre of Section C[1] is the *nif'al* stem of כבד. As a result of the double activity of YHWH adding to the nation, YHWH is glorified (נכבדת). Since YHWH is the agent of adding to the nation, YHWH has glorified himself through either judgment or deliverance of Israel or both.[978] The judgment and subjugation of Israel are caused by the heavy weight כבד of their rebellion against YHWH (e.g. וכבד עליה פִּשְׁעָהּ (Isa 24:20);הוי גוי חטא, עם כבד עון (cf. Isa 1:4)).

Another possibility to be considered is a broader connection with the paronomasia of Joseph in v.15. It is plausible that the story of Joseph formed part of the prophetic rhetoric surrounding the northern Kingdom,[979] It is also conceivable that this tradition may help to resolve v.15a.[980] The repetition of the phoneme פל|לב and Joseph in Gen 41 שִׁבֳּלֶת and of swallow בלע, along with seven years of plenty and seven of famine, all relate to paronomasia of Baal in the Joseph narrative.[981] Noteworthy is the proposed rendering of Isa v.15 to

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[976] v.12 The rare lexeme deployed in proximity to בעל v.10 suggests a paronomasia of Baal.

[977] The glory כבוד resulted in shame קלון deployed as a parallel of contrast. Hosea 4:7 is considered in a contextual survey involving Isa 24–27, substantiated by the intertextual link between Hos 4:9 and Isa 24:2.

[978] Translating passive voice of *nif'al* cf. Van Wolde, "The Niphal as middle voice," 453–478.

[979] Cf. Amos 5:6,15; 6:6.

[980] Amos 6:6 "that drink wine in bowls and anoint themselves with chief ointments; but they are not grieved for the *hurt of Joseph*." Cf. a precedent of the doubling of הלוט הלוט (Isa 25:7) and the presumed paronomasia of the ancestor of Moabites, Lot.

[981] The בל|פל phonemes in Isa 26:7–19 are among the most frequent in the Hebrew Bible that are not associated with a proper noun, i.e. Abel, Balaam, Balak, Nabal. In Gen 41:5–44 fifteen times. When Joseph

include paronomasia with Joseph and the successive subjugations of the northern Kingdom, the House of Joseph,[982] under Tiglath-Pileser III and Sargon II. The exile of the nation, which was expressed strikingly in Isa 24, is again expressed but with unexpected application. The scattering/sowing of Baal by Mot in death pre-empts his resurrection. The comparison with now the northern Kingdom, also called the "Joseph", is also expressed here through repetition (יסף). Ephraim/Israel's exile would result in the extension of the covenant (through her people) to the extreme ends of the earth.[983] Father Jacob understands Joseph's disappearance as death; his discovery is understood to mean that Joseph lives again cf. Isa 27:12–13.[984]

The staircase invocation may serve as an allusion to Assyria's double annexation of the land of Israel during the reigns of Tiglath-Pileser III and Sargon II. The similarities of both annexations are alluded to in Isa 10:9, as shown in Table 15 below:[985]

Table 15. *Isaiah 10:9 and the Description of Assyrian Conquest*

Isa 10:9(a,b,c)	Assyrian Ruler and date of conquest
a) Is not Calno	Tiglath-Pileser III – 738BC (Amos 6:2)
Like Carchemish?	Sargon II – 717 BCE
b) Is not Hamath	Sargon II – 720 BCE
like Arpad?	Tiglath-Pileser III –740 BCE*
c) Is not Samaria	Samaria Shalmaneser V/Sargon II –722BCE
Like Damascus?	Tiglath-Pileser III 732BCE – Sacked by Sargon II –720 BCE

speaks concerning Pharoah's dream vv.22–27, שבלים appears six times and בלע once. The multiples of seven, and particularly the seven years of plenty and famine, suggest that a paronomasia of Baal may also be present.

[982] בית יוסף Amos 5:6 referring to the northern Kingdom favoured by Amos cf. Amos 5:15 שׁארית יוסף "remnant of Joseph", Amos 6:6 על–שׁבר יוסף "on the hurt of Joseph." Elsewhere, Isa 24–27 does show an affinity with Amos, e.g., תסיף קום ולא–ונפלה 'and shall fall and not rise again.' Isa 24:20 and Amos 5:2 נפלה לא– תוסיף קום cf. Am. 8:14 ונפלו ולא–יקומו עוד.

[983] Amos 6:6 "that drink wine in bowls and anoint themselves with chief ointments; but they are not grieved for the *hurt of Joseph*."

[984] Gen 41:45.

[985] Roberts, *First Isaiah*, 166. * Roberts suggests that Sargon II may have re-taken Arpad in 720 BCE.

The יספת לגוי in section C[1] is here asserted to be the Assyrian Empire, which advances at YHWH's command to carry out judgment upon a rebellious nation – namely Israel or the house of Joseph/Ephraim (cf. Isa 28:1f; Amos 6:7). As noted earlier the central chiastic section is concerned with worship of ancestors (see 6.4.1f). The use of יסף plays on the name of the ancestor of the northern Kingdom. The wordplay of proper nouns, including the doubling of such names, is consistent with another instance in Isaiah (cf. Isa 25:7 הלוט הלוט in reference to the ancestor of Moab and Ammon).

The paronomasia of the downfall of the northern Kingdom at the hands of Assyria also included the forced deportation "to the extreme ends of the earth" as a direct consequence of covenant violation foreshadowed in the covenant curses of Deuteronomy 28. The lexemes of v.15b share some similarities with Deuteronomy's covenantal curses. In Deut 28:49 when describing the judgment of YHWH on the covenant violators is portended, "YHWH will bring a nation (גוי) against you from far away (מרחק), from the end of the earth (מקצה הארץ)." In Deut 28:63,64, it is warned that the LORD will scatter among all the people בכל–העמים, from one end of the earth (מקצה הארץ) unto the other end of the earth (קצה הארץ). Furthermore, in Deut 30:4 the regathering of the scattered people likewise is described in language similar to v.15: "If your outcasts are in the uttermost parts of heaven בקצה השמים, from there the Lord your God will gather you, and from there he will take you."[986]

6.5.4 Comparative connection including Loyalty Oath/ Kispu/ Marzēaḥ (v.15)

[986] Cf. Isa 27:12,13

The lexemes and theme of v.15 show similarities to the expansionist rhetoric of empires. According to Shaun Zelig Aster, the goal of each king was to expand the borders of the empire, bringing order to regions of chaos beyond her control. The expansionist language of empire is particularly well suited to Assyria. Aster asserts that a distinct rhetorical tool used in Assyrian ideology of kingship and expansion of empire is "*urappis*; literally 'broaden.'"[987] The symbols of Assyrian expansion include (i) the sceptre "with which the king is told to 'expand his territory';"[988] (ii) the kingly staff "used to defeat his enemies;"[989] (iii) the snake also became a symbol of the Assyrian Empire, represented on battle flags decorating military outposts and accompanying expeditions.[990] The expansion of the Assyrian Empire was rhetorically purported to bring order to regions of chaos and disorder, particularly in response to rebellion against the "righteous" claims of Assyrian hegemony.[991]

Aster provides two instances of subversion of Assyrian expansion by staff and sceptre. First, Isaiah subverts the Assyrian royal rhetoric by claiming that Assyrian expansion was fundamentally due to YHWH's bestowal of his staff upon Assyria to exact judgment on YHWH's enemies. The fundamental change in warfare and subjugation during the expansionist period from Tiglath-Pileser III to Assurbanipal, including large-scale demographic change, was beyond the scope of conquest and resulted in YHWH's condemnation (Isa 10:7; Isa 14:17, 20).

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[987] Aster, *Reflections of Empire in Isaiah 1–39*, 30.

[988] Ibid., 142.

[989] Ibid.

[990] Ibid., 143.

[991] One of the many titles of Assyrian kings was *rē'û kēnu* "the righteous shepherd"; also "king of the four corners of the world." And "king of the totality of the four corners including all their rulers." Also, "King of the Universe"

> Fulfilling the Assyrian injunction to expand the border to Assyria, which Sargon II accomplished by subduing rebels, turning vassal states into provinces, and thus adding their territory to the border of Assyria, Sargon II transgressed the limits God set upon him.[992]

Second, the expansion of the empire resulted in new territory for Assyria rather than historically new vassal states that could and often did rebel. The imperial expansion may be referred to by the serpent analogy in Isa 14:29, "for from the serpent's root" נחש כי–משרש.[993] The motif of the serpent denoting the Assyrian expansion suggested by the expansionist rhetoric may be a thematic link between vv.15–16.

6.5.5 Proposed meaning

Isaiah 26:15 translation: You have added to the nation, O LORD, you have added to the nation, and by this, you are honoured. You enlarged all the borders of the earth.

The historical-grammatical exegesis of the staircase vocative invocation portrays the progressive annexations of the northern Kingdom of Israel to the Assyrian Empire under Tiglath-Pileser III and again under Sargon II. The subjugation of Israel was YHWH's judgment described as a covenant curse for rebellion upon Israel and then Judah for rebellion. The imperial expansion also doubles for the language of exiles scattered to all the extreme borders of the earth.

From the comparative analysis the imperial ideology of expansion, subjugation (pacifying) accords with the chiastic section C|C[1]. YHWH's use of the instrument of empire to execute his judgments outlined in Isa 10:9 is poetically described through the chiasm. The loyalty oaths connected with imperial expansion are illustrated subversively by the placement of the invocation.

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[992] Ibid., 187.

[993] Aster, *Reflections on Empire*, 142.

From a form analysis, the language of covenant or treaty oath serves as a plausible context for v.15. From a rhetorical analysis, the subjugated people are typically required to acknowledge the sovereignty of the expanding empire and their subjugated status. Subversively YHWH is honoured (נכבדתָ) by the supplicants for this expansion.

6.6 Isaiah 26:16 יְהוָה בַּצַּר פָּקָדוּךָ (O LORD, in distress they sought you out)

B[1]. Isa 26:16

יְהוָה בַּצַּר פָּקָדוּךָ צָקוֹן לַחַשׁוּ[994] מוּסָרְךָ לָמוֹ

6.6.1 Comment on Isa 26:16

The final CI invocation begins the shortest chiastic section.[995] The interpretation of this section B[1] is perhaps the most contested of all in vv.7–19. In the MT, the supplicant speaks in the third person ('them group'), but many scholars prefer to use the first-person plural ('we group').[996] These scholars prefer emendation because of the continutity of the content and theme with vv.17–18.

There are several similarities between v.16 and the childbirth metaphor of vv.17–18. The parturition and בצר (in distress) metaphors are used elsewhere (Isa 37:3). Likewise, scholars have recognised the ANE association of לחשׁ and childbirth[997] and have attempted to reconcile these verses in several ways. Worthy of contemplation is Roberts' suggestion that the third person of v.16 creates distance between the supplicants and their former practice. Hays' assertion that Isaiah vv.12–18 is a confession of weakness, error and trust is also poignant. Watts' comment on v.11 states that the supplicants can see in the wicked

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[994] Adopting the emendation of Hays, Origins of Isaiah 24–27, 20. Emendation to verb third person plural suffix לחשׁו with support from 1QIsa[a]. Emending vocalisation of צקוֹן to צקוּן be read as a noun rather than a perfect verb, 'hard-pressed.' Emendation also resolves the irregular paragogic nun with a perfect verb.

[995] The corresponding chiastic unit is the first clause-initial invocation of the passage. Cf. Psa 3:2; for פקד Psa 106:4; צרה Psa 143:11.

[996] Scholars who favour changing MT למוֹ (they) to לנוּ (we) include Wildberger, *Isaiah 13–17*, 565. Hibbard, *Intertextuality*, 145, Polaski, *Authorizing an End*, 255, Johnson, *From Chaos to Restoration,* 78, Redditt, *Politics of Prayer*, 44, van Wieringen, "'I' and 'We' before 'Your' Face," 244.

[997] Darr, *Isaiah's Vision*, 219; Brian Doyle, "Fertility and Infertility in Isaiah 24–27." In *The New Things Eschatology in Old Testament Prophecy: Festschrift for Henk Leene*, suppl. series 3, edited by J. W. Dyk, P. J. Midden, K. Spronk, and G. J. Venema (Maastricht: Uigeverij Shaker Publishing, 2002), 80–81; Kozlova, "Diagnosing Judah's Distress and Restoration in the Isaiah Apocalypse," 45–47.

something they do not yet see in themselves. Thus the relationship between the group in v.16 and vv.18–19 continues to intrigue scholars.

The problematic content may be summarised by three unusual lexical features: צקון, פקד and לחשׁ. Each lexeme is challenging to translate in an elevated address to YHWH. First, the MT pointed perfect verb צקוּן is an irregular paragogic nun and therefore presumed a later addition.[998] Second, פקד is used seven times in Isa 24–27, with other occurrences implying punishment.[999] In 26:16, either the supplicants describe the פקד (attack) of the ("them group") on YHWH (presumably his people or place) or a them group seeking out YHWH for protection. Third, the lexeme לחשׁ is also hard to interpret, usually fitting better in the context of snake charming, amulets and incantations. The fundamental point of difference over v.16 among scholars concerns who is being described, either "upon them" למו or 'upon us' לנו. Scholars decide to either emend the MT to לנו and פקד to the first-person plural of vv.17–18 or retain the MT למו "upon them" and the contrast elements from vv.16, 17–19. Most scholars grant that v.16 is "obscure"[1000] or "very difficult."[1001]

The *crux* of the difficulty with interpreting v.16 is לחשׁ. Several of these scholars translate לחשׁ as "a whispered prayer,"[1002] "barely whisper a prayer,"[1003] or "called out,"[1004] none of which presents the most common reading of לחשׁ which is "normally associated with

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[998] Hays, *Origins of Isaiah 24–27,* 20. Hays resolves the irregular perfect by pointing it as an adjective צקוֹן.

[999] פקד, i.e. 24:21–23; 26:14; 27:1. The most similar instance of פקד is in Isa 27:3, Here YHWH guards his vineyard to prevent opponents from פקד his vineyard.

[1000] Miscall, *Isaiah,* 70. Cf. Wildberger, *Isaiah 13–27*, 565: "once again, with v.16, the problem concerns the relation that the passage has with surrounding material, which can hardly be resolved with any certainty."

[1001] Redditt, *Isaiah 26*, 197.

[1002] Polaski, *Authorizing an End,* 255; Hibbard, *Intertextuality*, 145.

[1003] Motyer, *Isaiah*, 227.

[1004] Wildberger, *Isaiah*, 565.

incantations, amulets, or snake charms."[1005] Other instances of לחשׁ in Isaiah confirming this use include Isa 3:3 where לחשׁ is used to designate a member or group within society (i.e. one who understands how to use charms לחשׁ).[1006] Also, in Isa 3:20 the apparel of a proud "daughter of Zion" includes לחשׁ, most often translated as "amulets."[1007] In recognition of this dilemma, in a context of pious song or prayer to YHWH, van Wieringen proposes a novel solution: "The people did address God, or attempt to do so, but they approached him with words they use in, for instance, manipulating a snake."[1008] According to van Wieringen, the ignorance or misapprehension of the appropriate means of approaching YHWH is the principal reason for the ineffectiveness and failure.[1009] While following the emended reading of v.16 Redditt translates לחשׁ consistently as "spoke an incantation"; however, he consigns v.16 to being merely an apparent "transition from the note of victory [v.15]…to the straits reported in vv.17–18."[1010]

The difficulty remains for those interpreting v.16 as third-person 'them group.' Roberts presumes that the third person is used to "create distance between the speaker and the people he is describing."[1011] For Roberts, it is not of a present 'them group' but rather of a historic 'them group' where "the speaker is looking back on the period from a later standpoint in time."[1012] Thus, the historical 'they group' is distinguished from the 'present pious group.' Roberts extends the "historic recital" section of vv.13–15 into v.16 by

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[1005] McAffee, "Rephaim, Whisperers," 94. Cf. Darr, *Isaiah's Vision,* 129–220.

[1006] ESV translation: "expert in charms."

[1007] NASB95, CCSB CSB, NET 2nd ed. NRSV, LEB, RSV, ESV translation: "amulets."

[1008] Van Wieringen, "'I' and 'We' before 'Your' Face," 244.

[1009] Ibid.

[1010] Redditt, "Isaiah 26" *Review and Expositor*, 88 (1991): 197.

[1011] Roberts, *First Isaiah*, 332. The "them group" are the ancestors or previously disloyal "we group."

[1012] Ibid. cf. Joannes Snoek, "(Dis)Continuity between Present and Future in Isaiah 26:7–21," 213.

applying this third person reading. The distance created by talking about the 'them' of the past, for Roberts, still results in a nuanced translation of לחשׁ as "a whispered prayer."[1013]

Watts, who already considered that v.14 refers to ghosts, renders לחשׁ less subtly as a "whispered charm."[1014] In Watts' scenario some from among the desperate Israelites seek to save themselves (i.e. "decide fate"), employing non-Yahwistic incantations.[1015] Intriguingly, Watts connects צקון with the root צוק to meaning "magic power"[1016] thereby aligning with the typical context of לחשׁ (cf. magic v.9 שׁחר see 6.1.1). Watts makes two important contributions by his interpretation, (i) he identifies לחשׁ with non-Yahwistic practice and (ii) the practice is used by Israelites to save themselves.

Minear also favours a MT third-person address translating לחשׁ as "incantation." Minear outlines well the additional contextual features from the comparative analysis that supports his translation, including the proximity of רוח (v.18) and לחשׁ (v.16) and the associated role of each in the "Akkadian setting."[1017] Both lexemes feature within the same social, historical, and cultural context of magic, incantations, snake charms, and childbirth. Minear suggests the "them" group is "the people" (i.e. Israel, who have undergone YHWH's discipline at the hands of foreign nations). This group resorts to incantations as an "initial response."[1018] Minear concludes that "the people, through magical means and

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[1013] Ibid.

[1014] Watts, *Isaiah 1–33,* 337.

[1015] Ibid.

[1016] Ibid., 339. Cf. 401 Watts interprets לחשׁ as "spells".

[1017] Minear, "Sequential Analysis of Isaiah 24–27", 197. Cf. comment on Lamashtu's Akkadian inscription (6.6.4).

[1018] Minear, "Sequential Analysis of Isaiah 24–27", 195. Cf the first-person plural reading of Redditt "In distress, we sought you; In constraint, we spoke an incantation when your discipline was upon us. Redditt, "Isaiah 26," 44.

formulas, are striving to bring their gods (husbands) back to life."[1019] Here, Minear seeks not only to resolve the translation of לחשׁ but also to connect it with a context made explicit in vv.17–18.

While Roberts, Watts and Minear, adopt the MT translation of a third person, they differ in the identity of the "they/them" group.[1020] Indicative of the interpretative options is the צקוּן precative reading by Marvin Sweeney, "O YHWH, as an enemy they have visited you, pour out the spell of your chastisement on them!"[1021] Thus, Sweeney renders צקון לחשׁ as a plea or request of YHWH to act toward the "them group" by *ius talionis*.

Two final examples of adopting the MT third-person reading of v.16 are from Hays, McAffee and Doyle. Hays makes one change in pointing and one emendation to v.16, including repointing צקוֹן from perfect to adjective and emends לחשׁוּ from noun to third person Qal perfect verb, thereby settling on a translation, "pressed hard, they conjured."[1022] The emendation of לחשׁ has support from IQIsa[a], and the benefit of repointing the perfect verb to an adjective resolves the irregular paragogic nun צקון. Hays asserts that the "they group" are "enemies" of YHWH who, refusing to turn "from their apostasy" to YHWH even when greatly distressed, seemingly to the point of death, they utter "a 'foreign' magic spell."[1023] The "them group" is identified as those who have fallen away from approved worship of YHWH's, thus attracting YHWH's discipline. McAffee delves into the exegetical and etymological background of לחשׁ (v.16)[1024] preferring a context that favours a

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[1019] Ibid., 195.

[1020] Roberts, *First Isaiah*, 326; Watts, *Isaiah 1-33*, 397; Minear, "Sequential Analysis of Isaiah 24–27", 197.

[1021] Sweeney, *Isaiah 1–39*, 340.

[1022] Hays, *Origins of Isaiah 24–27*, 20.

[1023] Hays, *Death in Iron Age II,* 327.

[1024] McAffee, "Rephaim, Whisperers," 87–91

"defection from YHWH to charms."[1025] Doyle suggests that the author may have intended the idea of prayer, magic, and whispering incantations to be part of the scene here.[1026] Hays similarly reflects,

> Over and over again, this pericope refers to the dead, their spirits, and their abode (vv.14,15,18,19). The divinized dead are clearly among the "other lords" (אדנים) to whom the people have submitted (v.13) and whom they have supplicated (v.16).[1027]

Hays' and McAffee's observations raise the questions: What is the function or goal of this repeated feature? And most importantly, what is the function of the supplication of the dead by incantation described in v.16?

Verse 16 concludes with מוסרך למו (your discipline upon them),[1028] an expression used within the scope of wisdom literature. The מוסר defines the purpose of the צר at the commencement of this section. The purpose of YHWH discipline is to effect an abandonment of 'other gods' and non-Yahwistic practices. However, in section B^1 the effect is rather a doubling down on conjuring in an effort to mitigate YHWH's discipline.

Section B^1 is the second section without a בל|פל paronomastic phoneme features.[1029] The absence of these features is curious since the lexemes in v.16 are the most suggestive of heterodox practices. The implication of Baal and marriage is maintained thematically in the

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[1025] Ibid., 91. The distress and discipline of the "them group" "produced the initial motivation to seek (פקד) YHWH."

[1026] Doyle, who also translates v.16 verbs in the third person, notes that v.16b "they poured out an incantation [when] your punishment was on [him] them." Doyle, *The Apocalypse of Isaiah Metaphorically Speaking,* 308.

[1027] Hays, *Origins of Isaiah 24–27*, 86.

[1028] Contrary to למו reading is Hibbard, *Intertextuality*, 145.

[1029] Sections B^1 and C^1 contain no פל|בל phonemes.

contrast between worship of Baal and YHWH and competing worship of others, even if not specifically Baal.[1030]

In summary, the disquieting themes and content found in v.16, in a Yahwistic context, provide insight into the unique historical-cultural context. In every other of the instances of פקד in Isa 24–27, an attack is implied. The preferred interpretation is that פקד (v.16) is an attack against YHWH's judgments, including plausibly his people (Isa 27:3).[1031] The repointing of צקון to the adjective "hard-pressed" by Hays resolves the irregular *qal* perfect verb with a paragogic nun. Thus, צקוֹן should be taken in parallel with the adj. בצר "in distress." The variant reading 1QIsa[a] לחשו "they conjured"[1032] then describes the means of פקד (attack) against YHWH's judgment.[1033] The response resembles a form of hybrid-Yahwism adapting Northwest Semitic-related customs.[1034]

6.6.2 Connection within chiasm Isaiah 26: 7–19 (v.16 – v.11)

[1030] Hays, *Origins of Isaiah 24–27*, 20. The emmended verb לחשׁו continues the theme of contrast between YHWH and Baal.

[1031] The emendation of למו to לנו proposed by some scholars, e.g. Hibbard, or the suggestion that the למו is intended to create distance between the supplicant as the object in distress tries to harmonise the similar themes in Isa 26:16–18 of distress. Indeed, Isa 37:3 combines distress and childbirth metaphors. If an emendation is not preferred here, then added weight is afforded to a crisis affecting a nation divided on the means of remedy from a crisis.

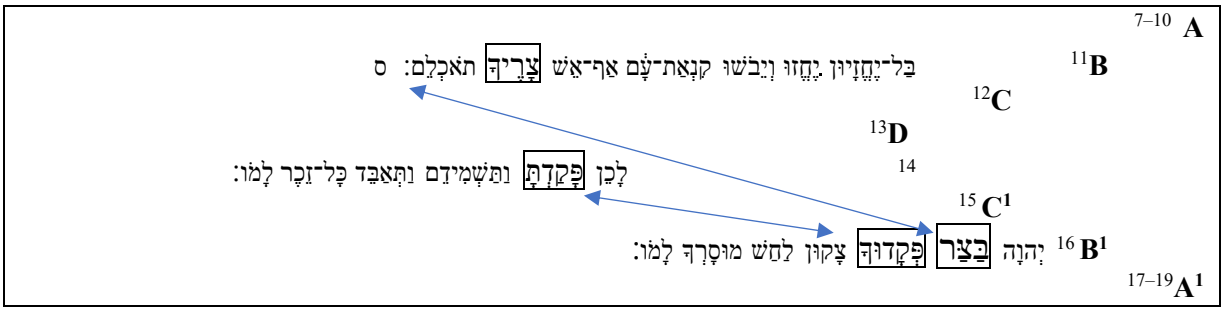
[1032] Reading 1QIsa[a] לחשו "they conjured."

[1033] The פקד in v.14 describing/or precative plea YHWH's annihilation parallels with v.16 פקד against YHWH forming a ius talionis of פקד.

[1034] "popularized variety of Yahwism." McAffee, "Rephaim, Whisperers," 77.

Section B[1] contains two lexical links and thematic links within the corresponding chiastic sections (see Figure 11).

Figure 11. *Lexical Links Between Section B and the Chiasm*



Distress, Adversaries צר

For connection between section B[1] צר (distress) and section B צריך (your adversaries) see 6.2.2. In section B[1] the s-r phoneme is repeated three times among the three word-pairs in the parallel expressions: מוּסָרֶךָ; צָקוֹן; בַּצַּר.[1035] The phonemes connect the distress, hard-pressed, discipline/chastisements (i.e. judgments vv.8-9) by the 2ms (v.16b) to the initiative of YHWH.

B[1]|D פקד

The verb פקד is the fourth of seven references in Isa 24–27.[1036] Sections B[1] and D share the lexeme פקד, with both found in the Qal perfect form. In section D, it is YHWH who is to פקד the "them group," while in section B[1], the "them group" apparently respond to

[1035] The *qamatz* under צָקוֹן creates the s-r phoneme.

[1036] In line with interpretation, Watts, *Isaiah 1–33*, 341. "פקדוך "they (sought to) decide fate (for) you." The literal translation, "they judged you," does not fit the context. The references here seem to be to the practice of sorcery. In a time of distress, someone tried to take God's place and assume responsibility for determining fate by using spells." cf. Duhm, *Das Buch Jesaia*, 187: Trans "Questionable whether לחשׁ can mean prayer, usual meaning spell." Cf. for those who read פקד as a positive attempt to seek YHWH for blessing: "Barely whisper a prayer" Motyer, *Isaiah*, 227; Polaski, *Authorizing an End*, 255 "O Lord, in distress we paid attention to you; we poured out a whispered prayer while your discipline was upon us"; Hibbard, *Intertextuality*, 145: "the verse appears to be speaking about the community's appeal to YHWH."

YHWH's distress with פקד. The פקד by YHWH of the "them group" is consistent with four other occurrences in Isa 24–27. Verse 16 is most similar to 27:3, where YHWH protects against a "them group" who would פקד of his vineyard.

Sections B|B[1] are linked by this inability to see or perceive the correct source of help or remedy in time of crisis, an idol-like quality of idol-worshippers (Isa 44:9) who cannot see/perceive the working out of YHWH's purposes v.11. The inability of the "them group" to 'see' or 'perceive' the raised hand of YHWH in section B (26:11), is illustrated in section B1 by the direct attack on YHWH, manifest in hostility פקד and conjuring לחשׁוּ from the recipients.[1037]

Judgment and Discipline

The exalted hand of judgment in section B v.11 is equivalent to the discipline of YHWH in v.16. The comparison between B רָמָה יָדְךָ and B[1] מוּסָרְךָ is suggestive of an effort to change the relationship from rebellion to reconciliation.[1038] It seems that both רמה ידך (section B) and מוּסָרְךָ (section B[1]) relate ostensibly to the A ישׁב תבל (inhabitants of the world) or B[1] לחשׁ (conjurers) without achieving the למד (learning) of righteousness. Another connection is the allusion to section A משׁפטיך יהוה in section B בצר (in distress) and section B[1] מוסר (discipline).

6.6.3 Connection to the broader context of Isaiah and the Hebrew Bible (v.16)

[1037] The cognate of Heb פקד Ug. *pqd* means "to give orders", and Akk *paqādu* "to hand over" or "to care for".

[1038] If an unemended text is preferred and chiastic form is accepted, then both would favour the interpretation that YHWH's discipline is an attempt to reconcile a rebellious people. Cf. Levenson, *Resurrection and Restoration of Israel*, 99.

Sections B[1]|B are connected by the lexeme צר (distress). The semantic range of צר embraces narrowness (Num 22:26), lacking space (2 Sam 22:7), distress (Psa 106:66) and distress that is associated with the metaphor of childbirth (Isa 37:3). It is plausible that צר also suggests restricted movement of population, a perspective that aligns with the scenario of successive annexations in section C[1]. Similarly, Hosea describes the exile of Ephraim and Judah (Hos 5:14) as being "in distress" בצר. Isaiah 26:7-19 shares some similar lexemes and themes with Hos 5:15, combining צר and שׁחר. While in distress the exiles earnestly seek שׁחר *pi'el* impf., YHWH. The same verb and stem are found in section A, (Isa 26:8, cf. YHWH's response in Isa 26:20).

The interpretation of the צר (distress v.16a) parallels מוסר (discipline v.16b) caused by YHWH.[1039] The lexeme מוסר is most often associated with wisdom literature.[1040] Section A contains a number of lexemes shared between Isaiah and wisdom literature. In section B[1] this connection remerges in the deployment of יסר.[1041] What is the role of discipline and instruction in wisdom literature?[1042] A shared theme pertinent to this section is marriage and adultery. Polaski suggests the following:

> One could suggest that the common metaphor of the adulterous wife representing disloyal and idolatrous Israel forms a bridge here. YHWH's discipline in Isaiah would represent an anti-idolatry prophylaxis designed to blunt the community's wandering from YHWH.[1043]

Polaski rejects this argument because:

[1039] N.B. parallelism between rebel or turn aside from/depart סור and יסר discipline/chastise Hos 7:15. יסורו (They rebel) against me; although יסרתי (I trained) and strengthened their arms. The discipline of the LORD has resulted in a cry, but not a cry from the heart loyal to the LORD but rather a wail on beds for דגן and תירושׁ (grain and wine). It is a point made in Isa 26:16. In Hosea 7:14–15 the crying out for grain דגן while on a Marzēaḥ style bed is potentially a play on the name of Baal's father, Dagon.

[1040] מוסר is found 36 times in wisdom literature out of a total of 50 in the Hebrew Bible.

[1041] Differences with מוסר is that the occurrences are not confined to Isaiah and wisdom literature.

[1042] Polaski, *Authorizing an End*, 271–272.

[1043] Ibid., 273.

> …given the representation of the loyal community as a female figure in 26:16–18. The echoes of מוסר in the wisdom literature fail to provide more specificity for our description.[1044]

However, based on the chiastic structure, a contrast is made between an unfaithful woman (v.16) and a faithful woman (vv.17–18). In that case, Polaski prefers to harmonise these verses as applying to a loyal community expressing ineffectuality. Nevertheless, the unfaithful and faithful spouses are prominent metaphors in wisdom literature, as they also may be in this passage.[1045]

More broadly לחשׁ is associated with non-Yahwistic practices. Earlier in Isaiah (3:3) the LORD says he will remove every kind of support from Jerusalem and Judah. Last in the list of those to be removed are the נבון לחשׁ (skilful enchanters, Isa 3:3). The לחשׁ is associated with snake-charming in Jer 8:17 and Ecc 10:11. In 2 Sam 12:19, the context is closely connected with the recent birth of a child and its subsequent death, (i.e. funerary incantations).[1046] Psa 41:8 and 58:6 connect לחשׁ with the enemies of YHWH, who whisper together against the psalmist. The general context of opponents of YHWH and his people seems to support the importance of the למו at the end of Isa 26:16. Emendation of this verse (e.g. as by Hibbard), creates the problem of rehabilitating לחשׁ to a context of a supplicant loyal to YHWH.[1047]

[1044] Ibid., 273.

[1045] Prov 5, 31. Hosea 1–3. For the role of Wisdom and the Prophets, see also Tremper Longman III, *The Fear of the Lord Is Wisdom: A Theological Introduction to Wisdom in Israel*. (Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing Group), 2017.

[1046] Cf. Chris A. Franke, "Reversal of Fortune in the Ancient Near East – A study of the Babylon Oracles in the Book of Isaiah" in *New Visions of Isaiah* ed., Roy F. Melugin. Sheffield: Sheffield Academic Press, 1996. McAffee, "Rephaim, Whisperers," 94.

[1047] Hibbard, *Intertextuality*, 145.

6.6.4 Comparative connection including Loyalty Oath/ Kispu/ Marzēaḥ (v.16)

Conjuring while in distress was common in ANE. The ancient Sumerians practised elaborate exorcisms of unwanted ghosts, which included sevenfold incantations and use of amulets.[1048] From the available ANE data, it appears that removing or summoning ghosts was a common feature of society in Sumerian and Ugarit society. A sevenfold incantation recorded on an amulet is an example of a source of knowledge competing with the sevenfold prayer of invocation to YHWH.[1049] Lamashtu, a Sumerian demon known as the Baby Snatcher, was widely feared in the ANE.[1050] Preventing Lamashtu taking babies apparently involved presenting figurines of Pazuzu accompanied by incantations.[1051] Pazuzu, was often depicted with Lamashtu and believed to be "king of the wind demons",[1052] providing a comparative link to רוח in Isa 26:18.

The emendation לחשׁו shares a similar phoneme with the Sumerian demon *Lamashtu*, a demon/deity associated with miscarriage in pregnancy and for whom amulets were used to ward off death.[1053] Moreover some sources imply she was addressed by seven names or titles.[1054] The possible phonetic association would be a departure from the Northwest Semitic-named deities alluded to throughout the passage. On the other hand, the Northwest Semitic Hurrian equivalent demon, *Ishatu*, titled "dog of El," shares similar features and

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[1048] Finkle, *The First Ghosts*, 89,90.

[1049] Ibid.

[1050] The iconography of Lamashtu features her holding two snakes, supporting the proposition that לחשׁ, also associated with snake-charming and serves as a cypher for the female demon Lamashtu. Source: https://www.britishmuseum.org/collection/object/W_1925-0715-1 accessed 11/2/25. Akkadian, cuneiform script, 800–550BCE.

[1051] Finkle, *The First Ghosts,* 255.

[1052] Source: https://www.britannica.com/topic/Lamashtu accessed 11/2/25. Eds. Encyclopedia Britannica.

[1053] YHWH defeats נחשׁ (serpent). Isa 27:1.

[1054] Source: https://www.britannica.com/topic/Lamashtu accessed 17/09/24.

association with deified fire.[1055] Thematically fire links with section B תכלם צריך–אש, retaining the pattern of paronomasia of Ugaritic deities/demons.

6.6.5 Proposed meaning

Isaiah 26:16 translation: O LORD, in distress, they sought you out; hard-pressed, they conjure; (while) your discipline being on them.

The historical-grammatical exegesis explored the contours of the debate concerning the orientation of the section, the interpretation of לחשׁ and the emendation of לנו|למו. Including the invocation there are seven words, three words phonetically share s and r in the same order as צר the common lexeme with section B.

From the comparative analysis, it is apparent that the background of לחשׁ is to be found in snake-charming incantations surrounding childbirth designed to ward off demons (e.g. *Lamashtu*|*Ishantu*). It is plausible (פקד) that incantations are directed against YHWH; however, it could be that the misapprehension of YHWH's judgments meant the incantations were performed to ward off demons such as *Lamashtu* (cf. activity of YHWH against Israel in Hosea 9).

Form analysis suggests that incantations surrounding childbirth in the ANE are a related context of this style. The seven words including the invocation (v.16) imply a formulaic arrangement mirroring ritual texts.

The rhetorical analysis reveals a contrast between the supplicants and the "them group" regarding the appropriate response to distress. The supplicants, apparently in distress themselves, are aware of the "them group" resorting to conjuring (לחשׁ) in response to the same distress. The experience of the distress of the supplicants follows in section A[1].

[1055] Source: https://en.wikipedia.org/wiki/List_of_Ugaritic_deities accessed 17/09/24.

6.7 Isaiah 26:17–19 כֵּן הָיִינוּ מִפָּנֶיךָ יְהוָה (So have we become before you, O LORD)

A[1]. Isa 26:17–19

כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ כֵּן הָיִינוּ מִפָּנֶיךָ יְהוָה׃
הָרִינוּ חַלְנוּ כְּמוֹ יָלַדְנוּ רוּחַ יְשׁוּעֹת בַּל־נַעֲשֶׂה אֶרֶץ וּבַל־יִפְּלוּ יֹשְׁבֵי תֵבֵל׃
יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר כִּי טַל אוֹרֹת טַלֶּךָ וָאָרֶץ רְפָאִים תַּפִּיל׃

6.7.1 Comment on Isa 26:17–19

The metaphor of childbirth implied in section B[1](v.16) becomes explicit in vv.17–18.[1056] Among those who observe the continuity of metaphor is Katheryn Pfisterer Darr:

> The juxtaposition of snakes, symbols of fertility in Israel's ancient Near Eastern world, women (in Isa 3:20) and childbirth imagery (in Isa 26:16–18) is intriguing. Does the latter indeed describe an anguished plea for supernatural assistance, but in the form of address (an incantation) specifically associated with women's pain in childbirth and parturition's attendant ritual? Given our lack of information concerning ancient Israel's fertility objects and childbirth practices, we cannot answer this question with certainty. Nonetheless, the presence of *lahas* in verse 16 suggests that its link with childbirth imagery may be stronger than many contemporary translations suggest.[1057]

Watts apparently recognises this point when he explains v.17 as the distress of a woman in labour,[1058] thus equating the invocation clause בצר with the parturition metaphor of v.17. The MT moves from למוֹ (v.16) to לנוּ (vv.17–18) portrays first the "they" and then the "we group" as distressed.

[1056] Concerning the relationship between v.16 and v.17–18, for several scholars, the pregnancy metaphor comes unexpectedly and somewhat disconnected from what immediately precedes, while others see continuity of thought. On discontinuity, Wildberger understands that v.17 "move[s] to a completely different imagery." Wildberger, *Isaiah 13–27*, 566. Hibbard observes continuity between vv.16–18 as a "we group" but still notes that the "next two verses using imagery of a woman giving in birth to wind…" not associating the metaphor with lexemes בצר and לחשׁ. Notwithstanding, he finds continuity in that vv.16–18 as a "lament proper." Hibbard, *Intertextuality*, 145. On Continuity: Darr, *Isaiah's Vision*, 219-220. Cf Doyle, "Fertility and Infertility in Isaiah 24–27," 86.

[1057] Darr, *Isaiah's Vision,* 219.

[1058] Watts, *Isaiah 1–33,* 341.

A seven-word general statement on parturition precedes the CF invocation in section A[1].[1059] Procksch, concludes that תחיל along with תזעק, תקריב "im Bilde eine leidenschaftliche Steigerung bringen."[1060] The sequence of words in v.17 culminates with a paronomastic element בחבלה.[1061] Following the introductory statement, Doyle correctly interprets the invocation clause כן היינו מפניך יהוה as introducing the *métaphhorisé*, (i.e. the people in relation to YHWH).[1062] The invocation is pivotal, suspended between two lines of text (vv.17,18).[1063] The phrase מפניך יהוה alludes to the Temple or ark as in 2 Sam 7:18. However, when referring to the Temple or ark, לפניך is used. Verse 17 is the only occurrence in the Hebrew Bible wherein the supplicant/s are positioned מפניך while invoking YHWH. All other instances refer to the enemies or covenant violators being driven out from before YHWH or his people.[1064] The subtle change in v.17 suggests a sense of guilt and weakness experienced by the supplicants who have been or feel driven away from YHWH's presence.

The second person plural, commencing with the invocation clause (v.17b), continues in v.18. Verse 18a describes the condition of the "we group" in relation to YHWH unambiguously by means of the parturition metaphor.[1065] The outcome of the travail of the

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[1059] Duhm notes that תחיל is missing from LXX and, due to the verse's metre, is "vollkommen überflüssig." Duhm, *Das Buch Jesaia, 187.* The presence of חיל, along with the pregnancy/birthing metaphor elsewhere, e.g., Isa 54:1–6, may have influenced others not to follow Duhm's assessment.

[1060] Procksch, *Jesaia I*, 331: "bring a passionate intensification in the picture."

[1061] Cf. final word before the invocation clause in section A, פלס and the juxtaposition of the invocation in section D invocation and בעל and פעל in section C.

[1062] Doyle, *Apocalypse of Isaiah Metaphorically Speaking,* 311. Procksch *Jesaia I*, 329: on thematic ground, emends מפניך, preferring מפחדך though an emendation is not necessary as the context assumes a helpless and fearful disposition.

[1063] Watson, *Classical Hebrew Poetry*, 214.

[1064] Ex 34:24; Num 10:35 (invocation on the transit of the Ark); Deut 6:19; 7:1, 20, 22; 9:4,5; 12:29; 18:12.

[1065] The explanation for this condition is not stated; however, Micah 4:10 shares language of pregnancy distress associated with disobedience resulting in exile. Isa 37:3 also deploys the pregnancy metaphor to communicate the distress of Jerusalem facing the besieging armies of Assyria.

"we group" is יָלַדְנוּ רוּחַ. Most scholars draw an equivalence between רוח and nothingness, e.g., Wildberger הבל.[1066] However, Hibbard understands רוח in militaristic terms as the "inability of the nation to win any victories, here understood as their continued oppression at the hands of foreigners."[1067] This is reminiscent of the ineffectual רוח in Isa 25:4 עָרִיצִים כְּזֶרֶם כִּי רוּחַ קִיר. Some scholars have proposed various synonym for nothingness.[1068] A minority opinion translates רוח in the context of sorcery expressed in v.16 to mean, "Your sorceries are wind!"[1069] ANE *zaqīqu,* a dream-like wind or apparition, may also mean "nothingness."[1070] From a rhetorical analysis, describing the failure or "nothingness" of *zaqīqu* is meaningful within the present context that includes incantations לחשׁ (v.16). Moreover (v.18) rhetorically, רוח may have the effect of denoting no effective outcome, thus conveying meaning in the present context.

The final section of v.18c illuminates the meaning of the birth of רוּחַ.[1071] The subsequent clause, יְשׁוּעֹת בַּל־נַעֲשֶׂה אָרֶץ is from the perspective of the "we group." The plural ישׁועת suggests mulitple failed attempts at victory.[1072] The clause may be translated as "we can achieve no victories in the earth/underworld." The sixth בל negation is the only one

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[1066] Wildberger, *Isaiah 13–27*, 566. cf. Ecc 2:11 and parallel of רוח and הבל. Intriguingly, חבל was not selected since it conforms to the פל|בל repeated sound. Hays, *Origins of Isaiah 24–27*, 86; "seemingly an off–color joke."

[1067] Hibbard, *Intertextuality*, 156.

[1068] Procksch, *Jesaia I*, 329–30. Here, Procksch compares similarities in Psalms 18:51, 42:6, 12; 43:5, and other passages where רוח is in construct form. (Isa 19:14 רוח עועים; 29:10 רוח תרדמה; Nu. 5:14,30רוח קנאה; Hos 4:12. 5:4 רוח זנונים; Zech 12:13, 10:2 רוח הטמאה, 2 רוח חן ותחנונים).

[1069] Quote from Gesenius on רוח in ancient sources found in Wildberger, *Isaiah 13–27,* 566.

[1070] Richard C. Steiner, *Disembodied Souls: The Nephesh in Israel and Kindred Spirits in the Ancient Near East with Appendix on Katumuwa Inscription*, SBL (2015):18. Cf. Hays, *Death in Iron Age II*, 43–44. Koslova, "Diagnosing Judah's Distress," 48.

[1071] LXX joins רוח ישׁועת to become the "spirit of salvation" (Procksch, *Jesaia I*, 329–30).

[1072] Rather than plural of abstract, e.g. אמנים 26:2; עולמים 26:4.

modifying a first-person plural verb.[1073] Thus, the supplicants make a personal confession of their own weakness and error.[1074]

The final clause, וּבַל־יִפְּלוּ יֹשְׁבֵי תֵבֵל, returns to the third-person plural, and possesses the highest density of paronomastic sounds in Isa 26:7–19.[1075] Opinion is divided broadly into two categories as to the correct interpretation of the verb נפל (v.18c) is divided broadly into two categories: those who favour translating נפל as "born" or a similar expression, and those who favour the typical semantic meaning of "fall." Among those who favour "born" are Wildberger, ("do not come into the world"),[1076] Motyer, ("no birth into salvation"),[1077] Doyle, ("and they will not fall [be born], the dwellers of the world"),[1078] and N.T. Wright, ("and the earth will give birth to those long dead.")[1079] Roberts favours 'born'; however, he is not entirely convinced. He notes that he בל–יפלו, literally "did not drop" in this context, "is birth imagery continuing the opening pregnancy imagery, but apart from completing the metaphor, it adds little clarity to the meaning of the metaphor."[1080] This observation is insightful since it captures the prior context that has influenced many scholars to translate נפל within the birth metaphor.

[1073] Other בל negations modify verbs in the third person, i.e. "the group."

[1074] Cf. a song that shall be sung (Isa 26:1): "We have a strong city, he sets up יְשׁוּעָה as walls and bulwarks."

[1075] Three sounds in four words: בל, פל, בל—a total of seventeen across thirteen verses.

[1076] Wildberger, *Isaiah 13–27*, 551.

[1077] Motyer, *Isaiah*, 199.

[1078] Doyle, *Apocalypse of Isaiah Metaphorically Speaking*, 308.

[1079] N.T. Wright, *Resurrection of the Son of God,* 116.

[1080] Roberts, *First Isaiah,* 332.

Additional parallels have been drawn between apparently the conjoined metaphors of childbirth in v.18c, v.19c תפיל (*hif'il* of נפל), and v.19c of רפאים.[1081] The image of parturition looms large over the meaning of וּבַל־יִפְּלוּ יֹשְׁבֵי תֵבֵל, a clause that also has a repetition of sounds בל|פל.[1082] However, the interpretation of נפל, that "did not drop", is a reference to "give birth" would be the only instance in the Hebrew Bible, and, as Hays notes, is based rather on post-biblical usage of נפל to constitute miscarriage or abortion.[1083] Tull, observing the interpretative terrain of v.18c, asserts:

> "…most recent translators have substituted an otherwise unattested meaning for the verb to arrive at 'and no one is born to inhabit the world' (NRSV) or 'We have not given birth to the people of the world' (NIV). Whatever this phrase means, whether dismay at the enemy's thriving or dismay at the community's failure to thrive, it conveys deep disappointment in divine follow-through. Like the lamenter in Isaiah 63:7–64:12, this speaker lays injustice and futility at God's feet."[1084]

While acknowledging the "unattested meaning" that "most recent translators" are unsure of themselves, she does prefer an interpretation attributing failure by God.[1085]

Some, while preferring "to fall" (v.18c), retain 'birth' for the *hif'il* תפיל (v.19c) as does Hibbard, the "inhabitants of the world did not fall." [1086] "The earth will cause 'shades,'…builds on the birth imagery of vv.17–18 and the language of v.14."[1087] The

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[1081] YHWH's רפאים, Barker, *Isaiah's Kingship Polemic*, 193.

[1082] The feature of repeated sounds בל|פל occurs only 23 times from Isa 1–10, while it occurs 17 times in Isa 7–19.

Isa 1–10 references: Isa 1:3,15,30; 2:9,11,12,17; 3:8,25,26; 5:12,13,14,15,18,25,29; 8:15,16; 9:11,15; 10:4,20. N.B. Cluster of seven features in Isa 5:12–29.

[1083] Hays, *Death in Iron Age II*, 327.

[1084] Tull, *Isaiah,* 397–398.

[1085] Ibid.*,* 397.

[1086] Hibbard, *Intertextuality*, 145. Cf. Miscall finds נפל in this context to be ambiguous "since 'fall' or 'let fall' (v.19) can mean destruction (death) or birth (life)." Miscall, *Isaiah*, 70. Tull, *Isaiah*, 398. Favours 'born'. Roberts, *First Isaiah*, "The last statement, "and the inhabitants of the world were not born [lit., did not drop]." Sweeney, similarly, "The people are unable to bring about birth," (Sweeney, *Isaiah 1–39*, 341). Contrary to these opinions, Hays prefers "fall" of earthly powers: (Hays, *Death in Iron Age II*, 327).

[1087] Ibid., 148.

translation of נפל as "born" (*hif'il)* is without any other example in the Hebrew Bible. Thus, several scholars favour the typical נפל, "to fall,"[1088] including Watts: "the world's population will not fall."[1089] Watts' reading is supported by early translations, including the LXX and Vulgate.[1090] Thus, the preferred interpretation herein is that the final two בל negation clauses illuminate the meaning of the phantom pregnancy of רוח in two ways. First, the supplicants confess, "we" achieve no victories and, second, "they" have not fallen.

The abruptness of the transition between v.18 and v.19 has generated a variety of explanations and interpretations (see 2.2ff.). Underpinning all these points is the orientation of the text, i.e. who is speaking/declaring/imploring in this verse. If the speaker is God, then v.19 is the response to Isa 26:7–18, particularly vv.16–18 and is thus a "divine oracle" heilsorekel or epiphany. If the speaker is the community and/or community spokesperson, then v.19 is a trusting declaration of the sovereignty of YHWH over the life and death of his people and nation or a plea using jussive יחיו | יקומון. On the basis of the literary structure oulined in Chapter 4 and exegeted presently, the imperfect verbs continue from the confession in v.18c from the supplicants. These imperfects in v.19 should be translated as a confession though without the בל negation of helplessness. The subsequent translation of יִחְיוּ מֵתֶיךָ נִבְלָתִי יְקוּמוּן is "Your dead shall live, my corpse (collective) shall rise."[1091]

[1088] Hays, *Death in Iron Age II*, 327. Hays, *Origins of Isaiah 24–27*, 20.

[1089] Watts, *Isaiah 1–33*, 337; Hays, Origins, 21.

[1090] M. Finney, *Resurrection, Hell and the Afterlife Body and Soul in Antiquity, Judaism, and Early Christianity,* chapter 2, London: Routledge, 2016 Accessed October 30, 2019. ProQuest Ebook Central.

[1091] The unusual construct נבלתי (singular with singular suffix) is interpreted in several ways. First, the most common interpretation is to emend the singular suffix to a third-person suffix in conformity with יקומין (i.e., their corpses shall rise). Second, a less common approach is translating without emending the MT text (i.e., my corpses shall rise). Third, Philip C. Schmitz retains an unemended text but renders the singular suffix as a gentilic yod and thus translates the phrase adverbially (i.e., as a corpse they shall rise). Cf. Motyer מתיך meaning "the dead you are concerned about." (Motyer, *Isaiah*, 227). Beuken emends to third person plural with first person suffix, Beuken, *Jesaja 13-27*, 362, 382.

The penultimate paronomastic sound in the passage is נבלתי, an expression of helplessness, and the supplicants' desperate need.[1092] The supplicants now identify with the fate of the lords who have ruled over them, (i.e. *Baalim*). The past worship of Baal had resulted in death (cf. Hosea 13:1). The supplicants' confession is that they have become what they have worshipped. The invocations represent a turning away from the former invocations of Baals to the invocation of YHWH.[1093] The last word in the section is the *hif'il* of נפל, meaning "cause to fall" about the רפאים.[1094] The earth ארץ (earth/underworld) accommodates this 'fall' of רפאים as the corollary of section D, the רפאים בל–יקמו (Rephaim shall not rise).[1095]

The identity of the Rephaim in v.19 is understood in various ways, for example as a synonym for the dead (i.e., מתים v.19a cf v.14a),[1096] a reference to dead tyrants or the wicked dead (i.e., v.14a), as reference to the ghosts of the tyrants, the wicked, or the righteous (i.e. YHWH's Rephaim).[1097] Yogev's recent extensive survey of the Rephaim in the ANE is helpful on this point.[1098] From his study of KTU 1.20, Yogev suggests that early on the *rpum* were a "small group of maybe seven or eight individuals."[1099] Later, they were invoked, and royalty expected to join their ranks at death.[1100] According to Yogev, there is

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[1092] Cf. Isa 5:25.

[1093] McAfee discusses v.14, abolishing invocation names in direct competition with YHWH. McAffee, "Rephaim Whisperers," 87. Cf. on dead as a competition of YHWH, Hays, *Death in Iron Age II*, 326, 357. Hays, *Origin of Isa 24–27,* 110.

[1094] Yogev, *Rephaim*, 157–8 favours 'fall' based on the negative association of Rephaim in the Hebrew Bible, as does Hays, *Origins of Isaiah 24–27*, 88.

[1095] cf. Isa 26:21, the earth discloses the bloodshed and uncovers the slain.

[1096] Roberts, *First Isaiah,* 327.

[1097] Barker, *Isaiah's Kingship Polemic,* 193.

[1098] Yogev, *The Rephaim, 5–97; 175–187.*

[1099] Ibid., 18.

[1100] Ibid., 98.

"plentiful evidence" of the connection between *rpum* and royalty.[1101] Although not all *rpum* were kings, all kings were considered *rpum* possessing a divine origin through their bloodlines.[1102] The *rpum* were an elite group among the dead condemned to particular destruction by God, as evident in the Hebrew Prophets such as Ezekiel.[1103] Isaiah and Ezekiel understood who the Rephaim were in their time, as did their audience.[1104] Finkel asserts that "Rephaim" was "the first biblical word for ghost."[1105]

6.7.2 Connection within chiasm Isaiah 26:7–19 (vv.17–19 – vv.13–14 – vv.7-10)

The final invocation statement returns to the first-person plural "we group" found in chiastic sections A, D, and A[1]. Thematically, the waiting and labour pains metaphors express a not-yet reality of YHWH's deliverance that is specific to these sections (i.e. קוה and ישׁיעה).[1106] This invocation expresses the condition of the supplicants. While they קוה before YHWH (v.17b). Section A[1] matches the intensity of desire in the *pi'el* verbs in section A with a pregnancy metaphor in vv.17–18.

Both sections have discernable movement from a general expectation to a specific present circumstance, from third-person to first-person. The introductions of both chiastic sections features seven words of general expectation before an invocation clause.[1107] Each seven word sequence contains a paronomastic בל|פל nearest the invocation clause.

[1101] Ibid., 85.

[1102] Ibid., cf. 78 *Rpum* were "mostly leaders, warriors and kings."

[1103] Ibid., 150.

[1104] Ibid., 180.

[1105] Finkel, *The First Ghosts*, 230.

[1106] Cf Webb, *The Message of Isaiah*, 110–111.

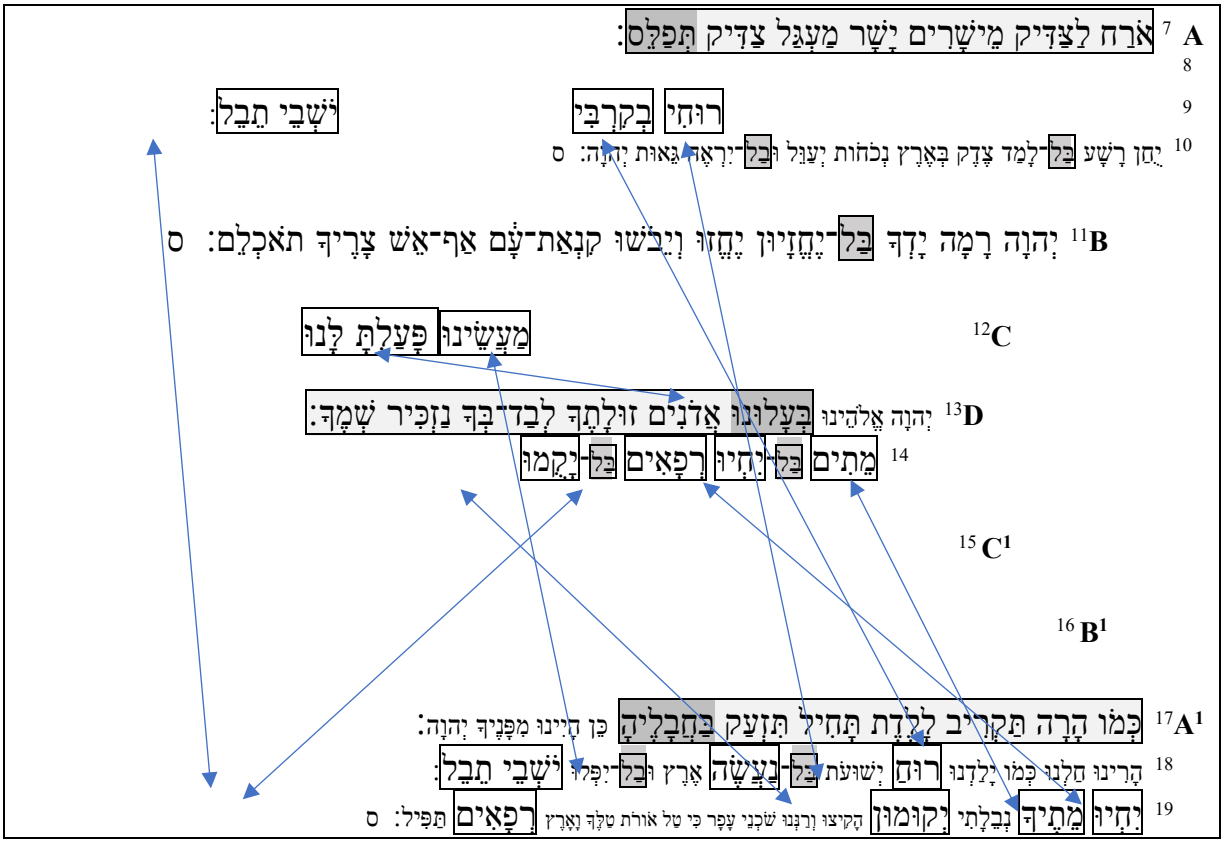
[1107] The literary arrangement of seven such as in Genesis 1 seven-word v.1; seven טוב; seven יום; and the Priestly source cf. Christopher Hays: Isaiah and Assyria comment on source criticism and dating of priestly source https://youtu.be/HUqyVQI7LwA?t=1917

Section A אֹרַח לַצַּדִּיק מֵישָׁרִים יָשָׁר מַעְגַּל צַדִּיק תְּפַלֵּס
Section D :בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ לְבַד־בְּךָ נַזְכִּיר שְׁמֶךָ
Section A^{1} כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ.[1108]

There are also shared lexemes between these sections and others among the chiasm(see Figure 12). These lexemes include: A^{1}|D רפאים; A^{1}|D יחיו; A^{1}|D מתיך|מתים; A^{1}|D יקומון|יקמו; A^{1}|A|B|D בל; A^{1}|A רוּחִי|רוּחַ; A^{1}|A בְּקִרְבִּי|תַּקְרִיב A^{1}|C מעשינו |בל–נעשה. The importance of each of these for understanding the resurrection motif will now be discussed.

[1108] The repetition of words: כמו – as/like (142 refs. 126 verses) Isa 26:17,18 – Isa 14:10; 26:17, 26:18; 30:22, 38:19; 41:25; 44:7; 46:9; 51:6.

Figure 12. *Lexical Links Between Section A[1] and the Chiasm*



A[1]|D רְפָאִים בַּל־יָקֻמוּ; וְאֶרֶץ רְפָאִים תַּפִּיל

The chiastic sections deploy רפאים in a complementary way. The section A[1] and D both feature imperfect verbs (קום, נפל) with בל negations. In the central section D, the clear sense is "they shall not rise," while in section A[1] the complementary sense is that "they shall fall." It is the latter instance that has proved the most troubling for scholars. In what sense can the Rephaim, who are presumably already dead and buried, fall?[1109] Considering the historical-cultural context of רפאים resolves this conundrum.

[1109] Mark Finney, "Death and Afterlife in the Hebrew Bible" in Resurrection, Hell and Afterlife: Body and Soul in Antiquity, Judaism, and Early Christianity (London: Routledge, 2016), chapter 2, page 6 Accessed October 30, 2019. ProQuest Ebook Central.

Yogev and Wyatt, among others, present evidence for the active involvement of *rpum* in the kingdom of Ugarit. During special ceremonies, *rpum* were invoked in Ugarit by a living king and attendants (i.e. KTU 1.161).[1110] Pearson, in her research on the LXX translation of v.14 and v.19, similarly describes later Greek belief in the Titans' "movement in and out of the underworld", which influenced the LXX of Isa 26:14.[1111] The Ugaritic *rpum* and Greek *titans*, while generally residing in the underworld below during certain ceremonies, are summoned to the land of the living. This historical-cultural context provides a possible parallel understanding of the Hebrew רפאים in vv.14a, 19c: the deliberate mention of YHWH and the refusal to mention any other name means they do not rise, i.e. בל–יקומו.

A[1]|D מתים בל–יחיו |יחיו מתיך;

These lexical parallels (v.14a and v.19a) are perhaps the most striking. In section D, חיה is negated by בל to mean the dead do not live.[1112] In section A[1], the negation is removed, and the word order is reversed to emphasise חיה, "your dead shall live, my corpse (collective singular) shall rise." Scholars have been intrigued by the relationship between these two statements (2.3-5).

[1110] David Toshio Tsumara "The Interpretation of the Ugaritic Funerary Text KTU 1.161" in *Official Cult and Popular Religion in the Ancient Near East*, Heidelberg, 1992. Wyatt, "Dying and Rising Gods," 833-834.

[1111] Brook W R Pearson, "Resurrection and the Judgment of the Titans: Ē Gē Tōn Asebōn in LXX Isaiah 26:19." in *Resurrection*, edited by Stanley E. Porter, Michale A Hays and David Tombs (Sheffield: Sheffield Academic Press, 1999), 50. Although not argued by Pearson, Titans are considered cognates of Didans of (Ugarit, KTU 1.161 (3) (10)): "you are summoned, O assembly of Didanu!" Wyatt, *Religious Texts from Ugarit,* 430–441.

[1112] Hasel, "Resurrection in the Theology of the Old Testament Apocalyptic," 275; Motyer, *Isaiah, 227*; Kaiser, *Isaiah 13-39*, 217; McAffee, "Rephaim Whisperers," 86; Watts, *Isaiah 1-33*, 341; Polaski, *Authorizing an End*, 238; Hibbard, *Intertextuality*, 147; Miscall, *Isaiah*, 70; Roberts, First Isaiah, 331; Hays, *Death in Iron Age II*, 326; Wildberger *Isaiah 13-27*, 56; Duhm, *Das Buch Jesaia*, 186; for precative reading of v.14 Irwin, "Syntax," 246.

A[1]|D רְפָאִים בַּל־יְקֻמוּ | נְבֶלָתִי יְקוּמוּן

Both sections A[1] and D share the lexeme קום. In section D קום is qualified by בל negation to mean "the Rephaim shall not rise." In v.19 there are no negations but rather נבל replaces Rephaim, retaining a similar phoneme as the negation in section D. The sense of section A[1] with the paragogic nun as emphasis translates as either 'my corpse (collective singular) shall certainly rise' or 'their corpse (collective singular) shall certainly rise.'[1113] The shared lexemes contrast 'they' not rising (v.14) to the trusting confession that YHWH shall give life to the lifeless corpse v.19a).

A[1]|A ישבי תבל

In a similar sense, there is a transition in anticipation of the deployment of תבל **ישבי** between A and A[1]. In v.9, the expectation is that when YHWH's judgments are felt, the inhabitants of the world צֶדֶק לָמְדוּ (they learn righteousness/justice). However, in v.18, this expectancy is surpassed by the confession that the תבל ישבי have not fallen.

A[1]|A רוחי|רוחַ

Likewise, there is a progression within the chiasm concerning רוח. In section A, the spirit is within the supplicant, while in A[1], the spirit/wind exits the supplicant in the metaphor of phantom pregnancy.

A[1]|A בְקִרְבִּי|תַּקְרִיב

[1113] For Syriac translation variant support for third person suffix of נבל: Leona G. Running, "Syriac Variants of Isaiah 26," *AUSS* 5, no. 1 (1967): 46–58. A jussive reading

The lexeme קרב in section A is in construct with רוח to describe the inner desire of the supplicant for YHWH.[1114] In section A^1, קרב is used verbally to accompany the general description of a woman approaching childbirth. Within the chiasm this lexeme is deployed to describe an intimate desire or expectation of קרב.

A^1|C מעשינו |בל–נעשה.

A chiastic anomaly appears in section C|A^1. Section C מעשה concerns the work of the supplicant that YHWH has wrought on their behalf, either as a confession of trust or of retribution because of guilt. Section A^1 is a confession either of an inability to achieve victories for themselves or of YHWH's just judgments in the present crisis. Either way, the supplicants recognise that YHWH is the only one who עשה (achieves) victories (cf. Isa 26:1).

A^1|A|B|D בל

For comment, see 6.1.2; 6.7.1.

6.7.3 Connection to the broader context of Isaiah and the Hebrew Bible (vv.17-19)

Sections A, D and A^1 share lexemes with other parts of Isaiah 24–27. A יהוה קוינוך, D הנה אלהינו זה קוינו לו ויושׁיענו זה יהוה קוינו Isa 25:9 and יהוה אלהינו and A^1 ישׁועה connect in Isa 25:9. Isa 25:9 and

[1114] Presumably, this also includes a desire for YHWH's משׁפט (vv.8,9).

26:8 are the only references to קוה in Isa 24–27, and both use the *pi'el* stem.[1115] These shared lexemes are connected thematically by YHWH's בלע (swallowing) death.[1116]

There are several examples throughout the Book of Isaiah of the parturition metaphor: Isa 13:8; 26:17–18; 37:3; 42:14; 49:19–21; 54:1–8; and 66:7–13. The paronomastic feature חבל (labour pains) Isa 26:17, is found eight times in the Hebrew Bible and three times in Isaiah.[1117]

The next lexemes קיץ and רנה occur in variant readings as either an MT imperative, הָקִיצוּ וְרַנְּנוּ or 1QIsa[a] imperfect יקיצו ורננו.[1118] The imperative reading favours interpretation as a *heilsorakel* while the imperfect reading favours understanding them as a supplicant's plea or declaration (cf. Dan 12:2). Moreover, the imperfect reading allows for a single perpective throughout v.19.

Subsequently v.19 addresses the שֹׁכְנֵי עָפָר (dwellers in the dust) a motif found elsewhere in the Hebrew Bible. The lexeme עפר connects this phrase with the destruction of the lofty city (v.6) and Moab (Isa 25:12) as well as to the virgin daughter of Babylon רדי ושבי על–עפר (Isa 47:1). Each of these examples is a negative reversal of fortune for the recipients, and contrasts with v.19.[1119]

[1115] Cf. other pi'el 1ppl Isa 33:2 יהוה חננו לך קוינו *O LORD, be gracious to us; we wait for you.* 47x total 15x Isa 17x Psa 5x Job 4x Jer 2x Lam 1x Prov, Hos, Mic, Isa 5:2,4,7 *look*/looked for; Isa 8:17 I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. Cf. Link thematically between Isaiah 26:6–10b and Isa 26:19, Brueggemann, *Isaiah 1–39*, 188.

[1116] Noegel, "The Shame of Ba'al," 72.

[1117] Isa 13:8; 26:17; 66:7; Hos 13:3; Jer 13:21, 22:23, 49:24 cf. Mic 4:10. Cf. זעק – cry out, usually used when crying out to idols or other gods.

[1118] Cf. Psa 22:16 שפת (set) in the dust. For discussion on imperative/imperfect variants and corresponding forms in Dan 12:2, see Daniel P. Bailey, "The Intertextual Relationship of Daniel 12:2 and Isaiah 26:19: Evidence from Qumran and the Greek Versions." Tyndale Bulletin 51, no. 2 (2000): 305–308.

[1119] Chris A. Franke, "Reversal of Fortune in the Ancient Near East – A study of the Babylonian Oracles in the Book of Isaiah" in *New Visions of Isaiah* Edited by Roy F. Melugin (Sheffield: Sheffield Academic Press, 1996), 104–123.

The resurrection and botanical motifs are combined in in v.19 and in Hos 14:6; 13:14.[1120] The fulcrum or connecting lexeme is עפר, in the middle of v.19.[1121] The rationalisation of a "shout for joy" (רנן) is not only part of the resurrection motif 19a but also, אוֹרֹת עַלֶּךָ כִּי טַל (cf. Hos 14:6).

The resurrection motif in the Hebrew Bible emerges from key texts in Hosea and Isaiah, along with others in Ezekiel, Daniel, Hosea and Psalms. There is an emerging appreciation that Hosea 6:1–6 and Isa 26:7–19 are both polemics against idols, specifically Baal/im.[1122] Both passages also feature the verbs חיה and קום that Bronner states, "strongly suggest that the resurrection motif is present."[1123] In addition, the earliest narrative account of a personal resurrection/resuscitation in the Hebrew Bible is also within a polemic against Baal (1Kgs 17:17–24).[1124] Resurrection motif features among responses to the prevailing worship of Baal within Israel/Ephraim, both in prophetic and narrative form.

It is critical to understand the connection between Hosea and Isaiah 24-27 specifically the Baal/im worship within Israel/Ephraim and the violation of YHWH's everlasting covenant. The violation of YHWH's covenant results in death and dispossession. The remedy necessitates resurrection. While Baal dies and rises, and perhaps select heroes may 'return' on the third day (RS 1.22, 1.23), this is not what Isa 24–27 asserts.[1125] Presuming that the emergence of resurrection motif is found in Ugaritic

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[1120] Day, "The Dependence of Isaiah 26:13–27:11 on Hosea 13:4–14:10," 358.

[1121] Seven words from the beginning and end of v.19. i.e. the eighth word עפר.

[1122] Barker, *Isaiah's Kingship Polemic*, 32, 85, 181; Spronk, *Beatific Afterlife*, 204–305; Smith, *The Early History of God: Yahweh and the Other Deities in Ancient Israel* (Grand Rapids, MI: William B. Eerdmans, 2002), 75; Day, "Dependence of Isaiah 26:13–27:11," 357–368. Cf. Hosea 6:1–6 טל, שחר and ארץ, קום, alludes to Baal/Rephaim alluded to though not mentioned by name (6:2).

[1123] Bronner, "The Resurrection Motif in the Hebrew Bible," 143. Pryce, "The Resurrection Motif in Hosea 5:8-6:6: an Exegetical Study." 288-302. Roberts, *First Isaiah*, 333.

[1124] Ibid., 143–154.

[1125] Abbreviation RS: Ras Shamra

mythology, thus dismissing the Hebrew prophetic innovation, does not adequately address the profound implications of this motif within the ANE.

All the people who belong to YHWH are beneficiaries of the resurrection, not just a select few elites (cf. banquet of El and Isa 25:6). The awkward נבלתי (my corpse) directly corresponds to the nature of their demise, (i.e. death of people and environment). By entering into a covenant with YHWH, they receive the promise of life, a resurrected life without death (expectation of YHWH's Covenant).[1126]

6.7.4 Comparative connection including Loyalty Oath/ Kispu/ Marzēaḥ

There are several parallels to the birthing metaphor (vv.17–18) in the ANE texts, where birthing is often associated with the invocation of spirits, in parallel with YHWH's presence (מפניך).[1127] The north-west semitic deity wordplay may also be found among the verbs of childbirth in v.17-18 including especially הרה found in first-person plural הרינו (v.18), which bears a resemblance to *rpum* Dan'el who is described as "the devotee of *hrnm"* KTU 1.17 i 15-20.[1128]

An ANE comparative study informs the emergence of a botanical metaphor at the conclusion of v.19. One of the key interconnections between Isaiah 26:19c, and the ANE literature is a possible allusion to the daughters of Baal. Spronk provided an alternative to the agricultural cycle interpretation.[1129] He suggests that Baal and his daughters *Tallay* and

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[1126] For example, covenant, barrenness, and resurrection. The juxtaposition of the botanical and resurrection motifs in Isa 26:19 suggests a comprehensive view of restoration cf. Mark G. Brett, "Humans and Other Creatures: Renewing 'Animist' Shalom" *Sāmoa Journal of Theology*, 3 no 1 (2024): 1–11.

[1127] Finkel, *The First Ghosts*, 63–64.

[1128] Wyatt, *Religious Texts from Ugarit*, 253.

[1129] Spronk, *Beatific Afterlife*, 304. Spronk conceived an agricultural cyclical in the Baal myth being transformed in Isa 26:19 into a linear eschatological fulfilment in Isa 26:19. Other scholars, such as Barker have proposed a more encompassing function of the Baal cult to include royal legitimation and theodicy.

Pidray are mentioned in demythologised form in Isa 26:19b.[1130] Wiggins suggests that *Arsay*, the third daughter of Baal, is also mentioned in demythologised form ארץ in the final phrase of v.19c.[1131]

The three daughters of Baal, referred to by name in Ugaritic texts, are *Tallay*, *Pidray*, and *Arsy*.[1132] Two of the three have cognates in Hebrew, including טל and ראץ. The third, *Pidray* does not have a similar parallel in Hebrew (אור light). Spronk considered Isa 26:19c as alluding to the arrival of Baal's daughters at the Canaanite New Year festival meal 'on the third day.' Only *Pidray* and *Tallay* are mentioned as accompanying Baal to Mot's mountain, and therefore, according to Spronk, these two are resurrected along with Baal at the annual New Year festival.[1133] The flanking of טל ארות טלך may, in the present instance, allude to the daughters of Baal in a demythologised sense.[1134] That ארץ is a Cthonic deity is consistent with the predominant translation of the Ugaritic *ars* as "underworld".

Since Isa 26:7–19 does include reference to dead and potentially spirits/ghosts, Rephaim, the scope to broaden the realm of Baalism to include a cultic response to the essential questions of existence (origins, purpose, destiny) is at least plausible.

[1130] Spronk, *Beatific,* 304. Barker, *Isaiah's Kingship Polemic*, 208, discusses demythologising of Mot/Death.

[1131] Wiggins, "Pidray, Tallay and Arsay", 97.

[1132] Related to the Heb. Cognates טל, ארות, ארץ.

[1133] Spronk, *Beatific Afterlife,* 304.

[1134] Barker, *Isaiah's Kingship Polemic*, 209.

6.7.5 Proposed meaning

Isaiah 26:17-19 translation: As a pregnant woman who draws near to give birth, writhes and cries out in birth pangs, so have we become before you, O LORD. We were pregnant, we writhed, but we gave birth to wind. We have not accomplished victories [by means]of the earth (underworld), and the inhabitants of the world have not fallen.

Your dead shall live, My corpses shall rise; those who dwell in the dust shall awake and shout for joy. For the dew of herbs is your dew, but the earth (underworld) shall cause the Rephaim to fall.

The historical-grammatical analysis showed the paturition metaphor to be linked to the experience of distress shared by the "we group" and the "them group" of v.16. The initial seven-word general statement about the pain of childbirth is followed by the invocation clause in a similar manner as in section A. The invocation clause portrays the supplicants suffering YHWH judgments (מפניך). The phantom pregnancy רוח alludes to the nothingness of ghostly apparitions *zaqiqu*. Instead of learning from YHWH's judgments the ישבי תבל persist in defiance, the anguish of the supplicants is that the ישבי תבל do not fall suggesting the ישבי תבל are the source of the supplicants' distress. The paronomastic phonemes of negation בל; fall נפל; corpses נבל and labour pains בחבלה describe the vulnerability of the supplicants.

From a comparative analysis it is apparent that the רפאים represent an elite, flawless group of kings and national heroes from among the dead, who periodically were invoked in the ANE. The allusion to the three daughers of Baal (v.19c) aligns with other Ugaritic features found elsewhere. From a form perspective, a seven-words general statement preceding an invocation clause suggests a ritual or performative function in this section as well. From a rhetorical perspective, the argument presents the helpless and failed attempts of the supplicants to save themselves as tainted by sin and guilt (i.e. מפניך). The confession (v.18) of failure then proceeds to a plea for YHWH's dead and YHWH's corpses (cf. section B attribution of YHWH's adversaries צריך). The plea for revivification includes the

pairing of botanical metaphor of טל (dew) and אורת (herbs or lights). The blending or revivification and botanical rejuvenation continues the dependence on Hosea. Finally, the consequent fall of רפאים aligns with v.14 (רפאים בל–יקומו). The ארץ (land/underworld ארץ v.19c) effects the fall of the רפאים. The supplicants' confession is the abandonment of all their memorials (זכר v.14c) resulting in their obscurity. The plea for reversal is illustrated by the centrality of עפר in v.19 (i.e. seven words either side of עפר). Those consigned to the עפר will rise to life, while the ישבי תבל (i.e. rulers or baalim) will be consigned to the עפר or ארץ (cf. Isa 24:22-23; 25:12; 26:6).

6.8 Summary

This chapter includes a detailed exegetical analysis of Isa 26:7–19, with particular emphasis on the use of paronomasia in relation to Baal. The passage is viewed through the lens of a chiastic structure of sevenfold invocations, which provided a framework for the exegesis in various ways. The central invocation (section D in the chiasm) established that the primary intent of the passage is a polemic against the worship of Baal and deities (lords either human or divine) other than YHWH. The confession of past illicit worship is intimated by the verbal form of בעל in the central invocation.

The seven subunits analysed are vv.7–10,11,12,13–14, 15,16 and 17–19. The investigation of each section includes analysis of the historical-culural context, the paronomasia of Baal/s, the significance of invocations of YHWH, and the resurrection motif as it relates to each section. The chiastic section C|C^{1} highlights the consequences of worshipping Baal/s and the subsequent subjugation and exile by YHWH's agency of empire. In section C the "we group" confess they are suffering because of the judgments of YHWH against their collective worship of Baal, suggested by the paronomastic verb פעל. In section C^{1}, the successive annexations of the northern Kingdom are alluded to by a repetition of the cypher for Joseph. This annexation resulted in acclaim to YHWH and runs parallel with Isa 10:7–9 and Mic 5:7–15.

In section B, the supplicants' plea is for the "them group" to perceive YHWH's hand of judgment at work, and consequently to be ashamed and devoured. The cause of their state of blindness is suggested paronomastically by the negation בל–יחזון with phoneme similarity to Baal Zaphon, as well as by the verb בוש, and עם–קנאת lexemes associated in the Hebrew Bible with the rebellion of Israel at Baal Peor. In section B^{1}, the "them group" responds inappropriately to YHWH's discipline by attacking YHWH, including perhaps by means of conjuring the dead.

Section A sets out an expectation of YHWH's justice and also the present tension of waiting for YHWH to act in the expected way. The "we group" are found on the expeditionary path of YHWH's judgments, apparently in a present state of distress. The intensity of language of waiting, seeking and longing finds closest parallels in the parturition metaphor of section A^1 in which the supplicants confess their failed and futile attempts to save themselves, expressed by רוח or ANE *zaqiqu*. The confession of failure is again moderated through the dual בל negation of "we have achieved no victories" and "they have not fallen." Thus, the resurrection motif in this context appears at the end of section A^1 and is preceded by the supplicants' confession of abject failure to save themselves. The alignment of words in v.19a is in apparent contradiction to the statement in v.14 concerning מתים and רפאים. Yet there are important differences that suggest a contrasting trusting plea rather than an incremental change. The apparent preference for נבלתי in v.19 continues the imperfect verbs of confession of v.18c. The supplicants identify their helpless state with the condition of their former god, Baal (cf. Hos 13:1). The supplicants have become like the one they have worshipped (cf. Isa 44:9). The central confessional statement (v.13) permits the trusting plea in v.19a and the restatement of the fall of the Rephaim, who are among Baal's entourage.

The detailed exegesis of these chiastic sections, which considers their lexical connections, paronomasia, and thematic links within Isaiah 26:7–19 and the broader context of the Hebrew Bible and ANE religious texts, sets the stage for drawing significant conclusions about the passage's meaning and purpose. Special attention is given to the invocation of YHWH, the critique of Baal worship, and the collocation of the resurrection motif.

7. PRINCIPAL FINDINGS AND THEIR IMPLICATIONS FOR THE MEANING OF THE RESURRECTION IN V. 19

The detailed exegesis of Isaiah 26:7–19 has set out an intricate chiastic structure that is punctuated by invocations of YHWH and paronomasia of Baal to contrast the impotent ineffectiveness of Baal and other deities with the potent effectiveness of YHWH over life and, indeed, life from the dead. The resurrection motif forms part of a petitionary section that culminates in a hopeful expression of revivification for YHWH's people and the decisive "fall" of the Rephaim, figures associated with Baal's entourage who periodically returned from the dead.

7.1 The Invocations

The invocations of YHWH in Isaiah 26:7–19 have been an under-appreciated interpretive thread that provide a significant key to the passage's structure. The frequent use, specific number, and addressee title of these invocations speak to the importance of this passage. It was established in chapter 4 that the name of YHWH is repeated multiple times, including sevenfold iterations, in vocative-style invocations. The seven vocative-style invocations of YHWH have been shown to be important in several ways.

(i) The invocations are external to the syntax of the verse and are not required for coherence of the passage, meaning that their inclusion and placement holds special significance.

(ii) The selection of appellation is also important since invocations convey a specific relationship between the supplicant and the addressee. YHWH was shown to be more often

associated with the psalms attributed to kings including the distinctive invocation, יהוה אלהינו (v.13a).

(iii) The seven invocations of YHWH in Isaiah 26:7–19 are rarely found elsewhere in the Hebrew Bible, and nowhere else among the literary prophets. There are only rare parallels in the Hebrew Bible to the high number of invocations of YHWH in this passage. The four passages in which there are as many or more invocations of YHWH of comparable length are in ostensibly royal prayers concerning the inauguration of the Temple (2Sam 7:18-29; 1Chr 17:16-27; 2Chr 6:14-42 and Psa 30). Outside of these examples, Isaiah 26 contains more invocations of YHWH than any other passage of comparable length in the Hebrew Bible.[1135]

(iv) The decline in invocations of YHWH in the post-monarchical period (e.g. ostensibly only one reference each in Ezekiel 37:3, Daniel 9:8, Zechariah 1:12) and the placement instead of eight invocations of אדני in the case of Daniel 9:4–19, suggest a diachronic shift coinciding with the exile of the southern Kingdom.[1136] Instances of invocations of YHWH during the post-monarchical period are rare and, when in high frequency, are attributed exclusively to royal personages as in 1-2 Chronicles (e.g. Solomon 2Chr 6:41–42).

(v) The invocations are important for analysing the literary structure, and the possible form and the interpreting of the resurrection motif. This study confirms previous scholars' assessments that the invocations of YHWH are deployed to gain YHWH's

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[1135] N.B. Except arguably Psalm 119. The acrostic nature of Psalm 119 would suggest a combination of 22 literary units of 8 verses. The invocations of יהוה are located across these various sub-sections and do not constitute an intentional and frequent deployment for structural or thematic reasons. Considering this, Isa 26:8–18 contains a higher frequency of invocations than any other passage besides the royal Temple addresses.

[1136] Allowing for the redactional psalmic ending to 2 Chr 6:41–42 adds three invocations to Solomon's prayer of inauguration of the Temple.

attention and are structurally significant, but it goes further to describe the importance of invocations in reaching a better understanding of the passage.

7.2 The Chiasm

The invocations serve as important structural markers and transition points in the literary structure of Isa 26:7–19. The four clause-initial (CI) invocations (vv. 11,12,13,16) signal the delineation of poetic lines. The scribal practice of separating text at the point of the divine name is more pronounced in these verses than anywhere else in Isa 24–27 (the notable exception is Isa 25:1 which is also an invocation of YHWH).

The chiastic structure of Psalm 86 (17 verses), the only Davidic psalm in Book III, demonstrates that chiasms may extend over multiple verses. Psalm 86 in particular offers a unique comparison of petition, praise and confession oriented in chiastic sections with a pattern similar to that observed in Isa 26:7–19. The central confessional statement is made on the basis of the master-servant relationship between the supplicants and the addressee.[1137] Although most chiasms are related to a single verse or a strophe, Welch has demonstrated from Text 137 of the Baal/Mot a chiastic form with six corresponding chiastic pairs in lines 1–47.[1138] The chiastic structure of Isa 26:7-19 is also similar to other royal-attributed prayers such as Psa 30 and Isa 37:16–20.

This study identified a chiastic structure based on invocations of YHWH in Isa 26:7–19 and exegetically analysed these seven chiastic sections: A vv.7–10, B v.11, C v.12, D vv.13–14, C^1 15, B^1 16, A^1 17–19. The analysis of the invocations in each section established corresponding pronouns, lexical features and thematic links, focussing attention

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[1137] Goldingay, *Psalms* Vol 2, 619.

[1138] Welch, "Chiasmus in Ugaritic," 40. Cf. John W. Welch, *Chiasmus in Antiquity* (Hildesheim: Gerstenberg Verlag, 1981); John W. Welch and Daniel B. McKinlay, ed. *Chiasmus Bibliography* (Provo, UT: Research Press, 1999); David A. Dorsey, The Literary Structure of the Old Testament: a commentary on Genesis-Malachi (Grand Rapids, MI: Baker Books, 1999), 25.

on the centre of the chiasm. The chiasm was demonstrated to have significant interpretative value for the passage. The invocation clauses, corresponding verb conjugations, shared lexemes, and thematic parallels created a compelling case for a chiastic structure with a central focus on vv. 13–14. Appreciating the central focus of the literary structure is key to illuminating the passage's meaning, including the resurrection motif of v.19.

The chiastic structure was shown to provide an interpretative key for each corresponding section. Each section shares a symmetry of invocation clauses around a central invocation phrase (i.e. first-person plural; third-person; second-person; first-person plural; second-person; third-person; first-person plural). The chiastic sections, punctuated by invocations and corresponding to clausal person and number, provide a potential resolution to the dilemma of appropriately translating vv.16–18. The two invocation sections provide a basis for giving preference to the MT למו reading of v.16 rather than to its emendation, since the chiastic corresponding section (v. 11) also concerns the 'them' group. The entire passage coheres by means of the invocations and accompanying 2ms pronoun suffixes throughout vv.7-19. There is no textual evidence or clue to move the address from YHWH to the supplicants.[1139] Notably, Isa 26:20 features such a transition from supplicant to YHWH's address (i.e. לך עמי).

Invocations were most often used for delineating sections (i.e. CI invocations vv.11,12,13,16) and to elicit the addressee's attention.[1140] The invocations were also shown to signal important transitions within a chiastic section. The CM invocation v.8 signalled a transition from second-person to first-person plural, providing a contrasting focus between what is expected of YHWH to what is experienced by the supplicants. The CF staircase

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[1139] The suffixes provide a comparable stylistic element as the 2ms pronoun preceding invocation, e.g. אתה preceding many invocations in Psalms.

[1140] Sweeney identified the purpose of the initial invocations as to "gain the attention of YHWH." Sweeney, *Isaiah*, 340.

invocation strategically expresses YHWH's agency in "adding to the nation." The seventh invocation (CF), similarly emphasising YHWH's effectiveness (v.17), hangs between the general statement and the specific ineffectiveness of the supplicants to achieve victories. The central chiastic section of vv.13–14 affirms the integration in the passage of v.19 lexically and thematically. However, the chiastic arrangement places the confession (vv.13–14) as the passage's focus, while v.19 serves as the supplicant's plea.

Each chiastic section, including reference to the corresponding invocation section, particularly the chiastic centre, clarifies the interpretation of the whole passage. Furthermore, the proposed chiastic structure of Isa 26:7–19 was shown to be an effective way of analysing the passage in several ways.

The outer chiastic constituent sections A|A^1 analysis revealed lexical and thematic connections. A lexeme found in A|A^1 is the phrase ישׁבי תבל (occurring in a similar location in each unit); רוח, קבר. In the initial invocation section A (vv.7–10), the שם and זכר are repeated in the central section D. The supplicants in section A desire YHWH's name and memorial. In contrast, in section D, the confession is repeated with a *hif'il* verb stem of זכר | נזכיר translated as 'invoke.' The repetition and centrality of שם and זכר suggest the purpose and function of the passage aligns with the repeated invocation of the divine שֵׁם. The supplicants are expressly choosing to invoke (נזכיר) YHWH's name, which is ritually or performatively represented by seven invocations. Thematically, A|A^1 are connected by the ineffectiveness of all other means to achieve success. The waiting for YHWH's justice in v.8 corresponds to the metaphor of anticipated childbirth vv.17–18. The waiting for divine justice in Section A vv.7–10 is emphasised by three lexemes, משפט and צדיק, used in parallel, with מישׁרים, promoting equity and social justice in a context of moral calamity. If justice is the petitioner's request, the chiastic analysis may favour the physical resurrection in view in v.19. Additionally, the thematic connection between vv.7–10 lexemes found only in Isaiah

and wisdom literature coincide with the ANE mandate for kings to ensure social justice aligns with other royal features of this passage.

The analysis of sections B|B[1] revealed shared lexemes and themes. Section B|B[1] share (צר) as adversaries (v.11) and distress (v.16). Section B[1]|D shares the lexeme פקד with opposing force. For instance, in section D, the judgment of YHWH is directed by the "them group" at YHWH, while in B[1], פקד is directed by the "them group" at YHWH.[1141] Thematically, both sections allude to YHWH's judgment indicated by a raised hand (v.11) and divine discipline (v.16). Thematically, the raised or exalted hand of YHWH is synonymous with the discipline (מוסר) of YHWH with the consequent acknowledgment of YHWH's sovereignty (i.e. v.11 יחזו). Section B (v. 11) is identified by Tull as "the only clear supplication of this entire complaint," a threefold plea for the wicked to see, become ashamed, and become consumed. Section B shares similarities with D's threefold plea or declaration for the annihilation of their memorials (אבד, שׁמד, פקד).

Sections C|C[1] feature one shared lexeme and themes. The common lexeme is כל, occuring exclusively in sections C|C[1]|D. In section C, כל is used to emphasise the totality of YHWH's work פעל, while in section C[1], כל emphasises the totality of the extent of YHWH's glory; then in section D כל is used to describe the annihilation of "their" memorials. The finding of this study is that the common lexeme and the chiastic relationship suggest imperial rhetoric. The language of imperial expansion and treaty peace is alluded to in these sections, as well as the mechanism of the removal of memorials to other lords. In view of the confession of 26:13a, a reading that outlines the disciplining experience of the supplicants is taken for sections C|C[1] while maintaining the note of praise of YHWH apparent in these sections. The praise belongs to YHWH for exercising judgment and

[1141] The first of two instances of פקד are directed against YHWH (cf. Isa 27:3). The latter is YHWH's protection of his vineyard from attackers. This contrasts with the vineyard parable in Isa 5, where the leaders of Israel/Judah are those who are found guilty of corruption and bloodshed (cf. Isa 28).

purifying the supplicants by means of divine discipline, (e.g. שׁפת in the cooking-pot parable in Ezek 24:1-14).

Section D shares most lexical elements with sections A|A[1]. Section D deploys the unique invocation phrase יהוה אלהינו (v.13), an invocation typically uttered in royal prayers as a textual marker that underpins the chiastic structure of this pericope. The invocation of YHWH's name contrasts with the invocation of other names, represented by Rephaim. The final (seventh) invocation section is linked to the central invocation section by the terms רפאים, חיה, קום,מות. The Rephaim have been shown to have occupied a place of divinised dead allegedly capable of giving help and healing to those who called upon them. The reference to Rephaim, along with the dead and rising, fits within the particular setting of מרזח (*marzēaḥ*), mentioned at least twice in the Hebrew Bible (Amos 6:4-7; Jer 16:5) and in the *Kispu*(m) rite. The central invocation's confession (section D), when analysed within this comparative background, assists in the interpretation of Isa 26:7–19, especially the confession of trust in YHWH. Here, the supplicants turn away from other sources of help and healing deliberately and with singularity of purpose, relying on YHWH for help, healing and indeed life itself.

7.3 Paronomasia

Since Duhm, scholars have noted many literary devices used in Isaiah 26. Among these devices, Casanowicz identified paronomasia.[1142] Paronomasia, was found to be intentionally deployed in Isa 26:7–19.[1143] This study identified seventeen בל or פל phonemes in 13 verses, more than anywhere else in the Book of Isaiah. The name בעל is deployed in

[1142] Casanowicz, "Paronomasia in the Old Testament", 113–14, 134.

[1143] Based on Casanowicz's criteria for assessing intentional paronomasia.

plural verbal form, בעלונו, in v.13 flanked by repeated phonemes of בל/פל sounds, differing from the meaning of the name of the בעל.

Prominent among the phoneme repetitions are the seven בל negations (vv. 10,11,14,18), suggesting a contrast with the seven invocations of YHWH. Because of the inherent contrast between בל (not) and בעל (master/god), this study asserted that such a contrast is a component of intentional paronomasia on the name of Baal. This study also found that בל|פל phonemes are also juxtaposed with the first, fourth and seventh invocation clauses. Apart from these features, there are also other rare features that include the פל|בל sound in Isa 26:9,18 תבל, Isa 26:18,19 נפל and, most significantly, in Isa 26:19 נבל. According to Doyle, the final two sounds appear to influence each other.[1144] The only other instance in Isaiah of נבל as corpse is found in Isa 5:25, where the covenant curse results in corpses being strewn on the surface of the ground. Johnson observed an "interrelationship" between Isa 5 and 24–27.[1145]

Also supporting the intentional paronomasia of Baal are northern dialectic features, or what Noegel identifies as Israelian Hebrew found in Isa 26:7-19. Of particular note are the features that are considered to be Israelian Hebrew and which also feature a פל|בל sound. The negation בל is considered Israelian Hebrew (IH). The paronomastic verbs including פלס (v.7) and פעל (v.12) share phonemes בעל related to רפאים (vv.14,19). This study therefore concluded that the selection of rare or less common lexemes with phonetic similarities to בעל suggested paronomastic intent.

The Baal paronomasia in Isa 26:7-19 was also found to be integrally related to Ugaritic religious texts. The verbal form of בעל (pl. בעלונו v.13a) is joined to a plural noun אדנים forming a word-pair not found elsewhere in the Hebrew Bible and only found in

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[1144] Doyle, *The Apocalypse of Isaiah Metaphorically Speaking*, 312-15.

[1145] Johnson, *From Chaos to Restoration*, 30.

cognate form in the Baal Cycle myth of Ugarit (KTU 1.2 i 17, 33–34).[1146] It has been shown in this study that paronomasia of Baal and related deities (šhr, šlm, hrn, lamashtu/ishantu, rpum) was deployed for rhetorical effect. Most scholars presume Ug *rpum* to be a cognate of Heb רפאים (v.14,19) and further that these refer to national heroes, including kings (originally seven or eight in number), who were among the preeminent dead that could be invoked on special occasions (at temples, houses of *marzēaḥ* and monuments cf. זכר, יד, נבש|נפש). They served as protectors of the kingdom and guardians of the kings.

This study found that Ugaritic *B'l* and *Rpum* are associated with the number seven including cycles, repetition, collections and durations. Furthermore, Baal's retinue of *rpum*, which especially included kings, returned periodically when ritually invoked. From mythological accounts, Baal featured prominently as a deity who died and came back to life. In a sense, Rephaim was the cult of the royal dead, which may have extended to others through a process of democratisation of the dead over time. While not all *rpum* were kings, all kings expected to join the *rpum*.[1147] The prevalence of Rephaim enhances the royal context of invocations of YHWH and the resurrection motif (v.19).

This study found wordplay on the name of ancestors of the northern Kingdom of Israel including: Joseph יוסף | יספת (v.15) and the anagram of Ephraim רפאים|אפרים (vv.14,19). The wordplay on the ancestors of the northern Kingdom increases the likelihood of the intentional subversion of ancestor worship. In contrast to the reverence for *Rpum* in Ugarit and among other neighbours of Israel and Judah, the Hebrew Bible presents the Rephaim as powerless, weak, and beggarly. This contrast is evident, for example, in Isa 14:9.

Invocations and paronomasia are interrelated strategically with supplicants in the passage. The juxtaposition of paronomastic elements throughout the passage suggests a

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[1146] Barker, *Isaiah's Kingship Polemic*, 180.

[1147] Yogev, *Rephaim*, 7.

contrast between Baalim or Rephaim and YHWH. The names of Baals and deities or divinised dead associated with the northwest Semitic pantheon are subverted throughout this passage, at the same time when the distinctively named YHWH is invoked.[1148] Perhaps most significantly, the references to Rephaim conform to a knowledge of authentic belief in the ANE as outlined by Yogev.[1149] The repetition of seven also suggests an awareness of the Ugaritic repetition of seven in connection with Baal/Baalim in KTU 1.161; 1.47; 1.48.

Paronomasia set in the context of seven invocations of YHWH conveys rhetorical importance, but also intimates performative or ritual context. Comparisons with available ANE literature include, invocations of divinised dead practised in one form or another. These invocations included Ugaritic *rpum* and *mlkm* related to funerary rites and royal succession (KTU 1.161), Mesopotamian and Syrian *kispu*, Ugaritic *marzēaḥ*,[1150] and Ugarit Pantheon lists.[1151]

The comparative study by Na'aman was beneficial in identifying the core elements that were common to all *marzēaḥ*. Not every *marzēaḥ* context had a funerary or mortuary context, and invoking the divinised dead may not have always occurred. Na'aman

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[1148] First, the play on words may be in the ear and mind of the present-day reader, and any wordplay in this passage or anywhere else is unintended. The second part of this statement can be dismissed, as other scholars have demonstrated that wordplay is a tool deployed within the Book of Isaiah and even within the literary unit of Isa 24–27 Second, in order for the play on words to have rhtorical effect, the intricacies of northwest Semitic deities need to be known by the target audience/s. After observing the dependence of Isa 26:13–27:12 on Hosea 13–14, Day concludes that whoever wrote the Isa 26:13-27:11 must have found the Hosea scroll during the post-exilic period and elicited themes and ideas relevant to the post-exilic environment. Day, "The Dependence of Isaiah 26:13–27:11," 365–6. Elizabeth Steiner supports this, affirming that it does not matter if the writer is new to the Baal Cycle or religion for the themes to work in the new setting (Steiner, "A Discussion of the Canaanite Mythological Background to the Israelite Concept of Eschatological Hope in Isaiah 24–27," 136–137; 143–144). The scenario that themes and religious ideas were used for rhetorical effect in a post-exilic environment after a considerable time during which circumstances had changed, and after which Baal and the northwest Semitic deities were no longer a threat, or prior knowledge was not required to make the new prophetic statement, is problematic.

[1149] Yogev, *Rephaim*, 178.

[1150] Hays, *Death in Iron Age II*, 116. Refers to André Caquot's "broad connections" without necessarily supporting these connections. This reference also references Panammuwa KAI 214.

[1151] Seven *b'lm* deities listed in each of the Ugarit Pantheon lists: KTU 1.48; 1.47; 1.118 RS 20.024

concludes that among ANE *marzēaḥ* references two common features emerge: drinking alcohol and a religious connection.[1152] The religious context was particularly important to this study.

7.4 The Implied Audience/s

The passage reflects a historical-cultural context in which the temptation existed to invoke other deities, including the divinised dead. The number of rare lexemes and similarities with the ANE context, especially in the Ugaritic texts, have helped inform this study. Both the *kispu*(*m*)-rite and the possibly unique and separate sevenfold rite, included sacrifices, blessing of peace and invocation of deceased *rpum* and *mlkm.* This forms the basis of the rhetorical argument of Isa 26:7–19, and thus this passage represents a ritual invocation of the deity/ies including *rpum* and *mlkm,* adapted to invoke the name of YHWH to act on behalf of the supplicant group.[1153] KTU 1.161 is to be performed within a communal setting by a priest/representative speaker on behalf of a group, which is comparable to Isa 26:7–19. Each of seven invocation statements calls upon YHWH to attend to the present distress faced by the community and to vindicate his loyal supplicants. The declaration of שׁלום שׁלום (Isa 26:3) is matched by KTU 1.161 I.31 – *slm slm* as superlative.[1154] So שׁלום|*slm* is significant in both contexts, and this may need to be revisited when considering the interpretation of Isa 26:12 and the שׁפת (set/put) of peace upon us. Nevertheless, in the context of Isaiah 26, as interpreted in chapter 6.3, the declaration of

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[1152] Na'aman, "Four Notes", *215–222.*

[1153] Wyatt, *Religious Texts of Ugarit,* 439.

[1154] Wyatt, *Religious Texts of Ugarit*, 441, fn. 52. Discusses superlative interpretation by Dietrich and Loretz, Wyatt does not concur rather, slm slmm.

peace is made, not because there will be an absence of distress or conflict, but rather the declaration of שלום implies trust and loyalty in the midst of present distress.[1155]

Also arising from the finding of paronomasia is the question of the target audience for the paronomasia. The target may be those within the nation familiar with the religion of Baal, but who projected their disdain for this foreign cult practice upon a surrounding nation (i.e. Assyria or Egypt). So the "we group" are indeed the nation, and the "them group" are the foreign nations who evidently are equivalent to Baal-worshippers. Another possible target of the Baal paronomasia is advanced by Noegel's advocating that it is an example of addressee-switching. If it is assumed that the northern Israel diaspora was indeed the intended target of this language, or at least the imitation of their language was instructive to the Judahite hearers, Isa 26:7–19 then may represent an appeal or confession of prior unfaithfulness, resulting in a return to faithful worship of YHWH, made by a Judean king in an invocation of YHWH on behalf of northern exiles at the Temple. This viewpoint helps resolve the question of the awkward ambiguity of "them and us" as well as the arrangement of confident invocation and intimated confession of weakness and guilt.

The Deuteronomistic history of the prohibition of Baal worship as an intra-national problem condemned by some leaders, priests and prophets supports this scenario. The failure to remove objects and places of worship of Baal is a key critique of kings (Israel/Judah) and the rationale for the fall of both kingdoms. A critical observation is that the worship of Baal was a concern for Israel and Judah and did not feature in a critique or condemnation of foreign nations (e.g. Isa 23, Tyre), except during the initial conquest of Canaan.

[1155] The Amarna letters illustrate this point about "peace", which implies a confident trust in the Suzerain Lord's ultimate deliverance of vassals.

7.5 Rhetorical, Performative or Ritual

The interplay between Baalim and YHWH throughout Isa 26:7–19 suggests that this passage served not merely as a recitation of history but also as a performative ritual, carefully designed to effect a particular outcome. The rare occurrence of the sevenfold invocations of YHWH, their strategic placement, and the concomitant paronomasia of northwest Semitic deities, including Baalim and Rephaim (recognised royal patrons and *patresfamilias*), are comparable with Ugaritic ritual and mythological texts (KTU 1.47, 1.48). The collective impact of seven implies there is a ritual or performative dimension in this passage, which is comparable to the performative apex in the Hebrew Bible (i.e., Solomon's dedicatory prayer 2 Chr 6:12–42). The confluence of both invocations and paronomasia in Isa 26:7-19 invites comparison and contrast. Baal/im and YHWH: (i) have a temple or designated place of worship; (ii) are invoked by supplicants; (iii) are patrons of royal dynasties; (iv) claim sovereignty; (v) are arbiters of justice. This observation underpins this study, which has addressed the collective impact of invocations and paronomasia on the resurrection motif.

The Temple and the monarchy are inextricably linked. It is David who desires to build, and his son who builds a House for a memorial to the name of YHWH. Accordingly, YHWH promises to establish the throne of David forever. The invocation of YHWH attributed to kings formed part of a royal guarantee or legitimation (cf. Jer. 7:7). The cessation of the monarchy and the destruction of the Temple coincided with the decline in invocations of YHWH (see Chapter 4.3.2).

The Temple, established to honour the name of YHWH, symbolised life for the king, the chief representative, and the continuation of the royal dynasty. Conversely, the Temple's destruction and the monarchy's end and exile symbolised death. Illustrative of the symbolism of life are the prohibitions placed on the high priest regarding funerals and

corpses (Lev 21:11). The Temple may also have acquired a magical, mystical association with the continuance of life, as suggested in some psalms. Illustrative of a symbol of life, even in death, is the proximity of royal tombs to the Temple, a practice condemned in (Eze 43:6).[1156]

The deployment of a high number of invocations of YHWH is limited to the royal agents' inauguration of the Temple by royal personages.[1157] The scarcity of examples and the importance of the occasion and speaker suggest that the invocation of YHWH may have served as a kind of "royal speech" or protocol in a Temple context. Consequently, Isa 26:7–19 may have been delivered by a king in the Temple precinct. The invocations illuminate the passage's meaning and suggest possible historical and cultural contexts. Each example is an ostensibly royal prayer in the context of the Temple or sanctuary and has one or more key lexemes in common with Isa 26:7–19.[1158] Thus, the comparable passage invites further consideration of a royal-temple context of Isa 26:7-19.

Another potential feature of "royal speech" is the shared lexemes between Isa 26:7-19 and wisdom literature. Both the attestation of Proverbs and Jewish tradition favour the royal production of wisdom literature during the time of Hezekiah. The duties of the king to maintain moral order in accordance with the divine laws and statutes fall within the purview of wisdom literature. A king's failure to administer these laws and statutes and maintain moral order invariably led to chaos and death.

[1156] Hays, *Death in Iron Age II*, 157. Notable in the DtrH account are the burial locations of royal figures, e.g., Ahaz in a garden.

[1157] The CI invocations of Isa 26:11,12,13,16 and Isa 25:1 are comparable only to Psa 30. An example of this high frequency of invocations of YHWH in Psalms is indicated by a comparison between those attributed to David (124) and those attributed to others or non-attributed (83). The 60/40 split of invocations of יהוה becomes even more significant when examining invocations occurring in the initial position (total 41): Psalms attributed to David (29) and those attributed to others or non-attributed (12) (70/30).

[1158] Each comparable example, in the centre of their respective passages, shares one or more key lexemes with Isaiah 26:7–19 including זולתך; לבדך; חנן. Cf. The ארץ רפאים in the northern Kingdom.

7.6 The Resurrection Motif

Interpreted through the lens of invocations and paronomasia, the resurrection motif in Isa 26:19 creates a contrast between the ancestor cult-worship of Baalim/Rephaim and the worship of YHWH. The veneration of deceased kings to garner protection and security for the nation's continued existence is placed in apposition to the invocation of YHWH alone at his Temple by his appointed representative. The explicit rejection of the practice of invoking the divinised dead, typically performed by rulers, including royal figures, may have a concomitant threat of serious harm to the supplicant. To commit to invoking YHWH alone represents a crucial departure from practices regarding ancestors.

The *rpum* of Ugarit offer a contrasting hope in ANE and a corresponding revulsion in Isa 26:14,19 (cf. 14:9). The passages in Isaiah present a knowledge or awareness of the ANE belief in the invocation of the divinised dead for the blessing and peace of a nation, specifically the king. If the divinised dead, including deceased kings, were invoked or summoned to bless and give peace to the living king and subjects (KTU 1.161, 1.119), then Isa 26:7–19 rejects this practice. If the audience knew that invoking deities or ancestral heroes could bring them back from the ארץ/underworld to deliver or protect the living inhabitants of the world, this would create a viable source of hope for supplicants competing with YHWH. Therefore, it is striking that in Isa 26:7–19 YHWH is invoked seven times, making a distinct counterstatement. Thus, the contrast is between help from Baalim (i.e., Rephaim) and help from YHWH. In Isa 26:7–19, a remedy is sought from YHWH rather than from the ancestors. Because of this contrasting element, the plea expresses confidence in a holistic restoration of the dead who belong to YHWH. However, the revivification is not in ghostly zakiku form, as in the *kispu* or apparitions in *marzēaḥ*-style rituals, but as fully revived נבל (corpses).

Evidence found in this study of apparent double-speak in the choice of lexemes and their association with magic (שׁחר, לחשׁ) suggests a contrast with the divinised dead. The descent of dead kings to the dust of the Underworld is set in opposition to the rising of YHWH's dead from the dust to life. The central statement opposes the worship of other gods, alludes to idols, and perhaps idols of divinised dead. This may have influenced the choice of word for corpses in v.19 (cf. Jer 16:18). The association of idols with the dead is not only rhetorical but also pragmatic. The ANE offers examples of the divinised afterlives of the pharaohs, who became incarnations of a god upon death. The statues of the deceased pharaohs were also imbued with the deceased's spirit to become the pharaoh in the afterlife. A biblical example of teraphim (e.g., the account of Rachel stealing the household gods, Gen 31:19) suggests that idols were often physical embodiments or conduits of deceased ancestors, consulted or venerated by the living for blessing, healing, and protection. The prohibition of the practice, particularly in Isa 8:19-20, explains the forthright admonition.

The divinised dead represent not only a competing source of knowledge but also a competing expectation of continued domination by kings beyond death.[1159] If the cult of Baal/im involved necromancy, including the summoning of divinised heroes and kings, then resurrection is placed in an antithetical relationship with such practices. The rhetorical argument of the passage, including the resurrection motif, is that victories (salvation) cannot come from necromantic association, which is presumed to be a source of knowledge in competition with YHWH. Such associations achieve ineffective results and consequent oppression and distress, ultimately resulting in the condition of a lifeless corpse. The two paronomastic elements in v.19 imply both the helpless condition of the supplicants as the

[1159] How this may relate to the often acknowledged "democratisation of the dead" may need to be explored further.

dead belonging to YHWH נבלתי (v.19a) and the ultimate diminution of the Rephaim, תפיל (v.19b).

7.7 Summary

The resurrection motif in Isaiah 26:19 is best understood in the context of a deliberate contrast between invocations of YHWH and those of other deities, particularly the divinised dead. Isaiah 26:7–19 is characterised by seven invocations of YHWH, an unusually high number in a passage of this length, comparable only to royal prayers offered at the dedication of the first Temple. This highlights the special relationship between the monarchy and YHWH, as well as between the Temple dedicated to his name and the monarchy. The intricate chiastic structure, punctuated by strategically placed invocations, draws attention to YHWH and reinforces the supplicants' confession (vv. 13–14) that calling on other sources of help is ineffective. The detailed and intentional deployment of paronomasia is strategically juxtaposed with the invocations of YHWH for rhetorical effect. The paronomasia, together with explicit references to Rephaim, highlights a contrast between YHWH and northwest Semitic deities associated with the dead. The similarities with ANE practices such as *marzēaḥ* and *kispu*(*m*) rites, which involved invoking deceased ancestors, suggest that the temptation to engage in such practices persisted among the audience/s. The passage appears to be a subversive adaptation of a ritual intended initially for the invocation of other deities or the divinised dead, but which now invokes YHWH. Thus, Isaiah 26:7–19 may not be approached merely as a historical recital but also as a performative ritual designed to achieve a specific outcome. Interpreting the resurrection motif in v.19 through these interwoven features—frequent invocations of YHWH, chiastic structure, paronomasia contrasting YHWH and Baalim/Rephaim, comparison to contemporary ANE practices, and its nature as a performative ritual—reveals a rhetorical argument against the ancestor cult and its future hope, especially for royal figures.

8. CONCLUSIONS

The objective of this study was to illuminate the understanding of the resurrection motif in Isa 26:7–19 by examining the invocations of YHWH and the paronomasia of Baalim. While there is considerable debate concerning the composition of Isa 26:7–19, the identification of a precise chiastic structure and the intentional deployment of invocations and paronomasia directly counters the view that it is fragmentary in nature. Additionally, the delineation of Isa 26:7–19, while admittedly contested, is substantiated on the basis of the direct addresses to YHWH. The arrangement of verses 7 to 19 around the chiastic structure of invocation offers a clearer rationale for delineation than achieved in previous attempts by others. The chiastic structure corroborates the priority of the central confessional statement (v.13). The juxtaposition of paronomastic elements with the central invocation phrase affirms the intentional relationship between the invocations of YHWH and the paronomasia of Baal. Each is integral to the form and rhetorical argument of the passage which contrasts YHWH and Baal. Inasmuch as the scope of this study was limited to Isa 26:7–19, it has opened potential avenues for investigation of other vocative-style invocations of YHWH, phoneme repetitions and paronomasia and the context/s of the emergence of the resurrection motif in the Hebrew Bible.

In its consideration of all invocations in Isa 26:7–19, this study has added to previous scholarship regarding the intensity of the language and perspective of high sovereignty, along with the "die gewaltige Leidenschaft des Gebets."[1160]

[1160] Duhm, *Das Buch Jesaia*, 183. Trans: "the tremendous passion of prayer".

The invocations have an important function in the literary structure and provide a key to opening a better understanding of the enigmatic form of Isa 26:7–19. The strategic placement of invocations indicates emphasis, contrast and links that an informed reader or hearer would notice. The seven invocations shape the structure of the passage to form a chiasm. Additional evidence that the chiasm is intentional includes corresponding invocation clause sections of the same person and number, sharing of lexemes and themes.

The collective impact of vocative-style invocations and paronomasia on the resurrection motif is to undermine the efficacy of summoning Baalim or Rephaim, including the expectation of a shared divinised afterlife held especially by kings. The invocations affirm the effectiveness of YHWH's judgment, his royal mandate and ability to fully revivify the dead. Baal and YHWH were recognised as royal patrons: both had temples, were invoked on special occasions and with similar repetition (i.e. seven). The paronomasia of Baal juxtaposed with invocations of YHWH by a royal figure (i.e. calling upon YHWH while rejecting Baalim or Rephaim) suggests a rejection of the preeminent ancestors in favour of a confession and possibly appeal to YHWH for future protection. The interpretation of Isa 26:7–19 in the context of invocations of YHWH and paronomasia of Baal forms part of an alternative perspective on the ancient popular notion of ancestor protection. Isa 26:7–19 sets out a confession of total dependence on YHWH that encompasses a trusting plea for the physical resurrection of those ancestors who belong to YHWH.

In Isaiah 26:19, the motif of the resurrection of the dead (one of the earliest references to resurrection in the Hebrew Bible) is set in contrast to the situation of Baalim or Rephaim, divinised ancestors who were periodically invoked by restricted, prescribed ritual, led by a king, priest or another leader. In the Ugaritic setting, the invoked dead were believed to return in some form to the supplicants during ritual *kispu(m)* or *marzēaḥ* or

other cultic settings. The supplicants in Isa 26:7–19 had knowledge of these practices and may have even engaged in these practices in the past, but now rejected the ritual invocation of the dead while confessing to calling only on YHWH. The resurrection motif serves as a confession and plea to YHWH concerning the dead.

Scholarly interpretation of the resurrection motif (Chapter 2.3) has focussed on whether Isa 26:19 refers to physical resurrection or national restoration. The juxtaposition of vocative-style invocations of YHWH and paronomasia of Baal suggests that the resurrection motif is best understood in association with these features. Both features suggest a royal provenance of Isaiah 26:7–19. The divinised afterlife presumed by kings of northwest Semitic *rpum* is subverted by paronomasia of Baalim, explicit reference to Rephaim and an appeal to YHWH for life and revivification. The resurrection of the dead is rhetorically deployed in contrast to the paronomastic rejection of divinised afterlife as *rpum* for kings. Since Isaiah 26:19 is among the earliest attestations of the resurrection of the physical body in the Hebrew Bible, the antithetical placement of ancestor cult-worship is vital to understanding the emergence of this in literary form. Understanding the resurrection motif through the invocations of YHWH and the paronomasia of Baal contributes to the scholarly understanding of the theological trajectory of the notion of resurrection in the Hebrew Bible.

APPENDIX A

Complete List of Invocations of יהוה in Hebrew Bible: 375 Occurrences in 353 verses.

Gen 15:2 ויאמר אברם **אדני יהוה** מה–תתן–לי ואנכי הולך ערירי ובן–משק ביתי הוא דמשק אליעזר (CI)
Gen 15:8 ויאמר אדני יהוה במה אדע כי אירשנה (CI)
Gen 24:12 ויאמר יהוה אלהי אדני אברהם הקרה–נא לפני היום ועשה חסד עם אדני אברהם (CI)
Gen 24:42 ואבא היום אל–העין ואמר יהוה אלהי אדני אברהם אם–ישך–נא מצליח דרכי אשר אנכי הלך עליה (CI)
Gen 32:9 ויאמר יעקב אלהי אבי אברהם ואלהי אבי יצחק יהוה האמר אלי שוב לארצך ולמולדתך ואיטיבה עמך (CI)
Gen 49:18 לישועתך קויתי יהוה (CF)
Ex 15:6a ימינך יהוה נאדרי בכח ימינך יהוה תרעץ אויב (CM)
Ex 15:6b ימינך יהוה נאדרי בכח ימינך יהוה תרעץ אויב (CM)
Ex 15:11 מי–כמכה באלם יהוה מי כמכה נאדר בקדש נורא תהלת עשה פלא (CF)
Ex 15:16 ... תפל עליהם אימתה ופחד בגדל זרועך ידמו כאבן עד–יעבר עמך יהוה עד–יעבר עם–זו קנית (CM)
Ex 15:17 תבאמו ותטעמו בהר נחלתך מכון לשבתך פעלת יהוה מקדש אדני כוננו ידיך (CF) (Sanctuary)
Ex 32:11 ויחל משה את–פני יהוה אלהיו ויאמר למה יהוה יחרה אפך בעמך אשר הוצאת מארץ מצרים… (CI with interrogatives)
Num 10:35 ויהי בנסע הארן ויאמר משה קנמה יהוה ויפצו איביך וינסו משנאיך מפניך (CM)
Num 10:36 ובנחה יאמר שובה יהוה רבבות אלפי ישראל נ:פ … (CM)
Num 14:14a ואמרו אל–יושב הארץ הזאת שמעו כי–אתה יהוה בכרב העם הזה אשר–עין בעין נראה אתה יהוה ועננך עמד עלהם (CM)
Num 14:14b ואמרו אל–יושב הארץ הזאת שמעו כי–אתה יהוה בכרב העם הזה אשר–עין בעין נראה אתה יהוה ועננך עמד עלהם (CM)
Deut 3:24 אדני יהוה אתה החלות להראות את–עברך את–גדלך ועת–ידך החזקה אשר מי–אל בשמים ובארץ אשר–יעשה כמעשיך וכגבורתך (CI)
Deut 9:26 ואתפלל אל–יהוה ואמר אדני יהוה אל–תשחת עמך ונחלתך אשר פדית בגדלך אשר–הוצאת ממצרים ביד חזקה (CI)
Deut 21:8 כפר לעמך ישראל אשר–פדית יהוה ואל–תתן דם נקי בכרב עמך ישראל ונכפר להם הדם (CF)
Deut 26:10 ועתה הנה הבאתי את–ראשית פרי האדמה אשר–נתתה לי יהוה והנחתנ לפני יהוה אלהיך והשתחוית לפני יהוה אלהיך (CF)
Deut 33:7 וזאת ליהודה ויאמר שמע יהוה קול יהודה ואל–עמו תביאנו ידיו רב לו ועזר מצריו תהיה (CM)
Deut 33:11 ברך יהוה חילו ופעל ידיו תרצה מחץ מתנים קמיו ומשנאיו מן–יקומון (CM)
Josh 7:7 ויאמר יהושע אהה אדני יהוה למה העברת העביד את–העם הזה את–הירדן לתת אתנו ביד האמרי להאבידנו ולו הואלנו ונשב בעבר הירדן (CI with presentative)
Judg 5:31 כן יאבדו כל–אויביך יהוה ואהביו כצאת השמש בגברתו ותשקט הארץ ארבעים שנה (CF)
Judg 6:22 ... וירא גדעון כי–מלאך יהוה הוא ויאמר גדעון אהה אדני יהוה כי–על–כן ראיתי מלאך יהוה פנים אל–פנים (CI with presentative)
Judg 16:28 ויקרא שמשון אל–יהוה ויאמר אדני יהוה זכרני נא וחזקני נא אך הפעם הזה האלהים ואנקמה נקם–אחת משתי עיני מפלשתים (CI)
Judg 21:3 ויאמרו למה יהוה אלהי ישראל היתה זאת בישראל להפקד היום מישראל שבט אחד (CI with interrogatives)
1Sam 1:11 נתדר נדר ותאמר יהוה צבאות אם–ראה תראה בעני אמתך וזכרתני ולא–תשכח את–אמתך ונתתה לאמתך זרע אנשים ונתתיו ליהוה כל–ימי חייו ומורה לא–יעלה על–ראשו (CI)
1Sam 23:10 ויאמר דוד יהוה אלהי ישראל שמע שמע עבדך כי–מבקש שאול לבוא אל–קעילה לשחת לעיר בעבורי (CI)

1Sam 23:11 היסגרני בעלי פעילה בידו הירד שׁאול כאשׁר שׁמע עבדך יהוה אלהי ישׂראל הגד־נא לעבדך ואמר יהוה ירד (CI)
2Sam 7:18 ויבא המלך דוד וישׁב לפני יהוה ויאמר מי אנכי אדני יהוה ומי ביתי כי הביאתני עד־הלם (CM)
2Sam 7:19a ותקטן עוד זאת בעיניך אדני יהוה ותדבר גם אל־בית־עבדך אדני יהוה ותדבר גם אל־בית עבדך למרחוק וזאת תורת האדם אדני יהוה (CF)
2Sam 7:19b ותקטן עוד זאת בעיניך אדני יהוה ותדבר גם אל־בית־עבדך אדני יהוה ותדבר גם אל־בית עבדך למרחוק וזאת תורת האדם אדני יהוה (CF)
2Sam 7:20 ומה יוסיף דוד עוד לדבר אליך ואתה ידעת את־עבדך אדני יהוה (CF)
2Sam 7:22 על־כן גדלת אדני יהוה כי־אין כמוך ואין אלהים זולתך בכל אשׁר־שׁמענו באזנינו (CF)
2Sam 7:24 ותכונן לך את־עמך ישׂראל לך לעם עד־עולם ואתה יהוה היית להם לאלהים (CM)
2Sam 7:25 ועתה יהוה אלהים הדבר אשׁר דברת על־עבדך ועל־ביתו הקם עד־עולם ועשׂה כאשׁר דברת (CI with sentential adverb)
2Sam 7:27 כי־אתה יהוה צבאות אלהי ישׂראל גליתה את־אזן עבדך לאמר בית אבנה־לך על־כן מצא עבדך את־לבו להתפלל אליך את־התפלה הזאת (CM)
2Sam 7:28 ועתה אדני יהוה אתה הוא האלהים ודבריך יהיו אמת ותדבר אל־עבדך את־הטובה הזאת (CI with sentential adverb)
2Sam 7:29 ועתה הואל וברך את־בית עבדך להיות לעולם לפניך כי־אתה אדני יהוה דברת ומברכתך יברך בית־עבדך לעולם (CM)
1Chr 17:16 ויבא המלך דויד וישׁב לפני יהוה ויאמר מי־אני יהוה אלהים ומי ביתי כי הביאתני עד־הלם (CM)
1Chr 17:17 ותקטן זאת בעיניך אלהים ותדבר על־בית־עבדך למרחוק וראיתני כתור האדם המעלה יהוה אלהים (CF)
1Chr 17:19 יהוה בעבור עבדך וכלבך עשׂית את כל־הגדולה הזאת להדיע את־כל־הגדלות (CI)
1Chr 17:20 יהוה אין כמוך ואין אלהים זולתך בכל אשׁר־שׁמענו באזנינו (CI)
1Chr 17:22 ותתן את־עמך ישׂראל לך לעם עד־עולם ואתה יהוה היית להם לאלהים (CM)
1Chr 17:23 ועתה יהוה הדבר אשׁר דברת על־עבדך ועל־ביתו יאמן עד־עולם ועשׂה כאשׁר דברת (CI with sentiential adverb)
1Chr 17:26 ועתה יהוה אתה־הוא האלהים ותדבר על־עבדך הטובה הזאת (CI with sentential adverb)
1Chr 17:27... ועתה הואלת לברך את־בית עבדך להיות לעולם לפניך כי־אתה יהוה ברכת ומברך לעולם (CI with sentential adverb)
2Sam 15:31 ודוד הגיד לאמר איתפל בקשׁרים עם־אבשׁלום ויאמר דוד סכל־נא את־עצת אחיתפל יהוה (CF)
2Sam 22:29 כי־אתה נירי יהוה ויהוה יגיה חשׁכי (CM)
2Sam 22:50 על־כן אודך יהוה בגוים ולשׁמך אזמר (CM)
2Sam 23:17 ויאמר חלילה לי יהוה מעשׂתי זאת הדם האנשׁים ההלכים בנפשׁותם ולא אבה לשׁתותם אלה עשׂו שׁלשׁת הגברים (CM)
1Chr 29:10 ויברך דויד את־יהוה לעיני כל־הקהל ויאמר דויד ברוך אתה יהוה אלהי ישׂראל אבינו מעולם ועד־עולם (CM)
1Chr 29:11a לך יהוה הגדלה והגבורה והתפארת והנצח וההוד כי־כל בשׁמים ובארץ לך יהוה הממלכה והמתנשׂא לכל לראשׁ (CM)
1Chr 29:11b לך יהוה הגדלה והגבורה והתפארת והנצח וההוד כי־כל בשׁמים ובארץ לך יהוה הממלכה והמתנשׂא לכל לראשׁ (CM)
1Chr 29:16 יהוה אלהינו כל ההמון הזה אשׁר הכינונו לבנות־לך בית לשׁם כדשׁך מידך היא ולך הכל (CI)
1Chr 29:18 יהוה אלהי אברהם יצחק וישׂראל אבתינו שׁמרה־זאת לעולם ליצר מחשׁבות לבב עמך והכן לבבם אליך (CI)
2Sam 24:10 ויך לב־דוד אתו אחרי־כן ספר את־העם ואמר דוד אל־יהוה הטאתי מאד אשׁר עשׂיתי ועתה יהוה העבר־נא את־עון עבדכי נסכלתי מאד (CI with sentential adverb)
1Chr 21:17 ויאמר דויד אל־האלהים הלא אני אמרתי למנות בעם ואני הוא אשׁר־חטאתי והרע הרעותי ואלה הצאן מה עשׂו יהוה אלהי תהי נא ידך בי ובבית אבי ובעמך לא למגפה (CI)
1Kgs 3:7 ועתה יהוה אלהי אתה המלכת את־עבדך תחת דוד אבי ואנכי נער קטן לא אדע צאת ובא (clause-intial with sentential adverb)
2Chr 1:9 עתה יהוה אלהים יאמן דברך עם דויד אבי כי אתה המלכתני על־עם רב כעפר הארץ (CI with sentential adverb)
1Kgs 8:23 ויאמר יהוה אלהי ישׂראל אין כמוך אלהים בשׁמים ממעל ועל־הארץ מתחת שׁמר הברית והחסד לעבדיך ההלכים לפניך בכל־לבם (CI)

1Kgs 8:25 ועתה יהוה אלהי ישראל שמר לעבדך דוד אבי את אשר דברת לו לאמר לא–יכרת לך איש מלפני ישב על–כסא ישראל רק אם–ישמרו בניך את–דרכם ללכת לפני כאשר הלכת לפני (CI with sentential adverb)

1Kgs 8:28 ופנית אל–תפלת עבדך ואל–תחנתו יהוה אלהי לשמע אל–הרנה ואל–התפלה אשר עבדך מתפלל לפניך היום (CI)

1Kgs 8:53 כי–אתה הבדלתם לך לנחלה מכל עמי הארץ כאשר דברת ביד משה עבדך בהוציאך את–אבתינו ממצרים אדני יהוה (CF)

2Chr 6:14 ויאמר יהוה אלהי ישראל אין–כמוך אלהים בשמים ובארץ שמר הברית והחסד לעבדיך ההלכים לפניך בכל–לבם (CI)

2Chr 6:16 ועתה יהוה אלהי ישראל שמר לעבדך דויד אבי את אשר דברת לו לאמר לא–יכרת לך איש מלפני יושב על–כסא ישראל רק אם–ישמרו בניך את–דרכם ללכת בתורתי כאשר הלכת לפני (CI with sentential adverb)

2Chr 6:17 ועתה יהוה אלהי ישראל יאמן דברך אשר דברת לעבדך לדויד (CI with sentential adverb)

2Chr 6:19 ופית אל–תפלת עבדך ואל–תחנתו יהוה אלהי לשמע אל–הרנה ואל–התפלה אשר עבדך מתפלל לפניך

2Chr 6:41 ועתה קומה יהוה אלהים לנוחך אתה וארון עזך כהניך יהוה אלהים ילבשו תשועה וחסידיך ישמחו בטוב (CM)

2Chr 6:42 יהוה אלהים אל–תשב פני משיחיך זכרה לחסדי דויד עבדך (CI)

1Kgs 17:20 ויקרא אל–יהוה ויאמר יהוה אלהי הגם על–האלמנה אשר–אני מתגורר עמה הרעות להמית את–בנה (CI)

1Kgs 17:21 ויקרא אל–יהוה ויאמר יהוה אלהי תשב נא נפש–הילך הזה על–קרבו... (CI)

1Kgs 18:36 ויהי בעלות המנחה ויגש אליהו הנביא ויאמר יהוה אלהי אברהם יצחק וישראל … (CI)

1Kgs 18:37a ענני יהוה ענני וידעו העם הזה כי–אתה יהוה האלהים ואתה הסבת את–לבם (CM)

1 Kgs 18:37b ענני יהוה ענני וידעו העם הזה כי–אתה יהוה האלהים ואתה הסבת את–לבם (CM)

1Kgs 19:4 וישאל את–נפשו למות ויאמר רב עתה יהוה קח נפשי כי–לא–טוב אנכי מאבתי... C Miller 355 CI invocation with “sentential adverbs”

2Kgs 6:17 ויתפלל אלישע ויאמר יהוה פקח–נא את עיניו ויראה (CI)

2Kgs 6:20 ויהי כבאם שמרון ויאמר אלישע יהוה פקח את–עיני–אלה ויראו ויפקח יהוה את–עיניהם ויראו והנה בתוך שמרון (CI)

2Kgs 19:15 ויתפלל חזקיהו לפני יהוה ויאמר יהוה אלהי ישראל ישב הכרבים אתה–הוא האלהים לבדך לכל ממלכות הארץ אתה עשית את–השמים ואת–הארץ (CI)

2Kgs 19:16a הטה יהוה אזנך ושמע פקח יהוה עיניך וראה ושמע את דברי סנחריב אשר שלחו לחרף אלהים חי (CM)

2Kgs 19:16b הטה יהוה אזנך ושמע פקח יהוה עיניך וראה ושמע את דברי סנחריב אשר שלחו לחרף אלהים חי (CM)

2Kgs 19:17 אמנם יהוה החריבו מלכי אשור את–הגוים ואת–ארצם C Miller 355 (CI invocation with “sentential adverbs”)

2Kgs 19:19a ועתה יהוה אלהינו הושיענו נא מידו וידעו כל–ממלכות הארץ כי אתה יהוה אלהים לבדך (CI with sentential adverbs)

2Kgs 19:19b ועתה יהוה אלהינו הושיענו נא מידו וידעו כל–ממלכות הארץ כי אתה יהוה אלהים לבדך (CM)

Isa 37:16 יהוה צבאות אלהי ישראל ישב הכרבים אתה–הוא האלהים לבדך לכל ממלכות הארץ אתה עשית את–השמים ואת–הארץ (CI)

Isa 37:17a הטה יהוה אזנך ושמע פקח יהוה עינך וראה ושמע את כל–דברי סנחריב אשר שלח לחרף אלהים חי (CM)

Isa 37:17b הטה יהוה אזנך ושמע פקח יהוה עינך וראה ושמע את כל–דברי סנחריב אשר שלח לחרף אלהים חי (CM)

Isa 37:18 אמנם יהוה החריבו מלכי אשור את–כל–הארצות ואת ארצם cf. 2Kgs 19:17

Isa 37:20 ועתה יהוה אלהינו הושיענו מידו וידעו כל–ממלכות הארץ כי–אתה יהוה לבדך (CI with sentential adverbs)

2Kgs 20:3 אנה יהוה זכר–נא את אשר התהלכתי לפניך באמת ובלבב שלם והטוב בעיניך עשיתי ויבך חזקיהו בכי גדול C Miller 355 CI invocation with “sentential adverbs”

Isa 38:3 ויאמר אנה יהוה זכר–נא את אשר התהלכתי לפניך באמת ובלב שלם והטוב בעיניך עשיתי ויבך חזקיהו בכי גדול (CI invocation with sentential adverb)

2Chr 14:11a ויקרא אסא אל–יהוה אלהיו ויאמר יהוה אין עמך לעזור בין רב לאין כח עזרנו יהוה אלהינו כי עליך נשענו ובשמך באנו על–ההמון הזה יהוה אלהינו אתה אל–יאצר עמך אנוש (CI)

2Chr 14:11b ויקרא אסא אל–יהוה אלהיו ויאמר יהוה אין עמך לעזור בין רב לאין כח עזרנו יהוה אלהינו כי עליך נשענו ובשמך באנו על–ההמון הזה יהוה אלהינו אתה אל–יאצר עמך אנוש (CI)

2Chr 14:11c ויקרא אסא אל–יהוה אלהיו ויאמר יהוה אין עמך לעזור בין רב לאין כח עזרנו יהוה אלהינו כי עליך נשענו ובשמך באנו על–ההמון הזה יהוה אלהינו אתה אל–יאצר עמך אנוש (CI)

2Chr 20:6 ויאמר יהוה אלהי אבתינו הלא אתה–הוא אלהים בשמים ואתה מושל בכל ממלכות הגוים ובידך כח וגבורה ואין עמך להתיצב(CI)
Ezra 9:15 יהוה אלהי ישראל צדיק אתה כי–נשארנו פליטה כהיום הזה הננו לפניך באשמתינו כי אין לעמוד לפניך על–זאת
Neh 1:5 ואמר אנא יהוה אלהי השמים האל הגדול והנורא שמר הברית וחסד לאהביו ולשמרי מצותיו (CI with sentential adverbs)
Isa 12:1 ואמרת ביום ההוא אודך יהוה כי אנפת בי ישב אפך ותנחמני (CF)
Isa 25:1 יהוה אלהי אתה ארוממך אודה שמך כי עשית פלא עצות מרחוק אמונה אמן (Psa 54:6 CI)
Isa 26:8 אף ארח משפתיך יהוה קוינוך לשמך ולזכרך תאות–נפש(CM)
Isa 26:11 יהוה רמה ידך בל–יחזיון יחזו ויבשו קנאת–עם אף–אש צריך תאכלם (CI)
Isa 26:12 יהוה תשפת שלום לנו כי גם כל –מעשינו פעלת לנו (CI)
Isa 26:13 יהוה אלהינו בעלונו אדנים זולתך לבד–בך נזכיר שמך (CI)
Isa 26:15 יספת לגוי יהוה יספת לגוי נכבדת רחקת כל–קצוי ארץ. (CF)
Isa 26:16 יהוה בצר פקדוך צקון לחש מוסרך למו. (CI)
Isa 26:17 כמו הרה תקריב ללדת תחיל תזעק בחבליה כן היינו מפניך יהוה: (CF)
Isa 33:2 יהוה חננו לך קוינו היה זרעם לבקרים אף–ישועתנו בעת צרה(CI)
Isa 63:16 ... אתה יהוה אבינו גאלנו מעולם שמך(CM)
Isa 63:17 למה תתענו יהוה מדרכיך תקשיח לבנו מיראתך שוב(CM)
Isa 64:8 ועתה יהוה אבינו אתה אנחנו החמר(CI with sentential adverb)
Isa 64:9 אל–תקצף יהוה עד–מאד ואל–לעד תזכר עון הן הבט–נא עמך כלנו (CM)
Isa 64:12 העל–אלה תתאפק יהוה תחשה ותעננו עד–מאד(CM)

Jer 10:6 מאין כמוך יהוה גדול אתה וגדול שמך בגבורה(CM)
Jer 10:23 ידעתי יהוה כי לא לאדם דרכו לא–לאיש הלך והכין את–צעדו (CM)
Jer 10:24 יסרני יהוה אך–במשפט אל–באפך פן–תמעטני(CM)
Jer 11:5 למען הקים את–השבועה אשר–נשבעתי לאבותיכם לתת להם ארץ זבת חלב ודבש כיום הזה ואען ואמר אמן יהוה (CI with sentential adverb)
Jer 11:20 ויהוה צבאות שפט צדק בחן כליות ולב אראה נקמתך מהם כי אליך גליתי את–ריבי (CI)
Jer 12:1 צדיק אתה יהוה כי אריב אליך אך משפטים אדבר אותך מדוע דרך רשעים צלחה שלו כל–בגדי בגד (CM)
Jer 12:3 ואתה יהוה ידעתני תראני ובחנת לבי אתך התקם כצאן לטבחה ו הקדשם ליום הרגה (CM)
Jer 14:7 אם–עונינו ענו בנו יהוה עשה למען שמך כי–רבו משובתינו לך חטאנו (CM)
Jer 14:9 למה תהיה כאיש נדהם כגבור לא–יוכל להושיע ואתה בקרבנו יהוה ושמך עלינו נקרא אל–תנחנו (CM)
Jer 14:20 ידענו יהוה רשענו עון אבותינו כי חטאנו לך(CM)
Jer 14:22 לך כי–אתה עשית את—היש בהבלי הגוים מגשמים ואם–השמים יתנו רבבים הלא אתה–הוא יהוה אלהינו ונקוה כל–אלה (CM)
Jer 15:15 אתה ידעת יהוה זכרני ופקדני והנקם לי מרדפי אל–לארך אפך תקחני דע שאתי עליך חרפה (CM)
Jer 15:16 נמצאו דבריך ואכלם ויהי דבריך לי לששון ולשמחת לבבי כי–נקרא שמך עלי יהוה אלהי צבאות(CF)
Jer 16:19 יהוה עזי ומעזי ומנוסי בים צרה אליך גוים יבאו מאפסי–ארץ ויאמרו אך–שקר נחלו אבותינו הבל ואין–בם מועיל (CI)
Jer 17:13 מקוה ישראל יהוה כל–עזביך יבשו יסורי בארץ יכתבו כי עזבו מקור מים–חיים את–יהוה (CM)
Jer 17:14 רפאני יהוה וארפא הושיעני ואושעה כי תהלתי אתה (heal and save) (CM)
Jer 18:19 הקשיבה יהוה אלי ושמע לקול יריבי(CM)
Jer 18:23 ואתה יהוה ידעת את–כל–אצת אלי למות אל–תכפר על–עונם וחטאתם מלפניך אל–תמחי והיו מכשלים לפניך בעת אפך עשה בהם(CM)
Jer 20:7 פתיתני יהוה ואפת חזקתני ותוכל הייתי לשחוק כל–היום כלה לעג לי (CM)
Jer 20:12 ויהוה צבאות בחן צדיק ראה כליות ולב אראה נקמתך מהם כי אליך גליתי את–ריבי(CI)
Jer 31:7 כי–כה אמר יהוה רנו ליעקב שמחה וצהלו בראש הגוים השמיעו הללו ואמרו הושע יהוה את–עמך את שארית ישראל (CM)
Jer 32:18 עשה חסד לאלפים ומשלם עון אבות אל–חיק בניהם אחריהם האל הגדול הגבור יהוה צבאות שמו (CM)
Jer 32:25 ואתה אמרת אלי אדני יהוה קנה–לך השדה בכסף והעד עדים והעיר נתנה ביד הכשדים (CM)

Jer 51:62 ואמרת יהוה אתה דברת אל–המקום הזה להכריתו לבלתי היות–בו יושב לבאדם ועד–בהמה כי–שממות עולם תהיה (CI)
Lam 1:9 ראה יהוה את–עניי כי הגדיל אויב (CM)
Lam 1:11 ראה יהוה והביטה כי הייתי זוללה (CM)
Lam 1:20 ראה יהוה כי–צר–לי ... (CM)
Lam 2:20 ראה יהוה והביטה למי עוללת ... (CM)
Lam 3:55 קראתי שמך יהוה מבור תחתיות (CM)
Lam 3:59 ראיתה יהוה עותתי שפטה משפטי (CM)
Lam 3:61 שמעת חרפתם יהוה כל–מחשבתם עלי (CM)
Lam 3:64 תשיב להם גמול יהוה כמעשה ידיהם (CM)
Lam 3:66 תרדף באף ותשמידם מתחת שמי יהוה (cf. Isa 26:14)
Lam 5:1 זכר יהוה מה–היה לנו הביט וראה את–חרפתנו (CM)
Lam 5:19 אתה יהוה לעולם תשב כסאך לדר ודור (CM)
Lam 5:21 השיבנו יהוה אליך ונשוב חדש ימינו כקדם (CM)

Ezek 37:3 ואמר אדני יהוה אתה ידעת (CI)
Daniel 9:8 יהוה לנו בשת הפנים למלכינו לשרינו ולאבתינו אשר חטאנו לך (CI)
Hosea 9:14 תן–להם יהוה מה תתן תן–להם רחם משכיל ושדים צמקים (CM)

Joel 1:19 אליך יהוה אקרא כי אש אכלה נאות מדבר…(CM)
Joel 2:17 ויאמרו חוסה יהוה על–עמך ואל–תתן נחלתך לחרפה למשל–בם גוים למה יאמרו מעמים איה אלהיהם... (CM)
Joel 4:11 הנחת יהוה גבוריך (CM)

Amos 7:2 ... אדני יהוה סלח–נא מי יקום יעקב כי קטן הוא (claus-initial)
Amos 7:5 ואמר אדני יהוה חדל–נא מי יקום יעקב כי קטן הוא (CI)

Jon 1:14a ויקראו אל–יהוה ויאמרו אנה יהוה אל–נא נאבדה בנפש האיש הזה ואל–תתן עלינו דם נקיא כי–אתה יהוה כאשר חפת עשית (gentile invocations of YHWH) (CI with sentential adverb)
Jon 1:14b ויקראו אל–יהוה ויאמרו אנה יהוה אל–נא נאבדה בנפש האיש הזה ואל–תתן עלינו דם נקיא כי–אתה יהוה כאשר חפת עשית (gentile invocations of YHWH) (CI with sentential adverb)
Jon 2:6 לקצבי הרים ירדתי הארץ ברחיה בעדי לעולם ותעל משחת חיי יהוה אלהי (CF)
Jon 4:2 ויתפלל אל–יהוה ויאמר אנה יהוה הלוא–זה דברי עד–היותי על–אדמתי על–כן קדמתי לברח … (CI with sentential adverb)
Jon 4:3 ועתה יהוה קח–נא את–נפשי ממני כי טוב מותי מחיי (CI with sentential adverb)
Hab 1:12a הלוא אתה מקדם יהוה אלהי קדשי לא נמות יהוה למשפט שמתו וצור להוכיח יסדתו (CF)
Hab 1:12b הלוא אתה מקדם יהוה אלהי קדשי לא נמות יהוה למשפט שמתו וצור להוכיח יסדתו (CF)
Hab 3:2a יהוה שמעתי שמעך יראתי יהוה פעלך בקרב שנים חייהו בקרב שנים תודיע ברגז רחם תזכיר (CI)
Hab 3:2b יהוה שמעתי שמעך יראתי יהוה פעלך בקרב שנים חייהו בקרב שנים תודיע ברגז רחם תזכיר (CM)
Zech 1:12 ויען מלאך–יהוה ויאמר יהוה צבאות עד–מתי אתה לא–תרחם את–ירושלם ...(CI)

Psa 3:1 יהוה מה–רבו צרי רבים קמים עלי (CI) cf. Isa 26:11 צריך(CI)
Psa 3:3 ואתה יהוה בגן בעדי כבודי ומרים ראשי (CM)
Psa 3:7 קומה יהוה הושיעני אלהי כי הכית את–כל–איבי לחי שני רשעים שברת (CM)
Psa 4:6 רבים אמרים מי–יראנו טוב נסה–עלינו אור פניך יהוה (CF) cf. Isa 26:17,19 פניך,אור
Psa 4:8 בשלום יחדו אשכבה ואישן כי–אתה יהוה לבדד לבטח תושיבני (cf. Isa 26:13) (CM)
Psa 5:1 אמרי האזינה יהוה בינה הגיגי (CF mid sentence N V Voc V N)
Psa 5:3 יהוה בקר תשמע קולי בקר אערך–לך ואצפה (CI)
Psa 5:8 יהוה נחני בצדקתך למען שוררי הושר לפני דרכך (CI)
Psa 5:12 כי–אתה תברך צדיק יהוה כצוה רצון תעטרנו (CF mid sentence)
Psa 6:1 יהוה אל–באפך תוכיחני ואל–בחמתך תיסרני (CI)

Psa 6:2a חנני יהוה כי אמלל אני רפאני יהוה כי נבהלו עצמי (CM)
Psa 6:2b חנני יהוה כי אמלל אני רפאני יהוה כי נבהלו עצמי (CM)
Psa 6:3 ונפשי נבהלה מאד ואת יהוה עד–מתי (CM)
Psa 6:4 שובה יהוה חלצה נפשי הושיעני למען חסדך (CM)
Psa 7:1 יהוה אלהי בך חסיתי הושיעני מכל–רדפי והצילני (CI)
Psa 7:3 יהוה אלהי אם–עשיתי זאת אם–יש–עול בכפי (CI)
Psa 7:6 קומה יהוה באפך הנשא בעברות זוררי ועורה אלי משפט צויט (CM)
Psa 7:8 יהוה ידיו עמים שפטני יהוה כצדקי וכתמי עלי (CM)
Psa 8:1 יהוה אדנינו מא–אדיר שמך בכל–הארץ אשר תנה הודך על–השמים (CI)
Psa 8:9 יהוה אדנינו מא–אדיר שמך בכל–הארץ (CI)
Psa 9:10 ויבטחו בך יודעי שמך כי לא–עזבת דרשיך יהוה (CF) cf. Isa 26:3,4
Psa 9:13 חנני יהוה ראה עניי משנאי מרוממי משערי מות (CM)
Psa 9:19 קומה יהוה אל–יעז אנוש ישפטו גוים על–פניך (CM)
Psa 9:20 שיתה יהוה מורה להם ידעו גוים אנוש המה סלה (CM)
Psa 10:1 למה יהוה תעמד ברחוק תעלים לעתות בצרה (CI)
Psa 10:12 קומה יהוה אל נשא ידך אל–תשכח עניים (CM)
Psa 10:17 תאות ענוים שמעת יהוה תכין לבם תקשיב אזנך (CM)
Psa 12:1 הושיעה יהוה כי–גמר חסיד כי–פסו אמונים מבני אדם (CM)
Psa 12:7 יהוה תשמרם תצרנו מן–הדור זו לעולם –אתה (CM)
Psa 13:1 עד–אנה יהוה תשכחני נצח עד–אנה תסתיר את–פניך ממני (CI)
Psa 13:3 הביטה ענני יהוה אלהי האירה עיני פן–אישן המות (CF mid sentence)
Psa 15:1 מזמור לדוד יהוה מי–יגור באהלך מי–ישכב בהר קדשך (CI)
Psa 17:1 תפלה לדוד שמעה יהוה צדק הקשיבה רנתי האזינה תפלתי בלא שפתי ברמה (CM)
Psa 17:13 קומה יהוה קדמה פניו הכריעהו פלטה נפשי מרשע חרבך (CM)
Psa 17:14 ממתים ידך יהוה ממתים מחלד חלקם בחיים יצפינך תמלא בטנם ישבעו בנים והניחו יתרם לעולליהם (CM)
Psa 18:1 ויאמר ארחמך יהוה חזקי (CM)
Psa 18:15 ויראו אפיקי מים ויגלו מוסדות תבל מגערתך יהוה מנשמת רוח אפך (CM)
Psa 18:49 על–כן אודך בגוים יהוה ולשמך אזמרה (CM)
Psa 19:14 יהיו לרצון אמרי–פי והגיון לבי לפניך יהוה צורי וגאלי (CM)
Psa 20:9 יהוה הושיעה המלך יענינו ביום קראנו (CI)
Psa 21:1 יהוה בעזך ישמח–מלך ובישועתך מה–יגיל מאד (CI)
Psa 21:13 רומה יהוה מעזך נשירה ונזמרה גבורתך (CM)
Psa 22:19 ואתה יהוה אל–תרחק אילותי לעזרתי חושה (CM)
Psa 25:1 לדוד אליך יהוה נפשי אשא (CM)
Psa 25:4 דרכיך יהוה הודיעני ארחותיך למדני (CM) cf. Isa 26:7,8
Psa 25:6 זכר–רחמיך יהוה וחסדיך כי מעולם המה (CF)
Psa 25:7 חטאות נעורי ופשעי אל–תזכר כחסדך זכר–לי–אתה למען טובך יהוה (CF)
Psa 25:11 למען–שמך יהוה וסלחת לעוני כי רב–הוא (CM)
Psa 26:1 לדוד שפטני יהוה כי–אני בתמי הלכתי וביהוה בטחתי לא אמעד (CM) cf. Isa 26:3,4
Psa 26:2 בחנני יהוה ונסני צרופה כליותי ולבי (CM)
Psa 26:6 ארחץ בנקיון כפי ואסבבה את–מזבחך יהוה (CF)
Psa 26:8 יהוה אהבתי מעון ביתך ומקום משכן כבודך (CI)
Psa 27:7 יהוה קולי אקרא וחנני וענני –שמע (CM)
Psa 27:8 לך: אמר לבי בקשו פני את–פניך יהוה אבקש (CM) cf. Isa 26:8 object-verb cf. also 51:19; 94:5; 119:64
Psa 27:11 הורני יהוה דרכך ונחני בארח מישור למען שוררי (CM) cf. Isa 26:7,8
Psa 28:1 לדוד אליך יהוה אקרא צורי אל–תחרש ממני פן תחשה ממני ונמשלתי עם–יורדי בור (CM)
Psa 30:2 ארוממך יהוה כי דליתני ולא–שמחת איבי לי (CM)
Psa 30:3 יהוה אלהי שועתי אליך ותרפאני (CI)

Psa 30:4 יהוה העלית מן–שׁאול נפשׁי חייתני מיורדי–בור (CI)
Psa 30:8 יהוה ברצונך העמדתה להררי עז הסתרת פניך הייתי נבהל (CI)
Psa 30:9 אליך יהוה אקרא ואל–אדני אתחנן (CM)
Psa 30:11 שׁמע יהוה וחנני יהוה היה–עזר לי (CM) (cf. Dan 9:9)
Psa 30:13 למען יזמרך כבוד ולא ידם יהוה אלהי לעולם אודך (CI)
Psa 31:1 בך יהוה חסיתי אל–אבושׁה לעולם בצדקתך פלטני (CM)
Psa 31:5 בידך אפקיד רוחי פדיתה אותי יהוה אל אמת: (CM)
Psa 31:9 חנני יהוה כי צר–לי עשׁשׁה בכעס עיני נפשׁי ובטני: (CM)
Psa 31:14 ואני עליך בטחתי יהוה אמרתי אלהי אתה (CM) cf. Isa 26:3,4
Psa 31:17 יהוה אל–אבושׁה כי קראתיך יבשׁו רשׁעים ידמו לשׁאול: (CI)
Psa 33:22 יהי–חסדך יהוה עלינו כאשׁר יחלנו לך (CM)
Psa 35:1 לדוד ריבה יהוה את–יריבי לחם את–לחמי: (CM)
Psa 35:10 כל עצמותי תאמרנה יהוה מי כמוך מציל עני מחזק ממנו ועני ואבינן מגזלו: (CI)
Psa 35:22 ראיתה יהוה אל–תחרשׁ אדני אל תרחק ממני (CM)
Psa 35:24 שׁפטני כצדקך יהוה אלהי ואל–ישׂמחו–לי: (CM)
Psa 36:5 יהוה בהשׁמים חסדך אמונתך עד–שׁחקים: (CI)
Psa 36:6 יהוה צדקתך כהררי–אל משׁפטך תהום רבה אדם–ובהמה תושׁיע: (CF)
Psa 38:1 יהוה אל–בקצפך תוכיחני ובחמתך תיסרני: (CI)
Psa 38:15 כי–לך יהוה הוחלתי אתה תענה אדני אלהי: (CM)
Psa 38:21 אל–תעזבני יהוה אלהי אל–תרחק ממני: (CF/CI)
Psa 39:4 הועיעני יהוה קצי ומדת ימי מא–היא אדעה מא–חדל אני: (CM)
Psa 39:12 שׁמעה–תפלתי יהוה ושׁועתי האזינה אל–דמעתי אל–תחרשׁ כי גר אנכי עמך תושׁב ככל–אבותי: (CM)
Psa 40:5 רבות עשׂית אתה יהוה אלהי נפלאתיך ומחשׁבתיך אלינו אין ערך אליך אגידה ואדברה עצמו מספר: (CM)
Psa 40:10 [9] בשׂרתי צדק בקהל רב הנה שׂפתי לא אכלא יהוה אתה ידעת: (CM)
Psa 40:11 אתה יהוה לא–תכלא רחמיך ממני חסדך ואמתך תמיד יצרוני: (CM)
Psa 40:13a רצה יהוה להצילני יהוה להצילני (CM/CI)
Psa 40:13b רצה יהוה להצילני יהוה להצילני (CM/CI)
Psa 41:4 אני–אמרתי יהוה חנני רפאה נפשׁי כי–חטאתי לך: (CM)
Psa 41:10 ואתה יהוה חנני והקימני ואשׁלמה להם: (CM)
Psa 54:6 בנדבה אזבחה–לך אודה שׁמך יהוה כי–טוב: (CM) (Isa 25:1)
Psa 58:6 אלהים הרס–שׁנימו בפימו מלתעות כפירים נתץ יהוה: (CI/CF)
Psa 59:3 כי הנה אדבו לנפשׁי יגורו עלי עזים לא–פשׁעי ולא–חטאתי יהוה: (CF)
Psa 59:5 ואתה יהוה–אלהים צבאות אלהי ישׂראל הקיצה לפקד כל–הגוים אל–תחן כל–בגדי און סלה: (CM)
Psa 69:6 אל–יבשׁו בי קויך אדני יהוה צבאות אל–יכלמו בי מבקשׁיך אלהי ישׂראל: (CF/CF)
Psa 69:13 ואני תפלתי–לך יהוה עת רצון אלהים ברב–חסדך ענני באמת ישׁעך: (CM/CI)
Psa 69:16 ענני יהוה כי–טוב חסדך כרב רחמיך פנה אלי: (CM)
Psa 70:1 אלהים להצילני יהוה לעזרתי חושׁה: (CI/CI)
Psa 70:5 ואני עני ואבינן אלהים חושׁה–לי עזרי ומפלטי אתה יהוה אל–תאחר: (CF/CI)
Psa 71:1 יהוה חסיתי אל–אבושׁה לעולם–בך: (CM)
Psa 71:5 כי–אתה תקותי אדני יהוה מבטחי מנעורי: (CF) cf. Isa 26:3,4
Psa 74:18 זכר–זאת אויב חרף יהוה ועם נבל נאצו שׁמך: (CF)
Psa 79:5 עד–מה יהוה תאנף לנצח תבער כמו–אשׁ קנאתך: (CM)
Psa 80:4 יהוה אלהים צבאות עד–מתי עשׁנת בתפלת עמך: (CI) cf. Ps. 8
Psa 80:19 יהוה אלהים צבאות השׁיבנו האר פניך ונושׁעה: (CI) cf. Ps. 8
Psa 83:16 מלא פניהם קלון ויבקשׁו שׁמך יהוה: (CF)
Psa 84:1 מה–ידידות משׁכנותיך יהוה צבאות: (CF)
Psa 84:3 גם–צפור מצאה בית ודרור קן לה אשׁר–שׁתה אפרחיה את–מזבחותיך יהוה צבאות מלכי ואלהי: (CF)
Psa 84:8 יהוה אלהים צבאות שׁמעה תפלתי האזינה אלהי יעקב סלה: (CI/CF)
Psa 84:12 יהוה צבאות אשׁרי אדם בטח בך: (CI) cf. Isa 26:3,4

Psa 85:1 רצית יהוה ארצך שבת שבות יעקב: (CM)
Psa 85:7 הראנו יהוה חסדך וישעך תתן–לנו: (CM)
Psa 86:1 אזנך יהוה ענני כי–עני ואביון אני–תפלה לדוד הטה: (CM)
Psa 86:6 האזינה יהוה תפלתי והקשיבה בקול תחנונותי: (CM)
Psa 86:11 הורני יהוה דרכך אהלך באמתך יחד לבבי ליראה שמך (CM)
Psa 86:17 עשה–עמי אות לטובה ויראו שנאי ויבשו כי אתה יהוה עזרתני ונחמתני: (CM)
Psa 88:1 יהוה אלהי ישועתי יום–צעקתי בלילה נגדך: (CI) cf. Isa 26:9
Psa 88:9 עיני דאבה מני עני קראתיך יהוה בכל–יום שטחתי אליך כפי: (CM)
Psa 88:13 ואני אליך יהוה שועתי ובבקר תפלתי תקדמך (CM)
Psa 88:14 למה יהוה תזנח נפשי תסתיר פניך ממני: (CM)
Psa 89:5 ויודו שמים פלאך יהוה אף–אמונתך בקהל קדשים: (CF)
Psa 89:8 יהוה אלהי צבאות מי–כמוך חסין יה ואמונתך סביבותיך: (CI) *Isa 26:4
Psa 89:15 אשרי העם יודעי תרועה יהוה באור–פניך יהלכון: (CM)
Psa 89:46 עד–מה יהוה תסתר לנצח תבער כמו–אש חמתך: (CM)
Psa 89:51 אשר חרפו אויביך יהוה אשר חרפו עקבות משיחך: (CM)
Psa 90:13 שובה יהוה עד–מתי והנחם על–עבדיך: (CM)
Psa 92:4 כי שמחתני יהוה בפעלך במעשי ידיך ארנן: (CM)
Psa 92:5 מה–גדלו מעשיך יהוה מאד עמקו מחשבתיך: (CF)
Psa 92:8 ואתה מרום לעלם יהוה: (CF)
Psa 92:9 כי הנה איביך יהוה כי הנה איביך יאברו יתפרדו כל–פעלי און: (CF) cf. Isa 26:15
Psa 93:3 נשאו נהרות יהוה נשאו נהרות קולם ישאו נהרות דכים: (CF) cf. Isa 26:15
Psa 93:5 עדתיך נאמנו מאד לביתך נאוה–קדש יהוה לארך ימים: (CM)
Psa 94:1 אל–נקמות יהוה אל נקמות הופיע: (CM) cf. Isa 26:15
Psa 94:3 עד–מתי רשעים יהוה עד–מתי רשעים יעלזו: (CF) cf. Isa 26:15
Psa 94:5 עמך יהוה ידכאו ונחלתך יענו: (CM) cf. Isa 26:15 cf. also 26:8 object-verb separated by invocation
Psa 94:18 אם–אמרתי מטה רגלי חסדך יהוה יסעדני: (CM)
Psa 97:8 שמעה ותשמח ציון ותגלנה בנות יהודה למען משפטיך יהוה: (CF)
Psa 97:9 כי–אתה יהוה עליון על–כל–הארץ מאד נעלית על–כל–אלהים (CM)
Psa 99:8 יהוה אלהינו אתה עניתם אל נשא היית להם ונקם על–עלילותם: (CI)
Psa 101:1 לדוד מזמור חסד–ומשפט אשירה לך יהוה אזמרה: (CM)
Psa 102:1 ישוע יהוה שמעה תפלתי ושועתי אליך תבוא: (CI) cf. 26:18
Psa 102:12 ואתה יהוה לעולם תשב וזכרך לדר ודר: (CM) cf. Isa 26:8,13
Psa 104:1 ברכי נפשי את–יהוה יהוה אלהי גדלת מאד הוד והדר לבשת: (CI)
Psa 104:24 מה–רבו מעשיך יהוה כלם בחכמה עשית מלאה הארץ קנינך: (CF)
Psa 106:4 זכרני יהוה ברצון עמך פקדני בישועתך: (CM)
Psa 106:47 הושיענו יהוה אלהינו וקבצנו מן–הגוים להדות לשם קדשך להשתבח בתהלתך (CF)
Psa 108:3 : אודך בעמים יהוה ואזמרך בל–אמים (CF)
Psa 109:21 ואתה יהוה אדני עשה–אתי למען שמך כי טוב חסדך הצילני (CM)
Psa 109:26 עזרני יהוה אלהי הושיעני כחסדך (CM)
Psa 109:27 וידעו כי–ידך זאת אתה יהוה עשיתה (CM)
Psa 115:1 חסדך על–אמתך–לא לנו יהוה לא לנו כי–לשמך תן כבוד על (CF)
Psa 116:4 יהוה אקרא אנה יהוה מלטה נפשי –ובשם (CM)
Psa 116:16 אנה יהוה כי–אני עבדך אני–עבדך בן–אמתך פתחת למוסרי (CI with sentential adverbs)
Psa 118:25a אנא יהוה הושיעה נא אנא יהוה הצליחה נא (CI with sentential adverbs)
Psa 118:25b אנא יהוה הושיעה נא אנא יהוה הצליחה נא (CI with sentential adverbs)
Psa 119:12 ברוך אתה יהוה למדני חקיך (CF)
Psa 119:31 דבקתי בעדותיך יהוה אל–תבישני (CF/initial)
Psa 119:33 הורני יהוה דרך חקיך ואצרנה עקב

Psa 119:41 ויבאני חסד יהוה תשועתך כאמרתך (CF/initial)
Psa 119:52 זכרתי משפטיך מעולם יהוה ואתנחם :ז)) (CM)
Psa 119:55 זכרתי בלילה שמך יהוה ואשמרה תורתך (CF)
Psa 119:64 חסדך יהוה מלאה הארץ חקיך למדני (CM) cf. Isa 26:8 object-verb separated by invocation
Psa 119:65 טוב עשית עם–עבדך יהוה כדברך (CF)
Psa 119:75 ידעתי יהוה כי–צדק משפטיך ואמונה עניתני (CM)
Psa 119:89 לעולם יהוה דברך נצב בשמים (CM)
Psa 119:107 נעניתי עד–מאד יהוה חיני כדברך (CI)
Psa 119:108 נדבותפי רצה–נא יהוה ומשפטיך למדני (CF)
Psa 119:137 צדיק אתה יהוה וישר משפטיך (CM)
Psa 119:145 יהוה חקיך אצרה קראתי בכל–לב ענני (CM)
Psa 119:149 קולי שמעה כחסדך יהוה כמשפטך חיני (CM)
Psa 119:151 קריב אתה יהוה וכל–מצותיך אמת (CM)
Psa 119:156 רחמיך רבים יהוה כמשפטיך חיני (CI)
Psa 119:159 ראה כי–פקודיך אהבתי יהוה כחסדך חיני (CI)
Psa 119:166 שברתי לישועתך יהוה ומצותיך עשיתי (CM)
Psa 119:169 תקרב רנתי לפניך יהוה כדברך הבינני (CM)
Psa 119:174 תאבתי לישועתך יהוה ותורתך שעשעי (CF)
Psa 120:2 יהוה הצילה נפשי משפת–שקר מלשון רמיה (CI)
Psa 123:3 חננו יהוה חננו כי–רב שבענו בוז (CM)
Psa 125:4 היטיבה יהוה לטובים ולישרים בלבותם (CM)
Psa 126:4 שובה יהוה את–שבותנו כאפיקים בנגב (CM)
Psa 130:1 שיר המעלות ממעמקים קראתיך יהוה (CF)
Psa 131:1 שיר המעלות לדוד יהוה לא–גבה לבי ולא–רמו עיני ולא–הלכתי בגדלות ובנפלאות ממני (CI)
Psa 132:1 – שיר המעלות זכור יהוה לדוד את כל–ענותו (CM)
Psa 132:8 קומה יהוה למנוחתך אתה וארון עזך (CM)
Psa 135:13a יהוה שמך לעולם יהוה זכרך לדר–ודר (CI/CI)
Psa 135:13b יהוה שמך לעולם יהוה זכרך לדר–ודר (CI/CI)
Psa 137:7 זכר יהוה לבני אדום את יום ירושלם האמרים ערו ערו עד היסוד בה (CM)
Psa 138:4 יודוך יהוה כל–מלכי–ארץ כי שמעו אמרי–פיך (CM)
Psa 138:8 יגמר בעדי יהוה חסדך לעולם מעשי ידיך אל–תרף (CI)
Psa 139:1 למנצח לדוד מזמור יהוה חקרתני ותדע (CI)
Psa 139:4 כי אין מלה בלשוני הן יהוה ידעת כלה (CI)
Psa 139:21 הלוא–משנאיך יהוה אשנא ובתקוממיך אתקוטט (CF)
Psa 140:1 חלצני יהוה מאדם רע מאיש חמסים תנצרני (CM)
Psa 140:4 שמרני יהוה מידי רשע מאיש חמסים תנצרני אשר חשבו לדחות פעמי (CM)
Psa 140:6 אמרתי ליהוה אלי אתה האזינה יהוה קול תחנוני (CM)
Psa 140:7 יהוה אדני עז ישועתי סכתה לראשי ביום נשק (CI)
Psa 140:8 אל–תתן יהוה מאויי רשע זממו אל–תפק ירומו סלה (CM)
Psa 141:1 מזמור לדוד יהוה קראתיך חושה לי האזינה קולי בקראי–לך (CI)
Psa 141:3 שיתה יהוה שמרה לפי נצרה על–דל שפתי (CM)
Psa 141:8 כי אליך יהוה אדני עיני בכה חסיתי אל–תעל נפשי (CM)
Psa 142:5 זעקתי אליך יהוה אמרתי אתה מחסי חלקי בארץ החיים (CM)
Psa 143:1 מזמור לדוד יהוה שמע תפלתי האזינה אל–תחנוני באמנתך ענני בצדקתך (CI)
Psa 143:7 מהר ענני יהוה כלתה רוחי אל–תסתר פניך ממני ונמשלתי עם–ירדי בור (CF)
Psa 143:9 הצילני מאיבי יהוה אליך כסתי (cause medial)
Psa 143:11 למען–שמך יהוה תחיני בצדקתך תוציא מצרה נפשי (CM)
Psa 144:3 יהוה מה–אדם ותדעהו בן–אנוש ותחשבהו (CI)
Psa 144:5 יהוה הט–שמיך ותרד גע בהרים ויעשנו (CI)

Psa 145:10 יודוך יהוה כל–מעשיך וחסידיך יברכוכה (CM)

Clause-Initial (CI) Abosolute 81 Occurrences from 375 Invocations.

Interrogative

Gen 15:2 …ויאמר אברם אדני יהוה מה–תתן–לי (CI)What will you give me?

Gen 15:8 ויאמר אדני יהוה במה אדע כי אירשׁנה (CI)How may I know…

1 Kgs 17:20 ויקרא אל–יהוה ויאמר יהוה אלהי הגם על–האלמנה אשׁר–אני מתגורר עמה הרעות להמית את–בנה (CI) Have you brought calamity even upon the widow with whom I am staying causing her son to die?

Zech 1:12 ... ויען מלאך–יהוה ויאמר יהוה צבאות עד–מתי אתה לא–תרחם את–ירושׁלם (CI) how long will you have no compassion for Jerusalem…

Petition

Gen 24:12 ויאמר יהוה אלהי אדני אברהם הקרה–נא לפני היום ועשׂה חסד עם אדני אברהם (CI) please grant me success today

Gen 24:42 ואמר יהוה אלהי אדני אברהם (CI)If you will make my journey…successful (retelling)

Deuteronomy 9:26 ועתפלל אל–יהוה ואמר אדני יהוה אל–תשׁחת עמך ונחלתך (CI) do not destroy שׁחת your people

Judg 16:28 ויקרא שׁמשׁון אל–יהוה ויאמר אדני יהוה זכרני נא וחזקני נא אך הפעם הזה האלהים… (CI) please remember me and please strengthen me…

1Sam 1:11 ...נתדר נדר ותאמר יהוה צבאות אם –ראה תראה בעני אמתך ותכרתני (CI) vow – 'if you will indeed look on the affliction of your servant and remember me…

1Sam 23:11 ...יהוה אלהי ישׂראל הגד–נא לעבדך (CI) I pray, tell your servant.

1Kgs 17:21 ...ויקרא אל–יהוה ויאמר יהוה אלהי תשׁב נא נפשׁ–הילך הזה על–קרבו (CI) I pray you, let this child's life return to him.

1Kgs 18:36 ... ויהי בעלות המנחה ויגשׁ אליהו הנביא ויאמר יהוה אלהי אברהם יצחק וישׂראל (CI)

2Kgs 6:17 ויתפלל אלישׁע ויאמר יהוה פקח–נא את עיניו ויראה (CI) let it be known that you are God in Israel and that I am your servant…

2Kgs 6:20 ... ויהי כבאם שׁמרון ויאמר אלישׁע יהוה פקח את–עיני–אלה ויראו (CI) open the eyes of these men

1Chr 29:18 יהוה אלהי אברהם יצחק וישׂראל (CI) preserve this forever such purposes and thoughts in the heart of your people, and direct their hearts towards you.

Isa 33:2 יהוה חננו לך קוינו היה זרעם לבקרים אף–ישׁועתנו בעת צרה (CI) be gracious to us; we have waited for you…

Jer 11:20 יהוה צבאות שׁפט צדק (CI)who judges righteously, who tests the heart and the mind, let me see your vengence upon them, for to you have I committed my cause.

Jer 20:12 ויהוה צבאות בחן צדיק ראה כליות ולב אראה נקמתך מהם כי אליך גליתי את–ריבי: (CI) yet… you who test the righteous, who see the mind of and the heart; let me see your vengenance on them for to you I have set forth my cause.

Declaratory Praise

1Kgs 8:23 ... ויאמר יהוה אלהי ישׂראל אין כמוך אלהים (CI) there is no God like you

2Kgs 19:15 ויתפלל חזקיהו לפני יהוה ויאמר יהוה אלהי ישׂראל ישׁב הכרבים אתה–הוא האלהים (CI)

1Chr 29:16 יהוה אלהינו כל ההמון הזה אשׁר הכיננו לבנות–לך בית לשׁם כדשׁך מידך היא ולך הכל (CI)all this abundance… is from your hand and all is yours

2Chr 6:14 ...ויאמר יהוה אלהי ישׂראל אין–כמוך אלהים (CI) there is no God like you

2Chr 14:11 ויקרא אסא אל–יהוה אלהיו ויאמר יהוה אין עמך לעזור בין רב לאין כח עזרנו יהוה אלהינו כי עליך נשׁענו ובשׁמך באנו על–ההמון הזה יהוה אלהינו אתה אל–יאצר עמך אנוש (CI) cf. Isa 25:1 יהוה אלהי אתה; there is none like you…

2Chr 20:6 ויאמר יהוה אלהי אבתינו הלא אתה–הוא אלהים בשׁמים ואתה מושׁל בכל ממלכות הגוים ובידך כח וגבורה ואין עמך להתיצב: … (CI)

Isa 25:1 יהוה אלהי אתה ארוממך אודה שׁמך כי עשׂית פלא עכות מרחוק אמונה אמן (CI)

Isa 37:16 יהוה צבאות אלהי ישראל יֹשֵׁב הכרבים אתה–הוא האלהים לְבַדְךָ לכל ממלכות הארץ אתה עשית את–הַשָּׁמַיִם ואת–הארץ (CI) who is enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth. You have made heaven and earth.

Jer 16:19 יהוה עזי ומעזי ומנוסי בים צרה (CI) my strength and my stronghold, and my refuge in the day of distress צרה ביום to you the nations will come from the ends of the earth and say,…

Ezek 37:3 ואמר אדני יהוה אתה ידעת (CI) you know.

Declaratory (self/confession)

Gen 32:9 ויאמר יעקב אלהי אבי אברהם ואלהי אבי יצחק יהוה (CI?)

Deut 3:24: אדני יהוה אתה החלות להראות את–עבדך את–גדלך ועת–ידך החזקה אשר מי אל בשמים ובארץ אשר–יעשה כמעשיך וכגבורתך (CI) Isa 26:11(strong hand),12(works)

1 Sam 23:10 ויאמר דוד יהוה אלהי ישראל שָׁמוֹעַ שָׁמַע עבדך (CI) your servant has heard…

Ezra 9:15... יהוה אלהי ישראל צדיק אתה (CI)

Jer 51:62 ואמרת יהוה אתה דברת אל–המקום הזה (CI) you have promised concerning this place to cut it off, so that there will be nothing dwelling in it whether man or beast, but it will be a perpetual desolation

Dan 9:8 יהוה לנו בשת הפנים למלכינו לשרינו ולאבתינו אשר הטאנו לך (CI)

Psalms

Declaratory Praise

Psa 5:3 יהוה בקר תִּשְׁמַע קולי בקר אערך–לך ואצפה (CI)

Psa 8:1 יהוה אדנינו מא–אדיר שִׁמְךָ בכל–הארץ אשר תנה הודך על–הַשָּׁמָיִם (CI) Isa 26:8,13

Psa 8:9 יהוה אדנינו מא–אדיר שִׁמְךָ בכל–הארץ (CI) Isa 26:8,13

Psa 15:1 מזמור לדוד יהוה מי–יגור באהלך מי–ישכב בהר קדשך (CI)

Psa 21:1 יהוה בעזך ישמח–מלך ובישׁועתך מה–יגיל מאד (CI)

Psa 26:8 יהוה אהבתי מעון ביתך ומקום מִשְׁכַּן כבודך (CI)

Psa 30:2 יהוה אלהי שִׁוַּעְתִּי אליך ותרפאני (CI)

Psa 30:3 יהוה העלית מן–שְׁאוֹל נפשי חייתני מיורדי–בור (CI)

Psa 30:7 יהוה ברצונך העמדתה פניך הייתי נבהל (CI)

Psa 30:12 למען יזמרך כבוד ולא ידם יהוה אלהי לעולם אודך (CI)

Psa 35:10 כל עצמותי תאמרנה יהוה מי כמוך מציל עני מחזק ממנו ועני ואבינן מגזלו: (CI)

Psa 36:5 יהוה בהשמים חסדך אמונתך עד–שְׁחָקִים: (CI)

Psa 89:8 יהוה אלהי צבאות מי–כמוך חסין יה ואמונתך סביבותיך: (CI)

Psa 99:8 יהוה אלהינו אתה עניתם אל נשׂא היית להם ונקם על–עלילותם: (CI)

Psa 104:1 ברכי נפשי את–יהוה יהוה אלהי גדלת מאד הוד והדר לבשת: (CI)

Psa 135:13 יהוה שִׁמְךָ לעולם יהוה זכרך לדר–ודר: (CI x2) cf. Isa 26:8,13,14*

Psa 138:8 יהוה יגמר בעדי יהוה חסדך לעולם מעשי ידיך אל–תרף: (CI)

Psa 144:3 יהוה מה–אדם ותדעהו בן–אנוש ותחשׁבהו: (CI)

Psa 144:5 יהוה הט–שָׁמֶיךָ ותרד גע בהרים ויעשנו: (CI)

Petition

Psa 5:8 יהוה נחני בצדקתך למען שׁוררי הושׁר לפני דרכך (CI)

Psa 6:1 יהוה אל–באפך תוכיחני ואל–בחמתך תיסרני (CI)

Psa 7:1 יהוה אלהי בך חסיתי הושׁיעני מכל–רדפי והצילני (CI)

Psa 7:3 יהוה אלהי אם–עשיתי זאת אם–יש–עול בכפי (CI)

Psa 20:9 יהוה הושׁיעה המלך יענינו ביום קראנו (CI)

Psa 31:17 יהוה אל–אבושׁה כי קראתיך יבשׁו רשׁעים ידמו לשׁאול: (CI)

Psa 38:1 יהוה אל–בקצפך תוכיחני ובחמתך תיסרני: (CI)
Psa 70:1 אלהים להצילני יהוה לעזרתי חושה: (CI/CI)
Psa 80:19 יהוה אלהים צבאות השיבנו האר פניך ונושעה: (CI)
Psa 84:8 יהוה אלהים צבאות שמעה תפלתי האזינה אלהי יעקב סלה: (CI/CF)
Psa 102:1 יהוה שמעה תפלתי ושועתי אליך תבוא: (CI) cf. 26:18 ישוע
Psa 120:2 יהוה הצילה נפשי משפת–שקר מלשון רמיה: (CI) cf. 26:8,9 נפשי
Psa 141:1 מזמור לדוד יהוה קראתיך חושה לי האזינה קולי בקראי–לך: (CI)
Psa 143:1 מזמור לדוד יהוה שמע תפלתי האזינה אל–תחנוני באמנתך ענני בצדקתך: (CI)

Declarative Other (self/confession)
Psa 84:12 יהוה צבאות אשרי אדם בטח בך: (CI) cf. Isa 26:3,4
Psa 88:1 יהוה אלהי ישועתי יום–צעקתי בלילה נגדך: (CI) cf. Isa 26:9
Psa 131:1 שיר המעלות לדוד יהוה לא–גבה לבי ולא–רמו עיני ולא–הלכתי בגדלות ובנפלאות ממני: (CI)
Psa 139:1 למנצח לדוד מזמור יהוה חקרתני ותדע: (CI)
Psa 140:7 יהוה אדני עז ישועתי סכתה לראשי ביום נשק: (CI)

Descriptive/ Interrogative
Psa 3:1 יהוה מה–רבו צרי רבים קמים עלי (CI) cf. Isa 26:11 צריך (CI)
Psa 80:4 יהוה אלהים צבאות עד–מתי עשנת בתפלת עמך: (CI) how long

Isaiah 26:7–19 (comparison)
Isa 26:16 יהוה בצר פקדוך צקון לחש מוסרך למו.(CI)
Isa 26:13 יהוה אלהינו בעלונו אדנים זולתך לבד–בך נזכיר שמך (CI) Isa 26:8
Isa 26:12 יהוה תשפת שלום לנו כי גם כל –מעשינו פעלת לנו (CI)
Isa 26:11 יהוה רמה ידך בל–יחזיון יחזו ויבשו קנאת–עם אף–אש צריך תאכלם (CI)

Anaylsis of Invocation Clause Locations and Style between 2 Samuel 7 and 1Chronicles 17

1Chr 17:16= position 2Sam7:18| Chr primacy of YHWH inserts אלהים i.e. אדני יהוה to יהוה אלהים
1Chr 17:17a= position 2Sam7:19a | Chr replaces formula with ,אלהים i.e. אדני יהוה to אֱלֹהִים
1Chr 17:17b= position 2Sam7:19b| Chr primacy of YHWH and inserts אלהים i.e. אדני יהוה to יהוה אלהים
1Chr 17:18b removes 2Sam9:20| Chr no final vocative (may have moved to initial vocative in v.19.) i.e אדני יהוה removed in 1Chr 18:18b final position
1Chr 17:19a +inserts 2Sam7:21a| Chr initial vocative YHWH (if moved removes אדני)
1Chr 17:20a= position 2Sam7:22a| Chr initial vocative YHWH removes אדני and preceding phrase על–כן גדלת
1Chr 17:22b= position 2Sam7:24| Chr same
1Chr 17:23a= position 2Sam7:25| Chr same removes אלהים
1Chr 17:25a= position 2Sam7:27| Chr shortened vocative to YHWH
1Chr 17:26a= position 2Sam7:28| Chr removes אדני
1Chr 17:27b= position 2Sam7:29b| Chr removes אדני

APPENDIX B DATA FROM PSALMS

Table of the Number of Invocations per Psalm and Attributions in Psalms

*(D) Davidic Psalm| ** Maskil |* Ascents| A Asaph| N/A Non-Attributed| SK Sons of Korah |EE Ethan the Ezrahite| HE Heman the Ezrahite.*

8 times	7 times	6 times	5 times	4 times	3 times	2 times	1 time
Psa 30(D)			Psa 6 (D)	Psa 5 (D)	Psa 3 (D)	Psa 4 (D)	Psa 15 (D)
			Psa 25 (D)	Psa 7 (D)	Psa 10 (D) +	Psa 8 (D)	Psa 19(D)
			Psa 31 (D)	Psa 9 (D)	Psa 17 (D)	Psa 12 (D)	Psa 20 (D)
			Psa 40 (D)	Psa 26 (D)	Psa 18 (D)	Psa 13 (D)	Psa 22 (D)
			Psa 89 SK/EE**	Psa 35 (D)	Psa 27 (D)	Psa 21 (D)	Psa 28 (D)
			Psa 140 (D)	Psa 84 (SK)	Psa 38 (D)	Psa 36 (D)	Psa 33 N/A
				Psa 86 (D)	Psa 59 (D)	Psa 39 (D)	Psa 54 (D)
				Psa 88 SK/HE**	Psa 69 (D)	Psa 41 (D)	Psa 58 (D)
				Psa 92 (N/A)	Psa 139 (D)	Psa 70 (D)	Psa 74 (A)**
				Psa 94 (N/A)	Psa 141 (D)	Psa 71 (N/A)	Psa 79 (A)
				Psa 143 (D)	Psa 119:145–152[1161]	Psa 80 (A)	Psa 83 (A)
						Psa 85 (SK)	Psa 90 (M)
						Psa 93 (N/A)	Psa 99 (N/A)

[1161] N.B. Not included in table; Psalm 119 contains 21 invocations across 22 literary subunits of 8 verses. Only one of the literary subunits contains more than two invocations of YHWH, Qoph Psa 119:145–152. (3x) vv.145, 149, 151.

						Psa 97 (N/A)	Psa 101 (D)
						Psa 102 (N/A)	Psa 108 (D)
						Psa 104 N/A	Psa 115 N/A
						Psa 106 (N/A)	Psa 120 (N/A*)
						Psa 109 (D)	Psa 123 (N/A*)
						Psa 116 (N/A)	Psa 125 (N/A*)
						Psa 118 (N/A)	Psa 126 (N/A*)
						Psa 132 (N/A*)	Psa 130 (N/A*)
						Psa 135 (N/A)	Psa 131 (D)
						Psa 138 (D)	Psa 137 (N/A)
						Psa 144 (D)	Psa 142 (D)
							Psa 145 (D)

Davidic Psalms containing Invocations of God from Book One (Psalm 1–41).

While Psalms contains many other invocation addresses of God an attempt is made to include such invocations as a comparative representation. Also included in the table of invocations in psalms is the placement of the invocation address within the psalm (i.e. initial, middle, final). Within Book One, only Davidic Psalms contain invocation address to יהוה. These psalms predominantly fit the genre of Lament of the Individual (LI) and the invocation of God is usually within the initial verse (v.2 in Heb.) of these Psalms.

Psalm of David	Invocation variant	Lament / Invocation placement
3:2,4,8ab* (1,3, 7a,7b*) 7 Arise, O LORD! Save me, O my God!	אלהי*	LI (Initial)
4:2*,7,9 (1,6,8)	אלהי צדקי* (9). כי אתה יהוה לבדד	(Initial/Mid/Final)

5:2,3**,4,9,11*,13 (5:1,2,3,8, 10 Elohim; 12).	** מלכי ואלהי * אלהים	LI (Initial/mid/final)
6:2,3ab,4,5 (6:1,2a,2b,3,4)		LI (initial/mid)
7:2*,4*, 7,10** (7:1,3,6,9)	*יהוה אלהי; **אלהים צדיק	LI (initial/mid/final)
8:2*,10* (8:1,9)	*יהוה אדנינו	(Initial/Final)
9:3*, 11,14,20,21 (9:2,10,13,19,20)	*עליון	(2nd/3mid/last)
12:2,8(1,7)		(Initial/ 2nd last)
13:2, 4 (1,3)		LI (initial/mid)
15:1		(Initial)
17:1,6*,13,14	*אל	LI (initial)
18:2,14,50(1,15,49)		(Initial, mid, 2nd last)
19:15 (14)		(Final Verse) יהוה צורי וגאלי
20:10 (9)		(Final verse) O LORD Save the king
21:2,14 (1,13)		Initial and final
22: 20(19)		LI (middle)
25:1,4,6,7,11,22*	*אלהים	LI (Initial/final O GOD and 4mid)
26:1,2,6,8		LI (initial, 3mid)
27:7,8,11		LI (3mid)
28:1		LI (initial) 1 “To you, O LORD, I call; my rock, be not deaf to me, lest, if you be silent to me, I become like those who go down to the pit.”
30:2,3*,4,8,9,11ab,13* (1,2*,3,7,8,10ab,12*)	*יהוה אלהי	LI (Initial/final, 6mid)
31:2,6,10,15,18 (1,5,9,14,17)		LI 22 (initial, 4mid)
35:1,22,24* also Baal shame, reproach, confound	*יהוה אלהי	LI (7–21) (initial, two mid)
36:6,7(5,6)		(two mid)
38:2,10*,16ab**,22***;(1,9, 15ab,21)	*אדני אלהי**אדני; *** יהוה אלהי	LI(1–20) (initial, first mid, second last verse)
39:5,8*,13(4,7,12)	*אדני	(1mid, 1 2nd last)
40:6*,10,12,14ab, 18(4,7,9,12,13,17)	*יהוה אלהי	(5mid, O GOD last verse)
41:5,11(4,10)		(two mid)

Invocations found in Davidic Psalms from Book One יהוה as invocation (79) except (11): אלהי 3:7b; מלכי ואלהי 5:3; אלהים 5:11; 25:22; אלהי צדקי 4:2; אלהים צדיק 7:10; אל 17:6; אדני אלהי 38:16b; אדני 38:10; 39:8 עליון.אדני 9:3.

Davidic Psalms Containing Invocations of God from Book Two (Psalm 42–72).

The two most common invocations in Book Two are אלהים and יהוה (noted by references without *) in table below.

Psalm of David	Invocation variant	Lament / Invocation placement
51:3*,12*, 16ab***,17**, 19*(1,10,14,15,17)	* אלהים **אדני *** אלהי תשועתי	(Initial, 5mid)
54:3*,4*, 8(1,2,6)	*אלהים	(Initial, 2nd last verse)
55:2**, 10*,24**	*אדני ** אלהים	
56:2*,8,13 (1,7,12)	*אלהים	(Initial, mid, second last)
57:2*,6*,8*,10**,12* (1,5,7,9,11)	*אדני** אלהים	(Initial, 3mid, final)
58:7a*b(8ab)	*אלהים	(2Mid),
59:4,9,12* (3,8,11)	*אדני	(3Mid)
60:3*, 12*(1,10)	*אלהים	(Initial/1mid)
61:2*, 6* (1,5)	*אלהים	(Initial, mid)
62:13*(12)	*אלהים	(Final)
63:2*(1)	*אלהים	(Initial)
64:2*(1)	*אלהים	(Initial)
65:2*(1)	*אלהים	(Initial)
69:2^ 7a*b**, 13ab***, 17(16) (1,6,12ab,16)	^אלהים *אדני יהוה צבאות ** אלהי ישראל ***אלהים	(Initial)
70:2a*b;6a*b (1ab, 5a*b)	*אלהים	(Initial)

All psalms do not have יהוה as invocation except 54:8; 56:8,13; 58:7a; 59:4,9; 69:13a, 17.

Psalms not attributed to David containing invocations of God from Book Two (Psalm 42–72).

Other	Invocation variant	Lament / Invocation placement
42:2(1)*;	*אלהים	(Initial)
45:7*(6)	*אלהים	(Mid)
66:10*	*אלהים	(mid)
43:1*	*אלהים	LI (v.2) (initial)
44:2*,5*,24** (1,4,23)	* אלהים ** אדני	CL (9–25) (initial)
71:1;5a*b	*אדני	LI (initial)

All verses do not have יהוה as invocation except: Psalm 71:1, 5b.

Davidic Psalms containing Invocations of God from Book Three (Ps. 73–89).

Psalm of David	Invocation variant	Invocation placement
86:1,3*,4*,5*,6,8*,9*,11, 12**,15*, 17	*אדני **אדני אלהי	LI (initial/middle/final)

Psalms that do not contain an invocation include: אדני 86:3,4,5,8,9,15; אדני אלהי 86:12.

Psalms other than Davidic Psalms Containing Invocations of God from Book Three (Psa 73–89)

Other	Invocation variant	Lament / Invocation placement
73:20*	*אדני	(Mid)
74:18,		CL (1–22) (mid)
79:5,12		CL (1–10) (mid)
80:5*, 20** (4,19) Choirmaster – Asaph	*יהוה אלהים **יהוה אלהים צבאות	CL(4–13) (mid/final)
83:17(16) how long	Full faces with shame קלון Seek your name O LORD (final position)	CL 1–4 (mid)
84:2*, 4*, 9**,13* (1,3,8,12)	*יהוה צבאות ** יהוה אלהים צבאות	Att. (Initial/Final)
85:8(7)		(Mid)
88:2,10,14,15 (1,9,13,14)		LI (14–18) – (Initial/mid) Leviathan/Rephaim
89:6,9a*b**(8); 16,47,51***, 52 (8,15,46,50,51)	*יהוה אלהי צבאות **יה ***אדני	CL (38–46) (mid/2nd last)

Verses that do not contain יהוה as invocation include: 73:20; 89:51אדני ; 89:52 יה;

Davidic Psalms containing Invocations of God from Book Four (Ps. 90–106).

Psalms of David	Invocation variant	Lament / Invocation placement
102:2,13 (1,12)		LI (3–10) (Initial)
101:1		Praise (Initial)

Psalms not attributed to David containing Invocations of God from Book Four (Ps. 90–106)

Other	Invocation variant	Lament / Invocation placement
94:1ab*;3,5,12**,18	*אל **יה	LC/LI (initial/mid)
97:8,9		Praise (mid)
99:8*	*יהוה אלהינו	Petition answered (mid)
104:1*,24	*יהוה אלהי	Praise (initial/mid)
93:3,5		(mid/final)
106:4,47* 4 Remember me O LORD זכרני יהוה	*יהוה אלהינוי	(mid/2nd last)

Psalms that contain invocations other than יהוה including: אל 94:b; יה 94:12.

Davidic Psalms Containing Invocations of God from Book Five (Ps. 107–150).

Psalms of David	Invocation variant	Lament Invocation placement
109:21*; 26*, 27	*יהוה אדני	LI (1a–23)

126:4 (of David)		Psalm of Ascent? (Mid)
130:1,2,3ab*	*אדני	LI (initial/mid)
131:1 (of David)		Psalm of Ascent Initial
140:2,5,7,8*,9 (1,4,6,7,8)	*יהוה אדני	LI (initial/mid)
141:1;3,8*	*יהוה אדני	LI (initial/mid)
142:6(5)		LI (mid)
143:1,7,9,11		LI (initial/mid)

Psalms that contain invocations other than יהוה include: 130:3b אדני.

Psalms not attributed to David containing Invocations of God from Book Five (Ps. 107–150)

Other	Invocation variant	Invocation placement
115:1		(initial)
137:7	Remember O LORD זכר יהוה	(mid)
116:4,16		(mid)
118:25ab		(mid)
119:12,31,33,41,52,55,64, 65,75,89,107,108,137,145, 149,151,156,166,169,174	Law	Liturgical (mid)
120:2		Psalms of Ascent Hez. (mid
123:3		Psalms of Ascent Hez. (mid
125:4		Psalms of Ascent Hez. (mid
130:1,3a*b**	*יה **אדני	Psalm of Ascents (initial
132:1,8		Psalms of Ascent Hez. (initial
135:13ab;		Psalms of Ascent Hez. (mid

Psalms that contain invocations other than יהוה including יה 130:3a; אדני 130:3b.

APPENDIX C. INVOCATIONS IN NON-ROYAL, ROYAL PROSE AND PROPHETS

A. Non-Royal Prose (speech)

Abraham
Gen 15:2 ויאמר אברם אדני יהוה מה–תתן–לי…
Gen 15:8 ויאמר אדני יהוה במה אדע כי אירשנה
Eliezer (servant of Abraham)
Gen 24:12 ויאמר יהוה אלהי אדני אברהם הקרה–נא לפני היום ועשה חסד עם אדני אברהם
Gen 24:42 ואמר יהוה אלהי אדני אברהם
Jacob (Patriarch of covenant)
Gen 32:9 ויאמר יעקב אלהי אבי אברהם ואלהי אבי יצחק יהוה
Jacob (during blessing of children between Dan and Gad)
Gen 49:18 לישׁועתך קויתי יהוה
Red Sea Song of Deliverance (Poetry and reference to Sanctuary)
Ex 15:6 ימינך יהוה נאדרי בכח ימינך יהוה תרעץ אויב cf. (Isa 26:15)
Ex 15:11 מי–כמכה באלם יהוה מי כמכה נאדר בקדשׁ נורא תהלת עשׂה פלא
Ex 15:16 עד–יעבר עמך יהוה עד–יעבר עם–זו קנית...(cf. 26:11 קנאת–עם 26:20 לך עמי בא ...עד–יעבר זעם)
Ex 15:17 תבאמו ותטעמו בהר נחלתך מכון לשׁבתך פעלת יהוה מקדשׁ אדני כוננו ידיך (Sanctuary)
Moses intercession on behalf of Israel
Ex 32:11 ... ויחל משׁה את–פני יהוה אלהיו ויאמר למה יהוה יחרה אפך בעמך אשׁר הוצאת מארץ מצרים
Tabernacle Movement
Num 10:35 ויהי בנסע הארן ויאמר משׁה קנמה
יהוה ויפצו איביך וינסו משנאיך מפניך
Num 10:36 ... ובנחה יאמר שׁובה יהוה
Egypt Testifying of YHWH presence in midst of Israel
Num 14:14 כי–אתה יהוה בכרב העם הזה אשׁר–עין בעין נראה אתה יהוה וענך עמד עלהם...
Moses Personal Plea
Deut 3:24 אדני יהוה אתה החלות להראות את–עברך את–גדלך ועת–ידך
Intercessory Prayer
Deut 9:26 ועתפלל אל–יהוה ואמר אדני יהוה אל–תשׁחת עמך ונחלתך
Atonement for unsolved murders
Deut 21:8 כפר לעמך ישׂראל אשׁר–פדית יהוה ואל–תתן דם נקי בכרב עמך ישׂראל
First Fruit Instruction in the Land
Deut 26:10 … ועתה הנה הבאתי את–ראשׁית פרי האדמה אשׁר–נתתה לי יהוה
Blessing Of Judah
Deut 33:7… ויאמר שׁמע יהוה קול יהודה
Blessing of Levi
Deut 33:11 ברך יהוה חילו ופעל ידיו
Joshua intercessory prayer
Josh 7:7 ייאמר יהושׁע אהה אדני יהוה למה העברת
Deborah's post-victory prayer/song after defeat of enemies
Judg 5:31 כן יאבדו כל–אויביך יהוה

Gideon despairs after seeing the angel of the LORD
Judg 6:22 אהה... אדני יהוה כי–על–כן ראיתי מלאך יהוה פנים אל–פנים

Samson's final prayer request
Judges 16:28 …ויקרא שמשון אל–יהוה ויאמר אדני יהוה זכרני נא וחזקני נא אך הפעם הזה האלהים

Israel's prayer to God concerning Benjamin
Judg 21:3 … ויאמרו למה יהוה אלהי ישראל

Hannah's prayer in the sanctuary for a child
1Sam 1:11 נתדר נדר ותאמר יהוה צבאות

Elijah's Prayer for Widow's Son (revive to life)
1Kgs 17:20 ויקרא אל–יהוה ויאמר יהוה אלהי הגם על–האלמנה אשר–אני מתגורר עמה הרעות להמית את–בנה
1Kgs 17:21 ויקרא אל–יהוה ויאמר יהוה אלהי תשב נא נפש–הילך הזה על–קרבו...

Elijah's prayer on Mount Carmel (intercessory)
1Kgs 18:36 ... ויהי בעלות המנחה ויגש אליהו הנביא ויאמר יהוה אלהי אברהם יצחק וישראל
1Kgs 18:37 ענני יהוה ענני וידעו העם הזה כי–אתה יהוה האלהים ואתה הסבת את–לבם

Elijah's precatory prayer to die
1Kgs 19:4 וישאל את–נפשו למות ויאמר רב עתה יהוה קח נפשי כי–לא–טוב אנכי מאבתי...

Elisha prays for Servant's eyes to be opened
2Kgs 6:17 ויתפלל אלישע ויאמר יהוה פקח–נא את עיניו ויראה
2Kgs 6:20 ... ויהי כבאם שמרון ויאמר אלישע יהוה פקח את–עיני–אלה ויראו

Post Exilic/Monarchical Narrative

Ezra
Ezr 9:15... ישראל צדיק אתה יהוה אלהי

Nehemiah
Nehemiah 1:5 ואמר אנא יהוה אלהי השמים האל הגדול

B. Royal Prose (speech)

David asks YHWH by means of Ephod
1Sam 23:10 ויאמר דוד יהוה אלהי ישראל שׁמע שׁמע עבדך
1Sam 23:11 ...יהוה אלהי ישראל הגד–נא לעבדך
David Prayer of thanksgiving in Sanctuary before the LORD
2Sam 7:18 מי אנכי אדני יהוה
2Sam 7:19 ותדבר גם אל–בית–עבדך אדני יהוה...
2Sam 7:20 ידעת את–עבדך אדני יהוה
2Sam 2:22 על–כן גדלת אדני יהוה
2Sam 7:24 ואתה יהוה היית להם לאלהים
2Sam 7:25 ועתה יהוה אלהים
2Sam 7:27 כי–אתה יהוה צבאות אלהי ישראל
2Sam 7:28 ועתה אדני יהוה אתה הוא האלהים
2Sam 7:29 כי–אתה אדני יהוה דברת
David prayer of thanksgiving in sanctuary before the LORD
1Chr 17:16 ויבא המלך דויד וישׁב לפני יהוה ויאמר מי–אני יהוה אלהים ומי ביתי כי הביאתני עד–הלם
1Chr 17:17 ותקתן זאת בעיניך אלהים...וראיתני כתור האדם המעלה יהוה אלהים
1Chr 17:19 יהוה בעבור עבדך וכלבב עשית את כל–הגדולה הזאת להדיע את–כל–הגדלות
1Chr 17:20 יהוה אין כמוך ואין אלהים זולתך בכל אשׁר–שׁמענו באזנינו cf. 26:13
1Chr 17:22 ותתן את–עמך ישׂראל לך לעם עד–עולם ואתה יהוה היית להם לאלהים
1Chr 17:23 ועתה יהוה הדבר אשׁר דברת על–עבדך ועל–ביתו יאמן עד–עולם ועשׂה כאשׁר דברת
1Chr 17:26 ועתה יהוה אתה–הוא האלהים ותדבר על–עבדך הטובה הזאת
1Chr 17:27 ועתה הואלת לברך את–בית עבדך להיות לעולם לפניך כי–אתה יהוה ברכת ומברך לעולם...

Prayer concerning counsel of Ahithophel
2Sam 15:31 ויאמר דוד סכל–נא את–עצת אחיתפל יהוה...
David's Song of Deliverance
2Sam 22:29 כי–אתה נירי יהוה…
2Sam 22:50 על–כן אודך יהוה בגוים ולשׁמך אזמר
David's Last Song (words)
2Sam 23:17 ויאמר חלילה לי יהוה מעשתי זאת…
David's final address
1Chr 29:10 ויאמר דויד ברוך אתה יהוה אלהי ישׂראל אבינו מעולם ועד–עולם...
1Chr 29:11 לך יהוה הגדלה והגבורה והתפארת והנצח וההוד כי–כל בשׁמים ובארץ לך יהוה הממלכה והמתנשׂא לכל לראשׁ
1Chr 29:16 יהוה אלהינו כל ההמון הזה אשׁר הכינונו לבנות–לך בית לשׁם כדשׁך מידך היא ולך הכל
1Chr 29:18 יהוה אלהי אברהם יצחק וישׂראל
Plague on Israel caused by David's sin of census
2Sam 24:10 ועתה יהוה העבר–נא את–עון עבדך
David concerning plague from God
1Chr 21:17 מה עשׂו יהוה אלהי תהי נא ידך בי ובבית אבי ובעמך לא למגפה...
Petition of Solomon concerning YHWH's continued blessing since father David
1Kgs 3:7 ועתה יהוה אלהי אתה המלכת את–עבדך...
Petition of Solomon
2Chr 1:9 עתה יהוה אלהים יאמן דברך עם דויד אבי כי אתה המלכתני על–עם רב כעפר הארץ
Solomon - Dedication
1Kgs 8:23 ... ויאמר יהוה אלהי ישׂראל אין כמוך אלהים
1Kgs 8:25 ועתה יהוה אלהי ישׂראל שׁמר לעבדך
1Kgs 8:28 ופנית אל–תפלת עבדך ואל–תחנתו יהוה אלהי לשׁמע אל–הרנה ואל–התפלה אשׁר עבדך מתפלל לפניך היום
1Kgs 8:53 כאשׁר דברת ביד משׁה עבדך בהוציאך את–אבתינו ממצרים אדני יהוה...

Solomon - Dedication Prayer
2Chr 6:14 ויאמר יהוה אלהי ישראל אין–כמוך אלהים...
2Chr 6:16 ועתה יהוה אלהי ישראל שמר לעבדך דויד אבי
2Chr 6:17 ועתה יהוה אלהי ישראל יאמן דברך אשר דברת לעבדך לדויד
2Chr 6:19 ופית אל–תפלת עבדך ואל–תחנתו יהוה אלהי לשמע אל–הרנה ואל–התפלה אשר עבדך מתפלל לפניך
2Chr 6:41 ועתה קומה יהוה אלהים לנוחך אתה וארון עזך כהניך ילבשו תשועה וחסידיך ישמחו בטוב
2Chr 6:42 יהוה אלהים אל–תשב פני משיחיך זכרה לחסדי דויד עבדך
Asa
2Chr 14:11 ויקרא אסא אל–יהוה אלהיו ויאמר יהוה אין עמך לעזור בין רב לאין כח עזרנו יהוה אלהינו כי עליך נשענו ובשמך באנו על–ההמון הזה יהוה אלהינו אתה אל–יאצר עמך אנוש
Jehoshaphat's Prayer
2Chr 20:6 ויאמר יהוה אלהי אבתינו …
Hezekiah (Siege)
2Kgs 19:15 ויתפלל חזקיהו לפני יהוה ויאמר יהוה אלהי ישראל ישב הכרבים אתה–הוא האלהים לבדך לכל ממלכות הארץ אתה עשית את–השמים ואת–הארץ
2Kgs 19:16 הטה יהוה אזנך ושמע פקח יהוה עיניך וראה
2Kgs 19:17 אמנם יהוה החריבו מלכי אשור את–הגוים ואת–ארצם
2Kgs 19:19 ועתה יהוה אלהינו הושיענו נא מידו וידעו כל–ממלכות הארץ כי אתה יהוה אלהים לבדך
Hezekiah (Siege)
Isa 37:16 יהוה צבאות אלהי ישראל ישב הכרבים אתה–הוא האלהים לבדך לכל ממלכות הארץ אתה עשית את–השמים ואת–הארץ
Isa 37:17 הטה יהוה אזנך ושמע פקח יהוה עינך וראה ושמע את כל–דברי סנחריב אשר שלח לחרף אלהים חי
Isa 37:18 אמנם יהוה החריבו מלכי אשור את–כל–האר צות ואת ארצם
Isa 37:20 ועתה יהוה הושיענו מידו וידעו כל–ממלכות הארץ כי–אתה יהוה לבדך
Hezekiah (illness)
2Kgs 20:3 אנה יהוה זכר–נא את אשר התהלכתי לפניך באמת ובלבב שלם והטוב בעיניך עשיתי ויבך חזקיהו בכי גדול
Hezekiah (illness)
Isa 38:3 ויאמר אנה יהוה זכר–נא את אשר התהלכתי לפניך באמת ובלב שלם והטוב בעיניך עשיתי ויבך חזקיהו בכי גדול

C. Prophetic

Invocations of יהוה in Isaiah[1162]

Isa 12:1 ואמרת ביום ההוא אודך יהוה
Isa 25:1 יהוה אלהי אתה ארוממך אודה שמך כי עשית פלא עכות מרחוק אמונה אמן
Isa 33:2 יהוה חננו לך קוינו היה זרעם לבקרים אף–ישועתנו בעת צרה
Prayer/Communal Lament
Isa 63:16 אתה יהוה אבינו גאלנו מעולם שמך...
Isa 63:17 למה תתענו יהוה מדרכיך תקשיח לבנו מיראתך שוב
Isa 64:8 ועתה יהוה אבינו אתה אנחנו החמר
Isa 64:9 אל–תקצף יהוה עד–מאד ואל–לעד תזכר עון הן הבט–נא עמך כלנו
Isa 64:12 העל–אלה תתאפק יהוה תחשה ותעננו עד–מאד

Jeremiah (23x)[1163]

Jer 10:6 מאין כמוך יהוה גדול אתה וגדול שמך בגבורה
Jer 10:23 ידעתי יהוה כי לא לאדם דרכו לא–לאיש הלך והכין את–צעדו
Jer 10:24 יסרני יהוה אך–במשפט אל–באפך פן–תמעטני
Jer 11:5 ואען ואמר אמן יהוה...
Jer 11:20 יהוה צבאות שפט צדק
Jer 12:1 צדיק אתה יהוה כי אריב אליך אך
Jer 12:3 ואתה יהוה ידעתני תראני
Jer 14:7 אם–עונינו ענו בנו יהוה עשה למען שמך…
Jer 14:9 ואתה בקרבנו יהוה ושמך עלינו נקרא
Jer 14:20 ידענו יהוה רשענו ...
Jer 14:22 הלא אתה–הוא יהוה אלהינו
Jer 15:15 אתה ידעת יהוה זכרני ופקדני והנקם לי…
Jer 15:16 כי–נקרא שמך עלי יהוה אלהי צבאות
Jer 16:19 יהוה עזי ומעזי ומנוסי בים צרה
Jer 17:13 מקוה ישראל יהוה
Jer 17:14 רפאני יהוה וארפא הושיעני ואושעה כי תהלתי אתה (heal and save)
Jer 18:19 הקשיבה יהוה אלי ושמע לקול יריבי
Jer 18:23 ואתה יהוה ידעת את–כל–אצת אלי למות...
Jer 20:7 פתיתני יהוה ואפת
Jer 20:12 ויהוה צבאות בחן צדיק...
Jer 31:7 הושע יהוה את–עמך את שארית ישראל
Jer 32:25 ואתה אמרת אלי אדני יהוה קנה–לך השדה בכסף והעד עדים והעיר נתנה ביד הכשדים
Jer 51:62 ואמרת יהוה אתה דברת אל–המקום הזה

Lamentations

Lam 1:9 ראה יהוה את–עניי כי הגדיל אויב
Lam 1:11 ראה יהוה והביטה כי הייתי זוללה
Lam 1:20 ראה יהוה כי–צר–לי ...
Lam 2:20 ראה יהוה והביטה למי עוללת...
Lam 3:55 קראתי שמך יהוה מבור תחתיות
Lam 3:59 ראיתה יהוה עותתי שפטה משפטי

[1162] N.B. Invocations of Isa 37,38 are included in the prose discussion above. Apart from the seven invocations of Hezekiah Isa 37:16,17ab,18,20ab; 38:3, there are only 8 further invocations outside of Isa 26:8–18 in Isaiah. Also outside of Isaiah 26:13, only Hezekiah declares יהוה אלהינו.

[1163] By far the most prolific prophetic invocation of יהוה occurs in Jeremiah/Lamentations.

Lam 3:61 שׁמעת חרפתם יהוה כל–מחשׁבתם עלי
Lam 3:64 תשׁיב להם גמול יהוה כמעשׂה ידיהם
Lam 3:66 יהוה תרדף באף ותשׁמידם מתחת שׁמי(cf. Isa 26:14)[1164]
Lam 5:1 זכר יהוה מה–היה לנו הביט וראה את–חרפתנו
Lam 5:19 אתה יהוה לעולם תשׁב כסאך לדר ודור
Lam 5:21 השׁיבנו יהוה אליך ונשׁוב חדשׁ ימינו כקדם

Ezekiel's only invocation יהוה
Ezek 37:3 ואמר אדני יהוה אתה ידעת

Daniel's only invocation יהוה
Dan 9:8 יהוה לנו בשׁת הפנים למלכינו לשׂרינו ולאבתינו אשׁר הטאנו לך

Hosea
Hosea 9:14 תן–להם מה תתן תן–להם רחם משׁכיל ושׁדים צמקים יהוה
Joel
Joel 1:19 ... אליך יהוה אקרא כי אשׁ אכלה נאות מדבר
Joel 2:17 ...ויאמרו חוסה יהוה על–עמך ואל–תתן נחלתך לחרפה למשׁל–בם גוים למה יאמרו מעמים איה אלהיהם.
Joel 3:11 הנחת יהוה גבוריך
Amos
Amos 7:2 ...אדני יהוה סלח–נא מי יקום יעקב כי קטן הוא
Amos 7:5 ואמר אדני יהוה חדל–נא מי יקום יעקב כי קטן הוא
Jonah
Jonah 1:14 ויקראו אל–יהוה ויאמרו אנה יהוה אל–נא נאבדה בנפשׁ האישׁ הזה ואל–תתן עלינו דם נקיא כי–אתה יהוה כאשׁר חפת עשׂית
(only instance of gentiles speaking invocations of יהוה)
Jonah 2:6 לקצבי הרים ירדתי הארץ ברחיה בעדי לעולם ותעל משׁחת חיי יהוה אלהי
Jonah 4:2 ... ויתפלל אל–יהוה ויאמר אנה יהוה הלוא–זה דברי עד–היותי על–אדמתי על–כן קדמתי לברח
Jonah 4:3 ועתה יהוה קח–נא את–נפשׁי ממני כי טוב מותי מחיי
Habakkuk
Habakkuk 1:12 הלוא אתה מקדם יהוה אלהי קדשׁי לא נמות יהוה למשׁפט שׂמתו וצור להוכיח יסדתו
Habakkuk 3:2 יהוה שׁמעתי שׁמעך יראתי יהוה פעלך בקרב שׁנים חייהו בקרב שׁנים תודיע ברגז רחם תזכיר
Zechariah
Zechariah 1:12 ... ויען מלאך–יהוה ויאמר יהוה צבאות עד–מתי אתה לא–תרחם את–ירושׁלם

[1164] The passage is discussed by Iain W Provan, "Past, Present and Future in Lamentations III 52–66: The Case for a Precative Perfect Re-Examined" *VT* XLI, 2 (1991):164–175. Here he presents a case for the precative perfect reading of Lamentations 3:55–66 see, p173. The same precative perfect reading is recommended by the present study of Isa 26:7–19.

APPENDIX D. SURVEY OF INVOCATIONS IN THE HEBREW BIBLE OTHER THAN PSALMS

Survey of Invocations in the Writings (other than Psalms)

The remainder of the Writings section of the Hebrew Bible contains forty invocations of YHWH. The majority of these instances (25) are found in Chronicles and all are in ostensibly royal prayers.[1165] Among the royal invocations, CI style occurs 15 times, while CM occurs 10 times.[1166] This is comparable to the royal-attributed Psalms (4.3.1). By contrast, Lamentations is the second most frequency among the Writings (12) and features invocations of YHWH throughout; however, none are in the CI position.[1167] Similar to Isa 26:7–19, Lamentations features a cluster of invocations (Lam 3:55–66 (5x)). Common lexemes also feature, for example: v.55 שׁמך is juxtaposed with the first invocation (Isa 26:8); v. 57 קרב of YHWH drawing near when invoked (Isa 26:9, 17); v.58 נפשׁי (Isa 26:8.9); v.64 YHWH repaying גמול according to the works עשׂה of their hand יד (Isa 26:11–12 cf Isa 26:12 variant); v.66 שׁמד of YHWH destruction of the enemies of the supplicant (cf. Isa 26:14).

Lamentations also features other lexemes shared with Isa 26:7–19, calling for YHWH to look (ראה cf. Lam 1:20, 2:20; Isa 26:10) and remember (זכר Lam 5:1; Isa 26:8, 13, 14). While the lexemes are shared, their function is different. Lamentations deploys ראה for

[1165] David's prayer of thanksgiving 1Chr 17:16–27 (8x); David's post census prayer 1Chr 21:17 (1x); David's final prayer of blessing 1Chr 29:10–18 (5x), Solomon's prayer for wisdom 2Chr 1:9 (1x); Solomon's dedicatory prayer 2Chr 6:14–42(7x) and Asa's prayer for victory 2Chr 14:11abc (3x).

[1166] N.B. When CI with sentential adverbs are included, as categorised by Miller.

[1167] 11 of 12 CM and 1 CF invocation.

YHWH to see the distress of the supplicant, while Isa 26:10–11 is a plea for the wicked to see. Likewise, the plea in Lamentations for YHWH to זכר contrasts with Isa 26:8 where it is deployed for supplicants' memorialisation of YHWH (v.8) and to invoke (*hif'il)* his name *(v.13)*. Furthermore, Lamentations features similar lexemes, and a cluster of invocations, the assertive tone of Lamentations (calling on YHWH to ראה, זכר) makes a noticable contrast.[1168]

The final three invocations of YHWH among the Writings are lone invocations in Ezra, Nehemiah and Daniel. A profoundly confessional tone accompanies the intercession in the prayers of Ezra, Nehemiah and Daniel on behalf of the remnant who have returned or will return from captivity. Ezra's prayer is an intercessory confession for the remnant before the LORD (Ezra 9:14–15 לפניך), and Nehemiah's prayer is also an intercessory (לפני יהוה) confession and a request for the restoration of Jerusalem (Neh 1:3–6). Similarly, Daniel's intercessory prayer (Dan 9:4–19 N.B. v.8) features eight invocations of אדני and only one invocation of YHWH located centrally in the CI position.[1169] The exilic and post-exilic non-royal prayers of Ezra, Nehemiah and Daniel are principally concerned with covenant continuation and the confession of sin. The covenantal concern of these prayers is similar to that found in the Pentateuch.

Survey of Invocations in the Pentateuch

The Pentateuch contains twenty-three invocations of YHWH. Genesis contains six invocations involving four occasions.[1170] The first five invocations are located in the CI

[1168] Also dissimilar is the preference for invocations in the CF or CM position in Lamentations compared to Isa 26:7–19.

[1169] The invocation frequency diminishes, and the style changes, possibly diachronic, from a lengthened invocation phrase to a single-word invocation in Chronicles. A similar shift may be apparent from יהוה in Isaiah 26 to predominantly אדני in Daniel.

position and concern YHWH's covenant with Abraham. The last instance is located among Israel's final blessing of his children, where it expresses an earnest waiting for YHWH's salvation (CF, cf. Isa 26:8). Exodus contains six invocations, five of which are located within the song of deliverance (Ex 15:6–17 CM or CF). The final instance is in Moses' intercession on behalf of Israel following their worship of the golden calf (Ex 32:11, למה יהוה יחרה אפך, CI with interrogative). The Book of Numbers contains two pairs of invocations, each in the CM or CF position. The first pair consists of invocations to be uttered during the transit of the Ark (Num 10:35–36),[1171] and the second pair occurs in Moses' intercessory prayer (Num 14:14ab).[1172] Deuteronomy features six invocations, including two invocation phrases, אדני יהוה (two CI, two CF, and two CM invocations).[1173]

The invocations in the Pentateuch are deployed in situations of crisis in connection with YHWH's covenant with Abraham (5x), of celebratory songs (5x), intercessions by Moses (4x), blessings of future generations (3x), the transit of the Ark (2x), and miscellaneous laws (2x).[1174] The external syntax styles of the 22 invocations in the Pentateuch are evenly distributed (8 CI; 8 CM; 6 CF). The only cluster of invocations in the Pentateuch is found in the Song of Deliverance (Ex 15:6–17, cf. Lam 3:55–66) and contains a combination of CF and CM invocations. Exodus also features a central invocation accompanied by an affirmation of YHWH's sovereignty, מי–כמכה באלם יהוה v.11, which shares

[1170] Covenant confirmed in Gen 15:2,8, both אדני יהוה; Eliezer's plea for success in choosing a son for Abraham, Gen 24:12, 24:42 יהוה אלהי אדני אברהם; Jacob's prayer prior to meeting Esau. Gen 32:10, אלהי אבי אברהם ואלהי אבי יצחק יהוה; Jacob's prayer of blessing לישׁועתך קויתי יהוה.

[1171] Num 10:35 קומה יהוה; 36 שׁובה יהוה.

[1172] Num 14:14ab אתה יהוה

[1173] CI Deut 3:24; 9:26; CM 33:7; 33:11 CF 21:8; 26:10.

[1174] Unsolved murder (1x) and first fruits (1x).

a similar sentiment to the central confession in Isa 26:13.[1175] The sovereignty of YHWH is prominent in invocations among the prophets.

Survey of Invocations in the Former Prophets

Forty-three vocative-style invocations of YHWH are located among the books of the Former Prophets. These invocations are divided into two categories: non-royal (14) and royal (29) prayers. The non-royal prayers feature eight invocations, six by Elijah and two by Elisha. Notable among these examples is that Elijah twice invokes YHWH while interceding for the revivification of the widow's son (1Kgs 17:20,21).[1176] A mini-cluster (3) is found in Elijah's prayer on Mount Carmel, where he intercedes on behalf of the Baal-erring nation (1Kgs 18:36,37). The final invocation by Elijah is his plea to YHWH that he might die (1Kgs 19:4; cf.Isa 26:14). The two invocations by Elisha are first in a plea to YHWH to open the eyes of his servant and subsequently for YHWH to open the eyes of the Syrian soldiers (2Kgs 6:17,20; cf. Isa 26:10–11). These eight instances are the only invocations of YHWH in the narrative of the monarchical period attributed to non-royal supplicants.[1177]

There are only six pre-monarchical-period non-royal invocations among the former prophets. The first is when Joshua offers a prayer of complaint before the Ark of YHWH after Israel's defeat at Ai (Josh 7:7). The proximity of the Ark and the invocation of YHWH are significant for later royal prayers. The book of Judges contains four invocations of YHWH. After a momentous victory, the song of Deborah contains one invocation within

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[1175] Other similarities: ארממנהו (v.2; Isa 25:1); לישועה (v.2; Isa 26:18) יהוה שׁמוֹ(v3; Isa 26:8,13).

[1176] A relevant context to Isa 26:19. Cf. Bronner, "The Resurrection Motif in the Hebrew Bible," 44–48.

[1177] 1 Kgs 17:20,21; 18:36,37a37b; 1Kgs 19:4; 2Kgs 6:17,20. However, the invocation of YHWH does occur in the prophetic literary works of Judah and Israel (see below).

the concluding strophe expressing a desire/wish for the destruction (אבד) of YHWH's enemies (Judg 5:31). Gideon invokes YHWH in despair, thinking he is about to die after seeing the angel of the LORD (Judg 6:22). Samson invokes YHWH in a plea for strength to overcome the Philistines one last time (Judg 16:28). Collectively, Israel invokes YHWH when faced with the covenant crisis of the annihilation of the tribe of Benjamin (Judg 21:3). The final pre-monarchical reference is found in 1Sam 1:11 when Hannah invokes יהוה צבאות in her supplication for a son in the sanctuary at Shiloh. An intriguing addition to the examples of invocations of YHWH is Eli's instruction to Samuel (1Sam 3:9), whereupon Samuel does not invoke YHWH as instructed (1Sam 3:10), suggesting deference offered by the child Samuel to invoking YHWH. Of the six invocations by pre-monarchical figures among the narratives of the Former Prophets, five are CI invocations, though often expressed as an invocation phrase with YHWH in the final position.[1178]

In summary, among narratives of the former prophets this survey identified a total of forty-three vocative-style invocations. Among these, twenty-nine are royal prayer invocations, including David (17), Solomon (5) and Hezekiah (7).

Survey of Invocations of YHWH in the Latter Prophets

Sixty-two vocative-style invocations of YHWH are located among the Latter Prophets. Of these, a total of twenty-one are found in Isaiah. However, outside of Isa 24–27 and Isa 36–39, there are only seven invocations in the Book of Isaiah.[1179] These seven invocations are found in three places: Isa 12:1, at the beginning of a song that begins ואמרת ביום ההוא (cf. Isa 25:1); Isa 33:2 (cf. Isa 26:8,10) as a plea for favour (חנן) by supplicants who

[1178] The CI-category invocations include CI with sentential, presentative, or interrogative clauses preceding the invocation, as well as אדני יהוה, as in Judg 6:22; 7:7; 16:28.

[1179] A further six invocations of YHWH occur in Isa 37–16–20 and 38:3. Combined invocations 5/8 in Isa 24–27 and 4/6 Isa 37–38 or nine of fourteen invocations in the CI position.

wait (קוה) on YHWH; and as a cluster of five invocations in a *lament of the community* (Isa 63:15–64:12).[1180] While similar in number, the interrogatives align this passage with communal laments (Lam 3:55–66). Among these seven invocations, the external syntax style is evenly split between CI (2), CM (3) and CF (2). By contrast, the six invocations in the context of royal prayer (Isa 37:16–20 and 38:3) feature 4/6 in the CI position and Isa 24–27 has eight invocations with 5/8 in the CI position.

Jeremiah includes the most invocations of YHWH (24) among the Latter Prophets. These references are scattered in smaller clusters throughout the book from Jeremiah 10 to 51. The largest cluster of invocations is found in Jer 14 (vv.7, 9, 20, 22). This cluster is relevant to the present study since Jer 14:22 features an invocation phrase, יהוה אלהינו (cf. Isa 26:13), contrasting YHWH with false gods and קוה (wait/hope) on YHWH as well as showing apparent concern for the throne (v.21). While this invocation in Jeremiah 14, shares some lexemes with Isaiah 26:7-19, there is also a significant difference in invocation clause location. None of the invocations in this cluster are CI invocations (Jer 16:19; 51:62). Overall, Jeremiah contains only 2 CI invocations (a ratio of 1:12). This ratio is lower than the overall ratio of CI invocations to all invocations in the Hebrew Bible suggesting an aversion to CI invocations in Jeremiah especially when compared to royal attributed Temple prayers and Isa 26:7–19.

Among the latter prophets, the Book of the Twelve minor prophets features sixteen invocations, including Jonah (5x), Joel (3x), Amos (2), and Habakkuk (4x).[1181] Of these, none include a cluster of invocations. While two prophets (Hosea and Zechariah) contain

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[1180] While Hibbard does not note the invocations of YHWH, he observes that Isa 63:15–64:12 is a passage similar to Isa 26:7–19 in terms of laments. Hibbard, *Intertextuality of Isaiah 24–27,* 139.

[1181] Hos 9:14; Joel 1:19; 2:17; 4:11; Amos 7:2,5; Jon 1:14ab (The first invocation of YHWH attributed to foreign worshippers); 2:6; 4:2, 3; Hab 1:12ab.

one invocation each, Hosea's only invocation (Hos 9:14) is a staircase invocation (cf. Isa 26:15) in the context of judgment against Ephraim (cf. 6.5.1f). In the Book of the Twelve, nine of sixteen invocations are CI (four CI with sentential adverbs), while four are CM and three CF. The invocations from the Book of the Twelve feature 1:4 CI less frequently than those of royal attributed prayers.

The Book of the Twelve is also illustrative of an apparent diachronic shift in the addressee title from ostensibly monarchical-period prophets to exilic and post-exilic prophets. The only invocation among the post-exilic Book of the Twelve is found in Zech 1:12, and that invocation comes from the mouth of an angel.[1182] Among the Latter Prophets, the exilic Ezekiel contains a single invocation, set in the context of otherworldly revelation. In response to the question from YHWH, "Can these bones live?" Ezekiel answers, "אדני יהוה אתה ידעת".[1183] The increasing distancing of invocations of YHWH from public petitionary prayer through to other-worldly mediation is an apparent feature of these exilic and post-exilic works.

Summary of Invocations in the Hebrew Bible and Isaiah 26:7–19

This survey considered vocative-style invocations of YHWH in the Hebrew Bible. The highest frequency of invocations of YHWH in the Hebrew Bible is found among 78 psalms with 207 invocations (207/375). Among these psalms, the majority of invocations are found among the Davidic psalms (124/207). The CI invocations among the psalms are found more often in Davidic psalms (30/12 > ratio 2:1). In the Writings, 1 and 2 Chronicles

[1182] "O LORD, how long will you have no mercy on Jerusalem and the cities of Judah?"

[1183] Eze 37:3. The invocation of YHWH is found in the dominant position or as a single-word invocation in the majority of instances except for אדני יהוה Gen 15:2,8, Deut 3:24, 9:26; Josh 7:7, Judg 6:22, 16:28 cf. Ex 15:16; Gen 32:9. This observation will inform comparisons with the royal (speech) category.

include only royal invocations (25) with a preponderance of CI invocations (2:1 ratio). Lamentations, in contrast, contains 12 invocations without CI invocations, while Jeremiah features only two CI among twenty-four invocations (1:12 ratio). The single instances in Daniel, Ezra, and Nehemiah suggest an apparent decline in invocations of YHWH coinciding with the end of the monarchy and destruction of the first Temple, and perhaps a preference for אדני, as in Dan 9:4–19 (cf. LXX *κύριε)*.

Among the 375 total invocations in the Hebrew Bible, there are 81 CI invocations of YHWH, a ratio of 1:5 (21.6%).[1184] The prevalence of CI invocations of YHWH among writings attributed to kings is relevant to Isaiah 26:7–19. The attribution of invocations of YHWH only to royal figures in Chronicles emphasises this connection. The positioning of invocations differs between prose and poetry (more often placed at clause boundaries in prose and at a greater variety of locations within poetry). The poetic form of Psalms and Isa 26 provides a more effective comparison. Here, the incidence of invocations is greater in royally attributed psalms, especially Psalm 30, which shares the greatest similarity in number and clause location with Isa 26:7–19.

The 22 invocations in the Pentateuch are predominantly concerned with the establishment and continuation of the covenant. Throughout the narrative, invocations are spoken by or concerning Abraham, Jacob and Moses. Notably the covenant concern is observed in the accounts of Moses' invocation of YHWH during his intercession prayer for Israel (Ex 32:10; Num 14:14ab; Deut 9:26). In addition, Moses' final blessing of the tribes includes invocations of YHWH at the point of blessing Judah and Levi, foreshadowing the affinity between the monarchy and the Temple and invocations of YHWH observed in the

[1184] Of the 375 Hebrew Bible vocatives of YHWH, 81 are clause-initial absolute vocatives, 21.6%. Cf—Miller, "Vocative Syntax" J. Semit. Stud. (2010): 350. Footnote 9 discusses Rosenbaum's category 'precedes' 18%.

Psalms. The transit of the Ark (Num 10:35–36) is also relevant to Isa 26:7–19, as a festival featuring an enthronement of the Ark has been suggested for Isa 26.[1185] Finally, the only cluster of invocations of YHWH comparable with Isa 26:7–19 in the Pentateuch is the Song by the Sea (Ex 15:6–17), which concludes with reference to the מקדשׁ.

In the Former Prophets, a majority of invocations of YHWH are attributed to royal figures — David, Solomon and Hezekiah. Invocations of YHWH by non-royal persons are limited to pre-royal figures such as Joshua (his enquiry before the Ark), and judges Deborah, Gideon and Samson, and Hannah (her prayer before the tent at Shiloh). During the monarchical period, the only non-royal figures among the former prophets who invoke YHWH are Elijah (6) and Elisha (2). The narratives of Elijah and Elisha are both set in the context of widespread Baal worship in the northern Kingdom. The revivification of the widow's son in the Northwest Semitic region of Sidon is among the most striking polemics against Baal worship.

A majority of invocations from later prophetic books (45/62) occur in Isaiah (21) and Jeremiah (24). The number of invocations is in stark contrast with Ezekiel, which, while of comparable size to Isaiah and Jeremiah, contains only one invocation, אדני יהוה (Eze 37:3), spoken while in an other-worldly state. The only invocation from a post-exilic prophet in the Book of the Twelve is spoken by an angel (Zech 1:12). Thus, there is a movement away from the invocations of YHWH coinciding with the end of the monarchy and destruction of the first Temple. However, this does not forestall the placement of invocations of YHWH in texts with post-exilic provenance, though these later instances (i.e. Chronicles) emerge from a tradition that attributed these invocations to royal prayers. The non-attribution of Isa 26:7–19 is an anomaly among the invocations of YHWH in the

[1185] Millar, *Isaiah 24–27 and the Origin of Apocalypse*, 86.

Hebrew Bible. On the basis of the foregoing survey of the Hebrew Bible, the number and location of invocations in Isa 26:7–19 are similar to those attributed to royal speakers (e.g., Isa 37:16–20; Psa 30).[1186] The royal association of invocations aligns with scholarly contributions on the royal background of Isa 24–27.[1187]

This survey of invocations of YHWH across the Hebrew Bible provides the necessary context for a more detailed analysis of their unique strategic deployment in Isaiah 26:7–19. In the following section the external syntax of the invocations will be analysed, applying Miller's categories to understand their strategic placement, particularly in Isaiah 26:7–19.

[1186] It is uncertain whether Psa 30 concerns the first dedication of the Temple or its re-dedication following its desecration by Antiochus Epiphanes IV. Cf. Goldingay, *Psalms*, 425. However, the argument here is that the psalm is royally attributed.

[1187] Cf. Barker, *Isaiah's Kingship Polemic*, 184; Hays, *Origins of Isaiah 24–27*, 52–54. Roberts, *First Isaiah,* 333.

APPENDIX E. SURVEY OF BAAL AND BAALIM (בעל/ים) IN THE HEBREW BIBLE

Baal/im בעל/ים

References to Baal/im, a name derived from Northwest Semitic languages, occur in various contexts in the Hebrew Bible. Baal denotes human leaders and is synonymous with city elders (Judg 9:1–3).[1188] Similarly, Baal also denotes rulers of nations, as in the oracle against Moab in Isaiah.[1189] His jealous brothers describe Joseph as a בעל dreamer (Gen 37:19, perhaps foreteller). In these occurrences, the בעלי are persons living in a village, town or nation.[1190] Baal is also found among the names of people and places. The theophoric name of Gideon, ירבעל, provides a context to the narrative. The seventy sons of Gideon express a superlative analogous to the Baal myth,[1191] while the death of Gideon signals a turning away from YHWH to "whoring after the baals" (Judg 8:33). Soon after, the men of Shechem are described as בעלי.[1192] Baal features in place names (e.g., Baal-Hazor, Baal-

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[1188] Baal בעלי denotes foreign allies of Abram in Gen 14:13: בעלי ברית–אברם. Likewise, בעל denotes the elders or leaders of Jericho (Josh 24:11), Shechem (Judg 9:2,3), Gibeah (Judg 20:5), the men of Jabesh Gilead (2Sam 21:12), and the men of Keilah (1Sam 23:11,12). As a verb, to rule as in Isa 26:13, the only occurrences are Jer 3:14; 1Chr 4:22 notes that אשׁר–בעלו למואב "who ruled in Moab."

In several occurrences, Baal denotes an owner: of animals (Ex. 21:28,29,34,36; Isa 1:3); of property other than animals (e.g. a creditor/owner of property or finance) (Deut 15:2 cf. Ex 22:10,11,13,14 cf. Job 31:39; Prov 3:27; Eccl 3:27; 5:10); an owner of a house/home (Judg 19:22,23). Baal בעל also denotes a marriage partner: והוא בעלת בעל (Gen 20:3,4), typically of a husband (Ex 21:3,22; Lev 21:4; 2Sam 11:26; Prov 31:23,28; Est 1:17, 20) or the act of marrying, i.e. taking a husband/wife (Deut 21:13,22:22; 24:1; Prov 30:22; Isa 54:1,5; 62:4,5; Mal 2:11). In Gen 20:3 (cf. Deut 22:22), a wife of a husband.

[1189] Cf. Isa 16:8 cf. Num 21:28.

[1190] As possessing skill: בעלי poetically of archers' attacks upon Joseph (Gen 49:23); Skilful rider ובעלי הפרשׁים (Sam. 1:6); Isa 41:15, בעל is translated as "teeth" of a threshing sledge. "בעל of the guard" implies commander of the guard (Jer 37:13).

[1191] Judg 9:2 refers to seventy sons of Jerubbaal, which is an alternative name for Gideon (6:32, 8:35). Cf. Ahab and seventy sons.

[1192] Judg 9:2,3,6,7,18,20,23,24,25,26,39,46,47,51. בעלי of Shechem reverting later to men אנשי. Judg 9:57. The worship of El-Berith in Shechem also included a tower מגדל (9:46) to which the בעלי could retreat for protection. Cf. Christopher B. Hays, *Hidden Riches: The Sourcebook for the Comparative Study of the Hebrew Bible and Ancient Near East* (Louisville, Kentucky: Westminster John Knox Press, 2014), 292–293.

Shalisha, and Baal-Hermon). Localised Baals are also associated with specific locations, such as Ba'al-Z'vuv at Ekron (2Kgs 1:2) and Ba'al of Peor (Num 25:3; Hos 9:10; Psa 106:28).

The theophoric place names suggest these locations were, at some point, centres of cultic worship of a deity identified as a בעל. The first instance of בעל in the canonical Hebrew text is in Judges 2:11: "and the people of Israel did what was evil in the sight of the LORD and served the את–הבעלים Baals." Here, the first instance of Baal as a deity is in the plural form, raising the obvious question: Who are these Baals? If the living leaders of a city such as Jericho may be called בעלי (Josh 24:11) and the deities also called baals are worshipped, some relationship may exist between the ancestors' deities and the living baals. It is less plausible that the בעלים is synonymous with the singular בעל of the Baal Myth KTU 1.1–6. Even though Judges 2:13 refers to בעל, Judges 3:7 reverts to בעלים. The plural בעלים also appear as objects of veneration (Judg 10:6,10, e.g. 1 Sam 7:4).[1193] In Judges, controversy often surrounds the מזבח בעל (altar of Baal), which again suggests a cultic shrine to a specific deity.[1194]

The narrative of Ahab shares several similarities with Gideon's dealings with Baal worship. Ahab "went and served Baal,"[1195] building an altar to Baal (1 Kings 16:32), while Gideon disrupts the service of Baal by destroying an altar dedicated to Baal (Judg 6:25–27). Ahab builds a "house of בעל" after marrying a wife whose father's name is Ethbaal (1Kgs 16:30). Elijah condemns Ahab for leading the people to "following after בעלים" (1 Kgs 18:18). Both singular and plural forms בעל|בעלים are used throughout the narrative.[1196]

[1193] During the reforms instigated by Samuel, "People put away baals…" "to serve את–יהוה…only לבד (1 Sam 7:4, see also 1Sam 12:10). Jehoram son of Ahab removed the sacred pillar to Baal (2 Kings 3:2).

[1194] Judges 6:28, 30, 31, 32.

[1195] 1 Kgs 16:31; Suggesting parallels with "those who ruled over us" (v.13)

[1196] 1 Kgs 18:19, 21.

Ultimately, Elijah is admonished that YHWH retains seven thousand in Israel (1 Kgs 19:18): “all the knees that have not bowed to Baal (בעל), and every mouth that has not kissed him.” Subsequently, Jehu is credited as the one who “wiped out בעל from the land” (2Kgs 10:18–28), including Ahab’s seventy sons (2Kgs 10:7).[1197] Likewise, Gideon has seventy sons, one of whom, Abimelech, conspires to kill the others.

[1197] Cf. seventy sons of Baal in Ugarit.

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