COVENANT IN RELATION TO JUSTICE AND RIGHTEOUSNESS IN ISAIAH 42:1-9

By

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Declaration

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously submitted it in its entirety or in part to any university for a degree.

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Signature

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Date

Acknowledgments

I am eternally grateful to God for everything. He is teaching me reconciliation through his forgiveness. He helps me understand to reach out to people who are not like me and from my own ethnic background. I owe my very life to Him. To God belongs glory, Amen.

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Abstract

This study focuses on covenant in relation to justice and righteousness in Isaiah 42:1-9. The main purpose of the study is to grapple with the idea of whether the Old Testament scholarly research on covenant is relevant for the theological-ethical understanding of covenant amongst African believing communities in general and in particular the Kamba community of Kenya. The research employs the socio-rhetorical approach, a method used to explore textures in a multi-dimensional way.

In applying Robbins' (1996a, 1996b) textual analysis to the text of Isaiah 42:1-9, both the intra and intertextures are examined in order to gain the narrator's rhetorical strategy. It is possible to demonstrate that the mission of the Servant of the Lord was to establish justice and righteousness on earth. We show these terms are relational and ethical in nature. Justice restores damaged relationships in order for a community to have peace with itself. Righteousness on the other hand governs moral relationships and demands each member of the community acts right. These demands are required in order to regulate a cohesive social and cultural community that takes each other's social needs into account.

Moreover, we show through intertexture in chapter three that texts reconfigure themselves either explicitly or implicitly. It is shown that three concepts, justice, righteousness and covenant exhibit moral characteristics when used together. Within covenant framework they have to do with taking care of the needs of the oppressed.

Furthermore, in chapter four through social and cultural texture we show how the Israelites and Judah later are unable to fulfill their obligations to the poor because of the moral decay, which affected all spheres of their life. The Servant of YHWH is promised to usher in a new era of social justice.

Additionally, in chapter five it is shown that the ideological texture highlights God's theological viewpoint characterized by the tension between the two covenants. We have attempted to show from Isaiah 42:1-9 that the theological-ethical understanding of covenant accommodates the Akamba covenant.

Opsomming

Hierdie proefskrif fokus op die verbond in samehang met reg en geregtigheid in Jesaja 42:1-9. Die primêre doel van die studie is om te vra of Ou-Testamentiese navorsing enige relevansie het vir die teologies-etiese verstaan van die verbond in geloofsge-meenskappe in Afrika oor die algemeen, maar ook in die Kambagemeenskap (Kenia) in die besonder. In die ondersoek word sosio-retoriek benut om tekstuele verbande op _n multi-dimensionele manier te ondersoek.

In die toepassing van Robbins (1996a, 1996b) se tekstuele analise op Jesaja 42:1-9, word beide die intra- sowel as die intertekstuele verbande ondersoek ten einde te bepaal watter retoriese strategie ter sprake is. Dit is moontlik om aan te toon hoe die Dienaar van die Here daarop gemik was om reg en geregtigheid op aarde te vestig as relasionele en etiese begrippe. ─Reg" herstel beskadigde verhoudings ten einde _n samelewing in staat te stel om vrede onderling te ervaar. ─Geregtigheid" bepaal die morele verhoudings en vereis dat elke lid van die gemeenskap eties korrek optree. Hierdie vereistes is noodsaaklik ten einde _n samehangende sosiale en kulturele samelewing daar te stel waarbinne die lede mekaar se behoeftes in ag neem.

Daar word in hoofstuk drie aangetoon hoe verbond in Jesaja 40 – 55 implisiet en eksplisiet gerekonfigureer word. Hierdie rekonfigurasie vind plaas wanneer die drie begrippe reg, geregtigheid en verbond morele kenmerke ontwikkel wanneer dit saam gebruik word. Sodoende ontwikkel die verpligting om binne _n verbondsraamwerk sorgsaamheid vir die behoeftes van die onderdrukte te ontwikkel.

Vervolgens word in hoofstuk vier aangetoon hoe aandag vir die sosiale en kulturele verbande van Jesaja 42:1-9 uitwys hoe die Israeliete en Judeërs nie instaat was om hulle verpligtinge teenoor die armes na te kom na aanleiding van die morele verval wat alle tereine van hulle lewe beïnvloed het. Die Dienaar van JHWH word belowe ten einde _n nuwe era van sosiale geregtigheid te vestig.

Ten slotte word daar in hoofstuk vyf uitgewys dat die ideologiese verband beklemtoon hoe God se teologiese alternatief gekenmerk word deur die spanning tus-sen twee sieninge van die verbond (onvoorwaardelik sowel as voorwaardelik). Teen die agtergrond is geargumenteer dat Jesaja 42: 1-9 se teologies-etiese herdefiniëring van die verbond _n Akamba begrip daarvoor akkommodeer.

Abbreviations

AAR	American Academy of Religion, Studies in Religion
ABD	Anchor Bible Dictionary
AGNT	Analytical Greek New Testament
ANE	Ancient Near Eastern
ASV	American Standard Version
BASOR	Bulletin of the American Schools of Oriental Research
BI	Biblical Interpretation
Bib	Biblica
BN	Biblische Notizen
BSac	Bibliotheca Sacra
BT	The Bible Translator
BTB	Biblical Theology Bulletin
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	Catholic Biblical Quarterly
CR-BS	Currents in Research Biblical Studies
CTJ	Calvin Theological Journal
EDNT	Exegetical Dictionary of the New Testament
EvTh	Evangelische Theologie
ESV	English Standard Version
ETR	Etudes théologiques et religieuses
Ex	The Expositor
EXpTim	The Expository Times
GNB	Good News Bible
GW	God's Word Translation
HAR	Hebrew Annual Review
HALOT	The Hebrew and Aramaic Lexicon of the Old Testament
HSS	Harvard Semitic Studies

HTR	Harvard Theological Review
HTS	Harvard Theological Studies
IDB	Interpreter's Dictionary of the Bible
IDBSup	Interpreter's Dictionary of the Bible Supplementary Volume
Inter	Interpretation
ISBE	International Standard Bible Encyclopedia
JAOS	Journal of the American Oriental Society
JB	Jerusalem Bible
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theological Society
JJS	Journal of Jewish Studies
JNSL	Journal of Northwest Semitic Languages
JSNT	Journal for the Study of the New Testament
JSNTSS	Journal for the Study of the New Testament Supplement Series
JSOT	Journal of the Study of the Old Testament
JSOTSup	Journal of the Study of the Old Testament Supplement
JSS	Journal of Semitic Studies
JTC	Journal of Theology and Church
JTS	Journal of Theological Studies
KJV	King James Version
NASB	New American Standard Bible
NBDB	The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon
NedThT	Nederlands Theologisch Tijdschrift
NET	New English Translation
NIB	New Interpreter's Bible
NIDB	The New Interpreter's Dictionary of the Bible
NIDOTE	New International Dictionary of Old Testament Theology &Exegesis
NIV	New International Version
NJB	New Jerusalem Bible

NJKJV	New King James Version
NLT	New Living Translation
NRSV	The New Revised Standard Version
OTE	Old Testament Essays
OTL	Old Testament Library
OTS	Oudtestatmentische Studiën
OTWSA	Ou-Testamentiese Werkgemeenskap in Suid-Afrika
PRSt	Perspectives in Religious Studies
RB	Revue Biblique
RExp	Review & Expositor
RLB	Revidierte Lutherbibel
RPP	Religion Past & Present
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBLSP	Society of Biblical Literature Seminar Papers
SJOT	Scandinavian Journal of the Old Testament
SJT	Scottish Journal of Theology
ST	Studia Theologia
TDOT	Theological Dictionary of the Old Testament
TDNT	Theological Dictionary of the New Testament
TEV	Today English Version
TLOT	Theological Lexicon of the Old Testament
TynB	Tyndale Bulletin
TWAT	Theologisches Wörterbuch zum Alten Testament
TZ	Theologische Zeitschrift
VT	Vetus Testamentum
VTSup	Vetus Testamentum Supplement
WMANT	Wissenschaftliche Monographien Zum Alten und Neuen Testament
ZAW	Zeitschrift für die Alttestamentliche Wissenschaft

ZMR   Zeitschrift für Missionswissenschaft und Religionswissenschaft

ZTK   Zeitschrift für Theologie und Kirche

CHAPTER 1

INTRODUCTION

1. 1 Research Background

Covenant is an important concept in the Scripture especially in Old Testament studies. There are certain terms used when describing or explaining covenant, which are of importance in our study. There has been much research done on covenant in the past but with few applications to African cultures. However, there is enough information available beginning with studies by Mendenhall (1955) where he dealt with Ancient Near Eastern texts to later studies by Eichrodt (1961), Kline (1963), McCarthy (1972, 1978) and recently by Forster 2006, which is sufficient for this research. Also, there is information on Kamba oaths, which is helpful for comparison with Ancient Near Eastern texts. It might be a surprise to include the Kamba *muma* in this research on covenant. However, the purpose of choosing Isaiah 42:1-9 was because of the text's cohesiveness of covenant when used within the justice and righteousness context. The relevance of covenant is sought in order to make the biblical message applicable once a research has been undertaken.

There is evidence to show that biblical covenant tradition went through changes to the point whereby covenant was not always understood in its traditional ―agreement between two or more parties". In this regard, it is argued that the Kamba *muma* expresses ethical and moral obligations, which are entailed in covenant. The interest of this research is the social aspect of the covenant in relation to justice and righteousness with a practical application since justice and righteousness involve practical relationships.However, covenant remained firmly as a theological concept that explained God's relationship with his people Israel.

In a monograph by George Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (1955) he notes that the unity of Israelites was founded around a covenant. He goes on to show that religious obligations within the covenant were sanctioned by the Deity. It was within the covenant that God explained the type of relationship he had with his covenanted people. However, besides theological covenants, there were secular covenants known to exist, ―although God remains their guarantor" (Hugenberger 1994:177).

The laws that God gave to his people were religious in nature. There were no law courts as we know them today where people could take their cases. According to Mendenhall (1955:4) ‒this is to say that an act contrary to the will of the deity will be punished by the deity in ways which vary, of course, depending upon the concepts of divine action held by the community"

These legal traditions, which were held from the Covenant Code, reflecting, customs, morality, and religious obligations changed with the coming of the monarchy. Mendenhall (1955:17) argues that, ‒from the very beginnings of kingship the rights and responsibilities of the king came into conflict with the old customs". Additionally, he argues that ‒the monarchy had to maintain the continuity of Israelite religious traditions; and at the same time suppress, ignore, or alter certain characteristics most closely associated with them" (1955:44).

However, the prophetic voice kept the true spirit of the covenant alive during the monarchial period. The preaching of the prophets was almost like a prosecution of Israel's failure not to keep the covenant. Mendenhall (1955:44f) thinks that during the monarchy, especially during the time of King David, ‒the tradition of the covenant with Abraham became the pattern of a covenant between Yahweh and David, whereby Yahweh promised to maintain the Davidic line on the throne" (Mendenhall 1955:46). This was most likely a break with the Mosaic covenant causing tension[1] later.

Consequently, Eichrodt (1961:37) shows the use of the covenant in secular and religious life was such that ‒the religious covenant was always regarded as a bilateral relationship; for even though the burden is most unequally distributed between the two parties, this makes no difference to the fact that the relationship is still essentially two-sided". It was not that the relationship was two-sided alone but can be argued also that those who entered in such relationships were bound by the terms of the agreement in such covenants. Quoting an earlier source Kutsch (1973:1) explains:

> *Die Geschichte des Verständnisses des Begriffes bĕrît in neuerer Zeit verläuft im wesentlichen in zwei Linien. Die erste Linie wird bestimmt durch die Wiedergabe des Begriffes mit >>Bund>>, englisch >>covenant<<, französich >>alliance<<. In*

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[1] The tension created during this time will be subject to our discussions in chapter five of this study. The rediscovery of Moses took people back to the famous form of laws given to Moses by God. According to Mendenhall (1955:47) the discovery of Deuteronomy, ‒brought home to Josiah and the religious leadership that they had been living in a fool's paradise in their assumption that Yahweh had irrevocably committed Himself to preserve the nation in the Davidic-Abrahamic covenant". This discovery was done after three and half centuries.

Übereinstimmung mit dieser Übersetzung kann man běrît verstehen als >>das gegenseitige verhältnis der Zusammengehörigen mit allen Rechten und Pflichten, welche dies Verhältnis für die Beteiligen mit sich führt>>

This means covenant should be understood in two ways. Of first importance is that the term can be understood as, covenant in English lnaguage. However, in the interpretation, the term covenant which is translated differently in other languages such as ―*alliance*" in French has to do with ―belonging together", *Zusammengehörigen* with all the rights and privileges to those involved in such a covenant. Here, one is especially dealing with the rights and privileges of the Israelite community, an important component in all future Israelite covenants.

The other important assessment which Kutsch made in relation to the above has to do with the use of covenant between God and man or between man and man. He shows that biblically covenant is related to God's promises which are contained in the Book of the Covenant[2] (cf. Deut.9:9, 15; Jer.11:2-8; 34:18; Ex.24:7. He further relates covenant use to, *Gesetz* ―law" or sometimes *Eid* ―oath" (Kutsch 1973:2f; Hugenberger 1994:178ff.)

Taking into consideration this general description, we know that covenant had to do with relationships. Scholars see the original state of the covenant between God and his people as a son father relationship. Such familial terms have been used in Scripture to show a son father relationship. In Hosea 11:1, the Scripture says ―When Israel was a child, I loved him and out of Egypt I called my son". According to McCarthy (1972:1), ―the covenant between Israel and Yahweh meant that Israel was literally the son of God and somehow physically shared in the divine nature". Similar views have been expressed by others who agree there are ―familial and social models for the covenant" (Hugenberger 1994:179). This underscores the fact that covenant does not always mean a bond, or covenant and agreement", among other terms used but can also mean a relationship. It is in this regard that one can argue for other meanings for covenant and specifically using other cultural terms like *muma* of the the Kamba of Kenya to explain the biblical covenants.

The Kamba people of Kenya already have a local covenant word. The problem has to do with the unwanted associations of such terms that articulate biblical covenants. During colonial

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[2] There is an explanation of the Book of the Covenant by Bosman (1991:197f.) as a collection of the laws where the Book of the Covenant shows major concerns for justice for the poor (see our chapter 5 for further discussions on this)

Kenya, the oath-taking rituals seemed to be a ―native‖ thing and was considered pathetic and a desperate attempt to unite the people by appealing to superstitions of their tribal ancestors.

The Kamba oaths were not well known by outsiders and to make matters worse there were no books where one could consult.Things were passed orally from generation to generation and from family to family. Regarding these oaths, Lindblom laments that; ―it is not surprising that missionaries who have lived in the country for twenty years are ignorant of these matters‖ (Lindblom 1920:61).

The printed documents in our possession today show that, the pioneer missionaries‗ encountered cultural barriers when interpreting certain words like the Kamba *muma* oath. This meant a key ideological aspect among the Kamba, which evoked and nurtured a particular view was not used when explaining covenant, a key biblical aspect. Moreover, the first founding Kenyan President had this to say about the Kenyan oaths in general:

> Nowadays these oaths and ordeals are neglected and discouraged by the European administrations who regard them as mere superstition. Instead, the Europeans have adopted a form of raising hands or kissing the Bible as symbols of oath…the European form of oaths had no meaning at all to the Africans…those oaths had no binding moral or religious force with them (Kenyatta 1938:225).

It has also been notedthat the colonial government took extreme measures to prevent anybody from taking an oath. The British colonial Government‗s reaction to oaths is described in Secretary of State, Littleton‗s statement;

> ―The *Maumau* oath is the most bestial, filthy, nauseating incantation which perverted minds can ever have brewed. I am not unduly squeamish, but when I first read it I was so revolted that it got between me and my appetite. … I can recall no instance when I have felt the forces of evil to be so near and so strong‖ (Edgerton 1989:83).

However, it had been the oath that gave the African his / her worth and dignity above anything known to mankind. It was being suppressed through power. Whether these oaths were taken for purposes of building solidarity or to raise the level of political commitment the main reason for taking oaths was disregarded.Rosberg and Nottingham (1966:244) argue that

it was ‒to renew or to clarify an individual's position in a group and its values and norms… participation in oaths helps to draw the line between ‗friends' and ‗enemies'"[3].

Therefore, we underline the fact that once the *muma*oath was made, it was considered an important part of maintaining unity by those who took it. When Kenya started demanding for independence those fighting for freedom tooksuch unity oaths. It was the *muma* oath that became an oath of unity for Kenyans. Furthermore, it was through the oaths that members were considered to belong to each other, thereby establishing a social solidarity.

The missionaries discouraged the use of oaths for they termed them pagan; unfortunately both the colonial masters and the missionaries never bothered to know why the African communities treasured these oaths. This had some adverse effect among the Kamba Bible translation of covenant. The translators may have overlooked the fact that the Kamba oaths involved God like all other African covenants. According to Mbiti:

> We cannot understand the African heritage without understanding its religious part. Religion is found in all African peoples. Their different cultures have been influenced very strongly by religion as it is found in each people. The earliest records of African history show that the Africans of ancient Egypt were very religious people. Up to this day, Africans who live according to their traditional ways are also said to be very religious (Mbiti 1975:14).

Moreover, law and religion in the ancient world went hand in hand. Within their laws were the norms. Mendenhall (1955:3-4) emphasises this fact by saying, ‒it goes without saying that in the ancient world there is a very close relationship between religious and legal policy". The laws were made for the maintenance of the community whether the community had a king or not, religion became the moral guardian of the community as it was among the Kamba people. The ancient world, the African and even the Kamba ethics ‒accept or acknowledge God as the final guardian of law and order and of the moral and ethical codes" (Mbiti 1969:206).

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[3] It was not uncommon for those who took the oaths to see each other as members or non-members because each member was bound to the values of a group, boundaries were clarified between different groups, as oaths were important factors in establishing social solidarity and in overcoming differences. However, with the coming of the Europeans, all such oaths were increasingly condemned and suppressed by the missionaries while the administrators adopted an ambivalent attitude, privately and sometimes publicly disparaging their effectiveness, while at the same time often encouraging their use to decide difficult cases (see Rosberg and Nottingham 1966:244f.)

However, because of unwanted associations of pagan words like *muma* the Kamba Bible translations avoided to use the word *muma* for covenant. This study shows that proper understanding of *muma*oath as covenant can clearly strengthen both thesocial and ethical nature in community relationships.

1.2 Research Problem

This study begins with the assumption that certain African terms can be used to interpret the Old Testament covenants (Muutuki 2001:125-129)[4]. Explanations and definitions such as: relationships, obligations, oaths, covenant, mutual or binding obligations, among other terms used when making binding agreements given for Old Testament covenants are very similar in nature. It is argued that the nature of these covenants in secular and near Eastern contexts support this assumption based on scholarship (Mendenhall 1955:3ff).

However, we raise the question whether the explanations and definitions given for Old Testament covenants are fully articulated on page twenty-four of the Akamba Bible translation, which is the only source of theological information within this community. Foster (2008:168) correctly argues ―the Bible as translated is, at least in principle, the core of preaching and teaching in most denominations and sects, the source from which oral theology flows".

Looking at the history of translation it is obvious that ―Bible translation began with a necessity: people should be able to read the Bible in their own languages."[5] This necessity led to translation of the Bible into many languages. Therefore, the task of translation is to communicate across cultures, ―The translator has the job of taking a message formed in one culture and producing a message that is understandable to members of another culture."[6]

The term culture is used here in a general sense (see Nida1954:28f). According to Wendland (1987:5), ―culture briefly put is the sum total of a people's system of beliefs and patterns of behavior which are learned in society, whether by formal instruction or by simple imitation, and passed on from one generation to the next".Cultures have their own social, religious,

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[4] This was the first attempt made to use the Kamba *muma* oath to interpret biblical covenants in the Old Testament.

[5] http://www.allabouttruth.org/history-of-bible-translation-faq.htm

[6] John Krieger, Why is Bible Translation So Hard? Bible Translation at http://bible-translation.110mb.com/2008

linguistic and aesthetic acquired traits. Nida (1954:29) asserts that ―culture is a way of behaving, thinking, and reacting, but we do not see culture". Some things may be observable in cultures but not everything is seen.

As noted above, it is clear that culture and religion are intertwined in such a way that the two cannot be distinguished. This is simply because some of the cultural practices are religious as well. This is true of the Akamba people of Kenya and as Mbiti (1966:14) asserts, ―to speak of Akamba religion is almost misleading, since religious beliefs and practices are interwoven in the whole of life and do not constitute a department of their own". In other words the Akamba culture and religion cannot be separated.

Since culture and religion are intertwined, one needs to be careful when translating the Bible into the language of the target group. So far, two language translation approaches have been used in the past: ―formal-equivalence" or ―literal" translation and the ―dynamic-equivalence" ―functional-equivalence" or ―thought-for-thought" translation (see Peeters 2005).

The dynamic equivalence and literal theories are important for they have been used to determine how one interacts with the source text. They are the ones that have been applied for most Bible translation works. According to Peeters (2005:16) ―the degree of correct translation or mistranslation is dependent on how our theory represents the meaning of the source text".

This research is an attempt to show that Bible translators should have taken into account termssuch as covenant as presented in Isaiah 42:1-9 when translating the Kamba *muma*. Therefore, there are two approaches of translation introduced at this point with the aim of showing that any of the translation processes could have been applied. We do not know which one has been used when translating the Kamba term for covenant. However, regardless of the translation method used, it did not take into account the relevant Akamba term *muma* for covenant.

The dynamic equivalence approach can be defined as ―the quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors . . . ."

(Nida1969:202). This approach follows the following principles when dealing with the source text.

It is firstly concerned with the thoughts of the text rather than the words. This approach is sometimes known as ―thoughts translation‖.

Secondly, it puts the text in a language, which is easy for anyone to read and understand.

Thirdly, the source text is translated in such a way that unbelievers can understand without any difficulty.

Fourthly, it avoids theological jargons such as ―justification,‖ ―sanctification,‖ ―saint,‖ ―redemption,‖ and ―propitiation,‖ *inter alia*and in turn uses words that are easilyunderstood by the receptor. Lastly, the message of the Scriptures is adapted to the culture of the people for ―The naturalness of the translation and the ease with which it is understood should be comparable to the naturalness of the original and to the ease with which the recipients of the original documents understood them‖[7]

On the other hand, according to the literal approach,―attempts to render each word of the original language into English and seeks to preserve the original syntax and sentence structure as much as possible in translation.‖[8] The translator shares ―all the communicative clues of the original in the receptor language that is the source language and the receptor language give the same meaning. This is only achieved by considering the history and context of the text within its source language[9].

Moreover, the literal translation gives the receptor to ―access to the originality of the text‖ and its major tenets are: translation must be defined with regard to the context envisaged in the original author and the literary and rhetorical devices must be preserved in order to see aspects such as the poetic structure, idioms, etc.[10]

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[7] John Beekman, *Translating the Word of God* 1974:34
[8]http://www.wayoflife.org.
[9] This according to Ernst-August Gutt, *Translation and Relevance: Cognition and Context* . Manchester: St. Jerome Publishing, 2000:170
[10] This is according to August Gutt 2000:171.

Additionally, after having presented the above two approaches, one is left with the question as to which theory to use for a text. This is where the problem occurred in translating the Kamba Bible.

One more thing needs to be said before engaging with the text of Isaiah 42:1-9. There are certain principles, which Bible translators follow as argued in a translation section held in 1999[11]:

1. To translate the Scriptures accurately, without loss, change, distortion or embellishment of the meaning of the original text. Accuracy in Bible translation is the faithful communication, as exactly as possible, of that meaning, determined according to sound principles of exegesis.

2. To communicate not only the informational content, but also the feelings and attitudes of the original text. The flavor and impact of the original should be re-expressed in forms that are consistent with normal usage in the receptor language.

3. To preserve the variety of the original. The literary forms employed in the original text, such as poetry, prophecy, narrative and exhortation should be represented by corresponding forms with the same communicative functions in the receptor language. The impact, interest, and mnemonic value of the original should be retained to the greatest extent possible.

4. To represent faithfully the original historical and cultural context. Historical facts and events should be expressed without distortion. At the same time the translation should be done in such a way that the receptor audience, despite differences of situation and culture, may understand the message that the original author was seeking to communicate to the original audience.

5. To make every effort to ensure that no contemporary political, ideological, social, cultural, or theological agenda is allowed to distort the translation.

6. To recognize that it is sometimes necessary to restructure the form of a text in order to achieve accuracy and maximal comprehension. Since grammatical categories and syntactic structures often do not correspond between different languages, it is often impossible or misleading to maintain the same form as the source text. Changes of form will also often be necessary when translating figurative language. A translation will employ as many or as few terms as are required to communicate the original meaning as accurately as possible.

7. To use the most reliable original language Scripture texts as the basis for translation, recognizing that these are always the primary authority. However, reliable Bible translations in other languages may be used as intermediary source texts.

Furthermore, according to translation theorists, it is important to adhere to a certain procedure while translating the source text[12]: First, consider the target audience. This is because

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[11]*Forum of Bible Agencies, Basic Principles and Procedures for Bible Translation. Translation Section at their Meeting on April 21, 1999.*

different translation theories can be valid depending on the local situation, including both dynamic equivalence and literal translations. Second, the translator must be trained and competent in their mother tongue and, where this is not possible mother-tongue speakers should be involved to the greatest extent possible in the translation process. Third, the priority should be given to training mother-tongue speakers of the receptor language in translation principles and practice and to provide appropriate professional support. Fourth, the translation of the text must be tested extensively in the receptor community to ensure that it communicates accurately, clearly and naturally, keeping in mind the sensitivities and experience of the receptor audience.

Fifth, choose the media for the translation that are most appropriate for the specific target audience, whether audio, visual, electronic, print, or a combination of these. This may involve making adjustments of form that are appropriate to the medium and to the cultural setting, while ensuring that the translated message remains faithful to the original message. Lastly, encourage the periodic review of translations to ascertain when revision or a new translation is needed.

It is argued that in the period of review of translations most of the biblical terms have been retained. In the case of covenant in Kamba the same word has been retained in all translations[13]. What has been overlooked in the Kamba translation of the Bible has been the fact that ―a Bible translation is the foundational work of theology in any language" (Foster 2008:268). According to Foster (2008:268-274), in his survey of over thirty-five African languages with about sixty-eight million speakers can find weakness in their translation of covenant.

Foster's (2008:274) view is that words that normally explicate African cultural meanings have been ignored. If such words have not been ignored they have lost meaning and impact in the vernacular translations. He concludes that ―African Bible translators should stop obscuring these realities". This is despite the fact that the Bible is the only work of theology that the Akamba people see or read. It creates a problem in their understanding of covenant theology

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[12] See Gutt 2000:171ff).

[13] The term for the Akamba covenant used in the Bible is *utianio*. This is the term retained including the latest Kamba Bible translation. Foster's (2008:268-274) survey shows that *muma* deals with relations involving oaths whereas *utianio* is the current Akamba translation meaning promising one another or agreement.

1.3   Research Question and and hypotheses

Against the background of Old Testament covenant research and the problems encountered with the Kamba Bible translation of this term, the following research question and hypotheses are formulated: the underlying research question that this dissertation grapples with is: is the Old Testament scholarly research on ‒covenant" relevant for the theological-ethical understanding of ‒covenant" amongst African believing communities in general and for the Kamba Bible translation in particular.

In view of this research question the following hypotheses will be addressed in the dissertation:

a) That the concept of covenant in the Old Testament implies more than just an agreement between God and Israel because it incorporates relationship between fellow human beings;

b) That Isaiah 42:1-9 provides an instructive example of how covenant is understood as closely related to justice and righteousness;

c) That a comprehensive theological-ethical interpretation of covenant in Isaiah 42:1-9 has significant implications for future AKamba Bible translation.

1.4   Scope of Research

The study will examine the text of Isaiah 42:1-9. Our interest in this text in Isaiah has been elicited by the fact that it has three words which are assumed in the Kamba *muma* oath. The study itself centres on covenant and how it relates to justice and righteousness in Isaiah 42:1-9. This study looks into the covenant issue in a narrow sense. However, as with all biblical texts Isaiah has had its fair share of criticism since the time of the European Enlightenment.

There has been no scholarly consensus to date on the book of Isaiah. As a result, any approach that seeks to interpret a section or the entire book of Isaiah is influenced and met with criticism[14]. Because of differences in vocabulary in Isaiah 1-39 and 40-66 or tone and scope especially in chapters 40-66, some consider the book controversial (see Watts 1987: xxii). Also, some like Watts (1987: xxiii) think that what appears in chapters 1-34 is continued in chapters 40-66.

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[14] Some of these approaches are discussed in at length in Leclerc's review of scholarship and assessment on Isaianic studies (Thomas Leclerc 1995:18-25) and more recently (Paul Williamson 2007:17-29) on biblical theology especially on the unity of covenant idea and Scripture.

Other scholars see the book as a production of one or more authors (see Blenkinsopp 2002:41ff). In his recent and very detailed studies on the book he shows that the last eleven chapters deal exclusively with matters internally related to the Jewish people during the Persian period (see Blenkinsopp 2002:43ff). On the other hand there are those who see chapters 40-55 as a continuation of Isaiah 1-39 (Goldingay 2005:3-8).

This research study decided to begin with Duhm who is quoted by many scholars on Isiaah and has indeed influenced many scholars who refer to him, agreeing or disagreeing with his hypothesis on the book. According to Duhm (1892: viii),

―*Die Sammlung des Buches darf man sich nicht als einmaligen Art denken; man muß sich die Vorstellung abgewöhnen, daß einmal Jesaja selber oder irgend ein alter oder junger Schriftsteller den Gedanken bekommen und ausgeführt habe, die bis dahin zerstreuten Schriften zu dem jetzigen Buch Jes. zusammenzustellen, selbst wenn man die Möglichkeit offen läßt, daß dann später noch Einiges hinzugekommen sei''.*

Duhm raised the idea as to whether an individual was responsible for putting the book together or some other persons. He then classified the Servant Songs in what has commonly become known as Deutero-Isaiah's Servant Songs; Isaiah 42:1-4; 49:1-6; 50:4-9 and 52:13-53:12 or what he considered ―*Dichtungen*" to have been incorporated into the final book. All scholars approaching Isaiah either defend or disagree with Duhm's view. On the other hand there are those who see and defend the unity of Isaiah.

Scholars have been divided in their approaches to Isaiah. According to Motyer (1993), he describes the book ―as _a mosaic' in which stones from differing points of origin and with individual prehistories are brought into a new integration so that it is now not the prehistory but the new design that is significant…the whole book is a huge mosaic in which totally pre-exilic material is made to serve pre-exilic, exilic, post-exilic and eschatological purposes" (Motyer 1993:31). This view is shared by Young (1955; 1965) andlater by Oswalt (1986). Generally, the views expressed by these scholars have to do with predictive prophecy and its fulfillment, sometimes disregarding the present circumstances.

These scholars believe that God inspired the Old Testament authors to know the future and enabled the prophets to predict events, which would take place. Examples are the prophecies of Isaiah of Jerusalem who so accurately speaks of Cyrus by name in Isaiah 45:1 two hundred

years before the events occurred. Furthermore, the views of these scholars are representative of what Motyer (1993:25) concludes, ―the subsequent course of study has concentrated on the fragments until it is now widely assumed that the case for multiple authorship need no longer be argued but can be assumed".

Diverse views have been defended by other scholars. Some see chapters 1-39 as the work of Isaiah of Jerusalem such as Clements (1980), Marvin Sweeney (1996), and Gitay (1991) who thinks chapters 1-12 in their entirety are written by Isaiah of Jerusalem. Clements argued that chapters 40-55 were later ―incorporated into the book" (Clements 1982:17). According to Seitz (1988), it is doubtful that the socalled proto-Isaiah even existed to begin with. He shows that Isaiah 1-39 is a very complex collection of material with a very diverse background.He holds the view that, ―the whole notion of Second and Third Isaiah depends in no small part on there being a clear First Isaiah" (Seitz 1988:111).

Then there was also the advent of canonical approaches (Childs 1979). According to Childs, who does not question the original existence of the three parts of Isaiah, the reference to ―former things" in Isaiah ―can now only refer to the prophecies of First-Isaiah" (1979:328-29). On the other hand, according to Brueggemann (1998a), one should recognize the complexity of the book of Isaiah and accept that there are three Isaiahs. Also using a canonical approach Brueggemann (1998a) in his two volume commentaries accepts the ―three Isaiahs", and argues that one should ―understand the final form of the complex text as an integral statement offered by the shapers of the book for theological reasons" (Brueggemann 1998a:4).

Furthermore, there are even other scholars who question the whole thing about Isaiah, wondering whether, ―those responsible for the last forming of the third part also contributed to the composition of the final shape of the book" (Rendtorff 1984:319)[15]. Furthermore, Rendtorff[16] for example advocates a thematic study in Isaian research and asserts; ―in general I believe that a changing view on the book of Isaiah should allow, and even require, studies on topics, themes, expressions, and even ideas characteristic of the book as a whole or a considerable part of it without at the same discussing questions of redaction or composition" (Rendtorff 1996:44).

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[15] Rendtorff acknowledges that certain relationship between chapters 1 and 66 have been observed by others.
[16] Also, Rendtorff is of the view that if synchronic reading is carried out with the necessary sophistication, it has its own rightful way of arriving at a meaning.

These scholars thus point out the complexity with which one has to approach the book of Isaiah. It is not our intention to enter into a detailed analysis of the book of Isaiah. However, it has been necessary to show that one cannot escape the reality that any studies in Isaiah will presuppose a pre-exilic or exilic and postexilic reading. We leave this for the sections we will be dealing with later in Deutero-Isaiah.

1.5   Literature Review on the Kamba Covenant

This literature review is not exhaustive. It is designed to show that there is very little done in Kamba scholarship on the topic on covenant. There is some literature available on Kamba *muma* oaths. Unfortunately, there is no literature known to this author that deals with Kamba covenants from a biblical point of view.

The literature that exists to date can be classified as bits and pieces by different authors who mention terms used on African covenants especially on Kamba *muma*, the term for covenant. The only existing ethnographical copy that this author was able to obtain treats the topic fairly well. We have made use of it and where we had reservations say so especially in definition of terms and their meanings.

Gerhard Lindblom (1920).   This is a thorough monograph, which contains old ethnographical reports on the Kamba people and can only be found in the Kenya Government National archives. Lindblom wrote this monograph as a dissertation research in the 1900s while living among the Kamba people. It covers a variety of different raw data collected in the field. The monograph discusses everything on the Kamba and is very thorough. Many later authorson Kamba oaths quote this monograph. The section on *muma* oath is short but very insightful.

There is one weakness with Lindblom's conclusion on Kamba oaths, namely he construes both *muma* and *kithitu* to mean the same. He correctly shows that both verbs have different background meanings. The verb for *kithitu* is ―*thita*‖ meaning, ―to bind fast‖ or ―to strangle‖ and *muma* is from the verb, ―*uma*‖, ―to bite, or to curse‖ (Lindblom 1920:165). This can be attributed to the people's response based on what he heard as an ―outsider‖. As a result he incorrectly describes the administration of *kithitu* oath as that of *muma* and that both mean exactly the same thing. He mistakenly proceeds to explain *kithitu* as *muma* in the rest of his book.

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D.J. Penwill (1951)[17]. The book summarizes some customary Kamba laws in the colony. The notes in the book were taken from the Machakos district, which was an important area of the English colony. The British author was himself a governor in the colony. He records what he observed during that time. The information provided in the book shows how important *kithitu* was as an oath both to the Kamba and the English colony. The *kithitu* oath was used by the British government in courts where cases could not be conclusively decided. The *kithitu* was then used to be the ―judge". The Kamba people feared this object and would quickly admit the wrong than be found by this *kithitu* oath.

It is clear that the problem with Penwill's explanation of *kithitu* oath is that, mistakenly following Lindblom he concludes both *kithitu* and *muma* meant exactly the same (Penwill 1951:57). As a result he maintains that *muma* was an object just like *kithitu*. The belief behind oaths is that God, or some other power higher than the individual person making them will punish the person who breaks the agreement of the oath or covenant.

Furthermore, it seems that at some point both *muma* and *kithitu* words may have been used interchangeably. It is also possible that at some point they were related to each other and often misunderstood or they may have been like the biblical terms justice and righteousness. However, we do not think the Kamba people mistook their use. An illustration of a*kithitu* oath object is illustrated below. It acted as a judicial object. Whenever the accused saw this *kithitu* object, it created fear in him and he would immediately disclose all information for fear that it would find out what they were hiding. The Kamba people are very familiar with the portent this oath had. This *kithitu* speaks volumes to an Akamba and is a final judge.

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[17] This book is on Kamba Customary law written by a British administrator who lived and worked among the Kamba people in the late 1940s. Among other things the book discusses are widows who have been left behind by their dead husbands. The family male members were to take care of such a person.

52. A *kithitu* from Ikutha.

Riksmuseum's Ethnogr. Coll. Inv. 12. 7. 311. *a* is a little incision, of which there are three on each end of one of the side-sticks.
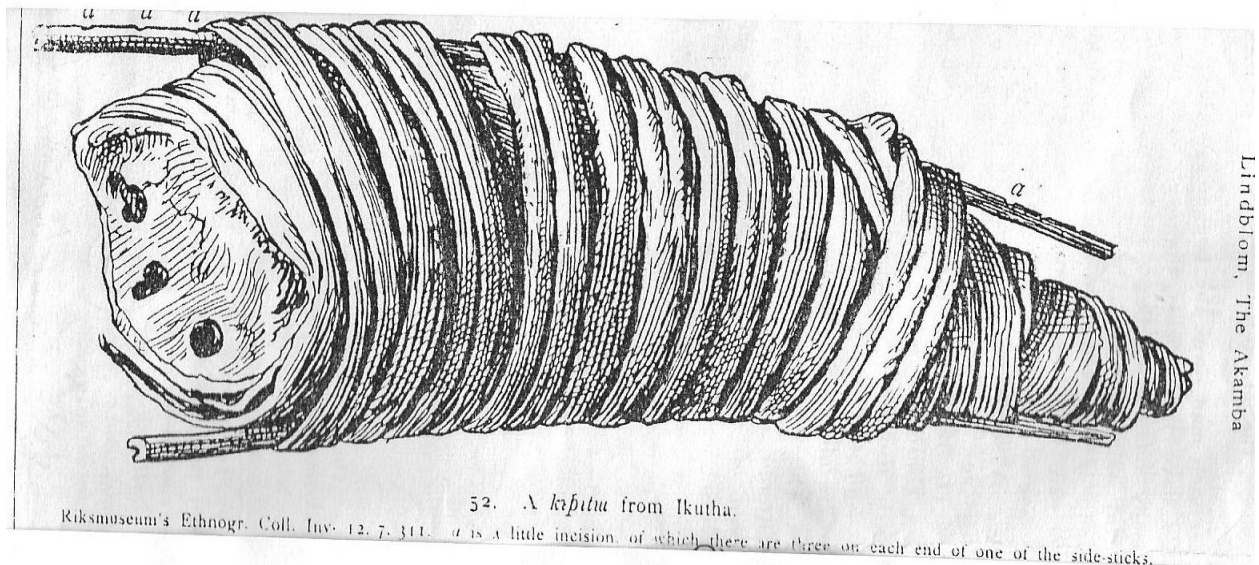
John Mbiti (1969:211-12). An Akamba scholar himself, even though there are only two pages that address justice in the African context, Mbiti is the one who equates the oaths taken by Africans as covenants. The author does not discuss Kamba oaths in particular but he describes oaths as binding and used to establish good relationships among people in the society. He describes some oaths that bind people mystically, so that those who take them are blood-brothers. People who are not related can take such oaths by licking each other's blood in order to create relationships and bond between themselves.

According to Mbiti, any breach of such covenants was feared and the consequences are known to be death. There is a belief behind these African oaths that God or some higher power than the individual human being would punish the culprits. This indicates that where covenants were made as Mbiti shows, relationships were created and justice was expected at the same time. The fact that the author calls these oaths covenants underscores the reality of the thesis of this study.

Ndeti Somba (1979:26) This Kamba author narrates events that took place in a Kamba area of the Kenyan colony involving Kamba people between 1889 and 1929. He correctly describes the*kithitu* oath as an object used for oath taking. He notes, as Lindblom and Penwill do, that once the *kithitu* oath was broken, the person died within a stipulated period followed by other members in that family. Unfortunately, Somba does not explain why the one taking

the oath had to face only the East in his report. Nor does he inform the reader whether this oath is the same as *muma*.

Joseph Muutuki (2001:125-129) This author made the first attempt to show that there is no reason to reject *muma* oath as a Kamba biblical concept to explain covenants. It is now apparent that the Kamba *muma* oath created among other things unity and harmony in the community. It is also of interest to note that the Creator enforced the oath, a feature that is common in Ancient Near Eastern covenants. The relevance of *muma* in contemporary society was not addressed in that article, it is intended that this study will show its relevance at the end.

Stuart Foster (2005) Foster wrote his dissertation at Stellenbosch University on African covenants. He used the Lomwe culture of Mozambique to relate biblical covenants to their contemporary cultures. He is thorough on the topic and has done a review on African scholarship on covenants. In summary Foster shows that, for many African languages, crucial biblical covenant vocabulary has lost much of its meaning and impact in translation. This has resulted in weak translations and as a result weakened the understanding of terms like covenant. This study agrees with Foster's assessment and will later build on his conclusion to show how weak translations like that of the Kamba *utianio* affects the understanding of the Old Testament covenant.

1.6 Methodology

There are a variety of methods by which to approach the book of Isaiah[18]. The purpose of this research is to investigate how Isaiah 42:19 can beused to explain the Kamba *muma*. The method used, socio-rhetorical criticism, is useful. This method is one of the approaches used in interpreting biblical texts. This study applies Robbins (1996a, 1996b) textual analysis to the text of Isaiah 42:1-9. Socio-rhetorical criticism is unique in the field of biblical scholarship because it accommodates several textures within texts such as: a) inner texture, b) intertexture, c) social and cultural texture, d) ideological texture and e) sacred texture (Robbins 1996b: 2-3). It is helpful for this study especially with regard tothe ideological and sacred textures.

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[18] Whatever method one uses to interpret Isaiah, there are problems involved. The more recent methods have suggested to read Isaiah from either a literary method (synchronic) or historical critical (diachronic), (see Sweeney (1993; Williamson 1995a, Rendtorff 1996 *et al*).

It is hoped by using this method that the social and cultural issues in the text and how they relate to one's social standing can be shown. It is hoped that these issues can be applied in one's social and cultural setting. By building on the Isaiah passage (42:1-9), one is able to show that covenant as an ideology can take avery long time to be eliminated from society. We think that in order to change an ideology power is needed. However, like all other ideologies people's perceptions and ideas on certain things do not die easily even when power is used.

The goal of this study is to show that among other things covenant as an ideology is tied to justice and righteousness, which are key components to keep that relationship going. We would like to show at the end that the *muma* oath is an ideology. The *muma* ideology like covenant helped cement relationships among the Kamba people but was suppressed by power. Even though some ideologies can be bad, it is argued that the *muma* ideology was good. Our goal is to see it used to interpret the Old Testament covenant theology.

1.7   Definition of Terms

There are several Kamba terms used when making covenants. These terms have different meanings. It is argued that when fully understood, they have the same covenantal implications as the text chosen for this research.The reason for this research in Isaiah 42:1-9 had implications for the understanding of the *muma* oath as a covenant. The socio-rhetorical texture is used to show how texts like Isaiah 42:1-9 can be applied in future Kamba translations of terms like *muma* to represent covenant. The Kamba oaths have religious meanings like the ancient covenants had. The Kamba words used for oath reveal that an oath is a conditional curse directed toward oneself, which is taken voluntarily to prove innocence or loyalty to a cause. It is a ritualistic declaration based on appeals made to spiritual powers, which guarantees that secrets will be kept and compels one to act in a prescribed way. Whatever the purpose, the oath-taker swears by some power or power object as shown above in order to give efficacy to the sworn oath.

The origin of the Kamba oaths is unknown. However, their purposes were well known by the community and, as Mbiti points out, African ―oaths were used to establish and maintain good human relationships in the community" (Mbiti 1969: 212). They mystically bound the people who were not immediately related together. Magesa and Mbiti show that the blood-

brotherhood oath placed great moral and mystical obligations upon the parties involved and any breach of the covenant was dreaded and feared (Mbiti 1969: 212; Magesa 1997: 106).

Additionally, many African oaths guaranteed safe passage in one another's territory, without stealing from or destruction of one another's property. This means that among the individuals, ―a pact guaranteed complete parity, solidarity and reciprocity and a tie that is usually stronger than kinship ties" (Magesa 1997: 106). The appeal made after interacting with the text of Isaiah 49:1-9 of this research is to show that the cohesiveness created in covenant, justice and righteousness can be explained with the Kamba *muma* oath.

1.7.1 *Muma*

The *muma*[19] oath was taken in order to lay down certain regulations. This oath was taken after people agreed on some crucial matters affecting their lives. In addition, the agreement reached was sealed by a symbol such as a meal, which bound the people to keep the oath[20].

It is important to distinguish the *muma* oath from other oaths that were taken by the Kamba people. However, in general once taken, the oaths had a religious connotation, ―they affected the oath taker, his household, his kinsmen and his land… the spiritual forces participated as full members in the oath; the final decision was in the last analysis not made by the human participants but by the spiritual forces" (Kershaw 1997:312).

The oaths taken by the Africans in general created fear but this fear ―prevented people from giving false evidence, and helped to bring offenders to justice through guilty conscience and confession…ensured impartial or unbiased judgment" (Kenyatta 1935:223). The *muma* oath was recognized and used by the British colonial government (Penwill 1951:51-65). Penwill (1965:65) shows that native tribunals were recognized by the colonial government and that is why the colonial government sought a closer cooperation with the local administrative councils. The officer in charge, ―entered into a solemn compact with the council of each location, which was ratified by the *Muma* oath" (Penwill 1951:65). This implies that *muma*

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[19] The term *muma* oath is used in this study in the same sense that a covenant is used in the Bible. There are other Kamba words which have not been used such as *wianio* or *wiwano* among others to mean agreement. The reason is is simply this is not a research on all Akamba derivatives of *muma* but research on how *muma* as a covenantal term can be used to show social and judicial aspects of covenant in Isaiah 42:1-9.

[20] This oath is often confused with *kithitu*. Following other researchers, Middleton and Kershaw (1972:76), conclude that, ―the most important oath is that of *kithitu* (or *muma*, according to Lindblom and Penwill), which is ordered by the elders in cases of disputes or disagreement on matters of fact; refusal to take it is regarded as an admission of guilt, and false witness is considered to lead to the certain death of the swearer, his wife or eldest son".

was accepted among the Kamba people in all matters of their lives. It helped keep citizens in peace with each other and with the government.

1.7.2 *Kithitu*

Among the Kamba of Kenya, the *kithitu* oath is recognized by the entire tribe and is common to all sections of Ukambani[21]. This is a judicial oath commonly used in settling disputes. The oath is sworn in order to reveal even concealed information, motives and to find out the truth. It serves more or less as a warning to the entire community to maintain peace at all times. Several scholars have observed that the Akamba[22] believe that *kithitu* possesses mystical powers which have potency. Different authors (Somba 1972: 124-125, and Lindblom 1920:165ff.) have advanced the idea that this oath is absolutely binding but has destructive powers and as such it is the most feared oath by the Akamba[23].

The *kithitu* oath is usually taken as a last resort when solving disputes. This particular oath was only used in settling disputes conclusively, such as land issues, murder and finding thieves in the community (Penwill 1986: 56-57; Lindblom 1920: 165-167). It is thought that it helped speed up justice among the Kamba natives and colonial judges resorted to this legal oath in order to decide disputes conclusively (Penwill 1986: 58; Lindblom 1920: 165-167).

According to John Middleton and Greet Kershaw (1972:76), ―the underlying sanction is the fear that if the offender refuses to pay compensation the injured party's joint family will seek physical revenge… this oath may be used to seal an agreement or end a feud, or privately in an attempt to harm an enemy". We think it was the fear in the *kithitu* object, which morally bound every person to disclose all the information one knew. We would equate this with justice in the Old Testament.

1.7.3 *Utianio*

The Akamba dictionary of 1960[24] recognizes only agreements among people. However, it explains these agreements are not very important; the important agreements are only between human beings and God.*Utianio* does not recognize oath taking. Instead *utianio* agreements

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[21] This is the term used to describe all of the areas where the Kamba people live.

[22] This is the term used to describe a Kamba person as an individual. For this study we will use one word, Kamba as descriptive of all that is Kamba.

[23] This oath is administered only by Kamba experts (normally elders) who know how to handle it (Lindblom 1920:165f; Penwill 1951:57)

[24] Two dictionaries have been consulted here, the Akamba-English Dictionary published in 1939 and the Kamba-Bible Dictionary published in 1960. The first dictionary, which was supposed to be an authority in Kamba curiously, left out the word *mum*a. The only word included was *kithitu*, which was only translated as a ―fish".

can be made with saliva, milk and wheat to pass blessings on to others. Usually, the head of the family would spit on the hands of his children who in turn applied the saliva on their faces. The father would say, ‖give thee my blessing" (Lindblom 1920:184). In this kind of agreement there was nothing to seal it and there were no dire consequences if breached. The only thing, which could make *utianio* binding was when the head of the family asked the members to take a *muma* oath.

In addition to the three Kamba terms, there are three biblical terms which are used in our text of Isaiah 42:1-9 which need to be defined at this point. Scholars understand these terms differently.

1.7.4 Justice

According to Johnson, the Hebrew term, משפט ‖lies in the realm of justice, judgment and law…it shows how *mišpaṭ* identifies with the poor…*mišpaṭ* as a domain and the act of *špṭ* as an act through which the damaged order of a community (bound by law) is restored"[25]. Justice is then left to the courts with a judge deciding the fate of one person pitted against another.

However, otherscholars argue that justice is not to berestricted to the matters of court. According to Leclerc (2001:2), ‖social, moral, and even religious issues are often matters of justice". According to Bennett (2008:476-477), ‖justice refers to the ideology about humanitarian, social relationships in the prophets and the Psalter". These are matters that will be discussed in this study with a view to showing that the social wellbeing of all is the intention of the Servant of YHWH in Isaiah 42:1-9.

1.7.5 Righteousness

This Hebrew צדק translated as, ‖righteousness", is a key word in the study of Isaiah 42:1-9 and will be handled within the context of that passage. However, ‖righteousness governs

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[25] B. Johnson, in Theological Dictionary of the Old Testament, ed. Johannes Botteweck; Grand Rapids: Eerdmans 1998:87. Johnson identifies key areas in which the term משפט is used; most occurrences appear in close association with justice, judgment and law. Johnson shows a variety of meanings of justice giving an indication that scholars will arrive at different meanings of the term, also, B. Renaud, 1990:106 *"La mission du Serviteur en* Isa 42, 1-4." *RevScRel* 64:101-113. Renaud shows a possible range of meanings from judging, a legal decision, and the judgment itself, bond, equity, that which is just and right, the law, the commandment among others. Liedke in TDOT *transl*. Mark E. Biddle. Massachusetts: Hendrickson 1997 holds the view that ‖the basic meaning of the root *špṭ* has long been disputed…the most common description, *spt*, designates an action that restores the disturbed order of a (legal) community" (1997:1393)

relationships and fundamental to all is the biblical conviction that righteousness is found in God…human beings mirror God by being righteous themselves in their observance of God's will and their behavior towards each other"[26]. According to Baltzer (2009:808), the Hebrew concept ̶involves not only justice at a court of law but correct behavior in social frameworks". It is within the context of relationships that demands of specific relationships are required. The meaning depends on whether the emphasis is on interaction among human beings or with God. It is in this context in its relational and in social framework and not in its strict legal sense that righteousness will be used in this study.

1.7.6 Covenant

The question of whether the Henrew term ברית, ̶covenant" can be defined in one sentence is an old one that cannot entirely be answered in this current study. Scholars choose a definition that works for their interest. Some definitions are presented here and then a definition, which better articulates the nature of this study in Isaiah, will be used. A redefinition of this word is possible at the end of the research.

The term covenant has been either defined or explained differently. According to Mendenhall (1955:5) he can say ̶we now know that covenant relationships were the very foundation of a new legal community, as well as the undertaking of new legal responsibilities, took place most naturally by covenant". On the other hand for Kline (1963:16) he understands covenant as a ̶sanction-sealed commitment to maintain a particular relationship under oath sanctions". Giving rather a long definition, Goldingay (2006:767) says that covenant is ̶a formal commitment made by one party, or by two parties to one another; its seriousness is normally undergirded by an oath and/or rite undertaken before God and/or before other people"

Additionally, he admits that ̶the significance of covenant broadened so that it became a term for the relationship between God and Israel even where the word *berith* does not occur… the key theological issue that covenant raises is the relationship between divine commitment and human obligation" (Goldingay 2006:777).

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[26] Jutta Leonhardt-Baltzer, in *The New Interpreter's Dictionary of the Bible* vol 4, Nashvillle: Abingdon 2009:807.

The question as to whether the biblical covenant can have the same meaning as oath or for that matter can be translated as oath or relationship has been addressed by scholars already[27]. According to Kline, ―there is a formal literary approximation to the invocation of the oath witnesses in Deuteronomy 4:26; 30:19; and 31: 28 whereby the rhetorical device of apostrophe God calls heaven and earth to be witnesses of his covenant with Israel" (1963:15).

Third, other scholars have gone further to identify ―covenant as oath"[28]. It has been shown that the commitment of the covenantal relationship binds those who enter into such relationships together with a solidarity equivalent to the results achieved by a formal oath taking process. According to Robertson (1980:6n), the term ―Oath" so adequately captures the relationship achieved by ―covenant" that the terms may be interchanged (cf. Ps. 89:3, 34f; 105:8)." According to McCarthy (1981:22) ―covenant may mean ―oath".This was Mendenhall's main argument[29], however, it seems that oaths were not just optional in covenant making even as Tucker[30] argues but were an indispensable part of the covenant.

Fourth, covenants are not always to be understood as treaties, for ―it should not be expected that wherever a covenant is mentioned it will necessarily exhibit any or all of the features of some single ―covenant form" ―derived from a detailed comparison of international treaty texts" (Hugenberger 1994:172). While defending an Ancient Near Eastern definition for covenant, Stuart Foster wrote a dissertation entitled, *An Experiment in Bible Translation as Transcultural Communication: The Translation of* ברית *'covenant' into Lomwe, with a focus on Leviticus 26.* In that dissertation Foster gives a working definition, which is not strictly followed in this study but is helpful. He defines ברית as ―chosen relationship of mutual obligation guaranteed by oath sanctions" (Foster 2005:3). We proceed with a refined general understanding that, ―covenant is a chosen binding agreement made between two or more parties for deeper mutual relationships"

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[27] Hugenberger (1994:168-215), basing his argument on literary evidence, states that covenant cannot be reduced to mere ―relationship" and at the same shows that there is clear indication that in some instances, a general relationship already existed before a covenant was made.

[28] N. Lohfink, *Die Landesverheißung als Eid:Eine Studie zu Gn. 15, Stuttgarter Bibel-Studien 28* (Stuttgart:Verlag Katholisches Bibelwerk, 1967) 101-13.

[29] G.E. Mendenhall, ―Covenant Forms in Israelite Tradition," *The Biblical Archeologist*, XVII (1954) 50-76 argues for the Israelite covenant having similarities to international treaties of the time. Mendenhall found no references in the Sinaitic covenant but allows room for a verbal oath taking place.

[30] G.M. Tucker, ―covenant Forms and Contract Forms" (1965:500), he argues that oaths were optional in the contract form but this does not rule out the fact that these oaths were not part of the covenant or the covenant itself.

1.8   Outline of Chapters

Chapter one has dealt with the background of the study, the research problem and hypotheses, its scope, literature review on the Kamba covenant and definitions of key terms in the study. The chapter addresses issues in general.

In chapter two, we will deal with the intratexture of the text of Isaiah 42:1-9. Here we will deal with the repetition of key words and their progression in the text. The repetitive words show how God's justice progresses in particular ways.

In chapter three, we will deal with intertexture of Isaiah 42:1-9 and parallel intertextual texts, especially the other Servant Songs in Isaiah. We will demonstrate how words interact to support justice, righteousness and covenant in Isaiah 42:1-9.

In chapter four we will address the social and cultural texture of Isaiah 42:1-9. We will briefly address the situation in Israel before and after the Assyrian invasion. There are about seven categories investigated to point out that chapters 1-39 are difficult to reconcile with chapters 40-55 and yet chapters 1-39 are looking forward to the future. The absence of any mention of the name of Isaiah in chapters 40-55 is part of the problem in reconciling chapters 1-39. However, some of the historical events do help determine roughly what was happening culturally and socially during the invasions.

Furthermore, we will show that chapters 1-39 speak about God's doom and judgment on Israel but chapters 40ff speak about hope. This hope is heightened by God's direct involvement to send a Servant who would establish justice on earth. This hope will include all human beings and not only Israel. The Servant promised in Isaiah 42:1-9 is not given only to Israel but also to those on the margins to establish justice and righteousness within God's reconfigured and what we think is a redefined covenant framework.

In chapter five we will combine both ideological and theological texture. We introduce the tension between the Mosaic covenant and the Davidic covenant. We also show that Deutero-Isaiah was drawing from different traditions to address the contemporary issues of his time. The tension between the covenants had to do with justice and righteousness violation in the society on the one hand and with claims to the promissory covenant on the other. The Davidic

covenant remained in force even during the exile and after the exile as we see with the priests who serve in the temple. As an ideology, covenant served the interests of the King and was favoured by the monarchy.

Theologically and ethically, the Mosaic covenant is being reintroduced as the preferred covenant in Isaiah 42:1-9. It is argued in this study that the whole idea of covenant made a turnaround when the Servant of the Lord became the covenant community of believers. As an ideology covenant assumes a theological role through the Servant in Isaiah 42:1-9. The new identity of the Servant character reveals gentleness, justice and righteousness and truth. The Servant character exercises ethical tenets without discrimination, which were not part of the old covenant. God, YHWH, who had previously excluded the non-Israelites from his covenant, does not consider those on the margins useless anymore. God assures his presence to the chosen covenant community to exercise acts of mercy and justice in a blind and dark, hurting world.

Finally, in chapter six we conclude by showing that the Akamba *muma* a key possible term that can be used to explain the relevance of covenant in Isaiah 42:1-9. It is suggested here that the future Kamba Bible translators can use *muma* for covenant instead of the current term *utianio*

CHAPTER II

THE INTRATEXTURE ANALYSIS OF ISAIAH 42:1-9

2.1   Introduction

This chapter applies the intratexture, which is a term used in socio-rhetorical method to describe ―the repetition of particular words, opening and closing signs, alternation of speech and storytelling, particular ways in which words present arguments and particular ―feel‖ or aesthetic of the text‖ (Robbins 1996b:3). By using this approach, it will be shown how words interact with each other in complex ways to communicate God‗s justice in particular themes and messages. There are five layers of texture which will be applied in this study (cf. Robbins 1996b:1-4) ―intratexture, intertexture, social and cultural texture, ideological texture and sacred texture‖.

Moreover, this study will deal with these layers in order to get the values, convictions and beliefs within the text. The socio-rhetorical approach realizes that words work in complex ways to communicate meanings that we only partially understand. Robbins (1996b:7) suggests six ways of studying an intratexture alone which are followed in this study namely ―a) repetitive; b) progressive; c) narrational; d) open – middle – closing; e) argumentative; and f) sensory-aesthetic texture‖.

Furthermore, the ―mission idea‖ of justice in Isaiah 42:1-9 has been relegated to the sidelines by some scholars like Westermann (1969:95)[31]. It will be argued that this ―mission‖ idea is the core mission of the Servant, which is coined in the term ―justice‖ but can be explained through the intratexture approach. The Hebrew text through repetition of certain words will show how it supports the theme of justice and what type of justice it calls for within a covenant and righteousness framework.

2.2   Text translation with critical notes of Isaiah 42:1-9

¹42 הֵןַעַבְדִּיאֶתְמָךְ־בּוֹבְּחִירִירָצְתָהנַפְשִׁינָתַתִּירוּחִיעָלָיומִשְׁפָּטלַגּוֹיִםיוֹצִיא:

² לֹאיִצְעַקוְלֹאיִשָּׂאוְלֹא־יַשְׁמִיעַבַּחוּץקוֹלוֹ:

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[31] Recently J.S. Croatto *VT* 55.2(2005)143-161 has also argued against the universal mission aspect by the Servant to ―all nations‖.

³ קָנֶהֿרָצוּץֿלֹאיִשְׁבּוֹרוּפִשְׁתָּהכֵהָהלֹאיְכַבֶּנָּהלֶאֱמֶתיוֹצִיאמִשְׁפָּט:

⁴ לֹא יִכְהֶה וְלֹא יָרוּץ עַדֿיָשִׂים בָּאָרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אִיִּים יְיַחֵילוּ: פ

⁵ כֹּהֿאָמַרהָאֵלֿיְהוָהבּוֹרֵאהַשָּׁמַיִםוְנוֹטֵיהֶםרֹקַעהָאָרֶץוְצֶאֱצָאֶיהָנֹתֵןנְשָׁמָהלָעָםעָלֶיהָוְרוּחַלַהֹלְכִיםבָּהּ:

⁶ אֲנִייְהוָהקְרָאתִיךָֿבְצֶדֶקוְאַחְזֵקבְּיָדֶךָוְאֶצָּרְךָוְאֶתֶּנְךָלִבְרִיתעָםלְאוֹרגּוֹיִם:

⁷ לִפְקֹחַעֵינַיִםעִוְרוֹתלְהוֹצִיאמִמַּסְגֵּראַסִּירמִבֵּיתכֶּלֶאיֹשְׁבֵיחֹשֶׁךְ:

⁸ אֲנִייְהוָההוּאשְׁמִיוּכְבוֹדִילְאַחֵרלֹאֿאֶתֵּןוּתְהִלָּתִילַפְּסִילִים:

⁹ הָרִאשֹׁנוֹת הִנֵּהֿבָאוּ וַחֲדָשׁוֹת אֲנִי מַגִּיד בְּטֶרֶם תִּצְמַחְנָה אַשְׁמִיע אֶתְכֶם: פ

1. Here³² is my Servant³³ whom I uphold, my chosen one³⁴; in whom I delight³⁵; I will put my Spirit on him, and he will bring justice³⁶ to the nations.

2. He will not shout, or cry out, or raise his voice in the streets.

3. A bruised reed he will not break; and a smoldering wick he will not snuff out³⁷. In faithfulness³⁸ he will bring out justice (Some versions have –faithfully he will bring out justice" cf. ASV, NASB, NRSV).

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³² IQIsaiah has הנה while MT has הן. Matthew 12:18 quotes the MT text in all 4 verses. The MT is preferable as the hard copy. The NIV translates the particle as, ‗here' but ‗see' is preferable. The German, –siehe" turns one's attention to a direction and makes more sense when translated as "see" in English. The English translation from Hebrew is NIV translation unless where indicated.

³³ The LXX has –Jacob". The LXX understands the addressed –Servant" עבד is Jacob.

³⁴ LXX has –Israel". The LXX understands the –chosen one" בהירי as Israel.

³⁵ KJV has –in whom my soul delights", also rendered as, —in whom I take delight" in NASB, NRSV, and —in whom I am pleased" (TEV, GW), in whom I take delight" (REB), and –in whom I delight" (NJPS).

³⁶ The phrase, –bring justice, משׁפט יוֹציא in v1 is used again in verse 3 and almost a similar phrase in verse 4 משׁפט...ישׂים There is however no semantic difference between יוֹציא in v1 and ישׂים in v4. The Hiphil יוֹציא imperfect, here translated as, –cause to bring out" can also literally mean, –cause to go out" (Oswalt 1998:107).

³⁷ The MT יכבנה –he will put it out" however; the Dead Sea Scroll of Isaiah (DSSisa) has יכבה without the suffix.

³⁸ The MT has לאמת which can also be translated as –for truth", the LXX has αλλα εις αλεθειαν –but in truth" and Mathew 12:20 εις νικος –to victory". Every Hebrew beginner is taught that the ל (Lamed) communicates an intention, –deshalb", as infinitive, giving indication of something.

4. He will not falter or be discouraged until he establishes justice on earth; in his law[39] the islands (The NLT has distant lands beyond the sea) will put their hope.

5. This is what[40] God[41] the Lord says, he who created the heavens and stretched them out, who spread out the earth and all that comes out of it[42], (The NASB has ―and of its offspring‖) who gives breath to its people and life to those who walk on it:

6. I, the Lord, have called[43] you in righteousness; I will take hold of your hand, I will keep you. I will make you to be a covenant for the people[44] and a light for the gentiles, (some versions have nations KJV, ASV)

7. To open eyes that are blind[45], and to free captives from prison and to release from the dungeon those who sit in darkness.

8. I am the Lord[46]; that is my name! I will not give my glory to another or my praise to idols.

9. See, the former things have taken place and new things I declare before they spring into being, I announce them to you[47].

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[39] When determining the meaning of תרתו from תרה one has to take into account that it stands in parallelism to משפט, the intention is for both the nation‘s v1 and then v3 good. Elliger points out that the word for put, place, שים has a (*fliessende Bedeutung*) a general range of meanings and so here the word could be understood in the sense of, ―util he establishes justice‖ (Whybray 1975:72; Elliger 1978:217).

[40] Thus says the Lord formula, כה־אמר

[41] The MT shows a *Petucha* at end of verse 4 and end of verse 9 to show one thought section ends and another starts. IQIsa reads האליהוה instead of MT והוה. This does not explain the reason for the variant. The definite article ה here has been described as showing the distinctiveness and uniqueness of God‘s name as the creator who has, ―*Herrschaft über die Schopfung*‖ (Elliger 1978:225). Meaning the ―Sovereign‖ over all!

[42] The word for that which comes out of the earth, צאציה from the root, יצא cf. Gen 1:11, appears 4 times in Job and in Isaiah in 22:24; 34:1, 42:5; 44:3: 48:19; 61:9;64:23 (see Oswalt 1998:115)

[43] The MT verb sequence is a perfect from קרא imperfect from חזק imperfect from נצר and an imperfect from נתן The Syriac and Vulg. translate all four with the past tense and LXX the first and fourth verb in the past. The diversity in different variants shows that the MT needs to be retained since the holding, keeping, and giving are present and future outworking of the past calling see(Oswalt 1998:116)

[44] There are different interpretations to עמ ברית in this verse. They range from translating it as splendor, or vision of the peoples or obligation of the people, Whybray (1975:74). D. R. Hillers, ―*Berit ʿam:* Emancipation of the people.‖ *JBL* 97 (1978) 175-82; M.S. Smith, ―*Berith ʿolm*: Proposal for the crux of Isa 42:6,‖ *JBL* 100(1981) 241-43; J.J. Stamm, ―*Berit ʿam, Berit ʿolam* bei Deuterojesaja, in *Probleme biblischer Theologie*, Fest. G. von Rad, ed. H. W. Wolff (Munich:Kaiser, 1971), pp. 510-24; Duane Lindsey, The Call of the Servant in Isaiah 42:1-9,‖ *BSac* 139(1982), 12-13. The LXX has *genous*, race. The 4QIsa has *librit ʿolam*, ―as a perpetual covenant,‖ independently proposed as an emendation by some modern exegetes, but without adequate textual basis, also 4QIsa has *librit ʿam* in Isaiah 49:8; Blenkinsopp (2002:209) suggests that the case for reading the text in this manner as it stands is further strengthened by the similar NT reading in Luke 2:32 and Acts 26:23. The LXX‘s ambiguity cannot be explained because normally it could have taken even the normal *laos* for people instead of *geneous* for race. The Targum offers no help on this verse other than that it translates it directly from MT and then specifies in verse 7 suggesting that it is the eyes of the house of Israel that will be opened (Oswalt 1998:116).

[45] The Targum reads, ―to open the eyes of the house of Israel who are blind to the law‖, see Blenkinsopp (2002:209).

[46] Therefore or thus, speaks האליהוה ‖seems to communicate God the creator and the personal name by which he revealed himself to Moses in Exodus 3:14ff.

2.3   The Servant Songs

Questions have been raised in connection with the First Song in Isaiah 42:1-9 and other Servant Songs in Deutero-Isaiah but which cannot all be answered in this study[48]. However, we point out from the outset that this section hightlights only משפט within the intratexture since it forms the basis of the discussions that follow. It is discussed later as an intertexture within the other Servant Songs under 3.3.

In his epoch-making commentary of 1892, Duhm[49] isolated these four Servant Songs, which include chapters 42:1-4; 49:1-6; 50:4-9 (10, 11) and 52:13-53:12. He divided these four songs into ―literary‖ sections since he saw them as a distinctive group of what he called *Dichtungen*, commonly known as Servant Songs. He argued these Songs were of separate origin from the rest of Isaiah 40-55. This study worked closely with the German edition of Duhm‗s commentary as a main text in formulating a case for justice, covenant and righteousness in Deutero-Isaiah 42:1-9.

The reason for this was because every Isaian scholar quotes or makes reference to him or has been influenced through his school of thought. In defining a clearer thesis for our study, the reason for the isolation of the Servant Songs from within the rest of Deutero-Isaiah according to Duhm was because the Servant of Yahweh and Deutero-Isaiah are two voices. Firstly, there is reference within Deutero-Isaiah to show that Israel is the Servant. Secondly, he also saw another different unnamed Servant within Isaiah 40-55.

The abrupt shift in language and style describing the servant‗s active role to a mission, both to Israel and to the nations was unusual. This led him also to begin to see the Servant Songs as later additions within Isaiah 40-55. He argued that the Servant in the Songs could not be a prophet but at most a disciple, teacher or instructor of the Torah and an ideal Levite, in other words, Duhm‗s best guess was that whoever it was he was a historical figure who was not known (Duhm1892:284f.).

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[47] You is plural here, and interesting because the addressed has been in singular so far. This has led Whybray (1975:76) to suggest that the addressed are the exiles.

[48] There are very many commentaries that treat this topic adequately. The interest of this study is to find out how covenant explains justice and righteousness in the first servant song.

[49] Scholars from the time of Duhm continue to debate the place of these Songs.

Furthermore, Duhm detected within chapters 40-55 different ―layers of textures in the Servant Songs‖, because of their ―literary style‖ and ―formation‖ which dates them later than chapters 1-39 and definitely not originating from the exilic period. Duhm was not sure whether the Songs existed ―independently‖ or whether they were written specifically to be added to Deutero-Isaiah. He says ―*Ob die Dichtungen einmal als besonderes Buch existiert haben oder nur zu dem Buch Dtjes.s hinzugedichtet wurden, das ist nicht mit Sicherheit zu entscheiden, jedoch ist die erstere Annahme wahrscheinlicher*‖ (Duhm 1892:285).

Accordingly, for Duhm the Songs were done in such a way that they could fit in within Deutero-Isaiah‘s thought pattern. A good example Duhm gave was the break between Isaiah 42:1-4 and vv5ff which for him was clearly an example of that new thought pattern by someone else. Even though Duhm was right in pointing to this shift we will treat the entire section 42:1-9 as the First Song. This and other issues raised in the text by Duhm however sparked scholarly debates, which have lasted for over a century but without a consensus being reached[50].

Moreover, some scholars may have severly critized Duhm[51], but his remarkable intelligence and ingenuity has kept scholars still debating the issues he raised until today. Scholars will acknowledge there are remarkable changes that are obvious in terms of the language, style and distinctiveness that each reader regardless of one‘s theological orientation will find in these twenty-seven chapters. There is no dispute in relationship to the language change in chapters 40-55 because it is a huge shift and ―it is difficult to define that change, yet most readers will acknowledge it‖ (Oswalt1998:107-8) being there.

Furthermore, there were among many issues specifically two points raised by Duhm, which are of significance for this study. These two points hinge on and relate to the understanding of justice in Isaiah 42:1-9, the points need to be interpreted within the context of covenant

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[50] Over the years scholars have had divergent views with some abandoning Duhm‘s theory. There are enough commentaries interacting with Duhm‘s literary division of the Servant Songs that can be consulted.
[51] A case in mind here is the work of Charles C. Torrey. The Second Isaiah, Edinburgh: T&T Clark 1928 who disparages much of what Duhm says and yet arrives at the same conclusion with Duhm that the Servant of Isaiah is Israel or Israel‘s representative.

and righteousness for a fuller picture in understanding God's inclusive love for humankind. These two points are raised in his statement when he says:

> *Dagegen ist der Held dieser Dichtungen dem Volk gegenübergestellt, unschuldig, Jahves Jünger und tagtäglich erleuchtet, berufen zur Mission am Volk und an den Heiden und seinem Berufe in aller Stille nachgehend; er lässt, ganz im Gegensatz zu Dtjes., der selber gern laut ist und alle Welt zu lauten Kundgebungen auffordert, seine Stimme nicht auf der Strasse hören* (Duhm 1892:284-285)[52].

Importantly, Duhm pointed out that against the nation, there was someone else, presented by Yahweh but who seemed completely different and blameless and this person was called for a "mission" to the nation and also to the Gentiles but he is distinct from the nation of Israel. However, there were times when Duhm (1892:287) tended to see a "*Collectivum*" designation of the Servant but progressively revealed in the subsequent Servant Songs. Nevertheless, the two points that emerge are first the identity of the Servant whom Duhm thinks is a hero type "*der Held*" of a person and the second point has to do with the mission of the Servant to Israel and to the nations, "*Mission am Volk und an denHeiden*". These will be dealt with shortly.

It is argued, because he raises these two points, that Duhm plays a crucial role in Isaiah scholarship as it relates to the Servant Songs. However, that said the purpose of this study is not to investigate the different tradition layers behind the literary units but to interpret the text as it stands within chapters 40-55. We can only mention in passing that we see some close connection in all three divisions of Isaiah, namely; Proto-Isaiah, Deutero-Isaiah and Trito-Isaiah in their "*redaktionsgeschichtliche*" significance and background[53].

We note that there are problems with all the methods employed in interpreting Deutero-Isaiah. We confine ourselves to the final canonical shape of the text but make some clarifications when addressing the social and historical textures. Also, as far as we have been

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[52] The sentences are long but to get the German meaning one is forced to give the whole quotation for clarity.
[53] For a thorough approach to canonical method see B. Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* Minneapolis, MN: Fortress Press 1993 and also Brueggemann's two volumes on Isaiah are helpful for canonical discussions.

able to establish, specifically in Isaiah scholarship and approach to the First Servant Song, Duhm is still highly regarded as a *Souverän*[54] in Isaiah scholarship.

Essentially there are several interpretive scholarly views about the identity of the Servant that have emerged, which can be mentioned here in brief and then provide the view taken for this study. Even though this serves as the first point in our discussions it is multifaceted because it has several views within itself.

First, there is the collective view[55]. This view takes Israel as a nation who is currently blind and deaf, in exile, plundered, a worm and avoided by other nations as representing a true picture of the people of God. One takes into consideration Isaiah 49:3 where Israel is the Servant but then there is also tension between this verse and 49:5-6 which mentions the Servant addressing Israel. However, there are clearly passages that show the Servant of the Lord is Israel (cf. 41:8; 42:19; 43:10; 44:1, 21; 45:4; 48:20) more times than is the case with Cyrus.

Second, there is the individual view. This view is guided by the language within Deutero-Isaiah with Cyrus in Isaiah 44:28; 45:1 being seen as anointed of the Lord. Those who subscribe to the individual view (Cyrus) think that the Servant is someone other than Israel. Among them is Westermann (1969:94f.) who argues that the Servant designated is differentiated from the call of a prophet. In addition, (Whybray 1983:78; Clements 1998:42; Oswalt 1998:109) see the Servant as an ―individual‖. These scholars are further divided as to the exact individual. Their views suggest he could be the prophet, Cyrus, others see him as a historical ideal figure and still others that it is the Messiah. What all these scholars have in common is that the Servant is to be found outside the present community of Israel.

There are also those who specifically identify the Servant as the Messiah in the sense that Cyrus is that Messiah as an immediate measure cf. Isaiah 45:1. But there is also a common view held by many Christians that the Messiah is futuristic. If the thought of the Servant as the Messiah was accepted as the individual, it is problematic, especially if he is seen as a future Messiah. It would be difficult to understand why the prophet would speak to an

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[54] For an up to date recent article on this one can consult Uwe Becker. *Tendenzen der Jesajaforschung* 1998-2007 in *ThR* 74 (2009) 97-128.
[55] There are commentaries and works that have dealt with thorough discussions on the identity of the Servant such as those by Rowley (1952:1-57); North (1968) *et al*.

audience about an event that would happen in the distant future. How would that benefit the audience who is supposedly in exile?

Moreover, some Christian scholars defending the Church conclude that the Servant is the Messiah with whom the Church has always identified the Servant of Isaiah (cf. Young 1972; Oswalt 1998; Warfield 2003 *et al*). Granted that the ―Servant knows no barriers or nationality‖ (Young 1972:114-115) and that he will establish his kingdom that treats all people equal, the problem with a futuristic kingdom is that it does not resolve the issue of מִשְׁפָּט now. It is only postponed and the suffering continues.

Such a view raises the question: do they have to wait for the Messiah‗s justice to be established in years to come so that the issues facing the exiles can be resolved? It is true that the Servant‗s mission relates to the plans of God for the ―entire world‖ (Whybray 1981:73), and that this Servant will bring justice to the scattered Israelites and become a light to the nations, Isaiah 42:3-4 (cf. Laato 1992:205) but we think that the mission of addressing justice must begin now and not later. Either interpretation has problems.

The third view is that the Servant is distinct from Israel or he is a ―symbolic figure‖. This view has its adherents and then the ideal figure is refined. According to Kratz (2003:98), he says, ―Insofern ist die Gleichsetzung von Gottesknecht und Deuterojesaja durchaus richtig, nur, daß Deuterojesaja keine reale Person, sondern ein Buch ist und der Gottesknecht das fleischgewordene Gotteswort des Buches Deuterojesaja‖[56]. The ideal figure could only be known through the function he performs[57], that of a Servant, a function that can be served even by the nation itself. In other words the ideal figure is not to be understood as if it is an ―imaginary‖ figure outside of Israel.

The fourth view is a proposal. We see the Servant as the ―chosen‖ or the בְּחִירִי, mentioned in 42:1 the faithful, the elect within Israel. This view is informed by Scripture itself, for example in 1 Samuel 10:24 it shows that choosing normally has to do with a choice from several things. Also, Israel can be said to be chosen people out of many other nations (cf.

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[56] It seems that Kratz has a Lutheran twist by including ―das *fleischgewordene Gotteswort*‖. The word becoming flesh, through which one finds God?

[57] For further discussions on this topic one can read C.R. North, ―The Anonymity of the Suffering Servant‖ *JBL* 83(1964)171-179.

Isaiah 44:1). Since the nation of Israel was already a chosen people of God from among other nations it can be argued that within Israel there was an elect or the righteous[58].

We are suggesting the faithful elect are then the collective ―servant‖ of Yahweh who will bring justice to humankind. Elsewhere in the Old Testament, the faithful elect are known only by God and not by humans or even his prophets cf. 1 Kings 19:11ff where Elijah is fleeing and complains to the Lord that the Israelites have rejected his covenant. Elijah thought he was the only ―faithful‖ to the Lord‗s covenant. However, the Lord rebuked him and reminded him, ―I have reserved seven thousand in Israel‖ (1 Kgs.19:18). All these had not bowed down to the gods of Baal. These reserved among the Israelites are the ones we think are the collective ―Servant‖ and are always part of the people of God. This implies that someone else ―distinct‖ the person is chosen or elected by Yahweh for a task.

Therefore, based on this premise, the possibility of an elect (*select collective*)[59] within Israel as the Servant of Yahweh is postulated and further defended in this study. The select collective is not one *Individuum* but many from within the people of God who represent the Servant of Yahweh. The idea of the name ―remnant of servants‖[60] (Watts 2012:507) within the nation of Israel is the closest possibility or the ―ideal Israel‖ (Laato 1992). This then implies the Servant is not someone outside of the community but someone the congregation can see.

The second point raised by Duhm has to do with the mission activity of the Servant of Yahweh and was to both Israel and the Gentiles. It can be equally argued that the ―empowering with the Spirit‖ was to make it possible to carry out such a mission ―*Collectivum*‖ (Duhm 1892:287)[61]. It is unlikely that there was a pouring of the Spirit upon the entire nation in Isaiah 42:1-9 as witnessed in the New Testament in the book of Acts 2. The coming of the Spirit upon the nation with such power would not have escaped the attention of Deutero-Isaiah or the imagined author who penned the Songs.

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[58] The idea of a righteous Servant is discussed in detail by C. R. North in his commentary on *The SufferingServant in Deutero-Isaiah* 2[ed] London: Oxford University Press 1963.
[59] This phrase is used to designate the Servant of Isaiah.
[60] This view is advanced by Rikk Watts in *JSOT* 28.4 (2004) 481-508.
[61] In his detailed analysis of the Suffering Servant, North argues that scholars have tended to move away from Duhm‗s collective view to either an individual or other form of interpretation. Duhm seems to hold the view that the Servant is collective but later is an individual. North also discusses other views such as Messianic, collective and individual interpretations.

Moreover, Israel as a nation is known to have pursued a narrow-minded attitude towards other nations as witnessed in the case of Jonah[62]. How then was it possible for her to have developed an active mission role to the pagans? The empowering by the Spirit gave a pronounced impetus to the whole ‒select collective" to begin such a mission.The elect (select collective) who represent the Servant are the ‒missionaries", not in the modern sense but in an Old Testament sense. This can only leave the larger population ofIsrael somewhat dumbfounded because Yahweh's משפט mission becomes inclusive and not exclusive as it had been in the past. In this chapter one finds hope, dignity and reconciliation in Yahweh's message of justice, which will be established through his Servant.

This study takes cognisance of different schools behind Isaiah 42:1-9 and treats it as a complete literary unit. However, it has to be acknowledged that scholars are divided as to the divisions of this unit. Some of Duhm's contemporaries argue that the First Song is found in 42:1-4 (Marti 1900:285) while others later saw the Song extending from 42:1-6 or 7 or even to 9 (North 1968; Westermann 1969; Beuken 1972; Laato 1992).

However, we think the opening (42:1) and the closing sign (42:9) indicate that Isaiah 42:1-9 is a complete unit; it carries a complete thought on the subject discussed (Koole 1997; 2008). It is discussed here in that sense as a complete unit. Isaiah 42:1-9 introduces the reader to the text that dialogues and moves the reader towards justice[63].

The analysis of the intratexture according to Robbins (1996b:5) ‒is a way of merging literary approaches that are attentive to all kinds of aspects of the ‒text itself" with an emphasis on ‒exegesis" reading out from the text what is in it." It is hoped that by demonstrating how words are interrelated, intertwined and dialoguing with each other that the reader can see how justice emerges as the main mission message of the Servant to both Israel and the nations. Once this goal has been achieved the next chapter will deal with the intertexture,which deals with the interaction of the language in the text with outside phenomena.

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[62] Scholars have recently defended Israel's ‒nationalism" among them Joel, S. Kaminsky 2001; J. Severino Croato 2005 *et al*.

[63] Since from Duhm's time, scholars acknowledge justice is the main topic of the servant in this text.

As observed in Duhm's division of the First Servant Song, the text can be divided into two discrete sections, 42:1-4 and 42:5-9, based on the Hebrew division by a *petucha* then the two sections are ‒treated as they occur in the text" (Westermann 1969:92). Some scholars see the two units are linked together (cf. Seitz 2001) not only by their juxtaposition in the final form but also by the fact that the first unit deals with the presentation of the Servant and the second the commissioning of the Servant. ‒One cannot resist seeing in the commissioning language of vv.5ff a further reference to the servant of vv.1-4" (Childs 2001:326). Juxtaposition of 42:5-9 with the preceding 42:1-4 causes the two to dialogue. That means the two units should be read together as a unit, thus 42:1-9.

2.4   Repetitive Texture Pattern in Isaiah 42:1-9

Repetition is a Biblical Hebrew narrative technique used by its many different authors to repeat words severally in a text. It has been observed by socio-rhetoricians that when repetition of such words takes place they create rhetorical topics in the text. But also in the Hebrew Bible ‒there are occasional verses repeated out of scribal error, but under scrutiny most instances of repetition prove to be quite purposeful" (Alter 1981:89).

Also, according to this repetitive technique, Alter (1981:95) remarks ‒what we find then, in biblical narrative is an elaborately integrated system of repetitions, some dependent on the actual recurrence of individual phonemes, words, or short phrases, others linked instead to the actions, images, and ideas that are part of the world of the narrative we ‒reconstruct" as readers but that are not necessarily woven into the verbal texture of the narrative". Biblical Hebrew authors have employed this technique often and Isaiah is known to have been a master of it.

An example of this technique can be shown in Isaiah 5:7 which employs Hebrew imagery woven together into a verbal texture of the narrative when the prophet uses similar words as a Hebrew pun saying ‒. צעקה והנה צדקה משׁפח והנה למשׁפט ויקו ‒and he looked for justice but saw bloodshed, for righteousness but heard cries of distress".

Therefore, Alter (1981:92) sums this Hebrew Biblical technique this way:

> In biblical prose, the reiteration of key-words has been formalized into a prominent convention which is made to play a much more central role in the development of

thematic argument than does the repetition of such key-words in other narrative traditions. Hebrew writers may have been led to evolve this convention by the very structure of the language, which with its system of trilateral roots makes the etymological nucleus of both verbs and nouns, however, conjugated and declined, constantly transparent, and probably also by the idiomatic patterns of Hebrew, which tolerate a much higher degree of repetition than is common in Western languages.

This technique according to Robbins (1996b:8) ̶ introduces interpreters to the overall forest, so they know where they are as they look at individual trees." In the text below, there is the repetition that begins with הן, an important particle in Isaiah 42:1-9. Second, there is repetitive data that features רוח/spirit. Third, there is the repetition that features משפט/justice.

Fourth, there is the repetition that features גוים/Gentiles/nations. Fifth, there is the repetition that features ארץ/earth. Sixth, there is a repetition that features יהוה/Yahweh. Finally, there is a repetition that features עם/people. All these repetitions move the readers towards a specific goal. The clustering of repeated words in the table below can provide the reader with a glance of the whole text before identifying specific key themes.

2.4.1 Themes Based on Repetitive and Progressive Texture in Isaiah 42:1-9

1	הן[64] נתן			רוח	משפט[65] גוים יצא				
2		לא לא לא						שמע	
3		לא לא		משפט		יצא			
4		לא לא		משפט			ארץ		
5	נתן			רוח		יצא	עם יהוה ארץ		
6	נתן[66]				גוים	יצא[67]	אני עם יהוה		
7									
8	לא נתן						אני יהוה		

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[64] The LXX made the attempt to replace this particle with Jacob.

[65] The Dead Sea Scrolls have a suffix ending ומשפטו and a beginning *waw* which alters the MT reading.

[66] Other text variants like Syriac, Targum and Vulgate add a ו

[67] The Syriac and Vulgate instead have ו to agree with the next verb.

Each of the themes emerging out of this repetitive texture will be dealt with individually. There is a certain sequence and frequency of Hebrew words repeated in the table above. Some nouns and verbs are repeated severally as can be observed. Also, the first pronoun is repeated severally for emphasis by the speaker. The themes will be discussed in the order with which the Hebrew progresses until the last word. It is the intention of this study to show the progression of nouns in the discourse towards justice. However, the opening particle, ―behold, look‖ הן even though it is not a verb or a noun plays an important part in the calling of the Servant.The particle forms part of the progression of the mission of the Servant of the Lord.

2.4.2   The Progression of עבד יהוה to Justice in Isaiah 42:1-9

The term Servant is not repeated as can be observed from the table and yet it resonates with the progression of the text and is supported by the clustering of subtopics that move the Servant‗s mission forward. The themes that are identified out of the table show that because of their being repeated severally they form a forward movement to support a מׁשפט/justice by the Servant of Yahweh. It remains to be discovered what kind of justice the Servant will bring on earth.

2.4.3   The Progression of הן towards Justice in Isaiah 42:1-9

Furthermore, it is noteworthy to know that sensory-aesthetic texture should be dealt with lastly if one strictly followed the order of the textual analysis in socio-rhetorical criticism. However, because the text begins in a sensory-aesthetic manner, it is paramount that it be the first example of intratexture to be investigated.

According to Robbins (1996b:29-30), ―the sensory-aesthetic texture of a text resides in the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination,

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[68] Multiple other MSS have יע‾ending as opposed to the MT reading.

humor, etc…in some instances, the discourse may be so rich and vivid that it evokes images as full and dramatic as cinema."

The literary unit introduces the Servant of the Lord who brings משפט to the nations. The text begins in such a dramatic fashion that the reader has to pay close attention to the text. Different themes will be analyzed in order to show the interrelatedness of the words and what this means within the context of Isaiah 42:1-9. The progression of the particle would look like this:

1: הן רוח משפט   גוים

3:        משפט

4:        משפט ארץ

5:    עם יהוה   ארץ   רוח

6:        עם יהוה גוים

8:        יהוה

9: הן

The attempt by the LXX to change the הן translated, ―see, behold‖ to read instead ―Jacob‖ and בחירי ―my chosen‖ to read instead ―Israel‖ both in v1 are hardly original readings of the MT infers that the identity of the Servant according to these translations was Israel.

We can infer here too that this rendering of the LXX has influenced the exegesis of this passage. Nevertheless, it can be argued that the assumption by the LXX to influence the interpretation to read Israel is correct. The only question is, which Israel?

Furthermore, the assessment from the text might help answer the above question. Within Isaiah this term has been used to designate Israel as the elect cf. 43:20 ―my people, my chosen‖, 45:4 ―Israel my chosen‖, 65:9 ―my chosen people…my servants also v15 ―my chosen ones‖ and v22 ―my chosen ones‖. With the exception of Isaiah 65 two of the references are found in Deutero-Isaiah designating the ―people of God‖ as the chosen ones and then in Isaiah 65 the designation is to the remnant or the faithful within Israel. This is an indicator as we will show in this study that the elect or the chosen can be a reference to ―many chosen ones‖ and not specifically reference only to one individual being chosen.

Moreover, the particle in Isaiah 42:1 can be translated in a variety of ways[69]. It can be used as a noun clause in the sense of, ―here is‖ or ―will be‖ and as a predicate where it introduces either earth הן ארץ as in Isaiah 23:13; people הן עם in Genesis 11:6 or nations הן גוים as in Isaiah 40:15 and as in this text 42:1, my Servant הן עבדי. Implying as noted by Blenkinsopp (2000:209) ―one who acts on his behalf and does his bidding‖ and, ―is now presented to the readers or hearers in a manner reminiscent of acts of commissioning or installation in office‖.

Furthermore, the particle הן calls for an attention[70] on the subject being introduced. This has been captured by Duhm (1892:285) when he says, ―<<*Siehe da mein Knecht*>>; *Jahve weist gleichsam mit dem Finger auf ihn hin, wie auf eine hervorragende oder bekannte oder längst erwartete Persönlichkeit vgl. Joh.* 1:29, 30; *Gott selber führt ihn ein, wie sonst Gott die Propheten aus eigener Entschliessung beruft, instruiert und aussendet.*‖

Accordingly, as if God is pointing to the Servant with his finger as to someone who is there present, ―Look my servant‖ as if it was someone known or who has been waited for as in John 1:29-30.Some commentators agree with the designation introduced by the particle to indicate it points to an important office; Westermann (1968; Laato 1992; Childs 2001). These commentators argue the particle is used when designating an official to a royal office such as Saul in 1 Samuel 9:15-17 but that the other expression of הנה[71] can also sometimes be used instead of the particle הן.

Moreover, in addition to being used to appoint a royal figure, the particle can also be used to designate prophets. Beuken (1972:3) argues that the particle is used only once in connection with ―classical prophecy in Micah 3:8‖ and argues it is characteristically used to designate ―royalty‖. But again circumstances have changed and this is the first time one encounters an anonymous Servant being designated. This might imply someone who is not of ―royalty‖ but a mere servant of the Lord.

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[69] For more details one can consult *TheDictionary of Classical Hebrew* Vol II, 1995.

[70] Smillie, shows how this particle is derived from the more familiar הנה which when used calls one to focus the eyes on the subject or message that immediately follows.

[71] Also, Beuken, W.A.M. Mispat *VT* 22 (1972)3 observes in his article some of the distinguishing marks of this type of designations by Yahweh are found in I Samuel 9:17 and Zechariah 3:8; 6:12.

Specifically the particle can be used in reference to Levites cf. Psalm 113:1 or Kings cf. 2 Samuel 3:18; Haggai 2:23 among others. However, as correctly argued by Childs (2001:324) ―the emphasis of the passage clearly falls on other things that are quite specific in nature: the Servant‗s designation, his task, his approach, and his success." This negates the spirited defense put by Laato (1992) who argues in his book that the Servant mentioned here is a ―royal figure". For him it is this ―royal ideology" that forms the Servant Song. The particle for Laato (1992:82) is a presentation formula, ―the word *hēn* or *hinnēh* + title (servant or king) + suffix (1 sg or 2 sg.)".

According to Lambdin (1971:168-169), ―most *hinneh*- clauses occur in direct speech… it emphasizes the immediacy, the here- and –now-ness, of the situation". As already pointed out, according to socio-rhetorical method, ―seeing" belongs to the sensory-aesthetic textures. The Servant being introduced is significant and everyone‗s attention is called to look at this particular Servant. This leads the reader to ask where the Servant is and not necessarily who is the Servant. Naturally, it should be expected, that the Servant appears in the scene. If the particle introduces a ―now-ness" situation in sensory- aesthetic terms, it means such a texture evokes senses of sight, or sound effects, seeing and touching. Someone has to show up to be seen.

Additionally, a clear and concise explanation of this particle has been offered by Kogut (1986:133-154) who discusses its meaning and the syntactical status in Biblical Hebrew. He shows that it appears over 1000 times but of the main points that need to be pointed out is that the particle had an original function similar to see/ ראה. Even though Kogut does not explore the extent to which the verb ―see" is connected to the particle" translated, ―behold, see" yet it had ―the expression ―to lift up one‗s eyes", which appears mostly in contexts of seeing from afar" (Kogut 1986:145). Once the verb ראה has been ―complimented by a single constituent", it can be argued its meaning is ―to look at", "to see" (Kogut 1986:147).

Moreover, for the purpose of understanding Isaiah 42:1-9 it is argued that the particle may hold ―the key to the interpretation of the Servant". At least, if the particle can be taken to mean looking from something that is not too far away then it can be taken to mean the addressed Servant is present. However, and as if in a movie the audience watches the

unfolding drama, then another spectacular event is introduced to the audience. The Spirit of Yahweh is ‒given" to the Servant.[72]

2.4.4 The Progression of רוח within Isaiah 42:1-9

1:		גוים	משפט		רוח
3:			משפט		
4:			משפט	ארץ	
5:	עם	יהוה		ארץ	רוח
6:	עם	יהוה	גוים		
8:		יהוה			

The basic meaning of רוח is wind, breath or spirit[73]. The word can be used in a variety of ways such as to denote direction especially when it is used with the article הַ as in Jeremiah 49:36; Hosea 9:7. It can also be used simply as Spirit of God רוח אלהים cf. Genesis 1:2. It is also used when the Spirit of God inspires someone with special ability, wisdom or knowledge cf. Genesis 41:38, or simply in reference to Spirit of Yahweh cf. Exodus 31:3; Isaiah 11:2. The term can specifically be used when the Spirit comes upon someone to give special leadership abilities, such as strength or courage as in Isaiah 42:1 cf. Numbers 27:18; Judges 3:10, 6:34; I Samuel 11:6, 16:13. This term רוח is repeated twice in the text of study Isaiah 42:1, 5.

When the term Spirit is used in connection with people the preposition על is often supplied. However, the preposition is used in a variety of other ways too, like when pointing out to the goal or simply when pointing out the target upon which the Spirit comes upon. Sometimes

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[72]This sounds almost like the baptism of Jesus in the New Testament. In that event there was an audience since it was by a river and John the Baptist is known to have attracted large crowds cf. Matthew 4:13-17; Mark1:9-12; Luke 3:21. John even forewarned the crowd about the Spirit coming upon Jesus before this had even happened in John 1:29ff.

[73] For more details on רוח see *Dictionary of Classical Hebrew* Vol VII, 2010

this preposition can be replaced by the normal אל to denote upon whom the Spirit is coming[74].

The NIV translates the verb in v1 as I will put my spirit ―on" him. This verb translated ―put" can also be translated ―give". The verb נתן[75] which means give is used when giving the Spirit, it often denotes some action taking place. In Numbers 11:29 Moses wishes that all the prophets were given the Lord's spirit, כי־יתן יהוה את־רוחו עליהם literally, ―thus the Lord give his spirit upon them". The verb is used in Isaiah 42:1, 5, 6 and v8 with Yahweh as the speaker. He ―gives" the Spirit in v1, ―gives" breath to his creation in v5, he ―takes" the hand of the Servant and then it is used negatively in v6 and in v8 he will not ―give" his glory to any other.

Moreover, the purpose of the ―giving" of the Spirit of Yahweh to the Servant is in order to enable the Servant to bring forth justice to the nations נתתי רוחי עליו משפט לנוים יוציא ―I will give my Spirit upon him, in order to bring forth justice to the nations[76]". Once accepted that ―give" involves an object of that action it is logical to take the preposition that follows to indicate an action preposition.

Furthermore, translating the preposition על as ―upon, on", means the preposition describes a goal or target upon which the Spirit rests. This takes into account על as if it is also describing something being observed, which in this case seems to indicate. The preposition describes the ground or the reason upon which the Spirit comes. The reader should still note the language with which the text began. All are watching; their eyes have turned to look at the one being introduced by Yahweh. Then the Spirit falls on him! However, even when the language is in singular form, the Servant is not just an individual but a collective group within Israel.

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[74] Both prepositions על and אל can be used interchangeably cf. Hosea 11:11 compare with Isaiah 32:13.The preposition על has a suffix a reference to the servant. For more on this see *Dictionary of Classical Hebrew* Vol. VI 2007 and Gesenius 17th ed. 1959.

[75] See Milton; in *Theological Word Book of the Old Testament* (TWOT) *Vol. 2* (1980:608) for varieties of other meanings.

[76] This is own literal translation. It should be noted that the preposition ל attached to the גוים allows one to translate the word ―in order to" as a preposition that points towards something.

Additonally, commentators are in agreement that the Spirit was the Lord's, ‖meinem Geiste" (Delitzsch 1869:440). He is the one who supports the work of the Servant, ‖Der Gottesknecht erhält wie ein Prophet den Geist zur Ausübung seines Berufs" (Duhm 1892:285). Later commentators too are of similar opinion, Westermann (1968:79) ‖Und eine Stimme erscholl aus dem Himmel", he compares the Spirit with the coming of the Messiah in the New Testament nevertheless implying some action taking place with the coming or descending of the Spirit on the son of God.

Furthermore, a similar opinion has been expressed in Grimm's (1990:134) understanding of the Spirit in similar circumstances to David's anointing ‖ein Ermächtigungsakt,… der Geist verleiht dem Träger einen character indelebilis (1.Sam 24, 7.11) und-auf Dauer-verschiedene Charismen, wie sie in der Vision vom Heilskönig aus dem Stumpf Isaias differenziert angegeben werden (Jes 11,2)…Jahwe steht hinter seinem Minister?" The Spirit is an enabler given to the one being enabled by the Lord for his work. This is the case with David when he was anointed with the Spirit.

On the other hand, differing views have been expressed rejecting the translation of רוח as ‖Spirit" in the text, proposing other translation possibilities like breath and wind. This for them then takes into account the ordinary Hebrew understanding of Spirit. According to this view, terms like wind stand for power and dynamism, which are encompassed in the Spirit. Also breath has its own power. Where there is breath, it is argued, there is always life and vitality.

Moreover, this is the view taken by Goldingay[77] who argues that the Spirit who came upon the Servant is better understood as ‖Spirit/wind/breath". The Spirit is seen representing all of these things. The Spirit is then compared with the breath of God that brought power to the Servant. When it says that, ‖I have put my Spirit upon him" it should in this view be understood as ‖I have put my Spirit/breath/wind upon him".

Furthermore, Schuele's[78] view on the other hand approaches the Spirit viewed from a different angle. According to Schuele's understanding of רוח in general based on the book of

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[77] See Goldingay *JPT* 11 (1997)3-34
[78] See Andreas Schuele article, in Interpretation: *A Journal of Bible and Theology* 16.1(2012)16-28

Ezekiel is that the term spirit should be retained. Whereas he is of the opinion that the Spirit changes what he possess or comes upon, nevertheless he is of the understanding that people should not understand the Spirit in metaphysical terms in the same way one can speak of the Spirit as ‒breath" or ‒wind". He gives examples of people like Saul and David on whom the Spirit of Yahweh came with ‒fierce force", taking control and empowering them as God's chosen for a specific mission. This should be the understanding of this passage, that the Spirit was given to the Servant with a ‒fierce force" to empower the Servant for a specific mission.

Additonally, different commentators seem to reach similar conclusions even when approaching the same topic from different points of view. None of them is of the contrary opinion, namely that the Spirit who came upon the Servant was not the Spirit of Yahweh and was the one who empowered the Servant. At this point it should become clear that the descending of the Spirit of Yahweh upon the Servant was specifically in order to influence the Servant for the task ahead. Whether the Spirit came as a force or Spirit or wind or breath is irrelevant. What is important is to know that the Spirit came upon the Servant and influenced the Servant in a very special way.

Moreover, the text began with the introduction of the Servant, ‒*Siehe da mein Knecht…*" (Duhm 1892:285) or ‒*siehe:mein Knecht, oder Dies ist mein Knecht*" (Westermann 1968:77)[79], this drew some contrast and attention to someone special and distinct. This person was being empowered in a very specific and personal way with the Spirit of Yahweh[80]. This Servant is extraordinary nd different. His dispensing of justice will be unmatched and most likely never witnessed before. What the reader needs to keep in view is that the Servant who has been filled with the Spirit of Yahweh was the ‒Chosen" (Isa.42:1) within the community for this particular purpose. The repetition of justice in three consecutive verses shows clearly the importance of the subject as a priority for Yahweh.

2.4.5 The Progression of משפט within Isaiah 42:1-9

1:      גוים משפט

3:      משפט

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[79] The introduction of the Servant to the world is captured by the words; ‒*siehe* look, *or dies* this" is my Servant.
[80] To a very large extent in Pentecostalism one does not question the filling as long as people see miracles happening as a result of the empowering or filling by the Spirit of God of a person.

4:      משפט   ארץ

5:                  ארץ   יהוה   עם

6:            גוים   יהוה   עם

8:                        יהוה

This term משפט[81]falls mainly under three general categories, namely; the realm of justice, judgment and law[82]. Out of these categories it is then translated in a variety of ways in the Old Testament such as, God's justice, justice, God's religion, and judgment among others. From these general categories there are basically two main ways justice can be dispensed. It is either negative justice or positive justice[83]. In negative justice, it has to do with judgment or justice in a forensic sense whereas in the positive sense there is no immediate judgment or justice if it has to do with helping the poor or the widow or the stranger. In some cases משפטcan also be translated as decision in certain cases as in Zephaniah 3:8; Proverbs 16:33.

According to some of its occurrences, משפט is sometimes used with the preposition ל indicating purpose as in Ezekiel 7:27 or it can also be translated as an object ―seek justice" cf. Isaiah 1:17; 16:5. The Hebrew text in v1 reads, נתתי רוחי עליו משפט לגוים יוציא, literally, ―I give mySpirit upon him, in order to cause justice to go forth to the nations"[84].

Moreover, as a hiphil verb יוציא can be literally translated as ―cause to go out".When this verb יוציא is taken with משפטas its object it can be translated as ―bring forth[85]". What is ―brought forth" or ―caused to go out" is then justice. This is the same sense in which it is used in v3, the Hebrew reads: לאמת יוציא משפט, ―in order to cause justice to go out indeed[86]".

Additonally, some scholars suggest that when ל is followed by משפטit means deliverance" (Davidson 1963:171) as in Psalm 146:7, ―the Lord sets prisoners free". There are others who think משפט means ―judgment", but this judgment is directed towards the Gentiles in a negative sense since they are apparently the oppressors of God's people. This judgment has a

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[81] According to Gesenius here in Isaiah 42:1,3,4 , the translation would be ―das göttliche Recht, d. Religion Gottes" For different interpretive meanings of justice see also *Dictionary of Old Testament* eds. Johannes Botterweck 2006
[82] See the *Interpreter's Dictionary of the Bible* 1998 edition, also the *Dictionary of Classical Hebrew* IV, 1998.
[83] See Smillie in BSac 162 (2005) 50-65 article who in this authors view correctly argues for a positive justice.
[84] Own translation of the text
[85] See the NIV translation, which retains this meaning.
[86] Own translation of the text

variety of meanings and one has to really understand what each scholar means by the term. Some of these scholars will be evaluated and then the position of this study is given.

According to North (1964:140ff)[87] justice can mean a ―legal decision‖ or ―judgment‖ which is normally pronounced by a judge. It is not clear whether the prophets functioned as judges in Israel according to North. He admits however that the only one time it is used it is in connection with a prophet but rules out prophetic function in the Old Testament with the exception of Micah 3:8. He does not see the prophet's function there acting as ―judge‖. Micah 3:8 says ―But for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression, to Israel his sin‖.

Similarly, Westermann (1969:95) argues ―the basic meaning of the word is ‗justice‘ or ‗judgment'‖ This means that within the context of the ―trial speeches‖ between the gods and Yahweh justice in Isaiah 42:1-4 should be understood within that context as ―judgment[88]‖. This same view of justice as judgment is taken by Beuken (1972:4) who argues for a ―juridical connotation‖, so does Laato (1992:77) ―legal decisions‖; this ―justice‖ is announced to the heathen nations, meaning the sum total of Yahweh's judgments. Equally, Young (1972:111) asserts that ―the servant by virtue of the Spirit causes judgment to go out (probably from Zion) throughout the world‖. Judgment for him is only a standard or norm[89].

Furthermore, in his attempt to separate the two verbs and give them different meanings in vv1-4 Beuken[90] argued that ―*yôṣî'mišpāṭ*‖ is more likely to imply: he will establish justice, he will enforce righteousness‖ than: he will reveal a body of commandments‖ and ―*yôṣî'mišpāṭ* does not have the same meaning as *yāśîm mišpāṭ*. For him משפט becomes a situation or state of being to be realized rather than to suggest it is a decision that will be proclaimed. Therefore, he concludes by saying that justice becomes an ―ordinance‖ especially when one takes the parallelism of both משפט and תורה in verse 4. However, it has equally been argued by North (1968:140) that when used ―together with *yāśîm*, *mišpāṭ* (v.4) shows that it is the central idea in the passage‖.

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[87] For more details, C.R. North who has done an in depth study on the whole Suffering Servant issue in Deutero-Isaiah, should be consulted. There is therefore no need to repeat all the arguments in this study unless they relate to justice.

[88] The German term for this description would be ―*Rechtsentscheid*‖ used by Westermann and Elliger or legal decision.

[89] The meaning of judgment whereby Israel is rewarded and others punished is central in his commentary.

[90] He has a thorough article of justice in *VT* 22(1972)1-30 (6-7)

Moreover, the problem is that Beuken attaches too much significance in v4 to the lack of an article on מׁשפט to the extent that he comes out with two different meanings for ―justice‖ in the three verses. On the one hand, he argues taking v1 מׁשפט יוציא to mean ―a situation, or an event to be realized‖, whereas in v4 מׁשפט יׂשים should be understood as an ―ordinance‖ or a ―law to be proclaimed‖. We think however with North (1968:140) that one should not put ―undue stress‖ on the absence of an article with מׁשפט which in poetic passages does not have great significance. This still means that justice can be used in a ―widely inclusive sense‖. That said, Beuken makes a valid point that מׁשפט is something to be realized in v1, because it has not yet been achieved and then we think v4 advances the same justice on a higher level, not as an ―ordinance‖ but then as ―compassionate justice‖.

The meaning of מׁשפט as judgment in a negative sense cannot be entirely sustained. In this regard in the whole, the meaning of מׁשפטas judgment has been ruled out, Whybray (1975:71) argues ―the narrow sense of ‗judgment‘ should be excluded‖, even vague meanings like ―revelation‖ or ―true religion‖ are hardly justifiable. Whybray then suggests that the meaning ofמׁשפט here should be ―Yahweh‘s sovereign universal rule or order‖.

Accordingly, Leclerc (2001:110) asserts, ―The mission of the Servant is to bring forth to the world YHWH‘s justice, that is, his just and universal sovereignty‖. If this interpretation of justice is accepted, it means the whole inhabited earth would be affected by the Servant‘s mission of justice. That is how justice can include the defenseless of the week, ―the liberation of the oppressed, respect for the rights of the poor‖ (Gimenez 1984:78).

Furthermore, this idea of the totality of justice is expressed in Bennett (2008:477) who suggests the prophets mention ―the circumstance of widows, strangers, orphans, and other marginalized groups in ancient Israelite society‖. Hanson (1995:43) correctly points out that, ―*Mišpāṭ* is the order of compassionate justice that God has created and upon which the wholeness of the universe depends.‖ In sum it can be shown as Childs (2001:325) asserts that justice can mean ―the restoration of God‘s order in the world‖.

Accordingly, in view of the two sides of justice, it can safely be argued that מׁשפטin vv1-4 should be understood as positive ―compassionate justice‖. If the context of the last part of v4, ולתורתו איים ייחילו is taken into account ―and *in* his law *the* islands will put their hope‖.

The islanders wait expectantly, ‑the verb implies intense expectancy of deliverance or help" (Westermann 1969:96).

In our view this deliverance is part of God's plan for the world, which includes the Islanders. The אײם Islanders here has been argued is ‑as a synecdoche for people on the fringes outside of but near the community of God's people…were not considered by the nation of Israel to be‑part of the covenant circle…" (Smillie 2005:59). This clearly supports the view held of a positive justice envisioned by Yahweh, which includes all humanity.

Furthermore, the idea of a world ‑justice" carried out by the Servant as his task or mission endeavor has been ruled out by some. According to Westermann (1969:95) ‑we must anticipate here and say these lend no support to the idea that the servant was to go as a missionary to the Gentiles". A similar view has been reached by Croatto[91] who vigorously argues against a missionary endeavor by the Servant. For him the term ‑nations" refers only to geography and must mean those Israelites who are scattered in the Diaspora.

However, there are particularly two objections to this position. If the *islands* include people outside of the boundaries of Israel, and even ‑earths remotest bounds" (Motyer 1993:320) it is to be expected they will be targeted by the Servant of Yahweh with compassionate justice. Also, intertextually as will be shown in the next chapter, mission can be understood beyond Israel and extended to the nations.

We agree with the conclusion reached by Baltzer (2001:32) that ‑the servant is also sent to the foreign people is not in dispute". These masses of people who were on the fringes and excluded from God's covenant of love are the poor, widows, orphans and are to be recipients of God's ‑compassionate justice".

If the idea of the elect (select collective) within Israel is accepted again then the elect are the ones who bring Yahweh's radical compassionate justice to the islanders and those in Israel who have not embraced the true instructions of the Torah. Therefore, משפט is used in this study in the sense of ‑Yahweh's compassionate universal rule" that targets all mankind. It is evident to this author that this justice reconciles all humanity and becomes ‑Yahweh's restoration order" to his creation.

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[91] This is from an article by Croatto *VT* (2005)156

According to Robbins' (1996b:10) analysis, ―an interpreter experiences significant limitations on a printed page when displaying progressive texture because all the words in a text present its progression". However, as has been argued, a reader cannot miss the progressive manner in which words are used to support a movement towards מ‏שפט. The intensification and the dynamic action of words all point to strong sense for the establishment of a positive universal justice on earth. This means YHWH's compassionate universal love is the pivot on which justice turns. It is within this context that words like רצוץ in v3a and in 4a ירוץ or even כהה in v3b and in 4a יכהה need to be read in reference to the Servant. These words are not to be confused with errors committed by the author because their purpose is to intensify the action or the task of the servant.

In summary, we began by pointing out that מ‏שפט is used in several broad categories such as; justice, judgment or law. Uponfurther investigation we have shown that justice can have a positive and a negative meaning. In a negative sense justice means judgment and sometimes justice in its forensic sense. On the other hand it was also shown that justice can have a positive meaning as in the text of study, to mean a compassionate universal rule on earth. In the next theme we explain how Yahweh's compassionate universal rule on earth affects the גוים in general.

2.4.6   The Progression of גוים as a Theme within Isaiah 42:1-9

1: גוים

4:       ארץ

5:       ארץ יהוה עם

6: גוים   יהוה עם

8:       יהוה

According to this termגוים like all other words in Biblical Hebrew has its own variety of ways in which it is used, appearing about 560 times in the Hebrew Bible[92]. It would be tedious to examine the meaning of each usage. However, what is given here is a summary of the use of גוים. First, there is a general consensus that as a Western Semitic term, גוים can

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[92] See *The Dictionary of Classical Hebrew* which shows that the word is rarely used for Israel.

mean nation as a political entity or territorial or ethnic group. Both גוים and עםhave been used almost synonymously in Scripture cf. Deuteronomy 4:6 cf. Exodus 33:13; 36:13ff. This was later not the norm though.

Second, it is seldom used with a possessive suffix in reference to nations and where used only seven times in two places in the Scripture cf. Genesis 19:5, 20, 31, 32; Ezekiel 36:13, 14, 15 out of 560 occurrences in the Old Testament. Only עם is often used with a possessive suffix in reference to Yahweh's people Israel as in Exodus 3:7; 32:11 *inter alia*.

Third, generally, גוים is used in connection with national identity as in the case of Abraham who was promised to be the father of many nations cf. Genesis 12:2 even though the descendants of Abraham became predominantly an עם as heirs and a political entity. It was necessary for the descendants of Abraham to have a land or political structure in order to become a nation cf. Deuteronomy 26:5.

Fourth, the development of the meaning of גוים is such that Israel saw herself as a nation cf. Deuteronomy 32:28; Isaiah 1:4 not in a negative but in a positive way and only in later times did the word גוים acquire its negative interpretation or meaning,differing from עם which was specifically used for God's people Israel but to differentiate them from others. In relationship to the text of Isaiah, the term גוים is used twice.

Furthermore, the first time גוים is used in Isaiah 42:1, it is in reference to the Servant who will bring מִשְׁפָּט to the לַגּוֹים which naturally would be understood to mean the Gentiles since this was the term applied to them as has already been identified. This was the easy part of the explanation.

Accordingly, what follows in the understanding of v6 is an ongoing scholarly debate[93]. The reason is that the second use of גוים in Isaiah 42:6 is in a phrase with עם. This is problematic. The problem has to do with how to understand people in this phrase לאור גוים לִבְרית עיםThere are many ways in which to translate the phrase and which are based on

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[93] For more discussions see Mark S. Smith, *JBL* 100/2 (1981) 241-248

grammar[94], however, the scope of this study does not permit the investigation of every grammatical detail in the text.

The four main possibilities are given here essentially based on (North 1964)[95] for the purpose of discussions for this study. It is not possible to interpret גוים without first taking עם into consideration. In the Hebrew phrase, it is as if it obstructs the understanding of nations. These possibilities are 1) ―Covenant - people" 2) ―Covenant (bond) of the people (i.e. of Israel 3), ―Covenant (bond) of the peoples (i.e. of the nations), 4) ―Splendor of the people(s)".

First, the idea of ―covenant people" is prominent among those who subscribe to the collective view of Israel as the Servant (cf. Hitzig 1833:492) ―*Der Knecht Jehova's istnicht der Messias…nicht Jesus…nicht der Prophet selbst oder Prophetenstand,sondern…das israelitische Volk*". This view cannot be sustained by changing the Hebrew עם ברית from the MT reading בריתעם. If one were to take ―covenant- people" so that ―*beritam*"[96] is subjective genitive based on the cognizance that other expressions like, ―wonder of counselor" means ―wonderful counselor" then one would have to change the reading as shown above to be ―עם ברית". The argument is that ―*ām*" (Laato 1992:86) often refers to Israel and should be interpreted accordingly here.

Furthermore, this view is objectionable on the grounds that it is not parallel to אור גוים ―light of the nations". If ―nations" is accepted as a genitive of object, then the same applies for the ―people" point 2 ―covenant of the people" and 3 ―covenant of the peoples". If one were to accept suggestion 2 above, it would mean adopting an individual Servant. In this case the Servant becomes the medium through whom Yahweh makes a covenant with Israel.

Accordingly, if בריתעם implies that he has a mission to Israel 49:5 and that אור גוים implies his mission to the Gentiles 49:6, then this would be according to North (1964:133) ―the most natural interpretation". However, the objection to this view is that it ―limits the scope of *ām* to Israel" whereas in 42:5 that immediately precedes v6 ―must comprise all mankind." If one

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[94] For more grammatical interpretations of this phrase see Mark S. Smith.

[95] For more discussions on the translation possibilities one can consult, *The Suffering Servant in Deutero-Isaiah andCritical Study* by C. R. North (1964). The possible translations here are substantially from his book.

[96] See a more detailed explanation on some of the possibility interpretive ways by Mark Smith *JBL* 100/2 (1981)241-248

adopted a collective or individual view as the medium of a covenant with all mankind (North 1964:133), ―indeed a perfect parallel to ‗light of the nations‗'", is possible, however, then one is confronted with the difficulty that ―the idea of a covenant with all mankind, mediated through a person or group, is without analogy in the Old Testament."

The fourth view translates עם בברית as ―splendor of the people"[97]. This view equates the meaning of ברית with ―shine" and therefore, ―splendor of the people", parallel to the light of the nations. This view does not find support in Old Testament scholarship. The third view, which adopts a collective or individual interpretation, is more plausible in this author's view.

What we have attempted to show in our discussions above was that there is a group within Israel that is (collectively elected) or the chosen. This group (collectively elect), the ―faithful elect" within Israel are the medium through which it is implied are the mediators ―of the covenant to all peoples". It is a covenant idea which includes ―all mankind" and which was ―mediated by a group" or ―an individual" (North 1964:133), which North thinks ―is without any comparison in the Old Testament" yet, we think it would be the ―correct" view.

Furthermore, if the text is taken as a genitive object וְאֶתֶּנְךָ לִבְרִית   עים לאור גוים literally ―and I give you in order to be a covenant of the people, *as well as* a light of the nations"[98]. The phrase includes all people, all Israel, who are faithful and unfaithful Israelites and the Gentiles who are also not part of the faithful by nature of not being part of the covenant.

At this juncture, one is reminded of Abraham's account in Genesis 12:1-3 where all nations are to be included in God's plans of blessings. Others understand the phrase to mean (cf. Westermann 1969:100) ―I…will make you to be a covenant for the people" in light of the following phrase ―and a light for the gentiles" (Westermann 1969:100). The ברית עם refers to the humankind. Duhm (1892:288) asserts, ―*Ohnehin ist natürlicher, עם entweder als gen. subj. oder als appositionellen gen. anzusehen*" either will make you to be a covenant of the people or as a genitive of apposition, I will make you to be a covenant for the people. If one takes the first scenario עם in v5 to mean Israel then the ברית עם in v6 cannot refer to the

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[97] Scholars discuss this term from the Akkadian background but again find difficulty in explaining covenant as ―shine".

[98] This is an own translation.

same people Israel. However, as shown by (cf. Duhm 1892; Marti 1900; Westermann 1969*et al*)*,* by taking עם to designate all humankind. This includes all people of the earth.

Additionally, this means that the Servant is not literally ―a covenant" or ―light" but one who in some way is a cause, source, mediator, or dispenser (tool) of covenant realities with some illuminating benefits. It is through this Servant that the Lord will accomplish something for others and therefore, the phrase. ―…the light of the nations", through you the nations will experience some kind of light, illumination and salvation.This can be argued that what the Lord effects through his Servant is basically his ―compassionate justice". This becomes the better and possible way the Servant or the elect within Israel become a covenant for ―all" people. Odendaal (1970:131) thinks the Servant is a ―mediator of the new everlasting covenant of peace". Leupold (1968:64) on the other hand asserts ―a greater covenant is now under consideration, one that involves ‗thepeople', that is all nations of the earth".

Moreover, one can only agree with Paul's argument when he says in Romans 3:29-30 ―Is God the God of Jews only? Is he not the God of Gentiles too? Yes of Gentiles too, since there is only one God…" Normally, ―light" is associated with ―justice" cf. 51:4-6. According to Young (1972:119-120), ―light is virtually equivalent to salvation". It seems likely that the faithful elect would befit the role of agents of Yahweh's תורה. If the Servant is understood to be mandated with causing justice to go out or ―spiritual light" or ―illumination" which is achieved through the instruction in the Torah, it makes more sense than the contemporary understanding of ―salvation". At any rate, the Servant (elect) is/are the missionaries in that sense. This was unprecedented in Israel's history.

We have used the term covenant repeatedly. The term is defended from its ancient Near Eastern context (Muutuki 2001:125-129). This author argued for a particular way of translating covenant since the same features such as animal sacrifice and oath of loyalty are used among the Kamba similar to ANE. The term covenant as an English terminology is retained for convenience. However, covenant should be understood as an integral part of the ancient world in which it is applied in a variety of ways. The views adopted in this study take both the Ancient Near Eastern and biblical accounts and synthesizes them.

Defining a covenant Hugenberger (1994:184) argues it is ―1) a relationship 2) with a nonrelative 3) which involves obligations and 4) is established through an oath‖. In aspects of relationships, covenants in general may not be reduced to ―mere relationships‖ (cf. Kutsch 1973; Perlitt 1969; Nicholson 1986) but the biblical accounts show that covenants are made where there are always two parties creating that relationship.

According to McCarthy (1963: 297) ―a covenant presupposes an existing relationship and then an appeal is made during negotiations to make a covenant as in Genesis 21:22ff‖. This position was held by Eichrodt (1961:37) ―the use of the covenant concept in secular life argues that the religious covenant was always regarded a bilateral relationship; for even though the burden is most unequally distributed between the two parties, this makes no difference to the fact that the relationship is still essentially two-sided‖.

However, some have argued that ―such an understanding ―implies an equality‖ for those making such a covenant, however, it is argued that ―the biblical covenants initiated by God take unilateral dimension when it is between God and human beings‖ (Williamson 2007:37). But, even where God makes a covenant with others, it is always a relational partnership in many ways cf. Genesis 15:8-18; 17:1-4 either between Yahweh and Abraham or together with Abraham‘s descendants cf. Gen 17:7, with the patriarchs cf. Exodus 6:4 or with Yahweh and Israel Exodus 19:5 or even in Isaiah 42:6; 49:6-8; 55:3 where the reference is to ―Israel‖.

The second aspect of covenant involves non-relatives. Normally, covenants were not employed in existing relationships, ―such as those that exist between parents and a child or between blood brothers cf. Gen.4:9‖ (Hugenberger 1994:180). These relationships can be created through ―handshakes or shared meals‖ (cf. Kalluuveettil 1982:91ff). The Scripture speaks in such covenantal language of animal pieces being divided, sacrifice offered, a meal being eaten, blood sprinkled and even people passing under a Shepherd‘s staff cf. Genesis 15:10, 18; 26:28-30; Exodus 24:8; Ezekiel 20:37. In this aspect, covenants can be cut or made, confirmed or established or even entered into (Hugenberger 1994:180) in order to create relationships.

The third aspect deals with covenants based on mutual obligations. This view can be defended based on Kutsch (1973:28-39) who shows that ברית should always be understood

as ―duty, or command‖ which shows ברית entails an obligation (cf. Kalluuveettil 1982:130ff). Also, if covenants are made within a context of relationship, it has been argued that they are ―mutual in nature‖ (cf. Hugenberger 1994:181), with others arguing against a ―mutuality of covenant obligations‖ (cf. Mendenhall 1962:715).

The fourth aspect shows covenants are established through an oath and sometimes have been equated with oaths. There is a scholarly consensus that covenants are guaranteed by an ―oath sanction‖ (cf. Mendenhall 1962; McCarthy 1981; Robertson 1981; Hugenberger 1994 *et al*). This means when covenanting, ―the relationship was based on mutual understanding, then sealed through an oath and a formal commitment‖ (Mendenhall 1962:714-716). Importantly, Weinfeld(1977:256) shows that, in oath taking, ―the oath included a conditional imprecation in most cases‖, ―may thus and thus happen to me if I violate the obligation‖, in this case, it is the imprecation that gave the ―obligation its binding validity‖. Covenants in many ways could be equated to ―sanction-sealed commitment to maintain a particular relationship under oath sanctions‖ (Kline 1963:41). These binding oaths could either be ―verbal or symbolic oaths‖ (Mendenhall 1954:714).

Moreover, a key theological issue that covenant raises is the relationship between ―the divine commitment and the human obligation‖ (Goldingay 2006:777). Some argue that the Hebrew ברית ―has no real synonym‖ (cf. Barr 1974:31-33), whereas others have observed there are synonyms for covenants (cf. Weinfeld 1977: 256-260; McCarthy 1981:22). There are also others arguing that covenant is a key aspect without which it cannot be described as a covenant since the solemnizing of the agreement is by means of an oath.

According to Williamson (2007:43), ―the oath gives the validity of the covenant‖. When covenant puts stress on divine initiative and commitment it demands human obedience as absolutely necessary. According to Goldingay (2006:777), ―though it will assume that this commitment is offered in the context of the framework of divine grace, Yahweh‘s covenant God can never be taken for granted but he can always be appealed to‖.

The Scripture also shows one can swear an oath in the same way one can swear over a

covenant (Deut.4:31; 7:12 and 8:18). According to Hugenberger (1994:182-183), ―rather than entering a covenant, two passages speak of entering (בא/עבר) an oath: Deuteronomy 29:11 [ET 12] and Nehemiah 10:30 (ET 29)‖. This close link between covenant and oath led to the merging of the two words and one could use either in order to express the idea of bond because they are used in very close association, almost as if synonymous as in Deuteronomy 29:12, 13 and as such ―the substitution rites symbolized the oath-curse which coalesced with the rites that ratified the covenant‖ (Kline 1968: 42). Regarding the validity of oaths and covenants, (Robertson 1980:6n), ―oath‖ so adequately captures the relationship achieved by ―covenant‖ that the terms may be interchanged‖ and according to McCarthy (1981:22), ―covenant may mean oath‖.

In short, as earlier stated the definition adopted here is a synthesis of these four views that takes into account both the ancient Near Eastern meaning into account as well as recent research. Therefore, covenant is defined as a chosen relationship of mutual obligation sealed with oath sanctions[99]. This definition does not narrow down the meaning of covenant into one word but understands covenant in a broader perspective. However, to seal a covenant is almost like ―entering into a sworn covenant‖ as in Deuteronomy 29:11 (ET 12).

Moreover, in its broadest sense one can say that the covenant that Yahweh made with the Servant (collectively elect) was a chosen relationship of mutual obligation sealed with an oath sanction in order to give the Servant as a covenant to the people as well as a light to the nations. Yahweh obligates himself in this covenant and equally Israel (collectively elect) by nature of her being made to be a covenant people is ―obligated to obey‖.

Accordingly, the term covenant was used within another term that is close to covenant and that was within the context of righteousness, אֲנִי יְהוָה קְרָאתִיךָ בְצֶדֶק. A quick review based on the dictionary analysis (cf. Ferguson &Wright 1988:592-3) shows the basic meaning of צדק is righteousness, translated in the LXX as δικαοσυνη, denotes not so much the abstract idea of justice or virtue but more as right standing, ―world order‖ which does not

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[99] This definition is partly adopted from S.J. Foster‗s dissertation on *TheTranslation of 'Covenant' into Lomwe, with a Focus on Leviticus* 26, the University of Stellenbosch 2005.

separate ‒religion and ethics" (Reventlow 1988:165) and consequently the right behavior within a community[100].

Moreover, the modern day meaning of צדק/ה[101] is not the same as its Semitic meaning. According to Leonhardt-Baltzer (2009:808) ‒there is no difference between the two Hebrew nouns except that *tsedheq* is male and *tsedaqah* is female. The fundamental meaning is ‒righteousness" or ‒justice". This was the argument advanced in this authors Master Thesis (1989)[102] and which builds on the meaning derived from there that there was not much difference between the two nouns. The meaning then essentially has to do with ‒straightness".

Additionally, the Semitic meaning of righteousness is somewhat different from the Greek judicial and forensic understanding of the word. In other words the modern meaning is used based on comparisons of good and bad by which the moral standing of the society is judged. It is also clear in this author's mind that the Old Testament meaning of righteousness applies to the modern times but it cannot be restricted to that.

Furthermore, the meaning of righteousness as ‒straightness" implies adhering to a certain ‒norm" as in Leviticus 19:36 which had to do with following certain standards when engaged in business relationships with others. According to Kuyper[103], ‒this norm, however, is not to be construed as some universal ideal which serves as a yardstick to determine the righteousness of a person or a thing". In this regard he clearly articulates the understanding defended here, ‒the norm for righteousness arises out of a relationship", either between God and humankind or between humankind with humankind. However, the modern person should bear in mind that, ‒the Old Testament often sets these relationships within the framework of a covenant"[104].

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[100] Here Reventlow uses the term ‒faithfulness to community" in his discussions on righteousness as order of the world.
[101] For more discussions on this term and its feminine counterpart see *Interpreters Dictionary of the Bible* 2009 edition. Also, this author's MTh on Concept of Righteousness, Covenant Seminary St. Louis MO 1989.
[102] The thesis only did a comparison of the two words and found there was not much difference between צדק and צדקה both translated ‒righteousness" in English.
[103] For more details on ‒norms" and relationships see Kuyper *JSOT* 33.3(1977)233-252 (232)
[104] Kuyper 33.3 (1977) 232

As we have already argued, covenant relationships were often based on mutual understanding to maintain particular relationships within a relationship. This means that righteousness was based on commitment to a covenant relationship. The terms of the covenant were defined by those who were involved in it. The covenant agreement was also more than just ethical or moral loyalty to those within the covenant relationship since it was ―oath sanctioned" binding oneself to the terms of the covenant with consequences if broken.

Accordingly, this idea of righteousness is known in early Jewish literature too. In such relationships according to Leonhardt- Baltzer (2009:813), ―righteousness is the attitude of God in which he addresses humanity and in righteousness human beings can face God the creator and judge". Also, in Biblical Hebrew which had some influence from other Ancient Near Eastern cultures, it has been shown that words like ―צדק /צדקה" appear in parallelism to other terms like שלום, the term for peace which is related to ―world order" (Reventlow1988:171). He points out how critical righteousness is as a characteristic of God's justice, which has to do with world order in understanding both צדק/ה.

Moreover, some scholars have been able to show that the masculine צדק is considered a characteristic ―endowed by the gods" (Weinfeld 1988:230). In this regard, God's throne can be established in צדק, righteousness cf. Psalm 89:15. We are essentially in agreement with Whitley's[105] assessment that, ―if then Ṣedeq were to fill a functional role in Deutero-Isaiah's theology it could hardly be as an entity separate from Yahweh. Rather, Ṣedeq is merged into Yahweh's personality, and represents his being and that which is purposed and destined by him". It is important for this study to point outan agreement with Witte (2010:11) that, *"Grundlegend ist, dass die hebräischen Begriffe für Gerechtigkeit ṣædæq und ṣᵉdāqāh, am Rande auch mišôr für Recht mišpāṭ… Relationsbegriffe sind"*.

In this regard, since the standard of judgment was the covenant law of God, righteousness assumed the sense of almost ―behavior with a norm" with the covenant requirements being that norm which was then traced in the Torah. During prophetic times as Weinfeld (1988:237) points out, ―the improvement of the conditions of the poor", was key in practicing righteousness and not necessarily, ―offering assistance to the poor man in his litigation with

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[105] We are essentially in agreement with Whitley's article on *Ṣedeq*, *VT* 22 (1972) 472

his oppressor" and as such we find God's ―norm" or his standard whereby the needs of all are taken care of in order to maintain a proper covenantal relationship.

Furthermore, recently Bosman[106] pointed out that: ―In prophetic texts moral norms and values like justice and righteousness, or loyalty and truth are relational concepts that develop as the goals of the relationships between humankind and God, as well as among humankind themselves. With the emergence of the covenant as an important theological concept, ethical norms and values in human relationships became benchmarked by the relationship between God and his people". In the early seventies, Kuyper[107] had shown that, ―the wonder of this righteousness is that it takes on universal dimensions which will come to fruition through the giving of the Servant as the covenant for Israel and for the nations (42:6f; 45:22f; 51:4f)".

It is argued here that the giving of the Servant as a covenant is a reflection of God's own ―norm" or his ―standard". God invites all humankind to his covenant relationship as a result of his divine righteousness. By embodiment we mean ―righteousness" was not just an abstract norm but in concrete terms included those on the margins. It also shows in his righteousness, God's qualities are spelled out. This is not human but divine righteousness because it acts with mercy and compassion just like God's justice does. It is because of this expression of his love and mercy that one arrives at the same conclusion with Kuyper[108] that this ―divine righteousness brings to consummation the original purpose of the covenant to bring in the nations even Israel as was brought in through the means of redemptive grace".

Additonally, we think just as justice was God's initiative that covenant and righteousness also become God's initiative and not Israel's. In all this the most intriguing thing is that Yahweh includes all creation in Isaiah 42:1-9.

Moreover, these three key relational concepts namely, מֹשׁפט/justice, ברית/covenant and צדק/righteousness converge in Isaiah 42:1-9 and can be argued are clearly interrelated and inseparable. We can argue that ―compassionate justice" was what Yahweh wanted communicated in Isaiah 42:1-9 and we have also shown that Yahweh is bound by and

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[106] Bosman (October 27, 2010) argued this in a Colloquium held at the University of Stellenbosch in which this author participated. The topic he addressed was, ―Reflections on Wisdom Texts and Narrative Texts as Perfectionist/Virtue Ethics and Should We Keep to Describing Old Testament Ethics"?

[107] see Kuyper *SJOT* (1977) 239

[108] See Kuyper's argument of God's redemptive purposes 240ff.

committed to his ―covenant relationship‖ in ―his righteousness‖, which is his kindness and mercy called the Servant.

Furthermore, the Servant‘s task needs to be understood in this new light that it is to execute Yahweh‘s compassionate plans of justice in a concrete way. Yahweh‘s shalom cannot be conceptualized in the Greek forensic sense but in a positive way as compassionate justice. Using a diagram one clearly sees God is the centre of what happens in the universe with him. To know God is to be in this tripartite relationship with him.
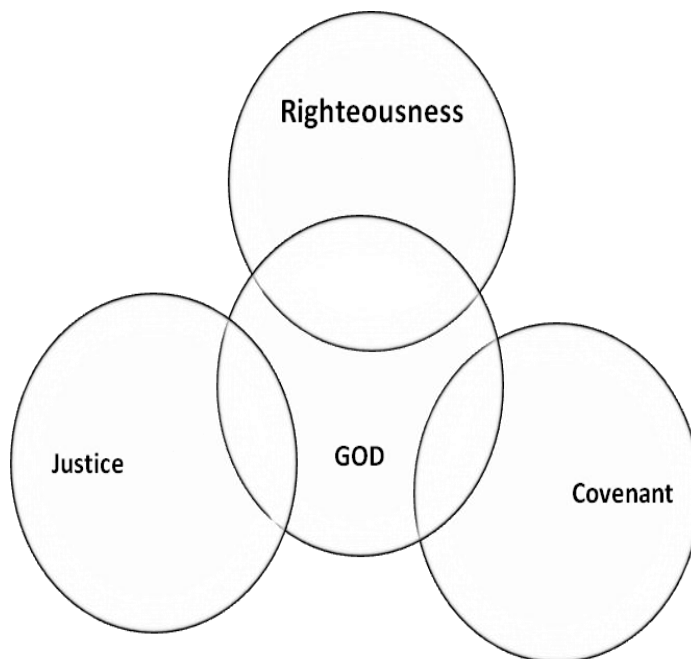
There is no maneuvering around covenant or justice or even justice without affecting this tripartite concept. The conceptualization of a ―restored world order‖ that ushers in true *shalom,* invites humankind with each other and with God. Yahweh wants this initiative begun by the Servant. In this next table we show it was in the inhabited earth where Yahweh desires to see his justice spread.

2.4.7 The Progression of ארץ within Isaiah 42:1-9

4:        ארץ

5:        ארץ יהוה עם

6:        יהוה עם

8:        יהוה

Accordingly, this term ארץ, earth can mean land or territory often used as possessed land or territory by a people or nation[109]. The term can be used of a person as a representative individual of a country as in 1 Kings 10:13 cf. 2 Chronicles 9:12 where the Queen of Sheba returned to לארצה—"her own country". It can also be used in reference to the land of a specific group of people who occupy that land/country, בארץ such as Gilead, Sihon, Og as in 1 Kings 4:19; 9:18 cf. Isaiah 65:16. It can even be used with article הארץin which case it refers to inhabited land cf. Genesis 11:4; 34:1. As far as we can tell, justice is to be brought to the inhabitants of the earth, the גוים and the עמיםwhich is not a new concept in the book of Isaiah having been used elsewhere cf. 14:6; 25:7; 33:3; 49:22; 61:9 the inhabitants are —"nations" and "people".

Moreover, in Isaiah 42:1-4 the Servant will bring justice to the nations as well as the islands who are inhabitants of the earth in v4 בארץ. This shows the connectivity between the two sections, namely 42:1-4 and 42:5-9 as a unit "Servant Song" (cf. Brueggemann 1998; Blenkinsopp 2000). While the first section talks about the nations and the islanders, v5 הארץaddresses mankind in general as they derive their being from God. Even though "Inהעם wird, ganz anders als inהאדם, dieMenschenheitals eine Genossenschaft zusammengefasst;all die vielen Völker sind doch zusammen das eine Menschenvolk" (Duhm 1892:287). Clearly as Duhm observes the designation of Isaiah 42:5 is to all humankind rather than an individual community.

Furthermore, there is always sort of a duality and context within which "heaven and earth" are used in the Scripture and this seems to be in view here. This duality of both heaven and earth is echoed in the words of Deutero-Isaiah in 45:18 "For this is what the Lord says- he who created the heavens, he is God; he who fashioned and made the earth, he founded it; "I am the Lord, and there is no other" (Westermann 1969:99).

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[109] See *The Dictionary of Classical Hebrew* Vol I., 1993

Accordingly, it has been argued that Deutero-Isaiah[110] does not use the common word for creation ברא in his account. And yet the phrase רקע הארץ used in Isaiah 42:5 cf. Psalm 136:6; 44:24 is a parallel expression for the creation of the heavens and the earth as an ordering of God's creation. If, as argued by Ludwig[111], ―the liturgy in Psalm 136 associates the cosmic ordering with Yahweh's activity in caring for his own people, also praising him as the provider of food for all flesh" can be sustained, then one has a better picture by which to understand Isaiah 42:5. In it, Yahweh is the one who does the ordering of his creation and gives life to the people who live on earth.

Furthermore, the fact that Deutero-Isaiah uses earth here and mentions God as the creator (cf. 42:5ff) of the cosmos is a sign that God's intentions are for an orderly earth where his creation exists peacefully, borrowing again the phrase we used above from Childs (2001:325) ―the restoration of God's order in the world" is in view. Therefore, if one were to take this general meaning for the ארץ/earth, we get the sense that we are dealing with a new creation whereas as already argued this has to do with the establishment of Yahweh's compassionate justice never experienced before.

2.4.8 Progression of the Name האל יהוה in Isaiah 42:1-9

5:     האל   יהוה

6:     אני   יהוה

8:     אני   יהוה

The last theme in Isaiah 42:5 is, כה־אמרהאל יהוה ―thus says the God Yahweh"[112]. The phrase confirms Yahweh is the speaker and by speaking in this manner he asserts his authority. However, האל יהוה is a very unusual construction, with Duhm (1892:287) suggesting it needs a verb like יוציא‖"as an object and Westermann 1969:98) observing this is ―the only occurrence of the term in Deutero-Isaiah".

According to Childs (2001:326) ―this is the formula used by God when commissioning Moses (Ex.6:2)". However, one cannot help but think that from within the intratexture the

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[110] See Theodore Ludwig who discusses different traditions on earth and creation in JBL 92 (1973) 346ff, his argument was to show that the new verb has to do with beating and flattening of something to make it better.
[111] Ludwig Theodore in *SBL* (1973)349
[112] Own translation of the phrase

contrast is between the creator God and the created in 42:5 and therefore such a radical comparison. This seems the case in a similar phrase that appears with אֵל as in Hosea 11:9 כִּי אֵל אָנֹכִי וְלֹא־אִישׁ אלהים—"for I am God and not man" and even more so in Ezekiel 28:2 כֹּה־אָמַר אֲדֹנָי יהוה...אֵל אָנִי מוֹשַׁב in comparison to humankind —"thus says the Sovereign Lord… (you are a man…) though you think you are as wise as a god". This same kind of comparison is made in Isaiah 31:3 וּמִצְרַיִם אָדָם וְלֹא־אֵל —"but the Egyptians are men and not God".

Furthermore, also the name אֵל is used in contrast with other gods; it shows the God of Israel is the true God cf. Genesis 31:13; Isaiah 40:18. This indicates the name of God as אֵל is rarely used without comparison cf. Psalm 68:20ff; 85:9. Here it is used with an article. It seems probably the article הָאֵל is used to indicate which God, and thus a determinant article indicating, "this God", "the God" of Israel, the Creator of heaven and earth is the one who is speaking. The name of יהוה with an emphatic אֲנִי is used twice in Isaiah 42:6, 8. According to Childs (2001:325) this is "a self-predicative formula… "I am Yahweh"'. The statement affirms the person calling the Servant is none other than the Lord God himself.

2.5   Narrational Texture and Pattern in Isaiah 42:1-9

According to Robbins (1996b:15), "the narrational texture resides in voices (often not identified with a specific character) through which the words in texts speak. This means that "the opening words in a text automatically presuppose a narrator speaking the words". In narration, people or characters who act as the narrators are introduced. This way the narrational texture moves the discourse programmatically forward.

Additionally, right from the beginning in verse 1, the Lord is the speaker who chooses the servant and endows him with his Spirit for a mission. In narratives, normally, "one must be constantly aware of two features: the repeated use of narrative analogy, through which one part of the text provides oblique commentary on another and the richly expressive function of syntax" (Alter 1981:21). In order to affirm the speaker is Yahweh in the entire section of Isaiah 42:1-9 it is sustained throughout in the first person singular language style:

a) ―My Servant‖, ―I uphold‖, ―I will put‖ (42:1)

b) ―I‖, ―I will take‖ ―I will keep‖, ―I will give‖ (42:6)

c) ―I‖, ―My name‖, ―My glory‖, ―I give‖ (42:8)

d) ―I declare‖, ―I announce‖ (42:9)

Additionally, Yahweh introduces his Servant ―my Servant‖ who moves the entire narrative programmatically forward as he speaks in the first person singular. Appropriately the passage has been identified as, ―the divine first person‖ (Hanson 1995:44) and Marti (1900:285) ―*es ist Jahwe selber, der hier spricht*‖. The narrative had not revealed the name of the speaker until 42:5 כה־אמר האל יהוה then the Lord as of invoking his covenant name speaks. The narrator wanted the Servant narrative to present a particular point of view and that has been accomplished. It now means as the readers ―we need, then to look even more closely at the discourse‖ (Robbins 1996b:19). We therefore see the Lord is the main speaker in this first Servant Song.

2.6   Opening-Middle-Closing Texture and Pattern in Isaiah 42:1-9

The opening-middle-closing-texture resides in the nature of the beginning, body, and conclusion of the discourse. What happens in such a case is that repetition, progression and narration work together to create this kind of texture. However, as Robbins (1996b:19) clearly admits, ―for a particular span of narrative text, interpreters often have different views concerning the exact place where the opening ends, where the middle begins and ends, and where the conclusion begins and ends‖.

Moreover, the two units 42:1-4 and 42:5-9 are in juxtaposition to each other so that the preceding section vv1-4 ―causes the two to dialogue‖ (Childs 2001:326). This dialoging of the two parts forms a middle texture with v5 beginning a new dialogue, ―thus says the Lord‖.

Additionally, according to Baltzer (2001:127), the pronoun ―I‖ in 42:1, 6 ―captures the intimate relationship between Yahweh and the Servant‖. The pronoun points to the appointment of the Servant ―my Servant‖ and also brings out a perfect, supportive and dependent relationship between Yahweh and the Servant.

Furthermore, after the election of the Servant in 42:1-4 now the Servant is given a pledge by Yahweh himself in 42:5-9 in v6 ―I‖, ―I will take‖, ―I will keep‖, ―I will give‖ then the purpose of the Servant‗s calling is stated in 42:7 ―to open eyes that are blind, to free captives from prison and to release from dungeon those who sit in darkness‖. This as we have shown so far is the ―restoration of the world order‖. This is confirmed by 42:8 ―I‖, ―My name‖, ―My glory‖, ―I give‖ (42:8). Yahweh, the initiator of the covenant who does not give his glory to any other affirms his authority linking both parts of the Song.

Additonally, the repetition of the הנה ―behold‖, ―look‖, or ―see‖, in v 9, looks back to v1 הן. In 42:1 the particle was used to open the dialogue but in 42:9 the same particle is used to close the dialogue for the whole pericope. The אני יהוה ―I Yahweh‖ אני מגיד ―I declare so‖ concludes the socio-rhetorical dialogue of Isaiah 42:1-9.This final conclusion affirms Yahweh‗s calling and empowering of the Servant for a mission. As a unified pericope it supports the thesis advanced of Yahweh‗s compassionate justice by the Servant, who we think is now addressed in plural in 42:9 אתכם ―you‖, ―the collectively elect‖.

2.7   Argumentative Texture and Pattern in Isaiah 42:1-9

According to argumentative texture, rhetorical theories both recent and ancient show that ―stories as well as speeches use argumentative devices to persuade the reader to think and act in one way rather than another‖ (Robbins 1996b:21). The argumentative texture is itself an inner reasoning of the text which progresses logically as it presents assertions and supports them with reasons, clarifies them through opposites and contraries. The qualitative reasoning takes place when the ―quality of images and descriptions encourages the reader to accept the portrayal as true or real‖. This technique is well utilized in Isaiah 42:1-9.

The underlying theme in Isaiah 42:1-9 in relationship to the mission of the Servant was to establish justice on earth. The argumentation of Isaiah moved from thesis, rationale, contraries with rationale and a conclusion based on this rhetorical explanation. In 42:1, the Lord made an assertion, ―see, my servant‖, which forms the thesis.

Furthermore, the rationale followed with the Lord saying 42:1b-d ―my chosen one in whom I delight, I will put my Spirit on him and he will bring justice to the nations‖ then what

followed were contraries which were surprising since the reader expected the servant to act with power and might in bringing justice and yet the servant was described instead in negative terms. The Servant in 42:2 ―will not shout or cry out or raise his voice in the streets‖. This is followed by another restatement of thesis and rationale in 42:6 ―I, the Lord have called you in righteousness…‖.The conclusion then follows in 42:9, ―See, the former things have taken place and new things I declare before they spring to being I announce them to you‖.

The reader is expected to trust this narrative account of the discourse as it stands. The justice promised through the Servant is positive and not a judicial type of justice as we have so far seen. It has to do with illumination through instruction in the Torah. This argument is sustained by Yahweh‘s words about the Servant. This positive, compassionate justice from Yahweh was unexpected, (Westermann 1969:96) ―it makes God‘s justice prevail in such a way that his action contradicts the harsh law of the world, which says that what is broken and burns dimly inevitably perishes‖. The content of Isaiah 42:1-4 is calculated to surprise the Israelite listener, as Smillie (2005:58) points out ―the servant would bring forth justice‖ not only to Israel but also to the nations.

2.8 Summary Observations on the Intratexture of Isaiah 42:1-9

We began the chapter by formulating the two points raised in Duhm‘s book. On the one hand was the identity of the Servant and on the other was the mission of the Servant. We argued in this chapter that the Servant is the ―collectively elect‖ within Israel. They have been ―chosen‖ 42:1 בחירי by Yahweh to bring his instructions/teachings contained in the Torah.

We also argued in the chapter that the mission of the Servant of Yahweh was to usher in a compassionate justice. This does not contradict God‘s overall intentions for mankind but restores his creation‘s dignity. This glorifies him and through this we see Yahweh‘s greatest reconciliation. Therefore, we conclude this chapter by suggesting that Yahweh‘s justice, which is compassionate in nature is an all-inclusive, not an exclusive justice. It is the benchmark through which righteousness and covenant converge.

CHAPTER III

INTERTEXTURE ANALYSIS OF ISAIAH 42:1-9

3.1 Introduction

In chapter two we analysed the intratexture of Isaiah 42:1-9. We now turn to the intertexture of this text. Intertexture analysis is a process of one's interaction with the written text. In socio-rhetorical analytical terms, one enters inside the interactive world of a text that is a text's representation of, reference to and use of phenomena in the _world' outside the text being interpreted". ̶In other words, the intertexture of a text is the interaction of the language in the text with ̶outside" material and physical ̶objects", historical events, texts, customs, values, roles, institutions, and systems" (Robbins 1996b:40). It is here where the interpreter is engaged ̶continually looking at phenomena outside and inside the text being interpreted" (Robbins1996b:3).

In this research we will follow the four categories of intertextures suggested by Robbins (1996b:40f) namely, oral-scribal intertexture, cultural intertexture, social intertexture, and historical intertexture. These intertextures help explain the interactive world of justice, righteousness and covenant. However, within the oral-scribal textures there are five ways in which a language in a text can simply use language from other texts either by recitation, recontextualization, reconfiguration, narrative amplification or thematic elaboration.

3.2   Reasons for Isolating Justice, Righteousness and Covenant in Isaiah 42:1-9

We have delineated three key concepts used in chapters 42:1-9 as briefly shown in chapter two. It was argued there that justice and righteousness are both covenantal terms that express concrete relational character in God's dealings with humankind. As such we will show further how their relational nature advocates for social justice within God's ordering of the universe. We will further investigate each of these three terms intertextually limiting the research to Isaiah 1-55 in order to show their interrelatedness and call for ordering of the universe in general as well as human social ordering.

3.3   Intertextures Related to Justice within the Four Servant Songs.

The four Servant Songs discussed in chapter two were within the intratexture to show the basis for covenant in relation to to justice and righteousness. Duhm separated the four servant songs (42:1-4; 49:1-6; 50:4-9; 52:13-53, 12) from the main body of texts, as well as the polemic against idolatry because they are interlinked by their style and language.

However, it is important to reckon that recent scholarship contends that the songs should not be isolated from Deutero-Isaiah.[113] This investigation will now narrow down the three words; justice, righteousness and covenant because they are key in unlocking the understanding of covenant in relation to justice and righteousness in Isaiah 42:1-9. To this end, we will limit ourselves to examining only the noun masculine use of ―righteousness", צדק.

3.4   Oral-scribal Intertexture of Isaiah 42:1-9

Accordingly, oral-scribal texture takes place when the text configures and reconfigures itself from other texts either explicitly or implicitly or sometimes without reference. The oral-scribal intertexture operates in five basic ways of transmission of speech or narrative. According to Robbins (1996b:41f) the key characteristics of this texture are ―recitation, recontextualization, reconfiguration, narrative amplification and thematic elaboration", that support this kind of texture.

3.4.1   Recitation and Recontextualization

According to recitation in socio-rhetorical terms is the transmission of a speech from either oral or written tradition in the exact way the words were spoken or in different words.[114] As already shown, Isaiah 42:6 ―and a light for the Gentiles" is quoted in Isaiah 49:8 ―I will also make you a light for the Gentiles" even though not exactly word for word but it replicates the

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[113]See Berges article ―The Literary Construction of the Servant in Isaiah 40-55: A discussion about individual about and Collective identities" in the Scandinavian Journal of the OldTestament: An International Journal of Nordic Theology24:1 (2010) 28-38.

[114]An example from Paul in the New Testament of direct recitation which will suffice appears in Romans 10:19, ―Moses says, ‗I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding'". This recitation is taken from Deut. 32:21 in a series of quotations from the Old Testament. This according to Robbins (1996b:41) ―creates a *chreia* using words from a previously written text". A ―*chreia"* is a brief statement or action aptly attributed to a specific person or something analogous to a person.

exact words with minor differences to communicate the force of what the author meant.

Furthermore, in addition to recitation there is also what Robbins (1996b:48f) calls ―recontextualization‖ which is a system that can ―evoke traditions, events, and people in the world outside‖ of the intratexture of the text of interpretation. This happens when words are presented by way of attributed speech or narrations from other texts of the Scripture but without explicitly telling or implying that the words ―stand written‖ anywhere else as a recitation. This differs from recitation, which acknowledges direct quotations. Recontextualization takes words from other discourses and applies them within their contexts to give a different or similar meaning. This is common within all the Servant Songs as shown above.

Moreover, linguistically, these Songs are so interlinked that as North (1968:179) asserts ―the language, style, and metrical forms of the Songs are not only consistent with, but actually point to, common authorship with the main body of Deutero-Isaiah‖. This study has purposely chosen to work with the text as it stands. Though not all scholars agree on the unification of these songs, to a greater extent they are unified by the language and the style. The interlinking of the words in the Songs in general reveals a rhetorical category in a ―reconfigured, recontextualized and thematic style‖.

We can now show the individual intertexture used outside of Isaiah 42:1-9 to explain or elaborate justice and also how it is interlinked with both righteousness and covenant.

3.4.1.1 The Servant Song's Recitation and Recontextualization of Justice in Isaiah 42:1-4

42:1 משפט לגוים יוציא - he will bring justice to the nations

42:3 לאמת יוציא משפט - in faithfulness he will bring forth justice

42:4 עד־ישׂים בארץ משפט - until he establishes justice on earth

49:4 אכן משפטי את־יהוה – yet what is due me is in the Lord's hand[115]

50:8 מי־בעל משפטי – who then will bring charges against me?[116]

53:8 מעצר וממשפט לקח – by oppression and judgment he was taken away[117]

Moreover, the nature of the tone of the language in the preceding passages shows the Servant of the Lord is the speaker and amounts to a ‖recontextualization". The statement by Yahweh, ‖this is my servant" served as a thesis to Isaiah 42:1-9, it formed a saying which is repeated in other servant songs but which is coded differently. In the Second Servant Song, the Servant declares that he has been called by the Yahweh from birth (49:1) whereas in the Third Song this is reflected in the servant's description, ‖. . . He awakens me morning by morning, wakens my ear to listen as one being taught . . ." (50:4-5). The last Song opens with a similar wording as that found in 42:1, ‖see my servant will act wisely. . ." (52:12).

Furthermore, if ‖chreia" attributes speeches to personalities according to Robbins (1996:41) then Yahweh is the person who speaks in 42:1ff in the famous ‖עבד יהוה". Whereas in the First Song Yahweh empowered his Servant and is the speaker, in the Second Song in Isaiah 49:4 the Servant is the speaker.[118] This can only be understood as an elaboration of the thesis stated in 42:1. In the Third Song in 50:8 as in the Second Song, justice has the possessive suffix first person, with the expression, ‖who then will bring charges against me"? When one looks back at Isaiah 49:4, the Servant Song is rhetorically connected to 50:8 by משפטי‖my justice". The Servant of 49:1-6 trusts in Yahweh, who was the main speaker in 42:1.

Additionally, in the First Song we stated how the Servant was chosen, and then was given the Spirit to empower the Servant to be able to establish justice on earth. Because of the intimate relationship, which existed between the Servant and Yahweh, the Servant has full trust in Yahweh. In all this we think that the first event recorded in Isaiah 42:1, 3 and 4 has been recontextualized in the Second and Third Songs in Isaiah 49:4 and 50:8 respectively.

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[115] Literally, own translation; ‖even so my justice is with the Lord"

[116] Literally, own translation; ‖who is just than me"?

[117] Literally, own translation; ‖because of oppression and without justice he was taken away"

[118] The noun משפטי /my justice, is a possessive suffix, first person singular in Isaiah 49:4. In v4, the Servant speaks and indicates Yahweh is his advocate.

Furthermore, in the last Song 53:8, the translation of the phrase מעצר וממשפט לקח is problematic. Generally, the preposition מן in the Fourth Song (53:8) can be translated in several ways such as, ―from or without" or even as a causative ―because of". Duhm (1892:372) thinks the preposition can mean, <<*in Folge von*>> ―as a result of" which would be in the sense of <<*wegen*>> ―because of" but which he thinks doesn't have the sense of <<*durch*>> ―through". Still, the question is then how to understand משפט in this phrase.

According to Motyer (1993:433-434), he aptly summarizes the possible scenarios of the phrase asking: Do we, therefore, say ―from justice" (from the court of law, due trial and sentencing) or ―without justice" (ignoring rights, without a proper trial)? In other words, we can underline the fact by saying ―from arrest and sentence," or victim by saying ―without restraint and without right," or the injustice by saying ―without restraint and without justice." It seems justice in this case is recontextualized but in such a way that it is used more negatively than in the previous Servant Songs. Implicitly, the phrase seems to be saying the משפט the world offers is different from that offered by Yahweh.

3.4.1.2 Recitation and Recontextualization of Righteousness in Isaiah 42:6

אני יהוה קראתיך בצדק 42:6 – I the Lord have called you in righteousness

Moreover, there is no reference in the other three Servant Songs for this phrase with בצדק as a noun with a preposition, translated as ―in righteousness". More of this phrase is discussed under the intertextures related to righteousness.

3.4.1.3 Recitation and Recontextualization of Light for the Gentiles

ואתך לברית עם לאור גוים 42:6 – and I will make you to be a covenant for the peopleand a light for the Gentiles

ונתתיך לאור גוים 49:6 – I will make you to be a light for the Gentiles[119]

Furthermore, there is a recontextualization in the Second Song 49:6 which is a reference from the First Song in 42:6. The phrase ―in order to be a light for the Gentiles" in 42:6 is repeated

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[119] Literally, own translation: And I will give you in order to be a light for Gentiles

in the Second Song in 49:6 but as an implicit recitation. If it is true that *chreia* can, ‒evoke traditions, events, texts, and people in the world outside the inner texture of the text being interpreted" (Robbins 1996b:41) then we have a *chreia* in 49:6 which looks back to 42:6. Baltzer (2001:132) as we have shown elsewhere correctly calls אור /light ‒the quintessence of justice". Also we had argued earlier in the previous chapter that ‒people" is parallel to ‒nations and was not specifically a reference to Israel but to all nations that it carries an all-inclusive ‒universal" justice.

Moreover, in the last Song, the Lord speaks to his Servant in 52:13 הן ישׂכיל עבדי ‒see my Servant… in the same way he did in 42:1, הן עבדי `see, my Servant". Scholars have askedwhether there is corruption in ישׂכיל instead of ישׂראל. If the corruption was resolved and instead it read Israel, it would work in favour of the argument advanced elsewhere in this research, that Israel as collective elect is the Servant.

Nevertheless, there are those who think that the Servant should be identified with Israel (Marti 1900:345) ‒Dannnennt das vierte Ebed-Jahwe-Gedicht, wie das zweite 49:3, *den Namen des Gottesknechtes vgl*. 42:1… *mit Israel identificiert,*".Therefore, there is some kind of recontextualization within the Songs to show that the use of Servant evokes a rhetorical texture which began in 42:1-9 ending with the last Song.

3.4.1.4 Reconfiguration of Justice in Isaiah 42:1-4

Moreover, this texture recounts ‒a situation in a manner that makes the later event ‒new" in relation to a previous event. Because the new event is similar to a previous event, the new event replaces or ‒outshines" the previous event, making the previous event a ‒foreshadowing of the more recent one" (Robbins 199b:50). The entire structure of the Servant Songs is such that the usage of justice, righteousness and covenant within the ‒*Ebed Yahweh*" is unique not only in the Ancient Near Eastern context but also within the biblical contextual framework.

42:6 לאור גוים   ‒…for a light of the nations"

49:6 ונתתיך לאור גוים‒I will give you for a light of the nations"

Accordingly, Duhm (1892:343) thinks ―*Der ausdruck* אורגוים *stammt aus* c. 426‖. In 49:6 it is not only Israel who benefits from God‗s love but now Yahweh‗s concern is that the mission of the Servant includes, ―the bringing of salvation to the ends of the earth‖. This has recently been affirmed in Spieckermann (2001:132) who asserts, ―*Dieser Knecht wird das Recht leise, behutsam und unermüdlich zu den Völkern bringen, wobei ihm nur eines zustatten kommt: die Sehnsucht der Inseln- identisch mit den bereits genannten Völkern…die ebenfalls als Heil und Rettung verstanden sein will…die kühne Konstruktion wird im zweiten Gottesknechtlied (49:1-6) noch einmal explizit affirmiert*.‖

Furthermore, the second event explains and outshines the previous. If the Second Servant Song has reconfigured the First Song and elaborates salvation to be the goal of the Servant then this agrees with God‗s ordering of life in his creation. This will become clearer when we explain the Ancient Near Eastern background of justice, righteousness and covenant shortly.

3.4.1.5 Narrative Amplification and Thematic Elaboration of Justice

Furthermore, these two textures, narrative amplification and thematic elaboration are combined here. According to Robbins (199b:51) it is ―extended composition containing recitation, recontextualization, and reconfiguration that produces narrative amplification‖ (Robbins 1996b:51). On the other hand, a thematic elaboration is an alternative of narrative amplification. The only difference is that in thematic elaboration, ―a theme or issue emerges in the form of a thesis or *chreia* near the beginning of a unit, and meanings and meaning-effects of this theme or issue unfold through argumentation as the unit progresses‖ (Robbins 1996:52).

Moreover, the presentation of the Servant of Yahweh in Isaiah 42:1 created a *chreia* by introducing a Servant who embarked on a justice mission. We showed in chapter two how the theme of Servant progressed through argumentation. In the Second Song in Isaiah 49:1-6 the Servant speaks to the world and in 50:4-9 the Servant declares his confidence but only in Yahweh and then seeks Yahweh‗s intervention in the midst of physical persecution. In the last Servant Song presented in Isaiah 52:13-53:12 it depicts the suffering of the Servant despite his innocence and then is led like a lamb to slaughter. The whole narrative amplification and thematic elaboration in all four Songs are so linked with the view advanced in this study on,

―Servant" thesis proposition that everything hinges on it as a point of reference and departure.

Additionally, what follows below is a brief survey of Ancient near Eastern context followed by the usage in the Old Testament and explanation within which it is used in the parallel passages in Isaiah 42:1-9. We will first turn to the intertextures of justice in Isaiah 1-39 and then the texts within Deutero-Isaiah which were not part of the Servant Songs.

3.5   Background

In brief, מֹשׁפט was already introduced in Isaiah 42:1-9 in the intratexture. We argued for positive, societal order for justice understanding rather than a forensic interpretation. The lexicaltranslation of מֹשׁפט was explained as judgment, decision by arbitration, legal specifications, legal case, or legal claims[120]. Judgment is understood to mean sometimes trial, verdict, sentence; it can also mean justice, rights, law, requirement and practice[121]. Most of the uses of justice are determined by the context within which it is used. The understanding and the thought of justice defended in this study is that it has to do with relations in a society and how those relations are preserved. The original idea of justice is putting things in order.

3.5.1 Justice in the Ancient Near East

The term מֹשׁפט based on BDB is found in several ancient texts.

First, it is attested in the Samaritan texts as *mišfaṭ.* Second, the term is also attested in Ugaritic texts as *mṯpṭ* and thirdly, it is attested in Phoenician texts as *mišpṭ.* In a cultic hymn of worship described by Thomas (1962:142f) in Egyptian mythology[122], he explains that central to this cult's faith was a desire around the 14th century B.C.E to exclusively worship *Aten* by one named *Akhenaten* who had founded the capital city of Thebes in Egypt. In his desire to show true worship to *Aten* he moved away from Egypt and build his own capital city known as *Tell el-Amarna* in Middle Egypt. He devoted himself to the contemplation and service of *Aten*. What was ―central to this faith was the idea of _living *ma'at*'". This

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[120] There are many theological dictionaries that can be consulted but the main dictionary used here is the four volume edition by Willem A. VanGemeren NIDOTTE 1997.

[121] The additional information is as explained by VanGemeren

[122]*Ma´at* was the sun-god Re as described by Thomas in Documents from Old Testament times.

information is corroborated by Enns (1997:746) who shows that ―Ma'at was a goddess of Egypt who embodied the notions of *WestSem. Sdq*‖ – ―she/it was the foundation of right rule‖.

Additionally, this term then in Egyptian writings, based on Thomas (1962:144) was used to refer to ―right comportment; status or the behaviour which was in accordance with some applied standard‖. The importance of this mythology is that it shows how it is related to justice. The term *ma'at*, variously translated ‗righteousness, ‗justice' ‗truth' meant basically divinely ordained cosmic order‖ . In these texts, the divine judge par excellence was the sun god, often known as Re from whom nothing was hidden and from whom justice went forth[123].

Furthermore, it is rather interesting to find that, ―in Israel too there is evidence for the notion of the sun god as judge; some of the texts transfer this role to Yahweh (Gen.19:15-25; 32:23-33[22-32]; Ex.17:8-16; Josh.10:12-14; Judg.9:33; 19:14-26; 1 Sam.11:9-11)‖ (Johnson 2006:429). Scriptures refer to God, the Lord Almighty as ―the sun of righteousness‖ Malachi 4:2, cf. Psalms 84:11 ―the Lord God is a sun and shield‖ (NIV).

In sum these texts show the term has much to do with exposing things and by implication ―ordering‖ them or make them appear as they should be. In the same way the ―sun‖ makes things visible so that nothing is hidden so should justice expose them and make them visible without hiding anything.

3.5.2 Justice in the Old Testament

Moreover, the term מִשְׁפָּט occurs some 425[124] times in the Old Testament and with variety of meanings[125]. It is the most significant term ―in reference to divine and human justice‖. Justice is used most frequently in the Psalms and theProphets Isaiah and Ezekiel. The singular form of the word appears in about 301 places in the Old Testament but mainly in

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[123] See also the administration of justice in Israel in TDOT, p 428.
[124] See VanGemeren on the variety of uses of this term.
[125] We limit ourselves to investigating justice as it appears in the first Song. The exception to this rule is the intertexture within the Servant Songs themselves.

reference to individual actions that have to do with judgment or justice in general. The use of the term in the plural is said to refer to Israel's laws or simply general acts of divine judgment about 123 times in the Old Testament. According to Schultz (1997:838) ―the NIV uses more than eighty different words or phrases to render *mišpāṭ*!"

Furthermore, whenever משפט is carried out it, is expected that justice is rendered. As we have established, this amounts to exposing things as they should be, a ―positive ordering" or ―favourable order" (Koch 2004:1049). In the Ancient Near Eastern context justice was the highest task of the ruler or king. The majority of usages where the term is rendered as judgment it can be argued that ―justice" can mean ―that which belongs to someone" (Koch 2004:1396) in its broadest sense.

Additionally, the Scripture often uses the root of this term *špṭ* with Yahweh as the subject to whom the aggrieved can bring their cases. In the case of Abram and his wife Sarai, she appeals to the Lord for her case (Gen.16:5) or when the Israelites make their appeal to God against Moses (Ex.5:21) in these instances there is no human justice and God can be appealed to as the authoritative judge who looks at things as they are supposed to be, favourably. This again by and large has to do with the putting in order of things. An appeal to Yahweh is always to put things in order or give his verdict in order to formalize things from which human beings learn to do things right.

3.5.3 Justice in the Book of Isaiah

The interest of this research is to examine the multilateral meaning of justice, righteousness and covenant in Isaiah. We have so far dealt with the Servant Songs in Deutero- Isaiah. There is wide scholarly consensus that Deutero-Isaiah as well as ―Proto-Isaiah and Trito-Isaiah" are distinct either in language, style and even the tone itself as we already indicated in chapter two of this research. The main interest in these three terms: justice, righteousness and covenant is to find out their general understanding with a general view of finding how they can be used to interpret the Kamba biblical concepts in the Isaiah 42:1-9 context.

Moreover, Isaiah 1-5 introduces the book and then contrasts the present situation with the

future glorious expected situation. Chapter 6 generally describes the calling of the prophet. In chapters 7-39 we have the description of the Assyrian threat and also the contrast of the folly of trusting human beings rather than God. Between these chapters there are chapters 7-12 and 36-39, which seem to be out of place but have been explained differently by scholars[126].

Furthermore, in chapters 40-55 one sees God's effort to rescue his people from exile. Also, these are the chapters in which reference to the Servant of the Lord is made. Beginning in chapters 40-48 the Lord addresses his people as ―my servant", Isaiah 41:8 ―But you, O Israel my servant, Jacob, whom I have chosen, you descendants of Abraham my friend…" and reminds them how he called them from the farthest ends of the earth. This servant is comforted by the Lord not to fear 41:13. Israel as a nation is described in 41:8-16 as a weak servant, dependent upon Yahweh. This servant of the Lord can easily be identified by the reader in 42:18-44:23; he is often a weak, deaf and blind servant (42:18f). The Lord calls her to bring her case before him (43:26). This servant is also mentioned in 45:4 specifically and clearly it is Israel the nation in 46:3-13.She is stubborn before Yahweh even though he has held her since birth; 48:1-12 if God had not withheld his wrath he would have destroyed her.

Additionally, it is known in Old Testament scholarship that the king was the highest authority in Israel; as such ―he was responsible for the administration of justice[127]". There were three different spheres of justice known in the Scripture before the office of judge became official, namely family (Gen.16:1-6; 31:25-53; Ex.21:2-11) at the local level elders (Ex.21:18-19, 28-32; 22:1-15; Jdgs.6:25-32) and the priesthood (1Sam.2:25). It seems that with time the office of a judge within Israel evolved. Eschatological justice evolved as a result of the lack of proper administration of justice in Israel.

Schultz (1997:839) sees ―the eschatological future Davidic king will be characterized by absolute and flawless justice cf. Isaiah 9:7(6); 16:15; 32:16. Schultz (1997:839) further argues ―Isaiah 40-55 Servants' task is not only to restore Israel back but also to bring forth justice to the nations…rather than bringing the nations to justice". This can only amount to

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[126] Each text will be dealt with individually if and when it uses any of the terms we are investigating.
[127] For more details see TDOT eds Johannes Botterweck (2006) 424-428

restoring things as they were in the beginning. Theologically, Yahweh is considered as ruler and judge par excellence.

However, Yahweh's judgment should not be construed to mean always punishment because his intentions are to put things in order. As ruler he is seen as the one who establishes righteousness and justice on earth (Ps.9:8-10; 67:4-5; 75:2-3) to his praise as this is ~~to~~ be understood as the ruler's establishment of a just and righteous order" (Johnson 2006:428).

3.5.4 Intertextual use of Justice outside Isaiah 42:1-9 Texture

In the following textures we provide the texts and their translation followed by discussions on the intertexture after which we can identify the type of intertexture. The divisions of the chapters were influenced by different commentators (cf. Young 1965; Watts 1985; Oswalt 1988; Blenkinsopp 2000 *et al*). There are always different opinions on these divisions, which the scope of this study does not allow us to engage with.

At any rate what follows is a short description of each of the subdivisions in general before the investigation of the passage where justice is used. At first we will consider the term justice as used in Proto-Isaiah (1-39). Since Proto-Isaiah can be divided into many parts, each of the verses where justice is used falls under a major rubric within which justice is used and can be discussed.

3.5.4.1 Isaiah 42:1, 3, 4 and Isaiah 1-6

42:1 משפט לגוים יוציא - he will bring justice to the nations

42:3 לאמת יוציא משפט - in faithfulness he will bring forth justice

42:4 עד־יׂשׂים בארץ משפט - until he establishes justice on earth

Isaiah 1:17 למדו היטב דרשו משפט – learn to do right, seek justice

Isaiah 1:21 מלאתי משפט – was once full of justice

ברוחמשפט – a spirit of judgment[128]

As indicated above, the first use of justice in Isaiah 1:17 is within chapter 1:2-17[129]. Duhm (1922:31) thinks ―*Es ist eine acktive Moral im Antiken Sinne, die den Menschen als Bürger auffast und in erster Linie für die salus rei publicae sorgt*".

Furthermore, the morality of the prophets was a morality of action, which should concern human beings as earthly citizens and seeks above of all *salus rei publicae*. The whole pericope discusses the sinfulness of the nation and then God exposes the nation's hypocritical cultic worship in vv12-15. The God of the Israelites desired action than empty words from the citizenry. The description of God as a caring father is telling and beginning with 1:2-2:4 according to Watts (1985:11) ―Yahweh is Israel's God and covenant partner", the heavens 1:2 and ―earth are the original witnesses to the covenant". The description is that of a disappointed faithful covenant partner to a sinful nation vv4-5 with hands full of blood vv15f.

Moreover, the question is whether God is the instructor speaking to the people or the prophet to the people as he represents Yahweh[130]. According to Duhm (1892:6) he says ―*hier ist nur das Wort Jahves der allgemeine und Thora derjenige Ausdruck, auf den es speciell ankommt*". The accusations are framed in a language of rebellion, ―it reflects the deep emotion of the problem and its effects on relationship" (Watts 1985:17) and then ―Israel is found to be guilty… the people are the covenant people, sealed to be God's own in covenant ceremonies from Sinai and Shechem" (Watts 1985:18).

The prophet's concerns are that Yahweh's relationships with his people are not functioning properly. According to Young (1965:73) he thinks the משפט here in v17 is ―the judgment which has been pronounced". He upholds the meaning of justice in its strict sense. Even in this passage, he sees God exercising his duty and responsibility. However, contextually the pericope indicates that God is not against the temple cult per se, for if the people acknowledge the covenant stipulations of caring for the poor and the weak, the temple cult will be acceptable to him.

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[128] Own translation would be ―with or in the spirit of justice"

[129] Divisions will vary among scholars with some omitting v1 and dividing the section from v2 or ending the division at 2:4 etc.

[130] The reason we say this is because the prophets speak on behalf of God because whenever they are quoted in the New Testament the Scripture says, ―Moses said or commanded, Isaiah said, etc".

Additonally, whether Isaiah is attacking elect officials or speaking to the entire nation, it seems all are being addressed. On the other hand there seem to be always the faithful within this larger Israel as is now evident based on Isaiah 1:9 where the elect are described as the ―survivors‖. This Watts (1985:18) maintains, ―is the first appearance in Isaiah of a word linked to the doctrine of the remnant‖[131].

The covenantal language used by Isaiah in 1:2ff seems to address the entire nation; by the nation is meant both Judah and Israel along with their leaders. It is within this framework we need to search for the meaning of justice. It becomes a ―major concern of Isaiah‖ (Williamson 2006:100) and right from the beginning of Isaiah it had to do with the ―ordering of the society‖. The argument advanced in Blenkinsopp (2000:187) captures the mood that, ―v17, 21 encapsulate the idea of social order solicitous for the rights of individuals especially of the most vulnerable and marginal‖.

Moreover, the ethical decay in the wider society forgot a central aspect in relating to God which meant, the justice of a community was benchmarked in the way it treated the poor, the orphan and the oppressed as mentioned by Isaiah 1:16-17. We have already shown above that in the Ancient Near East this term carried with it ―right comportment or status or behaviour which was in accordance with a standard‖ and ―ordering‖ in general and that ordering can be defined depending on the circumstances in which it is used. Here justice is an expression of God's character in terms of his relationship to his people, which has not been kept.

However, in our investigation of the intertexture of chapter 42:1, 3 and 4 in Isaiah 1:17 texture on justice as far as we could tell there is recontextualization. This recontextualization is based on the understanding of justice that it always deals with what is in keeping with God's ordered plan. God is calling his people to come back to his accepted norm, which is in line with his cosmic order. In Isaiah 1:2-3 and 10-17 sections are introduced by a ―vocative plural‖, hear/ שמעו which in v2 is to call the heavens and the earth as witnesses and then in v10 is like a wakeup call to the leaders to ―listen‖ to what the Lord is to say cf. v4 about their sinfulness.

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[131] We think that the remnant, ―collective elect‖ will play a crucial role as the ―Servant collective‖ figure in Isaiah 42:1-9.

Moreover, the term justice appears a second time within the same chapter in the pericope 1:18-23. This pericope turns its focus away from the people to Jerusalem, which had apparently been the seat of justice. In this case, ‑Jerusalem becomes a representative of the whole nation" (Oswalt 1988:105) as depicted in the injunction about orphans and widows (v.23cf. v.17 (Blenkinsopp 2000:180). The pericope begins and ends with a formulaic designation, ‑making vv21-23 like a lament and 24-26 explicitly an oracle" (Blenkinsopp 2000:180).

Furthemore, the lament introduces what has befallen Jerusalem; a city once faithful is no longer faithful. However, Blenkinsopp (2000:180) sees verses 21-23 and 24-26 introducing a ‑quite different criterion of moral judgment: not neglect of social justice but addition to syncretic cults of the kind excoriated in somewhat similar terms". Williamson (2006:126) calls this ‑prophetic judgment" whereas as pointed out above Young (1965:73) argued it is ‑judgment which has been pronounced.

However, the problem with this view is that in vv16-17 the prophet turned to the nation and asked them to tell him what the Lord's desires were. The Lord expected a change of heart from his people and that is why there is contrast between evil in v16 and good in v17. This raises the possibility of God's ‑forgiveness and healing" of his people in vv18-20, but only if they are willing to turn to him. Then the comparison in vv18-20 with v21 does not mean ‑judgment" but a reminder of the past ‑order". There is a compelling reason to agree with Oswalt's (1988:104) conclusion that ‑God's final purpose is not destruction", since as we have shown his interest is order in his creation. There is a clear recontextualization of the passage to agree with overall understanding of justice as articulated in the First Song.

Lastly, in this section of Proto-Isaiah we will consider the use of justice in 4:4. According to the NIV outline of Isaiah, chapters 2-4 deal with the future discipline and glory of Judah and Jerusalem. Chapter 2:1-5 emphasizes future blessings whereas in 2:6-4:1 God disciplines Judah and like all other commentators following the MT the NIV sees Isaiah 4:2-6 as a complete section dealing with the restoration of Zion.

Moreover, this restoration is captured in v4, ‑The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of

fire". Commentators translate the phrase differently, some understanding it to mean, ―With a spirit of judgment and a spirit of burning" (Watts 1985:48; Oswalt 1988:144). Young (1965:172) understands it to mean ―by the spirit of judgment and by the spirit of removing", and Blenkinsopp 2000:202) ―with a fiery wind in the judgment". Because of the double play on words, Scott and Kilpatrick (1956:193) argue that רוח, ―wind, spirit; the hot, suffocating wind from the desert are both the means and the symbol of the Lord's judgment".

According to Laato (1998:91) ―Isaiah 32:9-14 is a close parallel to condemnation of the women of Jerusalem attested in 3:16:4:1 which, in turn, is connected with the remnant theological passage 4:2-6… in turn 4:2-6 provides parallel to 32:15-20". In 32:15-20, the pericope is taken not dealing with warnings but with ―salvation" (Oswalt 1988:587). However, vv4-6 are not a reference to the women only ―but also to the city as a whole" (Scott & Kilpatrick 1956:195). Even though there have been bad moments in the past between God and his people, God is not giving up on them yet. The coming fires that sweep like the spirit will only be to restore things back to normal. In this we think along with Laato (1998:186) ―Israel will be restored to its משפט (40:27-31 and 4:2-6)".

Additonally, in this section the sins of the daughters of Zion are washed away and now the inhabitants of the city of Jerusalem are ―holy". The remnant Isaiah 4:3 are the holy ones, the קודש argued by some that ―the remnant is the group chosen to participate in the life of God's city" (Watts 1985:50).The purge that was to take place in chapters 1 and 3 already has taken place and the holy ones are cleansed by the spirit of Yahweh's justice and the spirit of burning. The imagery of fire and burning is common when the Lord is ―restoring" things to normality cf. Isaiah 28:1-6. It brings things to God's desired ―order". This order is coined with justice. It is when things are burnt and smoothened that they are considered normal. Equally, justice here has to do with the restoration of things to normal. The Spirit of Yahweh serves as the purifier of those who do not belong to the company of the remnant.

3.5.4.2 Isaiah 42:1, 3, 4 and Isaiah 7-12

42:1 משפט לגוים יוציא - he will bring justice to the nations

42:3 לאמת יוציא משפט - in faithfulness he will bring forth justice

42:4 עד־ישׂים בארץ משפט - until he establishes justice on earth

Isaiah 10:2 ולגזל משפט עניי עמי – to deprive the poor of their rights[132]

According toIsaiah 9:8-10:4 God judges Israel because of her wickedness. Chapter 10:1-4 deals with the helpless in the society among the Lord's people. The translation of משפט here varies from commentator to commentator with some translating the word as ―judgment" (Young 1965:352; Watts 1985: 140; Blenkinsopp 2000:208) instead of ―justice" as translated by Oswalt (1988:258), which clearly expresses the message of the pericope. In this woe the partiality practices by the judges do not agree with the Lord's accepted order in his relationship with his people. This author thinks this pericope has to do with social justice as observed by Beuken (2003:79) ―von den Wehrlosen wird hier in der traditionellen *Verbindung von <<Weise/Witwe>> gesprochen*".

Moreover, the marginalized of the society, in this case the widows and orphans, were treated as if they did not belong to the community of believers and as such their wellbeing is not looked after. This mistreatment as we have argued destabilizes God's order. God's anger is directed at them because of their deeds. They have misrepresented their God who exposes all things as they are and weakened the very fabric of the society they were supposed to support. The text shows it is interlinked in its message and protection of the marginalized and elaborates the justice further.

3.5.4.3 Isaiah 42:1, 3, 4 and Isaiah 13-23

42:1 משפט לגוים יוציא - he will bring justice to the nations

42:3 לאמת יוציא משפט - in faithfulness he will bring forth justice

42:4 עד־ישׂים בארץ משפט - until he establishes justice on earth

Isaiah 16:5 ודרש משפט ומהר צדק – one who in judging seeks justice

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[132] Own translation, ―and to deprive the oppressed of my people of justice*"*

Furthermore, in Isaiah 13-23 we find God's judgment upon the nations. In chapters 15-16 we have an oracle about Moab[133]. Within the pronouncement of a consequence, the establishment of David's throne is promised. On that throne will sit one who judges rightly v5 and ‒seeks justice" (Oswalt 1988:329; Blenkinsopp 2000:293). Commentators are in agreement here that true justice can only be established by one who comes to occupy David's throne. As such, ‒Moab asks for advice and support 16:3-4a" an ‒announcement was heard that aggression would cease the Davidic dynasty holds sway over the territory again 16:4b-5" (Watts 1985:232).

The seeking of justice by the Moabites and the establishment of justice from one from David's throne point to elaboration and continuation of the theme of justice in Isaiah in general as far as the text can show. Whereas in chapter two we pointed out the servant is collective in this passage it is an individual. This implies already Israel as a nation had a futuristic expectation of a David type of king who would protect all and usher in a new dispensation characterized by justice.

3.5.4.4 Isaiah 42:1, 3, 4 and 28-33

42:1 **משפט לגוים יוציא** - he will bring justice to the nations

42:3 **לאמת יוציא משפט**- in faithfulness he will bring forth justice

42:4 **עד־ישׂים בארץ משפט** - until he establishes justice on earth

Isaiah 28:17 **ושׂמתי משפט לקו**–I will make justice the measuring line

Isaiah 30:18 **כי־אלהי משפט יהוה**–For the Lord is a God of justice

Isaiah 32:7 **ובדבר אביון משפט** – even when the plea of the needy is just

Isaiah 32:16 **ושׁכן במדבר משפט**–justice will dwell in the desert

Isaiah 33:5 **מלא ציון משפט וצדקה** – he will fill Zion with justice and righteousness

In chapters 28-33 several woes are targeted towards the nations and their leaders who rely on

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[133]Biblically, the Moabites are descended from Moab, a son of Lot and his eldest daughter Gen 19:31-37.

Egypt instead of Yahweh. There are six woes, five on the unfaithful in Israel and one on Assyria[134]. In Isaiah 28 we have a woe to Ephraim; 28:1-8 ―uses contrasting images to show the differences between the Northern Kingdom and the Lord" (Adeyemo 2006:827). In 28:9-13 we find God's expectation of the leaders of Israel who are arrogant and God warns them of what will happen if they do not listen to Him.

Furthermore, Oswalt (1988:514) and recently Blenkinsopp (2000:391) translate משפט here as ―justice". They all divide the pericope as 28:14-22 with Blenkinsopp calling it ―the deal with death undone", Watts ―scoffers in Jerusalem" and Oswalt calling it ―covenant with death". Isaiah 28:1-13 begins with a conclusion to indictments and a ―verdict" (Blenkinsopp 2000:392) is expected as ―Yahweh announces his own initiative, continuing his commitment of a ―stone" laid in Zion (v16) to accomplish his continued goals of ―justice" and ―righteousness" (Watts 1985:368).

Additionally, in vv.14-22 and as with all others, God ―will make justice and righteousness the standards for measurement" (Oswalt 1988:519). The structure and the cornerstone of the Lord's house will be faith. Some like Scott and Kilpatrick (1956:318) consider vv16-17a ―parenthesis which may not have belonged in this context, but is certainly genuine". Nevertheless, they see the Lord erecting a building not made with human hands but faith. Even though Isaiah 42:1-9 deals with the theme of the servant, it is recontextualized in this pericope.

Moreover, Isaiah 42:1-9 also finds a recontextualization in chapter 30 which deals with the fourth woe to the obstinate nation. Both Watts (1985:390) and Oswalt (1988:548) divide the section from vv1-18 while Blenkinsopp (2000:418) divides the pericope from vv18-26. Oswalt (1988:556) thinks v18 is ―transitional" because the tone of the verse is positive and what follows is positive but thinks some divide the pericope from 19-33 which he thinks also contains positive message. For Blenkinsopp (2000:420), the ―therefore" of 30:18 is connected with the preceding pericope and not the previous. At any rate the prophet is reacting to information that an emissary is sent to Egypt to seek help for Judah. The prophet was

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[134] See NIV outline of Isaiah

unhappy with this information and denounced it as rebellion against the Lord.

Additionally, in v 18, ―Yahweh‗s mercy for them must wait on justice‖ (Watts 1985:397). The phrase ―Yahweh is a God of justice‖ can either be understood as Young (1969) put it, ―he will pursue your foolish way of trust in Egypt, and a judgment will surely overtake you. For that reason the Lord will wait to show mercy to you‖. Young thinks that the Lord must first exercise his judgment on the people before showing them compassion. As we have often indicated, Young forces the meaning of מִשְׁפָּט whenever it is used to indicate judgment and this is the same thing he does here.

Furthermore, an alternative view is offered for מִשְׁפָּט in Oswalt (1988:353) which is ―moderation and order‖. This gives hope to the people since God did not go into a rage and begin to destroy them. This idea makes sense since it agrees with the remaining portion of the verse, ―blessed are all who wait upon the Lord!‖ This kind of justice is not the type that one would find from a human judge but God‗s, which is coined with his mercy and compassion. Such a language evokes in one‗s mind of covenantal terms normally.

Isaiah 31-32 deals with the fifth woe. In 32, the message is clear that the king should be the defender of the weak. The arguments are not logical in our modern sense of logic beginning in chapter 28ff. Human wisdom could have provided wise leadership to avert Yahweh‗s punishment based on 31:4ff. However, instead of providing an answer to that question the next chapter discusses the quality of a good king.

Moreover, the king and rulers introduced in chapter 32 will rule with wisdom and are the ones identified as the bringers of better justice, ―they are symbols of security and prosperity‖ (Watts 1985:412). Watts describes the ―knave‖ or ―scoundrel‖ mentioned here better than a fool since he deliberately chooses the means that are evil and plots them, ―his victims are the poor and the needy‖ (Watts 1985:413). However, some scholars think it is a person who flatly rejects the ways of God, ―which are the road to life and has chosen ways of death‖ (Oswalt 1988:581).On the other hand there is the idealization of what Oswalt (1988:579) calls, ―Messianic language‖. This view is also held by Scott & Kilpatrick (1956:342) who ―suggest

the promise of a messianic reign". But it seems more to do with the immediate context of bad leaders and the Lord's provision of an immediate relief.

Furthermore, God's social order has been disrupted by poor leadership. The language used of getting relief from God's creation is interesting since it involves God's social ordering in his cosmos. According to Blenkinsopp (2000:434) ―the author's somewhat curious ideas about ecological transformation, always associated with the creation of a social order based on justice and righteousness" should prevail upon everything else. In the midst of all this Yahweh should be exalted.

Turning to Isaiah 32:9-20 Yahweh addresses the women of Jerusalem who are complacent. They are being asked to brace themselves and appear before the Lord. Those who feel secure will no longer have that false security because it is based on their good harvest v10 which Yahweh can destroy. God's promise of justice and his security will come only after disaster has overtaken his people. This justice will come but through his spirit v15. After this divine intervention God's solution is offered to the problem mentioned in vv9-14. The use of agricultural products as an imagery to bring God's destruction is interesting indeed. Even though it is not clear why the women are addressed as they harvest, it can be deduced from the language that it had to do with lowest decadence in the society.

In Isaiah 32:15-20, the author shifts from warnings in vv9-14 to language of salvation. The language seems to be indicating from chaos to God's ordering of things. In reality, what has happened was that people had abandoned justice and righteousness or ―God's ways to pursue their own advantage and comfort" (Oswalt 1988:588). Under righteousness we will show how God works through nature to bring order or ―Ordnung" in his creation.

However, what seems to be almost a pattern is that God's justice is used within the context of neglect to abide by his ―norm" which is only found in him communicated through his cosmic creation and then finds its way to his created beings. The language is similar to that of Isaiah 42:1-9 and we think it is a further elaboration of the Servant's establishment of justice that ushers in God's order.

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The last woe is found in Isaiah 33. In chapters 28-31 we mentioned that it had to do with the nation's dependence on Egypt against Assyria. This dependence was described as the folly of trusting the nations which resulted in the condemnation of the rulers and princes. This seems to be over now and it has been replaced with the people's trust and reliance on the Lord. In Isaiah 33:5-6 is exaltation to the Lord who dwells on high. He is the one who will fill Zion with justice and righteousness.

The Lord is the one who provides, ―deliverance and true understanding" (Oswalt 1988:594) and not the princess or the Egyptians. The human deliverance is not a sure foundation like that of the Lord in 33:6. Yahweh deserves exaltation in Zion then, ―these events produce justice and righteousness which were not adequately being practiced" (Watts 1985:421). The Lord who is exalted and dwells on high is recontextualized in a manner that evokes his unquestionable authority, ―since he dwells on high". He is the creator of the heavens and the earth, the language that is also used in Isaiah 42:1-9 is evident here.

In summary after our investigation of משׁפט as a noun masculine singular there was no discernable distinctive difference in meaning in chapters 1-39 and 42:1-9 that was detected. Out of the ―twenty-two times" Leclerc (2001:14) that justice is used in Proto-Isaiah, we embark on investigating the remaining usages. In Deutero-Isaiah justice is used eleven times ―and nine times in Third Isaiah, for a total of forty-two occurrences in the book" (Leclerc 2001:14). In all the pericopes that we investigated God is the one from whom true justice originates. As such, because he is bound himself in a social relationship with his people he expects them to relate to him through his ordering of the universe.

Additionally, it is as if God is telling his people learn from my ―created order", to understand what social justice means when you relate to each other and when as a judge or ruler or princess rule. God's ordering of the universe presupposes that social justice can be understood within his creation however this Old Testament idea does not carry with it the later Greek forensic understanding. Justice appears 11 times in Isaiah 40-55; out of which 3 already have been investigated in Isaiah 42:1, 3 and 4. We now turn to chapters 40-55.

3.5.4.5 Isaiah 42:1, 3, 4 and Isaiah 40:12-31

42:1 משפט לגוים יוציא - he will bring justice to the nations

42:3 לאמת יוציא משפט -in faithfulness he will bring forth justice

42:4 עד־ישׂים בארץ משפט - till he establishes justice on earth

Isaiah 40:14 וילמדהו בארח משפט – and who taught him the right way?[135]

Furthermore, chapter 40 can be divided into several pericopes. The first pericope runs from vv1-11 in what some consider as a ―prologue" (Baltzer 2001:47) to chapters 40-55 with others like Oswalt (1998:46) taking ―the entire chapter as an introductory unit" to chapters 40-55 even though he does not see the entire chapter introducing all the major themes that follow, ―let alone 41-55". However, there are distinguishable units within this pericope and the ones following. Based on Baltzer (2001:47f.) in several strophes the author lays down some groundwork in vv1-2 being the first where the speaker is Yahweh and how he is going to restore his people followed by vv3-5 that this restoration will be through Yahweh's intervention in v5. What follows in vv6-8 is a further elaboration that no human force will prevail against Yahweh's plans and then the pericope ends with vv9-11 announcing some good news for the city of Jerusalem/Zion.

Moreover, the pericope under investigation falls under vv12-17. Within these two pericopes justice is used in 40:14. The opening words have been described as if addressing ―someone who is grieving over the death of a family member" (Oswalt 1998: 49). In this first pericope the Lord speaks personal words of comfort to his people in 40:1 and also the city of his people, Jerusalem in 40:2. The nation has suffered enough and her sins have been paid for. There is in all this ―an urgent call for messengers to represent Yahweh" (Watts 1987:79).

However, with these words there is an ―unhappy reply in vv6-7". This surprising objection has been described by Baltzer (2001:57) as, ―the objection to the divine commission" it rests on the transitory nature of everything human". The speaker then using רוח was able to speak about the strong wind that causes things to perish, but was able ―to draw all the connotations

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[135] Literally ―and who taught him the path of justice"?

from breath to wind to spirit to Spirit" (Oswalt 1998:53). In vv 9-11 ―is the message about ―the Shepherd's triumphal procession" (Baltzer 2001:61). In characteristic of covenant language where ―your God" corresponds to ―my people" (Baltzer 2001:62) in v10 if the Lord is Yahweh, it follows without saying that then the people are his covenant people.

Furthermore, in what follows from vv12ff scholars are divided on how to divide the remaining pericope. The problem has to do with the progression of thought. However, some argue that, ―the theme is incomparability of Yahweh as Creator and Lord of the world" (Baltzer 2001:65; Watts 1987:90). The theme though as others argue is itself presented in different aspects as Oswalt (1998:59) saying ―rhetorical strategy is one of reinforcement rather than progression". It is however possible to take vv12-17 as a unit since vv12 and 13 are introduced with a question format and then ―Verse 15 follows with a double conclusion issuing from these questions". The questions in both v12 and 13 present arguments about Yahweh's ―incomparability" and the ―infinitely more impossible thought of evaluating God's ways and strategies" (Watts 1987:90).

In Isaiah 40:13 Yahweh does not need a counsellor to instruct him or any kind of a consultant to enlighten him or ―to instruct him in the way of justice" in v14. Later we see in v18 that Yahweh cannot be compared to anything and vv19-26 address the polemics on idolatry ―there are four passages which concentrate their polemics on describing the concrete fabrication of idols" (Holter 1995:15) and the remaining unit speaks about God's sovereignty to redeem his people so that they can soar like an eagle.

In 40:14 מִשְׁפָּט ―was presented in a disputation with the claim that it derives from no source other than the one true God" (Hanson 1995:42). This theme of justice is more articulated in 42:1-4. Since 40:14 deals with Yahweh's unfathomable infinite insight, justice better explains the מִשְׁפָּט. Clearly the terms used here, counsel, understanding, teaching, justice are words as Watts (1987:91) puts it ―are those which a king needs and which God has". These are words that suggest a close relationship with the creator and the one being addressed. It cannot be ―judicial decisions" (Baltzer 2001:70) because Yahweh does not seem to be deciding on anything but asking who can understand his ordering of his creation in v12.

Additionally, God's universe is so vast that no human being understands it except God himself who has ordered things to be as they are. Since we think as explained above that the pericope has to do with the Lord's power as creator and one who holds the universe, universal ordering better explains the meaning of justice. Smillie (2005:60) describes the chapter as a ―motion picture sequence". It is as if the camera has a ―wide opening scene" then the camera focuses exactly on one figure that is at the centre of the image. The camera captures the ―cosmic magnitude of the divine point of view" (Smillie 2005:60). Hanson (1995:42) succinctly asserts then that justice ―is the order of compassionate justice that God has created and upon which the wholeness of the universe depends". There is recontextualization of justice in the text which looks forward to the introduction of the Servant in chapter 42.

3.6   Intertextures Related to Righteousness in Isaiah 42:1-9

3.6.1 Background

Moreover, righteousness is a key concept in the Old Testament scholarship, which ―cannot be reduced to one line of thought" (Kuyper1977:233). As a result we think that צדק in Deutero-Isaiah receives a significant theological interpretation which begs some further investigation as far as Isaiah 42:1-9 is concerned. We indicated the possibility of Deutero-Isaiah's merging of God's name in chapter two with צדק but which we pointed out in passing. We also mentioned that צדק is tied to God's character and could be characterized as one of his attributes. Related to this, Whitley (1977:471) argues that, ―there are a number of instances in the writings of Deutero-Isaiah which indicate that the functions of *Ṣedeq* are inseparable from the being and nature of Yahweh".

Furthermore, it was suggested earlier that righteousness has a positive meaning when tied to God's nature. God's character demands by nature to include those on the margins. It simply has to do with him being the very truth itself, ―*die Wahrheitund die Ordnung*". Righteousness is tied to the care of the widow, the orphan and the poor. It has a social dimension because God is relational to human beings. We now turn to the sources to find out how and in what way the root is used especially in ANE and how the root צדק communicates righteousness

idea in Isaiah 42:1-9.

Additionally, to begin with, the root term righteousness is translated in different ways in the Scripture in the Qal form; ―be just, righteous‖, in the Niphal form; ―be justified, put right‖, in the Piel form; ―justify, make appear righteous‖, the Hiphil form; ―do justice, righteous, correct, lawful‖ and as a noun, ―rightness, righteousness‖ (Reimer 1997:744f). From the above root forms then, righteousness can be determined on the context within which it is used and whether it is a verb or noun. Our interest is the noun masculine singular form the form that righteousness was used in Isaiah 42:1-9 context.

3.6.1.1 Ancient Near Eastern Texts

Fundamentally, the root *Ṣdq* is widely attested in ―West Semitic sources‖ (Reimer 1997:744f.)[136]. There are examples of the root in Akkadian sources *mīšaru* meaning righteousness, right or justice. Also, *ki/ettu* meaning ―truth‖, ―truthfulness‖ so that, ―*mīšaru ist die Gerechtigkeit eines Rechtsprecher, die Wahrheit die man spricht und die gerechte Ordnung im Lande*‖ (Ringgren 1989:901). The king who loves justice and righteousness is described as *rā'imkettiumēšari*. Also, righteousness can be found among humans, *mīšaru* and *kettu* are found via the Sumerian sources *ní-si-sá* and *ní-zi-da*, which belong to the king and the judge and not only to the gods.

Moreover, the root צדק is also attested in Ugaritic texts but with very few examples. As a result, attention has long been drawn to the discovery of a letter in 1978[137] at Ras Ibn Hani from the King of Ugarit which preserves the term in four places in a ―keret legend‖ a mythological text with the epithets to an unknown pharaoh to whom this letter was sent to. In part it says ―to the sun, the great king, the king of Egypt…the just king (*ṣdq*)‖ (Reimer 1997:745). The inscriptions are *'tṭṣdq* „*seine legitime Frau*‖ (Ringgren 1989:901). Since the documents are not discernible one can only guess the meaning. There are two interpretations: either ―rightful owner or legitimate king‖. Phoenician inscriptions have examples of צדק

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[136] Numerous theological dictionaries provide more details on the ANE and Old Testament usage.
[137] It was not possible to verify the exact date of this discovery because Reimer mentions 1978 but Whitley has 1961 when discussing the same event.

spanning a period of about 700 years and speak of a legitimate sprout or *ṣmḥ ṣdq* and most likely *bn ṣdq* or legitimate son with another reading *mlk ṣdq* parallel to *mlk yšr, gerechter König*" (Ringgren 1989:901). There are also preservations of the root in the Amman Citadel inscriptions but Ammonite language with a section with the same root (*ṣdq*) with the meaning the ‒just" will reside".

Additionally, in Aramaic inscriptions one finds root צדק in royal inscriptions. The main nuance has to do with ‒loyalty" from this some adduce the meaning ‒righteousness" with the understanding of ‒legitimate" successions. The context in most cases is that of vassal king relationships. Then there are also the Elephantine inscriptions with the verb meaning to ‒render innocent". In the Egyptian writings *ma'at* is translated ‒truth".This truth came from heaven and then joined itself with life on earth and from that standpoint onwards it is understood as ‒justice, the right thing, ‒*Ma'at ist der in Schöpfungsakt gesetzte richtige Zustand in Natur und Gesellschaft und von da aus je nachdem das Rechte, das Richtige und das Recht,die Ordnung, die Gerechtigkeit und die Wahrheit ist*" (Ringgren 1989:900).

However, Reimer (1997:745) with some reservations concludes ‒forensic settings are rare in the extant texts, but the Elephantine papyri show the term to be at home there as well". In our view, the root *ṣdq* as it related to God and human beings has recently been summarized by Pfeifer (2012:17) who asserts, „*Ihre Semantik reflektiertAllgemeinheit von abstrahierenden Nominalbildung (kittu von kanu, <<fest sein, beständig sein>>; mīšaru von ešēru, >>in Ordnung sein, in Ordnung kommen>>) ein Weltbild, in dem die menschlichen Verhältnisse mit der kosmischen Ordnung als götlicher Schöpfung korrespondieren*" (Pfeifer 2012:17).

If the cosmic ‒*Ordnung*" idea is accepted and we think it should be acceptable as the basis for our understanding of the root צדקthen we have God as a relational being.

3.6.1.2Old Testament usage of Righteousness

Moreover, based on ANE texts there is both active and stative meaning of righteousness. The

root appears about 523[138] times in the Old Testament used in a variety of ways than can be examined in this current research. The noun is used about 119 times showing a ―godly principle" but also *"Die Aktivität tritt aber an vielen Stellen zutage: Gottes Gerechtigkeit ist nahe (Jes 51, 5); sie geht vor ihm und folgt ihm nach (Ps.85, 14)"*

However, scholars are guided by modern understandings of righteousness and one's interest in the concept of righteousness itself. In general as shown in the extant texts, the root ―צדק" deals with ―*Ordnung*" that usually by implication accord with some ―standard". That standard seems to to have been the cosmic ordering. Based on that order, the truth or reality and the organization work that goes with cosmic ordering can be seen. However, often the context under which the root is used in the Scripture normally determines the understanding of צדק.

Furthermore, in the prophetic literature the concerns for righteousness basically centre on the maintenance of relationships between God and his people[139]. Jeremiah uses the root צדק in about 18 places, Ezekiel 43 times and Isaiah about 81 majority times of the root צדק more than the other prophets. We agree with Reimer's (1997:764) assessment with the majority ―relating *ṣdq* to the sphere of social justice and needs of the oppressed". This is in line with ordering in God's creation and whatever disturbs that order can only cause disorder. Likewise, it seems that righteousness is not an abstract concept. Through God's cosmic ordering of the universe by extension human beings learn to order their relationships which then in practical terms would be through social justice on a day to day basis.

Additonally, going back to an idea we raised earlier in chapter two on monotheism in Isaiah we mentioned the possibility on how Deutero-Isaiah's idea of monotheism could have dictated the understanding of צדק. We showed[140] there that if ―*Ṣedeq*" were to fill a functional role in Deutero-Isaiah's theology it could hardly be as an entity separate from Yahweh. Rather, *Ṣedeq* is merged into Yahweh's personality, and represents his being and that which is purposed and destined by him".

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[138] See *THWAT* Band VI (1989)903.

[139] This author is aware of other uses of righteousness especially when used other verbs that have to do with salvation. These will be discussed in the passages we are dealing with if they occur in them.

[140] This was discussed in chapter two.

If there is validity to the idea that ―Yahweh‗s personality‖ becomes part of righteousness and that righteousness cannot be understood apart from his ―being‖, then it shows that Yahweh stands for righteous relations, as he is צדק himself cf. Psalm 89:14 ―Righteousness and justice are the foundation of your throne; love and faithfulness go before you‖. Human righteousness therefore cannot be anything outside of Yahweh‗s righteousness since it has to reflect and agree with him who is always righteous in his social relations. That is why,as a relational being, he is often described in terms such as, ―love‖ and ―faithfulness‖ and ―merciful‖ among others to show his intentions toward us are not punitive.

3.6.1.3 Righteousness in Isaiah

Furthermore, there are about ―81occurrences‖ (cf. Koch 2004:1048) of the root צדק in Isaiah of which the masculine singular appears about 25 times and the feminine 36 occurrences and only 3 in plural form. The BDB (2010:841f.) groups righteousness into six categories, which are not systematically organized but have been adopted in this research. In general in 1) 1:21; 1:26 צדק is described as a place it can lodge or the seat of just government or rule 32:1 and that is why there is an ideal Davidic King, Messiah, promised in 11:4, 5 and 16:5. 2) צדק in this second group is described as an attribute of God who is Sovereign 43:13 and speaks the truth and make promises in 45:9-13 of raising Cyrus himself as a saviour and in 42:6 of the Servant 3) צדק righteousness can also describe a case or cause and is used when things are ethically right in 26:10 and 51:1, 7. 4). Lastly, צדק is used of God as covenant –keeping and in redemption in a) 41:10; 45:8; 51:5 cf. 42:21 and b) of Cyrus 41:2.

Moreover, in Isaiah 40-55 Yahweh is described as the God of Israel who calls Cyrus in 44:28; 45:2 to help Israel to return from exile. Yahweh is described as the one who acts to save his people. Some of the terms used in these chapters have covenantal overtones. They make Yahweh‗s relationship with his people special when such words as ―steadfast love, faithfulness, and salvation, identified with righteousness to describe the acts of the Lord‖ (Kuyper 1972:239) and what the Lord was about to do to the exiles. Since God‗s intentions were to rescue his people from exile, righteousness becomes a term involving action. Probably the main question for the exiles is how God will restore their condition and return them to their land. For this reason, there are those who translate צדק as ―victory‖, in the

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⎯sense of righteousness (41.10) as the Lord upholds Israel with the ⎯right hand of his victory"
(Kuyper 1972:239-40). On the other hand, Whitley (1977:475) thinks Deutero-Isaiah used
this word to ⎯express the many aspects of Yahweh's power and influence".

Additonally, the majority parallels on the other hand of צדק are with משפט with about 80 (or
81) times of such occurrences in the Old Testament. When for example God's משפטcomes,
the inhabitants learn צדק cf. Isaiah 16:5, a passage that has to do with practising justice and
righteousness and not oppression. Alongside justice, ⎯der König soll Gottes Volk in ṣedeq und
seine Elenden in mišpaṭ richten Ps 72,2 vgl Jes 32, 1" (Johnson 1989:907). These passages
will be discussed independently. The emphasis of Isaiah chapters 1-39 is largely human
behaviour whereas chapters 40-55 uses ṣedeq with supporting words like yšʿ or with šhalôm,
⎯thus speaking of God's actions on behalf of his people" (Reimer 1989:765).

In general we engage with the intertextual passages that use righteousness outside of Isaiah
42:1-9 but in the back of our minds we know now that in its ancient Near Eastern context the
general meaning of righteousness had to do with God's ordering of the cosmos and with
human relationships.

3.6.2   Intertextual use of Righteousness in Isaiah 42:1-9

We have shown that in the installation of the Servant of the Lord the word בצדק was used in
Isaiah 42:6. What follows is our analysis of other passages that discuss the singular masculine
of צדק in Isaiah. We are interested to know whether there is any recitation,
recontextualization, reconfiguration or thematic elaboration to this word.

3.6.2.1 Isaiah 42:6 and Isaiah in 1:21 and 26

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

 Isaiah 1:21 מלאתי משפט צדקילין בה – was once full of justice, righteousness dwelt in her

Isaiah 1:26 אחרי־כן יקרא לך עיר הצדק - you will be called the city of righteousness

We discussed justice in Isaiah 1:21 in the context of the 1:10-21 pericope already and showed that in Isaiah 1:2-3 the verses opened with a vocative which was God's indictment of his people to listen to and heed his word. We showed also that vv18-20 was an interjection in the flow of thought of the preceding but that Yahweh was the ―speaker‖ (Blenkinsopp 2000:180). We concluded that the meaning of justice in 1:21 could not be negatively understood and that it expresses a favourable ordering of things.

Blenkinsopp (2000:180-81) acknowledges the ―continuity is still maintained by repeating the injunction about orphans and widows (23 cf. 17)‖. We showed in 1:17 that it was addressing social issues among God's people, which were being neglected. Once that created ordering is disturbed it disrupts justice, ―God's order‖ and relationships among his people are also distorted. According to Oswalt (1988:99) ―thus, injustice and oppression are wrong because they are in defiance of the nature of creation‖. When people learn to do justice they imitate the creator who does what is ―orderly‖.

Further, in pursuance to righteousness, Yahweh's efforts in 1:21 are to restore Zion to its former glory, which was that of a city characterized by justice and is a ―dwelling place of righteousness‖ (Childs 2001:20). As the next verses show, vv22-23 has completely become a different city, the witnesses wonder at the change of attitude in her. Righteousness here can be understood to mean ―actions‖. According to Watts (1985:16) ―the perfect tense in v21 and v23 stresses the resultant condition‖, and that the uses of the imperfect contrast a characteristic condition, which later has characteristic results. However, these are the actions, which the Lord expected from his people but did not see them forthcoming. Those who remain faithful to Yahweh are deemed righteous, according to Oswalt (1988:105) ―because of their relation to the One who is righteousness and just‖.

The Lord's resolve is to bring the city back to ―its earlier state as a righteous city with judges and counsellors as at the beginning‖ (Childs 2001:21). Clearly one has to agree with Blenkinsopp (2000:187) who argues, ―since this prospect of the future is still addressed to Jerusalem, the idealized past is presumably that of the city under Davidic rule‖. There is a reconfiguration of righteousness in 1:21, 26 since both times as also in 42:6 it is Yahweh who decides and executes the plan.

3.6.2.2 Isaiah 42:6 and Isaiah 11:4-5

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 11:4 ושפט בצדק דלים – but he will judge the needy with righteousness[141]

Isaiah 11:5 והיה צדק אזור מתניו – righteousness will be the girdle of his loins

The division of this pericope is vv1-9 where one needs to understand the meaning of righteousness[142]. The pericope is understood to be discussing a future golden age through one from Davidic line. This ruler is ―divinely endowed with all charismatic attributes required to fulfil the ideal, often proclaimed but rarely realized, of bringing about a just order in which poor andpowerless can enjoy equal rights with the wealthy and the powerful" (Blenkinsopp 2000:263).

The branch from Jesse v1 is described in charismatic terms of what he will accomplish. He receives the spirit of Yahweh, a parallel only found in Isaiah and which we discussed in 42:1 but ―itsia factor apparent throughout Isaiah's vision (cf. 4:4; 32:15-20; 34:16; 40:7, 13; 42:1; 44:3; 47:16; 48:16; 59: 19, 21; 61:1, 3)" (Watts 1985:171). In v4 he will judge the poor with righteousness and that righteousness will be the girdle of his loins is considered a royal role. According to Oswalt (1988:281) ―it is an expression of a royal role not only in Israel but across the Ancient Near East" This view is described further by Blenkinsopp (2000:265) ―this was viewed throughout the Near East and beyond as the primary responsibility of the ruler".

Furthermore, these words are reminiscent of Isaiah 42:1-9 where Yahweh calls the Servant in justice and empowers the Servant with the spirit of Yahweh. As in Isaiah 42:1-9 where the Servant of the Lord is notidentified so also even in this case the just rulers and judges and the Davidic King promised in 16:5 echo those words of 42:1-9. We think one can argue for either recontextualization or reconfiguration of the verses. In second Isaiah we saw that the Servant in most cases is collective whereas here he is presupposed to be an individual.

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[141] Own translation, and with righteousness he will judge the needy
[142] For a discussion of this division see Blenkinsopp 2000:262 and Childs 2001:100.

3.6.2.3 Isaiah 42:6 and Isaiah 16:5

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 16:5 ומהר צדק – and speeds the cause of righteousness

The use of righteousness in Isaiah 16:5 is similar to that of 11:4-5. In 16:1-8 literary issues aside, the use of justice and righteousness are considered a portrait of ―the just rule by king and princes couched in the same idiom as God‗s righteous rule‖ (Childs 2001:240-41). Others find in it as a ―hopeful oracle that sees in the appeal from Moab the possibility of a restoration of the Davidic empire‖ (Watts 1985:229), a similar view is held by Blenkinsopp (2000:297) who argues for ―Judean native dynasty (16:4b-5)‖.

3.6.2.4 Isaiah 42:6 and Isaiah 26:7-19

Isaiah 26:9 לארץ צדק למדו ישבי תבל – the people of the world learn righteousness

Isaiah 26:10 יחן רשע מל-למד צדק – they do not learn righteousness

This pericope falls under the apocalypse of Isaiah (24–27). The term apocalypse is used simply because these chapters unveil what will take place in the future; ―cosmological orientation‖. However, the pericope under study like most of the divisions of Isaiah are difficult and this one is no exception. Some scholars like Oswalt (1986:468; Blenkinsopp 2000:365) divide 26:7-27:1 as a unit while others such as Watts (1985:335; Sweeney 1996:338; Childs 2001:186) have 26:1-21 as a unit. However, they all acknowledge that the unit can be further subdivided in vv1-6 and 7-21 or vv1-6 and vv7-19. The good thing is that these divisions do not affect the interpretive sections under which righteousness falls under thisinvestigation invv7-19.

Furthermore, the main thrust of the chapter in vv1-6 can be classified as a ―psalm of thanksgiving and confidence‖ (Blenkinsopp 2000:362) or what others call a song of praise for Yahweh‗s victory which is ―characterized by a 1st person common plural speakers style‖ (Sweeney 1996:339). He thinks however, that this communal genre style is a communal complaint by Judah petitioning the Lord for deliverance. There are a great variety of

conventional styles employed in the text. It is an address to the faithful who testify about Yahweh's victory.

The pericope that touches on our investigation in vv7-19 has been described by some as an ―expression of dependence‖ (Oswalt 1986:476). Whereas in the first pericope the people expressed thankfulness in a form of a psalm, in this second one the author declares that only God can manifest his power on earth so that the people can learn ―righteousness‖. It is a continuation of what the author had started and as such, (Blenkinsopp 2000:369), ―the poem fits the context as an extended reflection on what is implied in the earlier reference to a ‗righteous nation‗ (26:2 cf. ‗the way of the righteous,‗ 26:7)‖. These thanksgiving psalms are sometimes known as the ―torah-psalms‖ or ―psalms of dependence‖ (Oswalt 1986:473).

Moreover, at this point scholars acknowledge the difficulty in understanding vv7-11 even though the section talks about affirmation and confidence in Yahweh's righteousness and builds on the motif of trust from the preceding, the community seems to desire much more from the Lord. There are the wicked that do not learn from the righteous and then the expressions of hope that nevertheless Yahweh's righteousness will be learned by the world in v9. There is also ―the initial expression of confidence in God and in divine approval for the righteous (7-11), mixed with anxiety about the congruence of divine with human ideas of justice‖ (Blenkinsopp2000:368).

The problem with all this is the complexity and ―the uncertainty of the Hebrew text‖ (Childs 2001:194). It is difficult to nail down a historical setting on the psalms. Within this shift the author explains why it is important to look to Yahweh. According to Oswalt (1986:479) the purpose is so that ―the wicked may learn righteousness‖. In this Oswalt (1986:479) concludes ―that only divine retribution for their sins will ever bring the wicked to recognize the folly of their way‖.

If the meaning of righteousness is ―communally faithful‖ to a community which follows God's universal ordering is anything to go by then it means that צדק in v9 would mean the people of the world would learn righteousness, meaning social relations that reflect God's character. Even though God's relationship with the wicked has been shown to them and that

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they seem to know it they do not want to be party to his ―*Ordnung*". But God will triumph in the end as he restores creation to its right order; he will reign in righteousness.

3.6.2.5 Isaiah 42:6 and Isaiah 32:1-8

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 32:1 הן לצדק ימלך מלך – a king will reign in righteousness[143]

The pericope divides from vv1-8. It falls under the same group as 1:21, 26; 11:4, 5 and 16:5. Childs (2001:239) claims that there is a ―level of oral tradition" which shares the same features with chapters 28-31. As with a teacher of wisdom instructing his student, ―the lesson begins with the definition of rulers, *kings* and *princes*" they are identified with justice and righteousness" (Watts 1985:412). On the other hand Blenkinsopp (2000:429) finds links to other parts of the book, ―beginning and ending with a description of the ideal ruler and polity (32:1-8; 33:17-22). He connects this passage with 4:6; 16:4; 25:4; 28:15, 17; 30:25 that discuss shade from the sun's heat 4:6 and streams of water in an arid land cf. 30:2-3. As in the other passages so far investigated this chapter does not yield a different meaning from the rest.

Additonally, the leaders are over and over reminded to look at Yahweh's way of doing things, ―they were not following the right path". This ideal king seems to be promised after the failure of the earthly kings and rulers. We think that the coming of the envisaged Yahweh's ruler will serve as a ―shelter and refuge in the same way as Yahweh at 25:4-5" (Blenkinsopp 2000:430). Righteousness is used in the following passages and classified as God's attribute and Sovereignty. They are grouped together for clarity.

3.6.2.6 Isaiah 42:6 and Isaiah 45:9-13, 19

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 45:13 אנכי העירתהו צדק – I will raise up Cyrus in my righteousness[144]

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[143] More literal translation would be ―behold, a king will be king according to righteousness"

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Isaiah 45:19 אני יהוה דבר צדק – I the Lord speak the truth[145]

This section belongs to a broadly larger pericope which begins in ―40:24-45:25 within chapters 40-48" (Childs 2001:348). These chapters show and demonstrate God's ability and desire to rescue his people from exile. Chapter 40 describes God as the sole creator and ruler of the universe in vv12-26 and that he can be relied upon cf. 1:27-31 where the Lord promises his redemption of Zion. Some consider these verses are there ―to fill a transitional function" (Oswalt 1988:109; Blenkinsopp 2000:187; Childs 2001:21) nevertheless, the point is made that Yahweh will save his people. In chapters 41-48 God declares that he will demonstrate his sovereignty over idols by causing something new to happen, he will destroy Babylon and his people will return cf.41:1-44:22. With this view in background we now investigate 45:13, 19.

In the 45:1-8 pericope Cyrus is addressed, however, as Childs (2001:353) argues ―the literary composition assumes that Israel is also present and affected". Characteristic of the author of the pericope similar to Isaiah 42:1-9, Cyrus becomes the first foreign ruler to be addressed by God as ―his anointed one" and this in accordance with ―the sovereign's will" (Baltzer 2001:221).

Moreover, in 45:13-19 Yahweh defends his right as the creator, a pericope understood by some to have taken place in the heavenly sphere (Baltzer 2001:232). The designate servant according to Childs (2001:354) ―builds my city and sets my exiles free". The fact that Cyrus has been raised by Yahweh for his bidding is ―part of the order" (Baltzer 2001:237), God's order because he is also ―free in his resolves and what he does" then 45:13 ―righteousness" can be understood to mean ―I will level all the roads for him" (Childs 2001:354).

Even though the name of Cyrus is not mentioned at this point in 45:13, commentators generally agree that it is Cyrus who is intended to free the exiles. As shown in our text, this is the NIV preference too. He will undertake this job of freeing the prisoners without any extra salary, says the Lord of Hosts. These words sound almost like those in 42:1-9, I will uphold him my chosen one, and shows the words are thematically elaborated.

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[144] Own literal translation, ―I will raise him in righteousness"
[145] Own literal translation, ―the Lord speak righteousness"

Furthermore, in 45:19 scholars are divided on the division with some choosing ―vv18-19" (Baltzer 2001:246) as a short strophe, others choosing to divide the pericope from ―vv14-19" (Oswalt 1998:211; Blenkinsopp 2000:255) and Childs (2001:355) vv18-25[146]. The point is that Yahweh did not speak in secret when he was calling Cyrus, he was according to Watts (1987:162) ―speaking what is right (צדק)". Similarly, Baltzer (2001:245) argues the phrase can be understood as ―I am Yahweh who speaks righteousness, who proclaims what is right" which expresses Yahweh's uniqueness and character, and so the understanding of righteousness here is ―with a purpose firm and sure" (Muilenburg 1956:527). Then understand Yahweh ―as the one who establishes ―justice, righteousness" (צדק) through his word" (Baltzer 2001:247).

The establishment of God's righteousness should be understood within a broader context of the text. Yahweh had presented himself as the creator of the cosmos in v18, which he did by invoking his name ―I am Yahweh". This clearly is an elaboration of the 42:1-9 theme and reconfigured language similar to that of 42:5-6 where Yahweh declares his name in similar terms before calling the Servant in his righteousness.

3.6.2.7 Isaiah 42:6 and Isaiah 51:1:1-8.

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 51:1 שמעו אלי רדפי צדק – Listen to me, you who pursue righteousness

Isaiah 51:5 קרוב צדקי – my righteousness draws near speedily

*Is*aiah 51: 7 שמעו אלי ידעי צדק – Hear me, you who know what is right[147]

The question asked by scholars is who is speaking at this point(see Baltzer 2001:344; Childs 2001:348f). According to Oswalt (1998:333) ―scholars agree widely about the strophic structure of chapter 51 (vv1-3, 4-6, 7-8, 9-11, 12-16, 17-20, 21-23). This division presents a problem because the divided verses are in such close proximity to each other that one can hardly formulate a theme. Baltzer (2001:344) follows this division but Oswalt (1998:333)

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[146] These commentaries can be consulted for further discussions.
[147] Own literal translation, ―hear me you who know what is righteousness"

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defends ―vv1-8, 9-16, 17-23" a longer division but then also adopts the shorter passage division in his commentary. At any rate the verses are grouped into smaller units or stanzas. There is no consensus on the division of vv1-8 within which section righteousness appears.

The stanzas are clear. The first one addresses those who pursue righteousness and the third those who recognize righteousness vv1-3 and 7-8 respectively. There are those ―who pursue what is right" (Blenkinsopp 2001:325; 2001:344) considered by scholars to be the prophet's audience based on 50:10-11. The question is whether the audience in v1 is pursuing righteousness as God's faithful promises or something else. According to Baltzer (2001: 345) ―they are called רדפי צדק ‗those who pursue salvation'. He takes this to mean that such people work for justice and peace as the ―wellbeing of the community" or what Koch (2004:1046) calls, ―to be communally faithful".

However, we think these people are not working for the justice or wellbeing of the community as such but are pursuing or seeking justice, they are searching for it. Oswalt (2001:334) argues that those who seek righteousness in v1 are those ―who seek the Lord", not in the salvation sense but ethically in v7, ―these are the people who are trying to do what is right according to God". The pursuit of righteousness as only an ethical thing narrows the meaning considerably but if it is understood in the sense that Baltzer (2001:345) understands it, as ―salvation justice", it includes the totality of the concept. Then in v7 it addresses those who know ―justice" or what is righteousness in the sense of ―people with my law in their hearts" (Childs 2001:402). But these are people who practice righteousness itself like Abraham did when God credited the things he did as righteousness in Genesis 15. It can be argued that there is some reconfiguration of the unit to reflect the first Servant Song texture from 42:4, 6.

3.6.2.8 Isaiah 42:6 and Isaiah 41:1-5

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 41:2 מי העיר ממזרח צדק יקראהו – who has stirred up one from the east calling him

in righteousness calls him to his foot[148]

Chapter 41 as we briefly explained above is taken and understood within chapters 40-48. It describes God as Sovereign and powerful and Sovereign over all other created beings. However, scholars are divided on the specific division units of this whole section with some like Childs (2001:311) taking 41:1-42:12 as a unit under the title ―Yahweh defends his authority" on the other hand Oswalt (1998:75) takes 41:1-44:22 as ―Servant of the Lord" whole unit and Baltzer (2001:87) 41:1-42:13, ―the beginning of what is to come." There is an implicit admission by these scholars that Yahweh is about to introduce something new. Also, the titling strengthens the point argued in this research that the Servant introduced in chapter 42:1-9 is new as the introduction of Cyrus as a foreign king is also new.

Moreover, the pericope in 41:1-5 with v2 discussing righteousness is an announcement of the Lord‗s summons constituting as some have observed ―redemption and creation" (Muilenburg 1956:447) as the focus. The main idea behind this is human history, which closes with redemption. The three areas, creation, redemption and history are seen converging in a sort of a court of law. After the summons Yahweh challenges the nations to answer his questions in vv2-4 in a disputation. The questions in vv2, 4 are asked in an interrogative pronoun מי this is seen as the same way the Lord began in 40:12-13 ―who has measured the earth"? Or ―who has plumbed the mind of the Lord"? In 41:2 and 4 questions asked there can only have one answer that ―certainly Cyrus, the first emperor of the Persian Empire" (Oswalt 1998:81) is meant. Similarly Muilenburg (1956:449) thought that―both cosmogoniccallyand historically, the answer is the same", so that Cyrus is the one meant.

Furthermore, the rendering of צדק raises questions in the verse. There are as many different Bible translations as there are commentators on it. The (RSV, JB, REB, NEB) translates it ―victory", or ―aroused" (KJV). The wordis often translated ―righteousness" but again it could ―be an adverbial accusative" which would then translate ―in righteousness" (see Muilenburg 1956:449). The Lord‗s question to the nations where they are witnesses appears to be rhetorical. It is clear that the Lord does not summon other nations the way he does his people.

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[148] Own literal translation

Nevertheless, he summons the nations and the coastlands to appear before an imaginary court. What then would be the meaning of צדק within this context in 41:2? Some think it means ―set purpose‖ (Muilenburg 1956:450), then it is understood that victory follows Cyrus wherever he goes; others consider it to mean ―salvation‖ (Watts 1987:102), since this word means the same thing as ―righteousness‖.

Additonally, the question that each has to ask is why the nations and coastlands are summoned before the Lord. The addressed foreigners cannot respond to Yahweh‘s accusations except to listen as ―silent witnesses‖ (Blenkinsopp 2000:197). It shows that the location can be anywhere but specifically indicates Yahweh‘s people, the rest being mere spectators, since they are clearly not included in Yahweh‘s covenants. What then would be the meaning to the one stirred from the East with righteousness mean?

Furthermore, the argument advanced here is such that even though we do not underrate the translation of ―victory‖ the translation ―righteousness calls to his foot‖ makes sense. It means as Oswalt (1998:82) correctly observes, ―this man‘s purposes are in accord with God‘s purposes‖. This way the word righteousness implies God is the actor and the initiator. The language is almost the same as in 42:6, ―the calling in righteousness‖ and therefore a recontextualized passage. The one from the East obeys the purposes of Yahweh and he does the purposes of Yahweh. It is Yahweh in v2 who hands the nations over to the one from the East who brings universal ―Odnung‖ or God‘s rule.

3.6.2.9 Isaiah 42:6 and Isaiah 41:8-13

Isaiah 42:6 Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 41:10 אף־תמכתיך ֥ בימין צדקי – I will uphold you with my righteous right hand

Moreover, it is common to translate צדק as ―victorious right hand‖ (Blenkinsopp 2000:198; Childs 2001:313) and some translating it as ―my right hand of my salvation‖ (Watts 1987:98) with the understanding that it is success meant for Cyrus. According to Watts (1987:105) ―it

carries the meaning of ‗right', of ‗success' and of ‗salvation'". There is no doubt that God's salvation for his people is involved but in this case it seems better to understand this verse in the same way as in v2.

However, it is better to take the phrase to convey the meaning of Yahweh's actions with his right hand. He is the one who is acting in his righteousness to bring order on behalf of his people. In this ―God's great power (―right hand") will do the right thing for his suffering people and deliver them" (Oswalt 1987:92). Whenever the word ―victory" is used it sounds like it is Cyrus' own might but it is actually ―Yahweh's righteousness" enabling the one from the East. The words ―I am your God" suggest Yahweh's covenant with his people. The language is almost like that of the Servant of the Lord who is passive in 42:1-9 and therefore we see this as a recontextualization.

3.6.2.10 Isaiah 42:6 and Isaiah 42:18-25

Isaiah 42:6 Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 42:21 יהוה חפץ למען צדקו – it pleased the Lord for the sake of his righteousness.

The beginning of this chapter in 42:1-9 was dealt with at length on the Servant Song of the Lord in chapter two of our research. Vv10-17 has been adopted as a unit by Oswalt (1987:122 and Blenkinsopp 2000:212). However, they take note of the abruptness of the preceding where in this pericope there is praise with a song. Most likely as acknowledged by the announcement of the Servant ―who will bring God's justice to the earth" (Oswalt 1987:123).

Moreover, the whole world is invited to sing in praise since it includes the coastlands. The hymnic associations are probably ―recalling acclamations of Yahweh as warrior god" (Blenkinsopp 2000:215). Thevv18-25 pericope is accepted by Oswalt among others (1987: 127; Blenkinsopp 2000:216). However, even though these two scholars see the pericope to be structurally the same, their interpretations of righteousness differ. Oswalt translates צדק as

righteousness" Blenkinsopp translates it as ―vindication". For Blenkinsopp (2000:217) ―Yahweh willed to preserve and vindicate Israel (42:21a) but was prevented from doing so by sin, including sins of past generations".

Furthermore, the problem of whether to understand צדק as righteousness or vindication has also to do with how one understands the pericope. Who is the speaker? Is it the prophet or Yahweh or a messenger? It seems along with Childs (2001:333) that ―in v. 21 the prophet speaks, and in 43:1 a prophetic messenger" speaks. The pericope vv18-25 describes what the people have seen and what they have not seen. Whatever the people might think, what the Lord did was ―because of his righteousness". This is in line with his character and ―because of his commitment to what is right and true and good" (Oswalt 1987:133). This understanding takes care of what Yahweh had planned for ―the sake of his righteousness".

However one cannot take ―Torah" (Baltzer 2001:152) as an individual precept because it is Yahweh's declaration of his will and his will is contained in his righteous acts. In this, along with Baltzer (2001:152) we think the ―Torah is bound up with God's faithfulness to the community". Within this Torah couched language one cannot forget that, ―the covenant between Yahweh and his people is the overarching factor" (Baltzer 2001:152).

3.6.2.11 Isaiah 42:6 and Isaiah 45:1-8

Isaiah 42:6 Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 45:8 ושחקים יזלו־צדק – Pour down righteousness oh heavens, from above

Furthermore, as indicated earlier, in 45:8 along with 41:2; 41:10; 42:21; and 51:5 shows God as a covenant keeping God who calls Cyrus in 41:2 to accomplish his plans. Specifically 45:1-8 the text reveals as observed by Baltzer (2001) and Blenkinsopp (2000) independently a well-organized structure with statements from chapters 44:24-28. Whether the oracle is addressed to Cyrus or to the Israelites, what is clear is that, ―I am Yahweh" is uttered three times (45:5, 6, and 7)" (Baltzer 2001:221). This shows the Sovereign Lord has spoken. He is

not a God of one single country vv5-8. In v8 it seems Baltzer (2001:228) argues for a ―sexual connotation‖ of this verse. For him it appeals to the sexual realm in mythical terms where the earth opens itself to conceive from the rains that fall from heaven. In this cosmic language and mythological motif he supposes that this provides the background for understanding צדק as salvation. It is questionable though whether this was the author‗s intention.

The section clearly ―is about Cyrus‖ and obviously his military campaigns and that Yahweh had set everything in motion in order for Cyrus to do what Yahweh called him to do (Blenkinsopp 2000:248). The author, as many scholars acknowledge, did not anticipate Cyrus to convert to the Jewish faith. However, as Oswalt (1987:205) points out, ―heaven and earth are used in this book to express the totality of creation‖. This however means righteousness can then be associated with salvation (see Baltzer 2001:228f.) and as we have maintained all along it deals with God‗s ordering which ―describes the character of his dealings‖ with his covenant people (Oswalt 1987:206).

3.6.2.12 Isaiah 42:6 and Isaiah 51:1-8

Isaiah 42:6 אני יהוה קראתיך בצדק – I the Lord have called you in righteousness

Isaiah 51:1שְׁמְעוּאֵלַירֹדְפֵיצֶדֶק-you who pursue righteousness

Isaiah 51:5 -קָרוֹבצִדְקִייָצָאיִשְׁ my righteousness draws near speedily

Isaiah 51:6.וְצִדְקָתִילֹאתֵחָת- my righteousness will never fail

Isaiah 51:8לְעוֹלָםתִּהְיֶה- but my righteousness will last forever

There are 8 verses in this pericope with a high use of צדק as with many other parts of Isaiah this small section of the pericope is subdivided into three smaller sub-sections (see Oswalt 1998:333; Childs 2001:401; Baltzer 2001:344f.). It is acknowledged by scholars to be one of the most difficult texts because they see a whole series of disputed questions. For Watts (1987:195f.) there are several speakers alternating from Darius to Yahweh and back to Darius. Darius is said to be addressing the people who are loyal to Persian rule where he

promises them justice and deliverance. Those who recognize him as the legitimate king and are loyal to him should stand firm against any opposition. Within this framework, Watts (1987:204) claims, that Darius, ―appeals to those who pursue right". The seekers of צדק for Watts are basically for those who ―long for an orderly rule of law in Israel to replace the arbitrary rule of might" in v1. He points out in v8 again Darius' speaking emphasizes the stability of his reign and ―appeals to those who *know righteousness*, those who are convinced that he is in fact Yahweh's choice for a legitimate ruler" (Watts 1987:206).

On the other hand, Baltzer (2001:344f.) adopts the ―Moses" figure image behind the scene and as the one whom he likened to a teacher speaking to Israel. For him those who seek צדק are ―those who pursue salvation" (Baltzer 2001:345). They work for justice and the ―wellbeing of the community".Here he adopts the same meaning of צדקas in BDB. This means in general he understands צדק here to mean ―salvation, justice". If the people pursue the justice mentioned here, the Lord will give them back their land. Again in v8 he explains thatצדקmeans ―salvation", thus, ―listen to me, you who pursue salvation" (Baltzer 354).

However, according to Blenkinsopp (2000:250) these verses emphasize ―the centrality of this announcement and the cosmic dimensions of Yahweh's involvement in the great events then taking place". Cyrus is presented as Yahweh's anointed in 45:1. It is the first time a foreign king is called ―anointed, his Messiah" (Watts 1987:156; Childs 2001:353). To be set aside meant that the Servant had specific mission as we have already argued in 42:1-9. [149]

3.7   Intertexture Related to Covenant

3.7.1 Background

Covenant is a key term, which presupposes a close affinity to both justice and righteousness. We have hinted at certain points in this research the relationship of these words to covenant in general. Considering the definition we provided in chapter two and what we said about

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[149]According to Blenkinsopp (―2000:250) ―this is one of several texts in Isaiah that was seen to have a strong Christian resonance".

covenant there, we would like to explain the term from its Ancient Near Eastern context and try to connect that understanding in the Isaian context especially in Isaiah 42:1-9.

Moreover, the lexica and Bible dictionaries seem to be in agreement that the origin of ברית is not particularly clear. However, the meaning has to some extent to do with ―relationships formed around meals". What is important in this research is to establish how Isaiah uses covenant to communicate God‗s relationship with his people. We already know that covenant defines relationships between God and especially with his people Israel in the Old Testament. God always addressed his people through the covenant and reminded them of the covenantal relationship, whether they were faithful to it or not. The definition defended here is the one proposed in chapter two of this research, namely that covenant is ―a chosen relationship of mutual obligation sealed with oath sanctions".

3.7.1.1 Ancient Near East

Covenant is attested in Hebrew and it is linked to a ―bond", ―treaty", ―agreement", covenant or ―alliance" (McConville1997:748f). The origin in Hebrew has been suggested to come from *bārâ*, ―eat bread with" and the Akkadian noun *birītu*, ―fetter," (Estes 1979:790). The BDB associates covenant with eating cf. 2 Samuel 12:17; 13:6, 10 and 1 Samuel 17:8. As a construct feminine form the Assyrian text *barû* can mean bind, from which *birîtu* meaning fetter and treaty, covenant come from. Covenants made between two parties who form a ―bond".

Moreover, it was used for different kinds of bonds either between man and man or between man and a deity. These covenants had common use where both parties were human beings and distinctively religious meanings when between human beings and God. Scholars think that ―fundamentally, most if not all of them had religious sanctions of some kind" (Estes 1979:790). In such kinds of treaties and bonds, it is said that ―the contracting parties took an oath in the name of the gods, who both witnessed the solemn agreement and would act as guarantors" (Estes 1979:790). These agreements were by nature made by individuals with each other or tribes, even states and nations.

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Additionally, through the Mari texts we have learned different phrases that were used when entering into these treaties. The AncientNear Eastern form of Hittite Suzerain, Vassal treaties show some similarities with that of the Scripture especially in the book of Deuteronomy. The analogy used is that Yahweh is Israel's Suzerain and that covenant demanded commitment in order for the relationship to remain effective.

Moreover, there are six identified elements in ANE that have found their way into the Old Testament. These elements are taken from the Hittite format, which had to be followed if the treaty was to be valid which were. 1) Preamble: Introduction to the terms of the covenant and those entering them 2) historical prologue: this touched on the past relationships 3) stipulations 4) preservation and reading of the documents 5) witnesses and finally 6) blessings and curses were pronounced for keeping or not keeping of the covenant. This format is intended only for the record and will not be pursued further in this (see Mendenhall 1955:4f) research.

3.7.1.2 Old Testament

Moreover, against this background we have provided above from the ANE that it is possible to understand biblical covenants. Terms vary according to the parties entering into the covenant. It seems that in the Old Testament the language used when God is not making a covenant normally contains words like ―alliance‖ ―league‖ ―treaty‖ the term ―covenant‖ used when it is made only between God and mankind.

Additionally, in the Old Testament, mutual covenants were made between two parties as in 1 Samuel 18:3 between Jonathan and David, Laban and Jacob cf. Genesis 31:44f. There is no need to invoke the name of God in biblical covenants since God is always assumed to be a witness. In the covenant made between Laban and Jacob, Laban said, ―This heap is a witness between you and me today‖ (Gen.31:48). Covenants are also made between God and people as with God and Noah in Genesis 6:18 or Abram Genesis 15:18; 17:2 or the Sinaitic covenant recorded in Exodus 19-24. The language employed in ANE can also be detected in the Old Testament covenants.

According to BDB covenant is used some 285 times in the Old Testament with the meanings: covenant or obligation between individuals or groups, ruler and subjects, deity and individual or people. It is rather peculiar that BDB assigns to Isaiah 42:6 only the one meaning of covenant, namely ―splendour‖. This allows room to suggest along with McConville (1997:747) ―that covenant must be sought by means of a study of its usage‖, which we think can be explained from the particular context in which it occurs. The nature of covenant in the Old Testament is such that the dictionary search finds consistency with ―mutual commitment, which paradoxically recognized both the initiative of God in the arrangement and insisted on the reality and necessity of human choice as well‖ (McConville 1997:752). Armed with this information we now turn to Isaiah bearing in mind that covenants are ―relational‖, ―mutual‖ and involve ―oath sanctions‖.

3.7.2   Isaiah 42:6 and Isaiah 24:1-6

Isaiah 42:6 וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם – and make you to be a covenant for the people and a light for the Gentiles

Isaiah 24:5 הֵפֵרוּ בְּרִית עוֹלָם – they have broken the everlasting covenant

Some scholars identify Isaiah 24 as a distinct unit within a larger structure of chapters 24-27. Different titles are given to the entire structure, commonly the ―Apocalypse of Isaiah‖. The current chapter is divided into smaller subsections largely based on the scholar‘s interest. Some have divided the chapter based on ―subject matter‖ (Wildberger 1978:915; Clements 1980a:200) rather than the ―formal features‖. There are those who argue certain factors favour 24:1-23 ―as a distinct unit within the larger structure of chapters 24-27‖ (Sweeney 1996:326), even though he accepts vv1-2 as constituting the introductory announcement of the Lord‘s intentions to punish the earth and others say ―24:1-3 is, formally, a self-contained unit introduced in a typically Isaian manner‖ (Blenkinsopp 2000:350).

Additonally, since vv1-2 deal with the earthly devastation characterized by chaos in v10, one ―can speak of the breakdown of the distinctions on which social order rests; and in fact the term *tōhû* (―chaos‖) is often used in contexts suggestive of a breakdown of order‖ (Blenkinsopp 2000:351). According to Oswalt (1986:439) ―*tōhû*, ―chaos,‖ is a favourite word

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of Isaiah's, occurring 11 times in the book and only 9 times in the rest of the OT." He shows it is most likely used in Isaiah to express the conviction that only God can guarantee order.

Furthermore, the vv3-13 subunit employs a ―pair of 3rd-person feminine singular imperfect verbal forms" (Sweeney 1996:327). The shift is recognizable from the Lord's destruction spoken of in vv1-2 to that of the earth's curse in vv4-6. Our interest is this smaller subunit of the second pericope, which begins on vv4-6. Of this pericope Kaiser writes, ―*Die V. 4-6 geben sich als eine weitere, zweite Strophe zu erkennen… [und] von V. 7 bis V. 13 werden bei Auswirkungen der künftigen Katastrophe schildend angekündigt*" (Kaiser 1979:146). What follows in vv7-13 is the end of rejoicing in the land as a result of the destruction because of the lack of wine as the land is cursed. Similarly, another German theologian, Wildberger (1982:1044) argues that there is a ―*kerygmatische Einheit*" in vv4-6 and then the theme changes only from v7ff. The subunit division adopted here takes vv1-6 as a unit within which covenant is used.

Furthermore, there are allusions to what is being said being in parallel to Genesis 9:1ff. Scholars generally agree ―that the writer has in mind the early history of humanity as narrated in Genesis… is confirmed by the reference to the violation of a perpetual covenant" (Blenkinsopp 2000:351).A similar view is taken by Sweeney (1996:329) who sees ―the cosmic upheaval associated with the Noachic covenant, described as ‗the eternal covenant' in v.5". In the covenant with Noah scholars see the juxtaposition of the latter passages (i.e. Gen.9:1-7 and Gen.9:8-17).In this is ―the fact that the Noahic covenant incorporates bilateral obligations" (Williamson 2007:63f.).

Moreover, the opening verses of Genesis 9:1-7 focus on human obligation which was to fulfil the role God imposed on humankind as stated in Genesis 1:28. It can also be argued that the act of divine covenant in Genesis 9:8-17 is made up of two parts which show a divine oath in Genesis 9:8-11 and a covenantal sign in Genesis 9:12-17. In this Noahic covenant between the creator and the created the Creator promised ―abundant life in return for the creature's living according to the norms laid down at Creation" (Oswalt 1986:446). If, as we have argued, the covenant mentioned here refers to or is connected to the Noahic covenant, which we think it does, then this implies a universal covenant. The reason is that ―the scope of the

account is not limited to Israel, but includes the entire world" (Childs 2001:179).

Furthermore, the social order which is demanded in a covenant relationship does not exist in 24:5 and Yahweh is not obligated to bless but curse. But Yahweh's curse means that the entire world will be affected and will suffer the guilt. Genesis 9:11notwithstanding might implythat creation is to experience the same fate it endured during Noah's time. Nevertheless, we believe two parties to be involved, as in the majority of covenants. The fact that Yahweh enters into a covenant with Noah shows that two partners in Genesis 9:9-17 are involved. Yahweh is the initiator of the covenant just as he is the initiator of the covenant of Isaiah 42:6, which is also a universal covenant.

3.7.3 Isaiah 42:6 and Isaiah 28:1-19a

Isaiah 42:6 ואתנך לברית עם לאור גוים – and make you to be a covenant for the people and a light for the Gentiles

Isaiah 28:15 ברית את־מות – a covenant with death

Isaiah 28:18 וכפר בריתכם את־מות –your covenant with death will be annulled

Isaiah 28:1-4 is considered to be a series of woes (Sweeney 1996:361; Blenkinsopp 2000:387). The woe is directed to the ―Ephraimite leaders" because of the Assyrian invasion, particularly ―its political leaders" (Blenkinsopp 2000:387). Although vv5-6, often associated with vv1-4, are ―interpolated" (Blenkinsopp 2000:390), nevertheless according to Sweeney (1996:361) they introduce ―the following material and relates it to the preceding woe speech" (Sweeney 1996:361). A discussion of the incompenence of the Ephraimite leaders and its consequences follows in vv7-13.

The remaining pericope in 28:14-22 includes two covenants. The pericope itself is difficult to understand. ―Since it has no introduction of its own, this passage could be read as a continuation of 1-13" (Blenkinsopp 2000:354). There are allusions to joyful singing and then there is an abrupt transition and the passage ends with v20. Scholars think the oracle beginning vv14-22 ―is the most complex unit within the chapter" (Childs 2001:207).

Moreover, the ―therefore‖, לכן in 28:14 shifts the course to Jerusalem. However, Sweeney (1996:328) thinks v14 ―lacks any syntactical link to the preceding material‖. Neither does he think it continues next speech by Yahweh. The speakers do change though with different voices being heard in praise of Yahweh. This confirms that the judgment to come to Jerusalem will be like that which came upon Samaria. Then there are the editorial verses in vv20-22. If Judah was happy because of the judgement that came to Samaria this is no time of rejoicing. According to Oswalt (1986:515) ―for the rulers of Jerusalem (28:14-22; 29:15-17) are as senseless as those of Samaria‖. In v16 the Targum translates ―stone‖ with ―kings‖. So the verse would be, ―so am laying in Zion a king‖.

Furthermore, if this is true then it means that the rest of the passage would agree with this suggestion since ―it moves towards the revelation of a King‖ (Oswalt 1986:514). The references to the ―foundation of a stone‖, ―presupposes Hezekiah‗s building operations designed to strengthen Jerusalem‗s defense against Assyrian invasion‖ (Sweeney 1996:371).

Normally, covenants are made between two or more parties as is generally known. In several occasions in the Old Testament there are covenants made between persons as individuals cf. Genesis 21:22f; 1 Samuel 18:3; 22:8 or people groups as in Joshua 9:6, 11 with the Gibionites *et al*. In only a few occasions are there covenants that involve ―impersonal entities, such a covenant between: men and animals (… a man and the stones of the field (Job 5:23), Israel‗s apostate leaders and death (Isa.28:15-18)‖ (Hugenberger 1994:177).

Additionally, through the alliance with the foreign nations God‗s people have trapped themselves and the entire nation. If it is true that Hezekiah‗s building operations were designed to strengthen Jerusalem then it also presupposes the king‗s efforts to enter alliances with his friends in order to stop the Assyrians from attacking. According to Sweeney (1996:371), ―This is quite clear in vv. 15 and 18, which refer to the ‗covenant with death‗ and the ‗contract with Sheol‗.

The type of covenant death, ―*mot*‖ that the King entered with his neighbours is thought to be either a ―repudiation of the Sinai covenant and a parody of the scene on the mountain when

Moses and his companions saw God in vision" (Blenkinsopp 2000:393) or as we think with Sweeney (1996:371) ―the prophet deliberately borrows from the death imagery often associated with the *marzēaḥ* feasting and drinking alluded to in vv. 7-8 to describe the outcome of such alliances". This is most likely in return for protection such a covenant of death could indicate ―the princes have engaged in sorcery and have entered into an agreement with the gods of the underworld" (Oswalt 1986:516). In v18 these covenants will not help the people.Whenthe oppressor comes all these secret alliances ―will be unable to protect them" (Sweeney 1996:371).

3.7.4 Isaiah 42:6 and Isaiah 33:8:7-13

Isaiah 42:6 וָאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹים – and make you to be a covenant for the people and a light for the Gentiles

Isaiah 33:8 הֻפַר בְּרִית – the treaty is broken[150]

Moreover, this chapter as with almost all of them we have seen so far in Isaiah,follows a similar pattern whereby the divisions are complex. It begins as a woe in v1 but it is not clear to whom the woe is directed. The second part, which begins in vv2-4 is an address to Yahweh. The third section in vv5-6 is addressed to the audience concerning exaltation of Yahweh. The fourth subunit in which we have covenant is in vv7-9 and ―describes a condition of distress in Jerusalem and the countryside leading to the breakdown of social life" (Blenkinsopp 2000:439). The section that follows in vv10-13 is Yahweh's response to the social situation addressed to Judeans as well as the foreign nations. According to Blenkinsopp (2000:440) ―the description in 32:9-14 of the state of the country... is identical: depopulation, social breakdown, and devastation of the environment".

Furthermore, the rejection or despising of the witnesses to the covenant is similar to breaking the covenant. As we have shown above, where there is social disorder and breakdown of relationships, which are necessary in covenants there is a clear indication of ―disruption of human life, including the cessation of commerce, the breaking of the normal bounds of social order" (Sweeney 1996:423). This led to the covenant being broken. What followed is Yahweh's displeasure in vv10-13.

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[150] Literally, covenant is broken

Additionally, if as mentioned earlier that chapter 32:9ff is identical to what follows, and indeed scholars argue there is a connection, then this passage can be appealed to connect with 42:1-9. The poem in chapter 33 speaks of the salvation that is prayed for in the beginning of the chapter. There is also acknowledgment that Yahweh dwells above v5 so then, according to Blenkinsopp (2000:438), ―there is no doubt in response to the need to emphasize the transcendent and universal character of the deity 40:22…".Chapter 33 then concludes what is seen as the end of the first half of the book and a ―literary bridge between the book's major components" (Sweeney 1996:430; see also Blenkinsopp 2000:445).

3.7.5   Isaiah 42:6 and Isaiah 49:8-13

Isaiah 42:6 ואצרך ואתנך לברית עם לאור גוים – and will keep you and make you to be a covenant for the people and a light for the Gentiles

Isaiah 49:8 ואצרך ואתנך לברית עם – and will keep you and will make you to be a covenant for the people

This chapter contains the Second Servant Song 49:1-6. The language in this passage as well as in the First Servant Song is applied to the mission of the Servant of Yahweh. The First Servant Song in 42:1-9 was discussed in chapter two at length where we argued that the Servant's main mission was justice and how vv5-9 seeks to unpack this mission. In 49:1-6 we showed that the theme of the Servant continued but with a shift in emphasis by the Servant. What was mentioned in 42:1-9 begins to unfold. He was chosen by Yahweh before birth vv1 then in vv3-4 ―you are my Servant Israel" is similar to the introduction of Israel as the Lord's servant in 41:9.

Moreover, some have extended the division of the Second Song from vv1-6 to vv1-13, (Laato 1998:124) arguing that ―the loyal servant Israel is depicted in 49:1-13 as the royal organizer of the new exodus to Jerusalem". Similarly Oswalt (1998:285f) then he admits later that ―most scholars regard this verse as an independent unit" (Oswalt 1998:294). Others still follow Duhm's 1892 division of the Song (see Baltzer 2001:305; Childs 2001:382 *et al*). It seems that v7 joins the preceding and then connects the next unit. We argued that ―Servant" is a reference to the elect Israel and not the nation of Israel as a whole and neither is it ―Moses"

(Baltzer 2001:315).

Furthermore, in 49:8 we have the common introductory formula כה אמר יהוה ―thus says the Lord‖.The continuation from v7 is God‗s response to the Servant‗s cry in 49:4. One would have expected that the Servant‗s mission was going to be an easy one but this was not the case. The expression used here of a covenant being given to the Servant is taken by some to imply an ―everlasting or at least a future covenant‖ (Williamson 2007:158) or ―Yahweh and the eschatological Israel‖ (Hugenberger 1994:177). This means in 42:6 and 49:8, the mission of the Servant parallels the ―seed‖ of Abraham and David; this is taken together with Isaiah 54:10 to show that God‗s covenant of peace is mentioned within the context of ―everlasting kindness‖.

Furthermore, these covenants are understood to further parallel 55:3, a passage that discusses the fulfilment of the promise of an everlasting covenant. Further, the expression נתן+ object +לברית as found in both 42:6 and 49:8 ―given as a covenant‖ according to Hugenberger (1994:174f.) should be understood as an example of emphatic metonym, as is the case with the parallel syntagm נתן לאלה ―to give/present as a curse‖, because of their semantic proximity. Since the cursed woman of Numbers 5:21 was an embodiment of that curse, this corresponds to the Servant of Yahweh who ―constitutes the embodiment and personal existentialisation of that covenant‖.

Therefore, we think that Isaiah 49:8 is a recitation of 42:6 even though it does not explicitly say as much. Childs (2001:383) sees a ―recitation of the servant in the first person‖. This recitation then recounts the commissioning, the equiping and the mission of the Servant. He correctly shows how striking the connection is between Isaiah 49:1-6 and 42:1-9 in terms of ―parallelism as well as vocabulary and content 42:1-4 (42:4// 49:1; 42:1// 49:6; 42:3 //4, but even when 42:5-9 is included, the parallels extend to verbal identity (42:6// 49:6)‖. In the Second Servant Song in 49 as in chapter 42, the Servant is given as a covenant for the peoples and a light for the nations but in 49:5 the Servant is commissioned to bring Israel out of darkness into the light where they can practice justice.

3.7.6 Isaiah 42:6 and Isaiah 54:1-10

Isaiah 42:6 ואתנך לברית עם לאור גוים – and make you to be a covenant for the people and a light for the Gentiles

Isaiah 54:10 לברית שלומי לא תמוט – nor my covenant of peace be removed

Some scholars such as Oswalt (1998:411; Blenkinsopp 2000:360; Childs 2001:426) seem to be in agreement in dividing the chapter into two pericopes (1-10, 11-17). Among the difficulties experienced when discussing covenant is the ―semantic range of ברית‖ (Hugenberger 1994:175).This difficulty is experienced especially since covenant may not always constitute a relationship. However, the language and style in chapters 40-55 has been described as that of ―personification and assignation of gender attributes to countries, people, and cities‖ (Blenkinsopp 2000:359). To this end, right from the beginning of chapter 40:2 the author begins by urging whoever it is that is addressed there to speak tenderly to Jerusalem, similarly the Lord will look with compassion upon Zion in 51:3.

Moreover, in chapter 54 Zion is described as an abandoned woman. According to Childs (2001:426) this ―literary art of depicting Zion as an abandoned wife in the chapter is closely related to the earlier presentation in 49:14-26 and 51:17-52:12‖. This is a view shared independently by Blenkinsopp (2000:360) that ―the present passage is anticipated in 49:14-26, in which, after Yahweh replies to the complaint of spousal abandonment, the poem moves to a consideration of the physical city‖.

However, the address to Zion in the imagery of a mother in vv1-3 followed by vv4-6 with a word of assurance to the woman in v4 and ―reasons why it should be accepted‖ (Blenkinsopp 2000:362) since it contains ―fear not‖ serves explicitly to offer comfort‖ (Childs 2001:428). In vv7-10 God himself speaks to the desolate Jerusalem, ―in a first person address: I abandoned you … I will bring you back … I hid my face… I show you compassion,‘‖ (Childs 2001:429). In all this and behind this extended metaphor and the language of mutual obligation, love and loyalty, breakdown of relationship in the first person language is God‗s memory of an everlasting covenant of peace.

Furthermore, as we saw above, the language brings to mind the broken covenant with Noah.

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As a matter of fact, the reference to: ―the days of Noah‘ is used to buttress the oath not again to be angry with Israel" (Childs 2001:429). Similar view is held by Blenkinsopp 2000:364) ―the covenant with Noah is introduced in order to affirm the oath". We assume here that the personal language used of marriage even though Zion is the woman at some point is relational. God‘s anger is momentarily and his everlasting love is stronger.

Accordingly, Blenkinsopp (2000:364) succinctly sums it up this way, ―The key term is not *běrît 'ōlām* (as in Isa 24:5) but *běrît šhālôm* which, in the context of the making of treaties and agreements, implied establishing good relations or reconciliation by restoring relations of amity that had been severed- hence the translation _covenant of friendship'". We see here a covenant of commitment by Yahweh who is often moved by his mercy towards his people.

3.7.7 Isaiah 42:6 and Isaiah 55:1-5

Isaiah 42:6 ואתנך לברית עם לאור גוים – and make you to be a covenant for the people and a light for the Gentiles

Isaiah 55:3 ואכרתה לכם ברית עולם –I will make an everlasting covenant with you

Some scholars accept the diversity found in vv1-5. Again, this is not to say that since we have taken this as a pericope the division is accepted without discussion. According to Blenkinsopp (2000:368), ―even a cursory reading of ch. 55 shows it to be of a literary character different from the preceding chapters". On the other hand Childs (2001:433) argues ―a new subject begins in chapter 55, even though admittedly it is closely related to chapter 54".

Moreover, we will take vv1-5 as forming a clear pericope, which opens with a call for attention to those who are thirsty to come even without money to buy and eat. For Isaiah covenant, which he seems to be fond of is inseparably linked to an eschatological hope. On about three occasions Zion/Jerusalem is advised to listen in vv3-4 then ―the promise for an ―everlasting covenant" for ―you" (לכם) is announced" (Baltzer 2001:470). It is clear from the text that the people being addressed are the same as those in vv1-3; they are to come and

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listen. Parallels have been drawn between v3 and Psalm 89. This particular Psalm talks about the grace given to David (vv49-50) and laments its loss. The prayer was for the restoration of the dynasty. According to Childs (2001:435) ―the prophet takes up the self-same promise, but he has reinterpreted it in a strikingly new fashion".

Furthermore, in 55:3 the invitation to the thirsty to celebrate free salvation has been termed as an ―invitation framed in covenant language, articulated in terms of the promise of ―an everlasting covenant" (Williamson 2007:161). He however, thinks that the Servant of Isaiah ―42:1-4; 49:2-3; 50:4" (Williamson 2007:162) is the same throughout. On the other hand, as Blenkinsopp (2000:369) puts it a ―summons to buy something that is freely given, without charge, is paradoxical". However, could it be that the validity of this covenant can be maintained but that as Baltzer (2001:470)writes, ―The partners to whom the covenant is granted are now all the people belonging to the community that has been newly constituted"?

He calls this the new ―democratization" of the Davidic tradition that Deutero-Isaiah is ―waging a dispute with particular traditions" (Baltzer 2001:471). In this new dispensation there are two offers to those who come. The greatest benefit is that this is an eternal covenant. This covenant is not just for Israel if the Servant of Isaiah 42:1-9 opened the door to everyone. The covenant is no longer conditional or ―perhaps the assertion is simply being made, as in 54:8, that God's love and commitment are not changeable" (Oswalt 1998:437).

Furthermore, one of the key obstacles we encounter here is that the narrow interpretive view takes mostly either Israel as the beneficiary of God's blessings within the covenant as does Oswalt here. We argued that the Servant of Isaiah 42:1-9; 49:1-6; 50:4 was the elect of Israel who were commissioned to instruct the lost Israel as well as the nations. We think that there is a double meaning within the Songs though. The primary meaning is that the elect or the remnant who are to bring change but there is also an eschatological view which has not been pursued here. We think in this covenant that God is opening it to all to come without charge. He is inviting all to come into an eternal relationship with him which to borrow Baltzer's word is the new ―democratization" in God's wider agenda. This is a paradox to many and will remain a mystery until one understands God's wider universal picture.

3.8   Conclusion

In conclusion it emerges that the three words are interconnected. This triple inter-linkage communicates the relational aspect of the words justice, righteousness and covenant. Their importance resonates with God's covenantal relationship with humankind.

First, the importance of justice, covenant and righteousness in Isaiah 1-39 seems to point to an individual who will originate from David's line to restore God's justice for all.

Second, the inseparable use of these three words culminates in Yahweh's commissioning of his servant in Isaiah 42:1-9 and emphasizes justice. However, justice in this chapter is noteffected by an individual but an elect remnant.

Third, these words express relational behaviour between God and his people from their Ancient Near Eastern context. This context is informed by the covenant relationship that God had with his people.

Fourth, these three terms have to do with God's ordering of the universe and thus his creation and how the creation relates to each other. When there is good relational order between God and his people then things are considered normal.

However, when things are not normal then the relationship between God and his people is disrupted. When this order is disrupted it also disrupts humans' relationship with each other resulting in marginalization and oppression of the widow, the poor and the orphan. This is what causes the breakdown of God's order and the wellbeing of humankind. Breaking a covenant relationship means rejecting God's justice and righteousness.

CHAPTER IV

SOCIAL AND CULTURAL TEXTURE OF ISAIAH 42:1-9

4.1   Chapter Introduction

In the previous chapter we examined the intertexture of Isaiah 42:1-9 using Robbins' four intertextures. In our analysis we found out that justice, righteousness and covenant have an ANE background, which finds its way in the Old Testament intertexture as examined in the Servant Songs. There are different voices in Isaiah 42:1-9 from the Pentateuch, Egyptian literature, prophetic literature, wisdom literature and ANE. This background is used in analyzing the social and cultural texture of Isaiah 42:1-9.

Moreover, social and cultural texture is an area of research, which largely deals with social values based on decisions made at a corporate or individual level that affect others. In this chapter we will deal with the social and cultural texture based on the analysis espoused in Robbins (1996:71f.). In the previous chapter we intertextually interacted with the world outside Isaiah 42:1-9.

Furthermore, socially and culturally the Israelites who are in exile do not have their own land rights. This meant seeking their rights (Baltzer 2010:266) ―would have been impossible in the Persian period and would have inevitably resulted in trouble". From the Scripture one learns that alienation from one's cultural orientation by force can affect one's specific way of life, belief or cultic systems. This at least is the case in Psalm 137 where the Psalmist spelt out the difficulties experienced in a foreign land. The Psalmist reports some of the emotions of the Israelites when asked to sing by their captors, ―…how can we sing the Lord's song in a strange land?"

In a farewell sermon at Lexington Theological Seminary,Kinnamon (2000:15) shows that the Israelites were ―aliens in a land whose inhabitants live by other values and worship other gods". It was within such a social and cultural milieu that the Israelites needed to be

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reminded once again of the Lord's covenant and how they fared even relationally in issues of justice and righteousness.

According to socio-rhetorical terms based on Robbins (1996b:71) ―the social and cultural systems presupposed in the text may be significantly distinct from the social and cultural systems in which the interpreter himself or herself lives". The main emphasis in social and cultural texture is that the interpreter employs both sociological and anthropological theories so as to explore ―its social and cultural nature as a text". By employing this method the interpreter is able to discern whether the text reveals any religious responses or judgments to the world of social and cultural phenomena.

In this chapter we will consider Robbins' (1996b:72-74) analysis of Wilson's typology in which he presents seven social categories. These categories explain specific ways of talking about the world in which we live. Each of these seven categories reveals different types of rhetoric in the text, namely: the conversionist, revolutionist, introversionist, gnostic-manipulationist, thaumaturgical, reformist and utopian to talk about the world.

4.2   Historical Setting of Isaiah

The historical setting of Isaiah 1-39 can be characterized as that of the eighth century period (see Childs 1967:11f.). However Childs (1967:20) admits that ―the effort to date a passage in Isaiah precisely is often impossible." The historical setting of Isaiah is more complex than this study is able to embark on. In short, (Childs see 1967:11f.) the biblical account of Isaiah and the Assyrian crisis is as simple as it seems from a biblical account.

Moreover, the biblical account first shows that there was the invasion recorded in 2 Kings 18:13ff but repeated again within the same chapter as if it is another invasion from another time. Additionally, there are verbatim references by the prophet of the same events in Isaiah 36-39 to this incident complicating the matter further. Second, there is the narration of the same invasion in the annals of the kings of Assyria in which king Hezekiah is mentioned by name. He argues that trying to reconstruct these events is quite a difficult task for any

scholar. It becomes extremely difficult to reconcile this one event in 2 Kings 18ff with the Isaian version. This means according to Childs (1967:140) ―it is possible that at a late stage an editor of Isaiah occasionally replaced an ancient grammatical form with a more common substitute‖. In the end, it is still unclear whether Isaiah quotes 2 Kings 18ffand why 2 Kings should be preferred to Isaiah‗s reading.

Furthermore, what is important for our discussions is that what Isaiah is saying with regard to a foreign king took place. These events affected the nation of Israel politically and cannot be ignored. These events may be difficult to accurately and chronologically piece together but it has been shown that Isaiah‗s warnings during this time accord ―well with the historical situation of Judah and Palestine in general, subsequent to the invasion of 701‖ (Childs 1967:14-15). Long years of wars and threats must have caused ―disturbances in Jerusalem‖ (Blenkinsopp 2002:93).

During the early years of King Ahaz (Young 1965:5) ―the Assyrian king appeared upon the horizon, and his appearance signaled the striving for a new order of things‖. The ―new order‖ that Young talks about here is the ushering in of ―universalism‖. Such a universalism as he intimates had never been seen before. However, we should not forget that (Kinnamon 2000:18) ―the prophet‗s words are scripture not because of what they tell us about the Babylonian culture or ancient history but because of what they tell us about the universal relationship between God and humanity‖.

Nevertheless, before the arrival of the Assyrian Empire, the world could be described in general terms (Young 1965:5) as ―an age of particularism of various religions and cults, of various peoples‖. All that changed with the arrival of the Assyrians. Religiously, there was the hardness of Israel‗s heart, which caused God‗s anger to use the Assyrians as his tool of punishment. It is argued (Young (1965:6) ―Assyria was not the end‖. This means Assyria was only a fulfillment of the earlier punishments but Assyria was also the preparation for the exile.

The biblical account mentions four kings who reigned during Isaiah's time. As is to be expected, these kings affected the society both positively and negatively again as is shown in the biblical records. King Uzziah for example (also known as Azariah) took the nation to heights of prosperity and strength not enjoyed since the days of Solomon as reported in 2 Chronicles 26:6-15. The remainder of the chapter describes his degeneration and falling away from God by sacrificing unauthorized sacrifices in the temple (2 Chron.26:16ff).

As the Davidic dynasty was disintegrating politically, so were the religious leaders. It seems as if what was happening at this stage in history can be explained (Anderson 1976:339f.). The general thrust of his thesis is that there were two operative covenants. On the one hand there was the conditional covenant generally associated with Moses and on the other an everlasting covenant, which was identified with David. According to this view, the Mosaic covenant was overtaken by the Davidic covenant becoming ―an everlasting covenant (*bĕrît 'ôlām*), more unilateral and unconditional in character" (Anderson 1976:342). He goes on to show how the Davidic covenant replaced the Mosaic. As we argued in chapter three the breakdown in justice, righteousness meant people's rights and interests were not taken care of as they should have been.

Moreover, religiously, it is quite remarkable to try and read the mood in the society caused by the religious leaders. It is argued (Kelly 1968:10) that ―spiritual leaders were too busy drinking corn mesh to listen to the voice of God". Equally as they were indulging in wine, Judah was busy breaking the covenant since ―the people were ignorant of their spiritual needs". The negative effects were that people may have assumed that God's covenant could not be broken and that they could fulfill their obligations by observing rituals and sacrifices based on the account given in Isaiah 1:10ff. In general this period can be described as ―socially and morally chaotic" (Blenkinsopp 2000:196-197). Another writer describes this period as being rife with ―abuses, resentment, unrest, class feelings, and profiteering" (Yates 1942:84). The prophetic voice tries to describe the situation candidly that ‗the rich got richer and the poor got poorer" (cf. Isa.3:16; 5:11ff).

In both Isaiah and some of his contemporaries like Micah, (Bright 2000:278) ―the great landowner callously dispossessed the poor, often by dishonest means (Isa.3:13-15; 5:7-8; cf. Mic.2:1ff) and the judges were corrupt and the poor had no recourse (Isa.1:21-23; 5:23; 10:1-4; cf. Mic.3:1-4, 9-11)‖. It becomes clearer (Yates 1942:84) that the ―bribed judges made life miserable for the poor people‖ and ―drunkenness, luxury, idleness, and indifference added sorrow upon sorrow.‖ The Lord accused his people and reminded them that, ―*the plunder of the poor is in your houses, how dare you crush my people and stamp on the face of the poor*?‖ (Isaiah 3:14-15). Such were the circumstances during this time.

Furthermore, Isaiah‗s message of doom in chapters 1-39 is mingled with rays of hope as the prophet shows in Isaiah 24-34. The prophet points out that an unnamed person from the Davidic line would be anointed or given power by God to bring justice and righteousness on earth cf. Isaiah 9; 11. Once the northern kingdom was in exile, the question was whether there was any hope for the southern kingdom. In a nutshell in chapters 1-39 the people of God are faced with a threatening enemy, which forced her leaders to enter into alliances with foreign leaders. These alliances disrupted and affected their cultic worship, which in turn affected the covenant relationship with God and in turn justice and righteousness.

The final straw in the breakdown of the society is reflected in the last chapters 36ff in the leadership of King Hezekiah‗s impression on the Babylonian ambassadors. This event has been summarized in (Kaiser 1974:411) who correctly observes ―a man who boasts of his riches and his treasures provokes the ‗envy of the gods‗… it is the maintenance of the order which is damaged when someone proudly imagines that he can live by what is under his own control‖. No wonder towards the end of chapter 39 there is the message of doom cf. 39:5f but in the next chapter a message of hope in 40:1.

According to Motyer (2003:242) God provides his ―universal consolation‖ (40:1-42:17). The focal point of this consolation and hope is the Servant of Yahweh. According to Isaiah 40:28-31, 41:17-20, 42:16-17, 43:2-7, 45:13-19, and 48:17-22 passages are linked together by these promises of hope. These literary markers highlight God‗s activity in the salvation and

restoration of a lost people. Isaiah 42:1-9 falls within the context of this opening section of Isaiah 40-66 passages.

How does all this fit in with the rest of Isaiah? Well, Israel has broken God‗s covenant and played the infidel. Young (1965:7) captures the mood of the time when he says ―strange indeed are God‗s purposes. The theocracy was banished, and the period of indignation (Isa.10:5) had come. The Jews had been dispersed by Babylon, but Babylon, like Assyria before her was merely a tool in the hands of the Almighty God".

Within this historical, cultural and social quagmire the only hope that the Lord provides will come from his own solution through his own Servant. The Servant will satisfy the terms, the blessing and curses, of the broken covenant and in so doing become a covenant cf. Isaiah 42:1-9.

4.3   Social and Cultural Setting of Isaiah

Isaiah was written under different kings and periods. Some of the kings underwhich Isaiah prophesied are mentioned in the book apart from 1:1 (see also Uzziah in 6:1; Jotham in 7:1 and Hezekiah in 36-39). The reader of the Scripture should be cautioned not to think that the Bible was written in one sitting. Some readers of the Scripture might mistakenly think that, ―the Hebrew Bible presents matters as if Moses revealed to Israel on Sinai its entire religion, fully developed" (Albetz 2002:90). Equally, Childs (2001:3) points out that the ―complexity of the issue is especially clear when one considers that the historical eighth-century prophet does not appear in the book after chapter 39."

This might sound surprising since the book is named after the prophet. He goes on to say, ―I agree with the modern redactional stress on the multilayered quality of the biblical text" (Childs 2001:4). This means that even though Isaiah‗s name is mentioned in the beginning of the book, there are other factors, which may imply thatDeutero-Isaiah comes from a different period.

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Furthermore, we divide Isaiah chapters 1-39 into different settings an attempt to show how that might have influenced the author's social and cultural rhetoric in the text. We shall pay close attention to these chapter settings as follows; chapters 1-12, chapters 13-23, chapters 24-27, chapters 28-33, chapters 34-35 and chapters 35-39.

Additionally, the purpose of going through this somewhat tedious analysis is to show how and whether Isaiah 40-55 is influenced by the settings. Whether chapters 1-39 are connected to chapters 40-55 or not, it will still help us make an informed opinion in our understanding of the social and cultural setting particularly of Isaiah 42:1-9.

4.3.1 Social and Cultural Setting in Chapters 1-12

The question regarding the scholarship of the book of Isaiah, particularly the superscription, has some bearing on the setting and the author's or what some consider the redactor's intention but with varied responses. There are those who see ‖successive restructurings that the book has undergone in the course of a long history" (Blenkinsopp 2000:171). Similarly, Wildberger (1972:1), ‖*Die Überschrift ist geschaffen worden in Anlehnung an eine fest geprägte Tradition für Einführungen in literarische Werke"*. One gets the point that it ‖remains impossible to arrive at a conclusion of certainty" (Childs 2001:11). As a result Melugin and Sweeney (1996:11) show ‖there are indeed so many different understandings of Isaiah that a person untrained in biblical studies might well wonder whether they are all interpretations of the same book".

Differing views show (Wildberger 1997:6) ‖the purpose of the superscription is to set forth a claim that the content of the book ought to be taken as revelation from God". While taking the same position Brueggemann (1998:10-11) argues that the ‖first verse invites us to look beyond ‗Isaiah' to the true Subject of the vision and the real Author of Jerusalem's destiny, who is Yahweh". He sees the superscription offering an ‖overture to the entire book and as such ‖enunciates the themes that will be predominant in all that is to follow". Some of the themes, which emerge right from the beginning of the book are as we have pointed out, justice, righteousness and covenant.

What is clear in Isaiah in general is without a doubt that (Albert 2002:95) God ‒made special demands on Israel, to be faithful to him and to administer justice" It was due to a failure to adhere to these demands that God's relationship to Israel suffered. Additionally, within chapters 1-12 there are two issues that deserve mention, which were cultic and socio-economic in nature among others that impacted the society negatively. As a result, God was not happy with his people. These two issues strained the relationship between God and the religious leaders, consequently, the society in general suffered.

4.3.1.1 Cultic Worship Setting in Isaiah

One key aspect in general in Israel, (Blenkinsopp (2000:106) is the ‒distinctive feature of prophetic preaching by Isaiah and his near-contemporaries is that the cause of political success or failure was to be found in the moral condition of Israelite society." This protest by the prophet is seen in his criticism to the Israelite cultic life as described in Isaiah 1:10ff.

It has been argued so far and we concur with the conclusions reached in Blenkinsopp (2000:108) that ‒the key terms in this critique of society are ‒justice" and ‒righteousness". He notes in that Old Testament scholarship whenever the feminine word for righteousness is used, the ‒basic connotation is of a society in which the rights of all, including the most marginalized – destitute, orphans, and widows (1:17, 21; 11:4-5) – are respected". It is argued that the prophets' indictments of God's people are based on ‒social injustice and unacceptable worship" (Clifford 2008:76).

People's social behavior was supposed to translate to behavior in worship according to Isaiah. God's judgments were ‒often an intervention into the unjust situation" (Clifford 2008:76). It is not easy to separate acceptable worship from justice as these two went hand in hand. Furthermore, the pericope beginning in Isaiah 1:10-17 is often described to be a ‒sharp polemic against Jerusalem's thriving cultic practice" (Childs 2001:19). The Lord was not rejecting the practice of worship but rather the pretense and dishonesty in sacrifice.

The imagery used in Isaiah 1:16, wash and be clean was a reference as has been shown (Gray 2006:29) that meant ―cultic washing‖, it touched on the ―ethical behavior‖ of the people. It is correctly pointed out (Gray 2006:29) that to seek Yahweh was ―the center of a cultic-juridical apparatus that ensures the regulation of a certain concept of justice‖. This means as we are trying to show, that the prophet ―links seeking דרש to an ethical and social-justice agenda in Isaiah 1:17‖. This whole pericope in Isaiah 1:1-17 had as its primary function cultic washing in order to be clean. ―Washing‖ was given a moral meaning related to ethical behavior resulting in the seeking of justice.

4.3.1.2 Socioeconomic Setting in Isaiah

When the land is taken away from the people, especially the poor, they lose their patrimonial domain. The land,which ultimately belonged to God, belonged to families in Israel as is known according to Joshua 14ff. The fact that early Israelite communities lived in an organized social setting is known. The social structure within the covenant framework consisted (Mendenhall 1976:143f) of what is believed to be ―a complex of concentric circles centering upon the nuclear family‖.

In this complex concentric system it was the duty of every Israelite to try co-exist in a harmonious religious system, supporting each other within the covenant framework. Each family could exist and prosper without disturbing the enjoyment of each other. This social organization defined the ordering of God‗s people since the time God called them into the covenant but their ethical obligations dictated that they exist in solidarity with each other. Isaiah shows a great social concern especially for those marginalized in such a set up.

It is argued here (Brueggemann 1998a: 19) ―Isaiah, as is true of the Mosaic-prophetic tradition generally, always has an eye out for socioeconomic-political issues… notice that the offer of restitution of this devastated community concerns every dimension of Judah‗s life: right worship (*holiness*) and right neighbor practice (*justice*)‖. This indicates the primary thrust of the prophet‗s theology was justice and righteousness whereby when these issues of

the needs of the marginalized were not taken care of, the society was in trouble in general. It simply upset God's ordering of things.

There is seemingly enough evidence to show that God would bless his people based on how they treated the poor in their society. It seems clear to us as pointed out (Davies 2000:46) that ―it is by no means impossible that some of Isaiah's contemporaries thought oppression of those below them in social status was not offensive before God, but was even a necessary feature of their society". The social and religious tradition of Isaiah takes the socio-economic, political and cultural issues seriously.

Having discussed the thrust of Isaiah chapters 1-12 we now turn to the next division. In these chapters one finds the usage of all or either a combination of justice, righteousness and covenant.

4.3.2   Social and Cultural Setting in Chapters 13-23

It is argued that these chapters ―are directed to those in power in Jerusalem" (Blenkinsopp 2000:271). Similarly, Oswalt (1986:298) argues that ―all the pronouncements are of doom upon Israel's enemies; however, a closer examination makes it clear that the situation is more complex". The chapters seem to be dealing with the ―trustworthiness of God". It is critical to note that Jerusalem needed to specificallyto find ―the correct place in which to repose her trust: the living God" (Oswalt 1986:297). If Israel does not have a trust in God (cf. Isaiah 7) and not in man then she will be punished. There is much debate around these chapters beyond the scope of this research.

The meaning of the oracular utterances introduced with the term מַשָּׂא in 13:1; 15:1; 17:1; 19:1; 21:1; 21:11; 21:13; 22:1; 23:1 is not certain. There are various explanations; Young (1965:408) argues it ―is an oracle or divine declaration". Blenkinsopp (2000:271) recently proposed a meaning that makes sense, that the ―word also has the punning undertone of burden, the burden of divine judgment". However, ―burden" as a meaning has been questioned (see Oswalt 1986:297). Out of the 9 times that this introductory oracle is used,

‒only the first of these … is attributed to Isaiah" (Blenkinsopp 2000:271). On the other hand, the term מַשָּׂא ‒presents a clear parallel to 2:1 and initiates a well-defined corpus" (Childs 2001:124). If as we think there are clear intertextures between the introduction and chapters 13-23 then the social and cultural issues raised in chapters 1-12 apply in chapters 13-23 as well. The social abuses meted out by the religious leaders and officials (cf. 1:17ff) affected the society and were the reasons that caused the Lord to be burdened.

The anti-Babylonian poems are found in the series in chapters 13:1-14:23 (see Blenkinsopp 2000:273; Childs 2001:123).Even though both authors reach different conclusions, they do see the oracles being directed towards the king of Babylon. However, ‒no particular person is named nor is it clear any is intended" (Oswalt 1986:311). Scholars adopt differing views because of what Blenkinsopp (2000:297) calls the ‒unpolished style of the two oracular poems" from their ‒metric irregularity" and their ‒lack of proportion". The problem is compounded by what others call ‒great difficulty in trying to follow the logic of the movement within the passage" (Childs 2001:131). What compounds the problem even further is the fact that whereas in chapters 7-12 the Assyrians were the enemy, in chapters 13-23 there is no mention of them.

It is true (Oswalt 1986:301) that ‒there is no oracle in the entire unit (chs.13-23) against Assyria". Nevertheless, the one thing that is clear is that the section from 15- 16:8ff is ‒a lament" with the real difficulty lying in the section that uses both justice and righteousness in 16:1-5. The lament in 16:5 has been argued is a description of a Moabite mission to ‒Jerusalem requesting asylum for refugees" (Blenkinsopp 2000:299). Others support this view, Childs (2001:131) independently shows that the emissaries needed ‒to secure protection for the refugees from Judah". What follows in 16:6ff seems to be a response to the request.

There is a direct continuation from 16:1-4a to 16:4b-5 which indicates that once the current crisis is over (Blenkinsopp 2000:300), the ‗Greater Israel' of United Monarchy will be reestablished and law, order, and justice will also prevail in Moab". On the one hand, Young

(1965:464) thinks this is the ―Messiah‖ while on the other hand Childs (2001:132), rejecting a Messianic allusion, thinks it is ―the prophet‖.

Regardless of whether one sees Messianic or prophetic allusions, there is a clear message here which looks towards a future with hope, ―an indeterminate stage in the future‖ (Davies 2000:36). The hope raised is that of a time as in the past when the restoration of the monarchy will usher in justice and righteousness. Such an expected king or ruler will restore things to God‗s order. If Moab represents other nations outside Israel it shows that Moab‗s hope is similar to that of Judah.

It has recently been suggested that there were two scripts in circulation (Berges 2010:31f). There was a school of Temple singers who without much knowledge of the circulation of the literary works of Isaiah ben Amoz found out about them at around 520 B.C.E. These two scripts were put together since they seemed to raise much hope and future about the Israelite community. On the other hand, some have gone far in showing that the term that has been used in the text of Isaiah 16 such as ―request for sanctuary in vv. 3-4‖ (Childs 2001:131) may also indicate inhabiting together in a land where there is social justice for all irrespective of their nationality.

4.3.3 Social and Cultural Setting in Chapters 24-27

These Four chapters are some of the most difficult to understand. It has been suggested that as such they ―have called forth a wide measure of scholarly disagreement on their analysis and interpretation‖ (Childs (2001:271). Some of the problems within the chapters have to do with the lack of structural coherence. As a result, going back to Duhm‗s division they have, as scholars acknowledge, received ―considerable affirmation‖ (see Blenkinsopp 2000:346f.). These chapters are commonly known as the ―Apocalypse of Isaiah‖. It is not clear when this material was written. What is clear is that it describes God‗s triumph over his enemies and deliverance of Israel. It is argued, ―These chapters cannot be understood independently but must be understood in context with chs.13-23‖ (see Oswalt 1986:441; similarly, Blenkinsopp 2000:347).

Chapter 24 is normally considered transitional, explaining God's determination for the fate of nations in relationship to his law. The use of everlasting covenant here is considered an intertextual link to the covenant ―of the history of early humanity in Gen.1-11" (Blenkinsopp 2000:347). Some see a ―linguistic warrant for seeing rather a reference to the covenant with Noah" (Childs 2001:271). Isaiah is known to have relied heavily on traditions in the past.

Commentators of Deutero-Isaiah have clearly shown that Deutero-Isaiah and now relied heavily on the ―Moses figure" (Lindsey 1982:15) and also ―Exodus and Deuteronomy" (see Baltzer 2010:267) traditions. Equally in 16:5 which in part says; ―*the earth has been polluted by its inhabitants*" who have as a result broken that everlasting covenant reminds one of the Genesis account. In this author's view this means broken social relationships between the earth's inhabitants and their creator. In sum, the story of Noah serves as a reminder of dysfunctional social relationships as it was during the time of Noah cf. Genesis 6ff.

4.3.4 Social and Cultural Setting in Chapters 28-35

In this setting chapter 28 leads with the number of times that either justice or covenant is used. Justice is used twice in 28:6, 17 and covenant also twice in 28:15, 18 and righteousness is once used in 28:17. In these chapters, the alliances have shifted from the Assyrians and other nations to Egypt as was the case in chapter 7.

According to Isaiah 30:1ff; an alliance with Egypt is not the Lord's. Egypt's shade will bring them disgrace and not protection. The use of justice in 30:18 has to do with the Lord's compassion upon those who wait upon him. In 32:1 the Lord promises his own king as the society continued to disintegrate and lastly in 33:5 where the same message is repeated.

Generally, this fourth division beginning with chapter 28 and ending with chapter 35 is in a series of different woes particularly in chapters 28:1; 29:1; 29:15; 30:1; 31:1 and 33:1. It is argued that these chapters as they stand were probably shaped toward a holistic reading from earlier material of the prophet. The prophet begins with woe to the drunken rulers whom

some consider the ―political leadership in Jerusalem during the period up to the punitive campaign of Sennacherib in 701" (Blenkinsopp 2000:381).

The infusion of the Spirit of God with justice (Oswalt (1986:508-9) is very ―instructive as regards the other occurrences in the book (50 times), for it applies both a changed atmosphere and a new empowerment". The empowerment of the rulers with justice ―in that day v5" makes a continuation with vv. 1-4 especially with the ―crown imagery of vv. 1 and 3" (Childs 2001:205), which in a play of words points to the ―crown of glory" of the Lord of hosts. The language is carefully applied ―to Yahweh in his relations with the restored Israel of the future" (Blenkinsopp 2000:387). There is a connection in 28:1-13 with what follows. In the first part there are indictments from God and in 28:14-22 as noted elsewhere is difficult piece opening with an oracle of judgment directed towards those who scoff at Jerusalem.

The oracle as it stands consists of ―judgment oracle with a call to attention, the grounds for the verdict, and the ensuing execution of the sentence (vv. 14-15, 17b-19)" (Childs 2001:207). In both v6 and v17 justice and righteousness are introduced in which as correctly pointed out (Blenkinsopp 2000:392) ―there is interpolated a future when justice and righteousness will finally prevail".

However, the coming of a time when the spirit of justice is upon him who sits to judge is a reference either to the restored Davidic king who was spoken of in 11:1-5, or as others have pointed out (Clements 1980:226) indicates one ―who is to re-establish righteous social order, or simply to the leading citizens responsible for the well-being of society".

The covenant of death in 28:15 was apparently for the assurance of the people but the prophet sees it as the opposite of what they were thinking. This covenant,which was made with Egypt,had already been condemned by Yahweh as we have shown elsewhere. It is also likely that the use of this covenant may have been as a result of what was known at the time associating Egyptian religion with the cult of the dead and as such the people were putting their trust in other gods instead of Yahweh.

The people had lost touch with their God, with each other and the outcome was social marginalization. The prophetic voice sees the social and cultural evils of the society and thus a desire for a return to a Davidic like leadership that sought to unify all people.

In chapter 30:15-17 there is a description of Yahweh's judgment followed by v18 with how God will show his favour. Scholars' comments on v18 are interesting. The ―therefore introduces a statement which is admitted on all sides to be transitional" (Oswalt (1986:556). Similarly, Childs (2001:226) "Verse 18 begins again with the connective adverb 'therefore,' as if what follows is a logical consequence of what has preceded. But the connective is hardly logical nor expected." On the other hand, Blenkinsopp (2000:420) shows that ―the author was not unaware of this may be indicated by the reminder that ―Yahweh is a God of justice," for the demand for justice is an essential postulate for maintaining faith in God at all and therefore for having a reason for waiting". It is apparent from v18 that justice has to do with ‗good order''. Even when judgment was expected, equally justice was exacted in order to restore things to their original state.

The analogy used earlier in Isaiah 1:1ff of rearing children and thereafter God's accusations is continued in the prophetic voice of chapter 30. The chapter, describing God's displeasure with alliances with other nations reminds one of a broken covenant relationship. The prophetic voice is aware that (Clements 1980:243) ―even if the Egyptians attempted to fulfil their pledges, their help would be worthless". God held the entire nation accountable and as such they earned his rebuke. We think that by breaking a covenant relationship and expecting nothing to happen would have been like breaking a relationship and expecting no consequences.

4.3.5 Social and Cultural Setting in Chapter 32:1-8

The fundamental question that scholars ask of this chapter is whether or not it is messianic. The chapter announces a king who will rule in righteousness. Duhm has (1892:234ff) postulated a messianic interpretation by arguing that as was the case for chapters 9:1ff and 11:1 this chapter too came during Isaiah's old age. Since Duhm's time there have been serious objections to his views as we indicated in chapter two. The chapter indicates the

people would be delivered from a catastrophe by the reign of a new king who would usher in a time of justice, righteousness and peace.

Some think that (Sweeney 1996:416-17) ‒Josiah would be the natural fulfillment of YHWH's plans to restore Judah once the punishment at the hands of the Assyrian empire had been completed". A different contextual time frame has been suggested ‒to an author writing during the reign of Josiah" (Blenkinsopp 2000:430). A messianic context has been defended (see Young 1965:385; Oswalt 1996:580)depending on one's purpose in reading the text. It has been suggested that there is an anticipation of ‒a royal savior" (Sweeney 1996:410). At least there is the hope for someone whose actions are those of an anticipated king savior. This person's rule will be characterised by righteousness and justice.

The royal figure type (Clements (1980:259) will be ‒protecting the innocent and weak and enriching the life of the whole community". One of the basic requirements of just rulers in general was social justice. Their work (Blenkinsopp 2000:430) was ‒to protect the rights of the poor and to prevent their exploitation by the powerful and wealthy while at the same time preserving the social order with its hierarchy of class based on wealth and property". The prophetic voice served as a social and cultural warning to the populace, especially the leaders of the people or the lack of good leaders. The reference to justice and righteousness in this chapter would communicate that they were ‒the symbols of security and vital prosperity" in society (Watts 1985:412).

4.3.6 Social and Cultural Setting in Chapter 33

Commenting on chapter 33, most scholars go back to the works of Gunkel (1924) who saw the chapter presenting the reader with a disjointed, and as others have shown (Blenkinsopp 2000:435), an ‒uneven sequence of mostly brief passages". What was accepted for a period of time (see Watts 1985:420) with only minor modifications has ‒increasingly some new critical voices" (Childs 2001:245).

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The view taken by some (Blenkinsopp 2000:437) shows that the ‒composition gives the impression of being a literary imitation of a psalm rather than a psalm in the normal sense". Blenkinsopp (2000:345),rejects the view advanced by Gunkel proposes a psalm-like structure, which has a ‒petition, praise, and response but switches from second to third person at midpoint". The characteristics of a liturgical setting in the chapter have been recognized (Sweeney (1996:431) showing that ‒the communal complaint song and the announcement of a royal savior … play an important role in determining its overall intent".

The imagery of the oracle is addressed to an unknown or imaginary destroyer who ‒will shortly be destroyed" (Sweeney 1996:431, see also Childs 2001:246). The first pericope of the chapter begins and ends in 33:1-6. In v1 there is the introduction of the oppressor followed by the petition of the people in vv2-4 in a confessional form seeking help from the Lord against the tyrant and in vv5-6 describing the Lord's intervention and the Lord's exalted position who projects the tyrant's defeat.The next section, which begins and ends in vv7-13 then describes the covenant being broken. All this is being done because (Sweeney 1996:431) ‒the oppressor has disrupted the human and natural order". This means because of this disruption, the Lord will defeat the tyrant.

The language used in the text demands the destruction of evil in the society and replacing it with a better world. This description also is in agreement with Robbins' (1996b:72) to a ‒utopian goal". The Lord's intervention in vv7-13 is because of the crimes committed by the human oppressor and also (Sweeney (1996:431), ‒because the oppressor has disrupted the human and natural order". This, as argued (Blenkinsopp 2000:439) led ‒to the breakdown of social life (7-9)". In addition to the disruption of social life, it also meant ‒the cessation of commerce, the breaking of normal bounds of social order… literary, and the covenant is broken" (Sweeney1996:423).

4.3.7 Social and Cultural Setting in Chapters 34-35

Some scholars ask whether these two chapters belong together. Some argue ‒it is the consensus of present-day scholarship that chapter 34 is not from Isaiah" (Wildberger 1990:322). The reason behind the rejection of the two chapters not to belong together is also

tied to the claim that Edom was not a threat during Isaiah's time. Therefore, it is argued (Wildberger (1990:344) "Chapter 35 is complete in itself… the chapter is a promise of salvation". Equally, Seitz (1993:236) argues these chapters are "a single tradition complex". Blenkinsopp (2000:450) thinks "chapters 34 and 35 belong together". He however, makes a qualification that the work was "by a writer of the later Second Temple period". There are others who see "particular similarities to 63:1ff" (Kaiser 1974:360).

Whereas chapter 34 speaks to the issue of the destruction of mankind it nevertheless is God's judgment towards Edom 34:9. This view is also supported in (Koole 1997:284) showing that "the judgment whereby YHWH equates Edom with Sodom and Gomorrah was intended as a lesson for the nations".

It is clear that chapter 35 paints a "glowing picture of the future transformation of the wilderness into a richly watered thickly forested community" (Kaiser 1974:361). We think this imagery of a transformed desert is a contrast between the destruction in chapter 34 and restoration in chapter 35. This means (Blenkinsopp 2000:450), one has "the final annihilation of Edom contrasted with the ultimate well-being of Zion". As chapter 35 stands it is a great promise of God's redemption. It describes a highway, "a highway of holiness" cf. Isaiah 35:8.

It makes sense to take the two chapters together; especially when one considers that chapter 34 talks about destruction and chapter 35 addresses salvation. As we have argued in this study, we have shown that the Lord is the only one who has ultimate power to bring order to things. The two chapters summarise this concept very clearly. Chapter 34:12 speaks of disorder. The rulers have nothing left to call a kingdom. Then 35:8 speaks of a highway in the midst of destruction, which in essence means, there was "the collapse of the social order - embodied and guaranteed in the Ancient Near East by the monarchy" (Beuken2000:284).

4.3.8 Social and Cultural Setting in Chapters 36-39

Chapters 36-37 are an account of Sennacherib's threats to Jerusalem. They are interspersed with Hezekiah's prayer and the downfall of Sennacherib. It is not clear exactly what happened with these events and the parallel narrative in 2 Kings, which has three more verses in 2 Kings 18:14-16 suggesting that Hezekiah surrendered to the Assyrian king. Of particular interest to these events was the close connection between these biblical accounts with the Assyrian narrative.

Our study will not reconstruct these events. The explanation offered here (Oswalt 1986:629) will suffice. Oswaltoffers three different ways in which to understand chapters 36-37. First, he shows that Hezekiah, after being reduced to a helpless king before the Assyrians turned to God for help. In the second segment, Hezekiah was again helpless, this time before his illness. God restored him again. In the third segment, Hezekiah had the opportunity to thank God in the presence of Babylon. Instead, Hezekiah falls prey to the temptation to parade his own glory.

As plausible as this explanation may sound (Oswalt 1986:629), ‖the section raises a number of questions". The problem that he admits is what to do with chapters 38-39. Some of the possible solutions are offered at great length (Childs 1967:69f.) but questions remain. What is clear for our purpose is to read that in the midst of all this confusion ‖Jerusalem survived", but there were ‖disturbances in Jerusalem" (Blenkinsopp 2002:93). It was not until the angel of the Lord intervened and put to death 185,000 men in the Assyrian camp that the Assyrian king withdrew (cf. Isaiah 37:36f.).

A plausible explanation of this event is that ‖all of the biblical texts datable to the sixth century B.C.E reflect in one way or another void created by the loss of national institutions" (Blenkinsopp 2000:104). The absence of these institutions meant there was not only distortion of social and cultural institutions but more importantly political, social and economic distortions without proper leadership. With this in mind, Isaiah 40-55 communicates the ‖theme of the God of Israel as victor, creator, and king" (Blenkinsopp

2000:105). However, we think the emphasis of this theology arose out of the threat of other powers like the Assyrians and the Babylonians in the horizon.

This has earned second Isaiah as ―the prophet of universalism‖ (Blenkinsopp 2000:115). The inclusion of Gentiles together with Israel in Deutero-Isaiah 42 is an important milestone in God's plans of justice for all. This inclusion has been correctly pointed out (Kinnamon 2000:18) that ―the prophet's words are scripture not because of what they tell us about Babylonian culture or ancient history but because of what they tell us about the universal relationship between God and humanity‖.

In summary we have shown that there was a total breakdown in the society that Isaiah addressed. The prophetic voice warned God's people of the dangers involved in rejecting his relationship. This rejection led to the breakdown of social and cultural relationships, which translated to injustice, neglect of those in the margins and as a result rejection of God's covenant. The prophetic voice was reminding the people this rejection would have consequences. At the same time the prophetic voice addressed the same people that if they changed God could forgive. There was still hope.

4.3.9 Social and cultural setting in Chapter 40

In Isaiah chapters 1-39 we showed that the Lord is to be trusted and not the strength of humans. We now enter into chapters 40-55. The activities of Deutero-Isaiah lay ―between the destruction of Jerusalem in 587 and the downfall of the Babylonian empire in 539‖ (Westermann 1969:3). If this figure existed and worked during this particular time (Westermann 1969:3) ―the political events‖ of the time are fairly known. He further narrates beginning with the Babylonian empire from around 604-562 when it was at its peakuntil its last king in 539 B.C.E and its decline up to the time of King Cyrus was the time when Deutero-Isaiah was active. Even though there were deportations at different stages, (Westermann 1969:5) it is clear that ―we do know a considerable part of the population was not, in fact, deported‖. Agreeing with Duhm's view in regard to chapters 40-55, he thinks, however, ―considerable difference of opinion still remains as to their relationship with chs.40-55 and in particular, as to their own unity and proper order‖ (Westermann 1969:9).

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In contrast with the above view and taking a different position about the same time Young (1972:17) argues ‒chapter forty and the following chapters are directed to the people in exile, for they are not yet in Babylon". Others as we indicated earlier (Berges2010:31), support ‒an authorial group close to the Jerusalem temple singers". The question for us is how these positions affected the social and cultural world of Deutero-Isaiah. There is firstly the Babylonian view and secondly there is the view that chapters 40-55 speak of a future event and lastly a group of musicians who lived close to the temple in Jerusalem.

Whybray (1975:49) argues that in chapter 40 ‒the phrases my people and your people… belong to the language of the covenant between Yahweh and Israel". This has raised rhetorical questions specifically in (vv. 18, 25). Deutero-Isaiah wants to show that Yahweh alone is to be acknowledged. In this regard it can be concluded (Whybray 1975:53) that ‒Deutero-Isaiah is concerned to demonstrate the superiority of the monotheistic Israelite traditions of creation over those of other nations".

In vv13-14 the theme of Yahweh's infinite creative power is expounded whereby ‒no one ‒taught him the path of justice" (Childs 2000:309). First, ‒in 40:14, משפט is a part of a rhetorical question which makes it clear that משפט originates with Yahweh" (Gossai 1993:156). Second, Yahweh is the creator and his supreme wisdom has been directed ‒toward the fulfillment of his sovereign will" (Childs 2000:309). Since the verse is talking about Yahweh's creation,the term justice here is better rendered ‒order" (see Whybray 1975:54). God desires to restore this order again.

4. 4   Social Texture and Specific Social Topics

As we had indicated earlier based on Robbins' (1996b:71-74) analysis we turn to the six social responses. These include 1) conversionist, 2) revolutionist, 3) introversionist 4), gnostic-manipulationist, 4) thaumaturgical, 5) reformist and 6) utopian. Some of these responses can be spelled out in the text of Isaiah 42:1-9. This is not to say that the

revolutionist, gnostic-manipulationist and thaumaturgical discourses are not used; there are echoes of each of them as shown below.

These social responses lead to questions such as ―do the narrator and characters in the story assert or imply that the world is evil, and if so how evil is it‖? If the world cannot be changed how can we live in it? By asking such social rhetorical questions one enters into a religious discourse with the text.

4.4.1 Social Responses to the World of Isaiah 42:1-9

A quick look at the text of Isaiah 42:1-9 reveals that the introversionist, the reformist and the utopian responses are more obvious than the rest of the responses.

4.4.1.1 The Conversionist

The conversionist response is characterized by a view that the world is corrupt because people are corrupt. If people can be changed, the world will be changed. Salvation is considered to be available not through objective agencies but only by a profound and supernaturally wrought transformation of the self. The world itself will not change, but the presence of a new subjective orientation to it will itself be salvation.

In Isaiah 42:1-9 one can observe some indications of conversionist rhetoric. Firstly, the Servant is chosen to engage in a mission. Secondly, one of the other ways of translating משפט in 42:1, 3 and 4 is ―judgment‖ (see McKenzie 1968:36; Young 1972:108 *et al*). Also, משפט can mean ―deliverance‖ (Davidson 1963:171).

It was argued that the nature of the mission of the Servant was to change the world or bring ―judgment‖ to the nations. In Isaiah 42:2 ―he *will bring justice to the nations*‖. We argued in chapter two that sometimes justice can mean a legal decision or judgment (see North 1968:140f). This decision is pronounced by a judge. The conversionist view thinks if people can be changed by means of judgment, the world would be changed. Equally, ―setting prisoners free‖ was a form of deliverance, ―salvation‖.

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4.4.1.2 The Revolutionist

The revolutionist response declares that only the destruction of the world- the natural world but also, more specifically, the social order- will be sufficient to save people. Supernatural powers must perform the destruction because people lack the power if not to destroy the world then certainly to re-create it. Believers may themselves feel called upon to participate in the process of overturning the world, but they know that they do no more than assist greater powers and give a testimony of faith by their words and deeds.

In Isaiah 42:1-9, whether the Servant comes as a revolutionist is debatable. However, the fact that he is not shouting or crying (42:2) does not mean he is not a revolutionist. The revolutionist nature of the Servant is more pronounced in the next response, introversionist. Even when the Servant is quiet, he will bring justice and change on earth (42:4).

4.4.1.3 The Introversionist

The introversionist response views the world as irredeemably evil and considers salvation to be attainable only by the fullest possible withdrawal from it. The self may be purified by renouncing the world and leaving it. This might be an individual response, of course, but as the response of a social movement it leads to the establishment of a separated community preoccupied with its own holiness and its means of insulation from the wider society.

Isaiah 42:1-9 seems to support this view by the Servant. Interestingly, the text says, ―*He will not shout or cry out or raise his voice in the streets and; a bruised reed he will not break, and a smoldering wick he will not snuff out*" 42:2-3. This is language that communicates withdrawal from the world.

However, upon closer look (Young (1972:112) ―it is simply because of his own great confidence in God and his quiet manner of working that he succeeds in the most difficult of all missions". If this language is only intended to be symbolic it means the Servant is only being contrasted with other leaders of the day. This has been shown to be the case (McKenzie 1968:37) ―the speech of the Servant is rather contrasted to the loud proclamations of public authority and to the shouting of the officers of public authority".

In contrast with the public figures ‒he is not to follow custom and cry aloud in public"
(Westermann 1969:96). Also, in order to effect such a change ‒he will need strength to
persevere in his mission" (McKenzie 1968:38). The Servant's method rejects the status quo
and introduces a new way of change into the society. Even when the language of Isaiah 42:1-
9 seems to entertain the introversionist, it is a sign of God's social rhetorical way of
communicating justice.

4.4.1.4 The Gnostic-Manipulationist

The gnostic-manipulationist response seeks only a transformed set of relationships, which is a
transformed method of coping with evil. Whereas the foregoing orientations reject the goals
of society as well as the institutionalized means of attaining them and the existing facilities
by which people might be saved, the gnostic-manipulationist rejects only the mans and the
facilities. Salvation is possible in the world and evil may be overcome if people learn the
right means, improved techniques, to deal with their problems.

We do not think the text of Isaiah 42:1-9 supports the gnostic-manipulationist response;
however, opening the eyes of the blind and freeing prisoners might be an expression of
changing the conditions (42:7). These conditions might as well be (Westermann 1969:100)
‒the opening of the eyes of the blind and the freeing of prisoners are intended to typify
human suffering". In order to bring the humankind to their normal condition then, ‒the need
of the world is described as deliverance from prison" (Young 1972:121). It has been argued
that this deliverance could either be ‒figurative" (McKenzie 1968:40) or ‒physical" (Lindsey
1982:25).

4.4.1.5 The Thaumaturgical

The thaumaturgical response focuses on the individual's concern for relief from present and
specific ills by special dispensations. The request for supernatural help is personal and local,
and its operation is magical. Salvation is immediate but has no general application beyond the
given case and others like it. Salvation takes the form of a healing, assuagement of grief,
restoration after loss, reassurance, the foresight and avoidance of calamity and the guarantee
of eternal (or at least continuing) life after death.

It does not seem to be the concern of the individuals in our text to be relieved from the present world since everything in the text speaks of God's initiative. God's response to the situation is to effect a new covenant, bring light to the Gentiles and deliver blind prisoners (Isaiah 42:6-7).

4.4.1.6 The Reformist

The reformist response views the world as corrupt because its social structures are corrupt. If the structures can be changed so that the behaviors they sanction are changed, then salvation will be present in the world. This response, then, assumes that evil may be dealt with according to supernaturally given insights about the ways in which social organization should be amended. Investigation of the ways of the world and recommendations for amending it are the essential orientation. The specific alterations to be made are revealed to people whose hearts and minds are open to supernatural influence.

The mission of the Servant in Isaiah 42:1-9 is spelled out. The Servant has been given the ―Spirit‖, is ―humble‖ in order to bring ―judgment‖ to earth. The Servant of the Lord is the reformist in the text. As a reformer, the Spirit moves the Servant, ―to deeds of strength, courage, and wisdom‖ (McKenzie 1968:36). As already noted, the Israelite structures have broken down. The Servant's coming most importantly is to change these structures.

Since the word of God speaks on certain contexts the reformist ideology should be taken in light of those circumstances. It is argued (Westermann 1969:9) that ―it is quite impossible to dissociate the prophetic word from the time at which it was uttered‖. It has led to the Servant's coming because of the issues we have discussed such as lack of proper justice, which led to the neglect of the poor, the widow and the orphan. The Servant of Yahweh comes to initiate and remind the world of proper justice, righteousness and covenant (Isaiah 42:1-9). These are institutions, which had broken down. These institutions were critical in God's relationship with his people.

In matters related to מ־שׁפט ‑justice", it is argued in this study that it has to do with ‑just order". In matters related to צדק ‑righteousness", it has to do with ‑right relationships" and ברית ‑covenant" has to do with ‑a relationship that requires mutual obligation". These are the main structures we think the Servant is addressing in Isaiah 42:1-9. Whether the people are open to these changes is not addressed in the text itself.

4.4.1.7 Utopian

The utopian response seeks to reconstruct the entire social world according to divinely given principles, rather than simply to amend it from a reformist position. The goal of the utopian response is to establish new social organisation that will eliminate evil. It is much more radical than the reformist response because it insists on complete replacement of present social organisation. The utopian response differs from the revolutionist response by insisting that people themselves remake the world rather than that a divine power would destroy this present world and re-creates another. The utopian response is more active and constructive than the introversionist response of simply withdrawing from the world.

According to our text, it is clear that the Servant's intention is to ‑bring justice" in v1 and in v3 ‑bring it forth" and finally in v4, ‑establish" it. It is argued in this study that the Servant's task was to bring in and establish a ‑just order". The establishment of God's justice by his Servant is the only solution offered in the text. The introduction of justice as a solution agrees with the utopian response to the social evils in the world and how they can be corrected.

We think that a look at Isaiah 42:1-9 shows that the main arguments are introversionist, reformist and utopian. There are some traces of thaumaturgical, gnostic-manipulationist and revolutionist arguments, which can be pursued in due course.

4.5   Cultural Texture: Common Social and Cultural Topics

According to Robbins (1996b:75), ‑everyone living in an area knows common social and cultural topics either consciously or instinctively". This means becoming an adult in that

environment makes one acquire knowledge, consciously or unconsciously of these social and certain cultural values, certain cultural patterns and certain cultural codes. Some of these common social and cultural topics are the overall environment for the specific social topics in a text. Knowing the common social and cultural topics in a text can help an interpreter to avoid ―ethnocentric‖ (basing interpretations on the values that one's own people consider to be central to life) as well as ―anachronistic‖ (presupposing something for one period of time that was present only during a different period of time) interpretation of texts.

The Servant is the dominant figure around whom all the actions in Isaiah 42:1-9 take place. Some have observed (Oswalt (1986:13) that ―chs.40-66 are not at all tied to specific historic events, as are particularly chs.1-39‖. These are purely ―speculations for this‖ to use Oswalt's words that ―chs. 40-55 seem to be offering hope to a people yet in exile‖ (Oswalt1986:13). On the other hand, differing views have been offered (Blenkinsopp 2002:93) of a Neo-Babylonian account, that ―Banishment or exile is the outcome of a curse incurred for violation of the covenant between the national deity and the people as a whole‖.

It is not all that clear at this point in time what kind of social or cultural activities the exiles would be engaged in. However, about Babylon, ―the prophet is familiar with the wealth of the capital, 45:3 her luxurious lifestyle, 47:1,8 the shipping on the rivers, 43:14, the irrigation system of the farmland, 47:2, the customary processions of gods, 46:1f,…‖ (Koole1997:13). Based on common social and cultural patterns, we can say thatDeutero-Isaiah is familiar with the social and cultural topics and a whole wealth of information about Babylon in general even Judah cf. Isaiah 43:14.

4.5.1 Honour, Guilt, and Rights Cultures

In addressing the common social and cultural texture we deal with ―male‖ factor, the place of honour which marks boundaries of power, sexual status, even the position on the social ladder. ―The purpose of honor is to serve as a social rating that entitles a person to interact in specific ways with his or her equals, superiors, and subordinates, according to the prescribed cultural cues of the society.‖(Robbins 1996b:76).

In our text, the Servant figure is a designation of honor (Elliger (1971:200) or ‒einenMinister oder sonstigen hohen Beamten". A similar view is expressed in (Westermann (1969:93) that such a position ‒was chiefly in connection with the charismatic leaders of her early days that Israel knew of such designations". The title is also used for ‒commissioning or installation into office" (Blenkinsopp 2002:209). This means the Servant was given a high status in the society.

4.5.2 Dyadic and Individualist Personalities

Robbins' (1996b:76) categorization (Malina1993:63-89; see Myers 1988:46 and Neyrey1991:67-96) shows that a dyadic personality is one who needs another person continually in order for that person to know who he or she really is. Such people internalize and do what others say, do or think about them.

In our text, the Servant's dyadic relationship exists with God. It is God who speaks throughout the text (Watts 1987:119) so that the Servant is ‒presented as a messenger of the heavenly court". The Servant does not need feedback about his identity because it is argued (Westermann (1969:94) ‒God has pleasure in him. That is all that is needed".

4.5.3 Dyadic and Legal Contracts and Agreements

This is an implicit agreement informally binding pairs of contractants rather than groups. This social and cultural texture is based on the informal principle of reciprocation which is an important form of social interaction (Robbins 1996b:79f). There are two types of contracts:

1. A colleague contract: this is a type of reciprocity among equals. It is symmetrical reciprocity between closely located persons of the same social status. The positive challenge initiating a colleague contract may be giving an invitation to supper, giving a small gift, or a benefaction like healing. These signal the start of an ongoing reciprocal relationship.

2. A patron-client contract: this type of contract is initiated by means of a positive challenge, a positive gift. It ties persons of significantly different social statuses; hence the goods and services in the ongoing reciprocal relationship are different. There does not seem to be a colleague contract or patron-client contract in our text. Perhaps one is present in Isaiah

42:1 when God presents the Servant to the audience as ―*here is my Servant*". However, the Servant does not say anything the entire time God speaks. The language used in the text expresses affection though. This is the view defended by some (Young 1972:109) ―the fact that God sustains the Servant shows that God hold him in the deepest affection".

4.5.4 Challenge- Response (Riposte)

The challenge-response is when the source is the challenger, while the message is a symboled thing (a word, a gift, an invitation) or event (some action) or both. The channels are always public, and the publicity of the message guarantees that the receiving individual will react in some way, since even the non-action is publicly interpreted as a response (Robbins 1996b:80).

In our text, the calling of the Servant is public (Isaiah 42:1). The Servant was called and introduced to an audience. God is the one who commissions the Servant to bring and establish justice on earth in Isaiah 42:1-9. However, one has to admit (Westermann 1969:93) that, ―the cryptic, veiled language used is deliberate".

4.5.5 Agriculturally Based, Industrial, and Technological Economic Exchange Systems

In this social and cultural texture we deal with reciprocity but in a ―clan-based" system. Among members of a family, goods and services were freely given. ―The redistribution marked the historical from tribalism to more stable and centralized communities, usually organized around a shrine or temple" (Robbins 1996b:83).

As we noted earlier the mention of irrigation systems and farmland reveals someone who was conversant with overall geo-social systems and culture of the time. By reminding the captives all these things, Deutero-Isaiah may have been saying ―the exiles belong to ―Zion" (Koole 1997:13).

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4.6   Summary and Conclusions

The text of Isaiah 42:1-9 as we have shown consists of introversionist, reformist and utopian social responses. The other social textures were also detected. We saw that the introversionist views the world as irredeemably evil and considers salvation to be attainable only by withdrawing from it. We showed that even when in Isaiah 42:1-9 the Servant is presented as a weak person yet it was a social rhetorical way to use the Servant to bring in justice on earth.

The Servant's mission and work was to bring forth justice and establish it on earth so that there might be change. We have shown also that this change had to do with God's character, which desires things to be in line with his social order.

The reformist view argues that the world is corrupt because its social structures are corrupt. The Servant's mission as we have shown was to bring deliverance in a chaotic situation. Since there was no justice or righteousness in the society, God saw his covenant broken and the need for new one. These fallen structures needed to be reformed.

The utopian view seeks to reconstruct the entire social world according to divinely given principles. Through the introduction of justice by a just Servant, God was expecting to get rid of broken social systems in the world. The coming of the Servant was in order to build a new social system free from evil and injustice.

CHAPTER V

IDEOLOGICAL AND THEOLOGICAL TEXTURE OF ISAIAH 42:1-9

5.1   Introduction

According to Robbins (1996b:95) the primary subject of ideological analysis and interpretation is people. Furthermore, to put Robbins' definition into perspective, Byron (2008:7) elaborates ―ideology is generally understood as a complex system of ideas, values and perceptions held by a particular group". This means ideology becomes the framework through which members of a particular group understand their place in social relationships in the world.

While discussing the understandings of the Old Testament, especially reflecting on the nature of understanding, Bosman (1986:6) shows that the reader belongs to a particular group of his own context. He points out that ―factors constitute a context that has a conditioning effect on the reader and that radically affects his understanding of the text". This means there are different ways of arriving at conclusions depending on the conditioning effect of the reader and interpreter. Ideologically, both the writer and the reader have two mindsets, which see and interpret the same information differently.

5.2   Tension in Covenant Ideology in Isaiah 42:1-9

In the last chapter we made reference to Mosaic and Davidic covenants. We pointed out that there were two operative covenants in Israel's history. We pointed out that the Mosaic covenant with its conditions was overtaken by the promissory covenant which seems to be operative in Deutero-Isaiah causing that tension. The tension between the two covenants has been noted by other scholars. The situations had changed.

According to Mendenhall (1955:37) ―from the very beginning of kingship the rights and responsibilities of the king came into conflict with the old ones". In nearly all conflicts the

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king wins. This is the case in Israelite history that the kingship pushed for a promissory covenant from the Davidic line of kings. According to McCarthy (1972:58) ―the relationship between the Davidic and the Mosaic covenants remains to be clarified". McCarthy is one of the scholars who has wondered, ―was there a serious tension, even an opposition, or, as some extreme proponents of this idea hold, a basic incompatibility between theology between them"?" We think questions like this force the reader of Isaiah to see a redefinition of covenant. On the one hand the power of the monarchy is applied to change the former prevalent view of covenant with Moses and, on the other, there are voices in the text that we admit we are unable to identify.

However, as we know Deutero-Isaiah, drew from different traditions to make his point. Scholars admit that Deutero-Isaiah draws from a number of traditions, namely the Pentateuch, historical traditions, prophecy, wisdom circles, liturgical traditions, the Psalter and the royal theology of Zion (see Westermann 1969:21-27; Anderson 1976:340; Hugenberger 1995:24-36; Foster 2007:124-125; Baltzer 2010:267; Paul2012: 244-263 *et al*). What can be said is that the Davidic covenant with its promissory claims continued to be favoured during the monarchy.

According to Hugenberger (1995:23), ―prior to the First Servant Song, for instance exodus imagery appears in 41:17-20… Exodus imagery resumes in 42:13-16…" Furthermore, Hugenberger (1995:24) can show that the First Servant Song is cited in the Pentateuch ―Isaiah 42:6f. The Servant's work…. in (Ex.13:3, 14; 20:2; Dt.5:6; 6:12; 7:8; 8:14; 13:5, 10; etc.)" We think it is helpful to keep these traditions in perspective when reading Deutero-Isaiah and more specifically Isaiah 42:1-9. Foster (2007:125) shows that even though the figure behind the language is hidden, he claims it is ―written in the shadow of the Babylonian captivity, the theme of Exodus is intertwined with ideas of a new exodus from Babylon". If indeed such claims like this can be sustained then the Exodus experience must be in the minds of the people. In Exodus 13:14 just cited above, people were reminded to commemorate God's saving acts in Egypt.

Moreover, a recent review shows Deutero-Isaiah's wealth of knowledge about these traditions (see Paul 2012:44-63): 1) they include: inner biblical traditions 2) Deuteronomic 3) first Isaiah with the leading divine ―the holy one of Israel" קדוש ישראל recognized to be one of the leading motifs 4) Jeremiah on Deutero-Isaiah 5) Other prophetic books 6) the Psalter 7) parallels with the book of Lamentations. However, we think there is always anoverlapping of the material presented in these traditions and a consensus is always difficult to arrive at no matter how well one reconstructs a tradition.

In his book, *A History of Pentateuchal Traditions*, Noth (1981:141f), acknowledges the Sinai theophany where the Mosaic covenant was made. He claims in the book that the Exodus and the Sinai traditions were separate events that arose independently of each other. For him, ―the cultic-hymnic primary confession that ―Yahweh led Israel out of Egypt" constituted the starting point of the entire Pentateuchal tradition; and associated with this was the declaration concerning the ―guidance into the arable land" (Noth 1981:253). He then continues, ―in relation to this, the subject of the covenant between Yahweh and Israel appears surprisingly late and to a much smaller extent in the Pentateuchal narrative, although it was kept alive…" (Noth1981: 253).

Noth is not questioning the validity of a covenant existence in Israel. What that means for this study is that the theophany experience and God's presence means there was divine and human contact. There was a covenant enactment and God gave the terms of the covenant on how he would relate to the Israelites. Additionally, according to Childs (1992:137) he asserts, ―in spite of the changes and development in the earliest laws, the corpus remained closely associated with the office of Moses at Sinai".

Furthermore, in relationship to these events there are scholars who consider the Mosaic covenant as the only national covenant God made with Israel. According to McKenzie (2000:4)―This is the only one considered *the* Old Testament covenant". Some other scholars have gone even further interpreting these events by asserting ―the multiplication of the enslaved Israelites in Egypt is not a biological or environmental issue…it is essentially a

theological issue, in which the Lord has involved himself" (Carpenter1997: 608). In other words, God was involved in the covenant making and bound himself to be with his people. This is the only way they could recite his actions. It also gave God the validity to be the leader of the people because of his saving acts (Ex.13:3) ―…because the Lord brought you… with a mighty hand".

During the monarchy, there were those on the one hand who held to the ideas, values and perceptions of the Mosaic covenant and its traditions and on the other the unilateral and unconditional covenant identified with David. According to Anderson (1976:339), ―With the alien institutions of king and temple, these two covenant theologies existed in relation to, if not in tension with, one another". We noted that the Mosaic covenant had the law and the covenant. The law acted as a moral guide and the covenant was in order to remind the people how they were in a relationship with God.

According to McNutt (1999:106), ―The Davidic covenant and kingship eventually became an important part of the religious belief system." This meant that the king was idealized, he became ―the mediator between God and the people, with responsibility for maintaining justice and acting as caretaker of the oppressed" (McNutt 1999:106). The Davidic kingship became an integral part of the religious belief system in Israel for years to come.

Biblical traditions before the rise of the monarchy and after the fall of the monarchy can be sketched briefly to show what was happening. This sketch is based on McNutt's (1999:33-211) reconstruction of Israelite history before the monarchy and the aftermath of the monarchy. These social structures affected the national covenant with its human relationship and as a result to the breakdown of justice and righteousness. The social structures, which McNutt adopts from Flanagan's analysis of the biblical traditions, are helpful for this study. They help us to see in general what society was like and where some of the tensions could have occurred between 1200-332BCE. Of course like all models this model is open to question.

Iron Age IA. Israel's origins ca. 1200-1150 BCE[151]	Iron Age IB ca. 1150-1000BCE. The "tribal" Period.	Iron Age IC 1000-900BCE. Rise of the monarchy	Iron Age II ca.900-586. The period of the monarchy	Babylonian Exile 586-539BCE	Persian Period 539-332BCE
Early peasant life, gradual evolution &cultural continuity. Tribal based, *Extra biblical information:Mernephta's stella as a landmark for Iron Age I *Models: heterogeneous formations: family and extended family[152]	Pre-─united monarchy" recorded in Samuel. *Economy: agricultural &pastoral, *Models: nuclear family based, tribal land, communal land ownership cf. Lev 25:23, 25-28. *Social	*Society: was egalitarian[153] *Kingship begins in 1 Sam 8; 9-11 *Land, covenant, temple, kingship *Jerusalem dominant theme *David is ideal king and model for future kings according to the chroniclers	*Historical information contained in 1&2 Samuel; 1& 2 Kings[154]. *Extra biblical information *Archeological information *Demography and settlement: urban vs. rural settlements[155]	*Sociological Reconstructed community *poor people remained in the land: 2 Kings 24:14; 25:12; Jer. 39:10; 52:15 Or during the exile the land was emptied of people cf. 2 Chron. 36:17-21 *Babylonian exile: centuries later there was still Jewish	On ideological tensions *emphasis is reconstructing Jerusalem, Temple center, as encouraged by Persian regime *encouragement to reinstitute law and covenant with a single deity. *poor had no legitimate claim to the land? Cf. Ezra 4:1-5; 10:1-17

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[151] The biblical account of these events and the dating is much more complex than given here. Childs (1992:55ff) argues for a canonical restructuring of the Old Testament. McNutt (1999:41ff) discusses also the biblical complexity of Israel's origins and the Exodus account.

[152] Prior to the monarchy (before 1000 BCE) justice done at the family level, Father as *paterfamilias* according to Bosman (1991:196)

[153] There are certain identifiable traits from egalitarian to chiefdom societies which help further show some of the social changes (see McNutt 1999:115):1) ranked society 2) redistribution organized by chief 3) greater population density 4) increase in the total number of individuals in the society 5) increase in the size of residence groups 6) greater productivity 7) more clearly defined territorial boundaries 8) more integrated

*Tribalization process of Israel's structures *Yahweh religion crucial societal instrument for both political and economic equality for all	identity based on shared interests and tribal affiliation			community living there. *maintenance of separate religious identity[156]	
*Economicaly: farming community based, pastoralists, and self-sufficient	*Pre-monarchy, no permanent authority, judges etc.	Kingship supported by taxation, army,	*Economy: subsistence strategies-trade controlled by central power, land ownership-class antagonism		*The Persians encouraged Ezra to return and institute religious reforms; he presided over covenant renewal.

society, with a greater number of sociocentric statuses 9) centres that coordinate social, religious, and economic activities 10) frequent ceremonies and rituals serving wider social purposes 11) rise to priesthood 12) relation to a total environment (and hence redistribution), that is, to some ecological diversity 13) specialization 14) organization and deployment of public labor for agricultural or building activities 15) improvement in craft specialization 16) potential for territorial expansion 17) reduction of internal strife 18) pervasive inequality of persons or groups associated with permanent leadership 19) distinctive dress or ornament for those of high status 20) no true government to back up decisions by legalized force

[154] The historical information on the kings is said sometimes to be based on bias information by Deuteronomistic historians (McNutt 1999:144) giving a general consensus 1) accessibility by the narrators to other sources 2) independent traditions on Samuel, Saul, David and Solomon 3) administrative documents on monarchy 4) royal archives on divided kingdoms of Israel and Judah exist 5) Jerusalem Temple archives 6) cycles of prophetic tales

[155] Urbanisation has been divided into a ―three-tier hierarchy‖ each with its own distribution of services and power (see McNutt 1999:152-154)

[156] There is scant information on the exact historical dating between 598/97 first deportation and 538/37 likely because of large depopulation due to the Babylonian military campaigns. There may have been minimal contacts between those who were left in Judah with those who left.

*Justice[157]: family-based within households	***Administrative** districts with officials cf. 1Kings 4:7-19	***Assyrian** and Judean dominance. *technology improvement *improved systems in taxation, political centralisation: 2 Samuel 8:15-18; 1 Kings 4:1-6 cf. 2 Kings 24-25 *inter alia*. Local government: Not clear how the laws were implemented, priests interpretation with influence to both state and population.		***Judah** as a Persian province: Arguments-humans tend to use ideology, power, and material resources to construct boundaries and social systems. Development of social classes, elites become powerful
*Religion[158]: Moses, Samuel &Deborah are mediators between God and people *Specialists who are outlawed in Deut.18:9-14	***Religion**: Zadokite priesthood established.	***Religion:** associated		*Judicial system: Priestly[160] law given preference, Judah possibly maintaining its own laws in Persia.

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[157] Between Iron Age II until the Babylonian captivity (1000-587 BCE) justice was done at the city gates by elders, royal court by the king and local cultic place by the Levites (Bosman 1991:196)

[158] McNutt reports how Ancient Israel was formed in Joshua and Judges but does not provide their religion at this time.

[160] During the Postexilic (after 539 BCE) the temple took the centre stage and the Priests make decisions (Bosman 1991:196)

				with the Temple and the palace, specialists-diviners, priests, prophets[159]		***Religion**: Temple in Jerusalem became centre for elites, symbol for unity, giving grounds for contesting power, administration run from there, local tax collection and redistribution, center for the educated. Possibility of the elite being favored with easy access to Temple functions[161].

We have shown some of the possible consequences with the changes that occurred in general in the society from Iron Age I to Iron Age II and the invasions by the Babylonians and then the Persians with some overlap. We think transitions whether through invasions by other countries or through kingship affected the tribe, the community and the kingdom in general.

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[159] Priests were connected to the permanent institutions: their concerns would be to maintain set beliefs and practices. There was a hierarchy of priests descending from high priest and the Levites. The prophets had central roles along with judges, kings, and priests to maintain social stability, they emphasized justice and righteousness so that all classes of people were respected (McNutt 1999:177-181)

[161] It has been suggested that apocalypticism originated with the elite. It is argued that apocalyptic thinking began from those with sufficient education to produce this level of sophistication: knowledge about heavenly revelation, use of myth are characteristics used by ruling class (McNutt 1999:212).

Our observation from this chart shows that from the time the nation was formed as a covenant community, disrupting any of these areas meant disruption of social services, religion and thereby affecting the rights of the people and justice in general.

Additionally, other scholars show the societal changes had critical effects to the society. According to Mayes (1989:81) he asserts ―the introduction of the monarchy and urbanization, although not displacing the patriarchal system, especially in outlying areas, did have critical effects on the old solidarities." In addition he shows that the traditional laws, which existed were also replaced by the new ones to the extent that for example the levirate marriage and help for the widow and orphan became weaker and a system of compensation for wrong began to develop. He argues, ―Thus, the cult became separated from the life of the primitive group, and the simple, joyful, natural worship of the family grouped around its patron God declined" (Mayes 1989:81). We think that the deeper the community declined in their social relationships because of the changes the further covenant, justice and righteousness began to disintegrate.

Moreover, it is claimed that social solidarities are strongest at the family level. According to Stolz (2007:526f) he argues that the ―immediate and comprehensive solidarity (is in the family which can be variously structured according to culture)". He further claims―all other forms of solidarity are artificial", determined by more or less explicit rules" (Stolz 2007:526). We think here one might be dealing with semantics of social structures. Nevertheless, we think good working social structures in a covenant setting can help cement the social relationships in a society. According to Goldingay (2006:778) ―the notion of covenant emphasises the relational and communal aspect of life expressed in the human relationship and humanity's relationship with the rest of creation, we do not live to ourselves but in mutual commitment". We note again that the change of structures continued to disrupt the old covenant system with its social systems.

Furthermore, as change continued in the society it is not known how one covenant overtook the other. According to Anderson (1976:346), ―While the semantic field of the Exodus profoundly influenced the Jerusalem cult, it is not clear how the conditional Mosaic covenant

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was accommodated to the ‗everlasting covenant' with its promises to David". This means that with social disruptions in the society the cult became separated from the life of the family, thereby leading to the decline of the worship of God. We think that with political, cultural, economic, social and religious changes in the society, covenant remained as an ideology.

However, with the Babylonian and the Persian exiles looming, the Mosaic covenant was in crisis and so was the promissory royal tradition. Deutero-Isaiah's introduction of a covenant people was new in Isaiah 42:1-9 also mentioned in the second Servant in Isaiah 49:8 where Deutero-Isaiah speaks of both national and universal destiny of a ―covenant people" and a ―light of nations". It is argued that Israel in Deutero-Isaiah is introduced to new ideologies among them ―of universal monotheism, the incomparability and singularity of God, his fierce polemic against idol worship, the eternal covenant of God with the nation, his religious universalism, the future splendor of Jerusalem, and the *sui generis* idea of the divine servant" (Paul 2012:1).

Additionally, the tensions are narrowed down in the chart below; the tensions of the continuing decline in the covenant community over five periods. This chart is adapted from Brueggemann (1994:37), *A Social Reading of the Old Testament*.

1.Mosaic period	2.The United Monarchy (―paganization")	3.Divided Monarchy (clash of traditions)	4.Exile (Traditions in crisis)	5.Postexilic period
A. Imperial power and city-kings	Zadok: the Aaronite priesthood, royal theology, and creation faith	Royal history	P: ―I will be your God"	Zadokite priesthood:pragmatists, urban ―haves," scribes, comfortable syncretists (Ezekiel 44)

		In tension 1 Kings 21: Ahab/Elijah Amos 7:10:-17 Amaziah/Amos	2. Isaiah ―Look to the Rock from which you were hewn" (51:1)	
		Isaiah 7:1-9:7 Ahaz/Isaiah Jer. 22:13-19: Jehoiakim/Josiah	―Behold, I am doing a new thing" (43:18)	
B. Revolt of peasants	Abiathar: The Mushite priesthood	Prophetic alternatives	D: ―You will be my people"	Levitical priesthood:visionaries, peasant ―have nots," apocalypticists, waiting purists (60-62)

Additionally, alongside the covenant ideology, scholars suggest of another set of ideas, which came into being and were accepted in Jerusalem. Von Rad (I: 1966:46) claims that this tradition became ―the tradition of Zion as the mountain of God and his dwelling-place". He shows evidence of this from the Psalms, asserting ―Even in Ps. LXXVII: 68ff. the choice of Zion and the election of David are clearly differentiated as two separate acts" (Von Rad I: 1966:46). Over time, especially during the prophetic period the Zion tradition as the mountain of God became equivalent to almost ―election-tradition". For Von Rad (I: 1966:69), ―[W]ith the tradition of the covenant with David and the choice of Zion the cycle of election traditions is rounded off". Von Rad's hypothesis has been discounted by some scholars (see Birch 1991: 245; Childs 1992:137 *et al*) as unattainable.

Whether one agrees with Von Rad's hypothesis or not it needs to be acknowledged that there were adverse effects in the society that affected the covenant community and its understanding of the religion of the Temple. At any rate it is believed eventually the Zadokites occupied a privileged position in worship in Israel (see Von Rad I: 1962:248f;

Kraus 1966:98f). Even though not much is known about their ancestry, they were privileged in Jerusalem according to Scripture. According to Ezekiel 44:15, they were to serve in the Temple.

> ―But the priests, who are Levites and descendants of Zadok and who faithfully carried out the duties of my sanctuary when the Israelites went astray from me, they are to come near me to offer sacrifices of fat and blood, declares the Sovereign Lord"

Additionally, some scholars have shown that with the exile in the minds of the Israelites this ―shook the foundations of their belief in the eternity and inviolability of Jerusalem, the Temple, and the Davidic dynasty" (Paul 2012:127). It is here that Deutero-Isaiah begins Isaiah 40:1 in a ―covenant formula" according to Paul, ―I am your God and you are my people" echoes the words of Jeremiah 7:23 (cf. Ex.6:7; Lev.26:12; Jer.11:4; 31:33).

The words of Deutero-Isaiah are directed towards those in the Second Temple and are a reference to the exiles (see Paul 2012:3). However, Paul (2012:2) claims that ―Deutero-Isaiah reinterprets these promises of the eternal covenant promised to David as applying to the nation as a whole (55:3-4)-an ideological revolution at odds with most of the historiographical and Psalmic literature." It is clear that Deutero-Isaiah‘s message 42:1-9 is also at odds with the current ideological view held about the two covenants.

Scholars show that chapters 40-42:13 alternate from addressing the nations and their gods and on the one handand the Judean community on the other (Blenkinsopp 2002:205f). According to Blenkinsopp (2002:205) the title ―Jacob‘s king" in 41:21 anticipates the complexity of themes that involve kingship, victorious combat, and creation developed as an image of Babylonian imperial ideology". It is understood then that in order to expound this ideology of power Deutero-Isaiah makes an argument from prophecy.

According to Goldingay (2005:131f) he thinks the division of the entire pericope from 40-42:17 show Yahweh‘s unique power and his achievements through the Servant. He takes the phrase ―says the king of Jacob" in 41:21, which is used only here in the Old Testament and 13 times in Isaiah 40-66 as a rarity in the entire Old Testament. The phrase has to do with―the

dethroning of pagan monarchy" (Goldingay 2005:133). According to this view, it is entirely appropriate for such a term to be used in light of the Babylonian declaration that ―Marduk is king" (Blenkinsopp 2002:205). Moreover, according to Paul (2012:177) ―This sobriquet may have been chosen here because of the present legal context, since one of the king's duties in the ancient Near East was to arbitrate in legal disputes; cf. 2 Samuel 15:2".

Additionally, the kingship of God is pitted against any other power, ―whether that is a foreign king, an Israelite king or another heavenly power" (Goldingay 2005:133). We think that this expression should have significance in our text. According to Goldingay (2005:134) ―a king is a person who has the authority to make the big decisions about a nation's life and the responsibility to see that right is done in its life". This means Judah's king, Yahweh, is committed to his covenant relationship and will do what it takes to restore that relationship.

5.2.1   Tension Concerning Justice in Isaiah 42:1-9

It is argued that the tension with justice is more or less the total collapse of established order in the society in general. As we have already shown justice was declining during and after the exile. According to Bosman (1991:195), ―after the end of the Babylonian exile around 530 B.C. the Judaic exiles returned to their own country as subjects of the Persian king. Judah as a result became a province of the mighty Persian Empire. This period was characterized by the absence of a Jewish king and the heightened prominence of the priesthood". He articulates the situation further by saying that, ―the status of the priests was enhanced by the rebuilding of the temple in Jerusalem and the decline of population" (Bosman 1991:195). Additionally, ―even after return to rebuild Jerusalem the Jews of exile lived as permanent minorities in empires they could not control or hope or to escape" (Birch 1991:284).

According to Goldingay (2005:157), ―the declaration YHWH makes via the servant is part of the execution of a just and right purpose in the world". We cannot emphasize the fact too strongly that all the structures in Israelite society that mattered, the temple, the cult, Jerusalem and the country were in disarray. The king was gone; the judges who were supposed to be there to administer justice at the community level as had been the norm was not there. What was left was a new order. The priests seem to have taken over the role of the

king, who used to enforce the law. Some of the sweeping legal reforms enacted in the Persian Empire affected those returning from exile. According to Bosman (1991:196), ―Among the returned exiles this crystallised in a separate secular/royal code as opposed to local Jewish law which was predominantly religious".

Moreover, we think that since the Mosaic covenant had been neglected and now the unconditional Davidic covenant was at stake, God's covenant people were in a dilemma.. God had to act in a radical way to restore order. The Lord's Servant is called to restore a new era characterized by God's justice. Moreover, according to Birch 1991:299), ―unlike the royal way of power, the Servant's way will be gentle enough for a ―bruised reed" or a ―dimly burning wick". We think the coming of the Servant is as a failure of the covenant community to promote and defend justice and righteousness, which were spelled out clearly in the covenant itself. The statement Bosman (1991:196) makes in his summary of justice during and after exile was characteristic for all times that, ―justice is administered ―not for man but for the Lord". In other words, religious practice was not to be an end in itself. It was to be for the good of the covenant community through acts of justice.

Finally, justice was absent in God's covenant community. The tension, which continued through the monarchy and its downfall adversely, affected social relations in the covenant community's way of life. That tension continued through to exile. It has rightly been said that ―religion is a function of social reforms, and so forms of theology which have lost their relationship to religion understood in this way are ‗independent intellectual games'" (Mayes 1989:110). The Servant of the Lord is not presented as a judgment because of the failure of the community to provide justice but now as God's model for justice for the entire world.

5.2.2   Tension Concerning Righteousness

The tension we have described in justice is the same with righteousness. We can only compare it to one coin. This means one cannot speak about justice and not speak about righteousness or *vice versa*. Whereas justice deals with the rights and privileges of each person within the covenant community and the upholding of those rights, righteousness on

the other hand deals with moral actions. As indicated above the two words act as an underlying and unifying factor in ethics.

Birch (1991:154) asserts that, ―when applied to God righteousness implies the covenant relationship which God has initiated with Israel. Although God‗s righteousness is sometimes described as manifest among the nations, it is from the perspective of the covenant relationship that this divine behavior is perceived". The wordrighteousness as we have shown carries a wide range of meanings. Since righteousness originates with God who is holy we argued that it is part of his character. Fundamentally covenant functions within a relationship and so does righteousness.

According to Childs (1992:487), ―there is general agreement that the term functions within an assumed relationship". We have shown that the assumed relationship under which God functions to communicate to his people is through a covenant. There are some who may argue that righteousness has to do with matters related to the law courts. Sometimes it may but not always. It is fundamentally translated as ―justice", or ―righteousness", terms, which have to do with ―deliverance" or ―vindication" (Birch 1991:153; Leonhardt-Baltzer 2009:808).

Moreover, according to Leonhardt-Baltzer (2009:808), ―fundamentally the meaning involves not only justice at court of law but correct behavior in social relationships". Then the meaning can be qualified depending on whether the emphasis is on human relationships with each other or with God.

We think that since we have been dealing with social relationships within a covenant setting, God who is relational through the covenant expects to see concrete actions. This is where the tension is. God‗s intervention in history should be understood within the covenantal relationship. In our case, Deutero-Isaiah wants to show that in spite of Judah‗s failure to keep the terms of an oath/covenant God acts to rescue them.

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It is in this context that one should approach Isaiah 42:1-9. Indeed, according to Spieckermann (2012:213) ―in Deutero-Isaiah the salvific righteousness of God became the ground of hope for the exiles and subsequent generations (Is 41:10; 42:6, 21, 45:8, 13, 19, 23f., 46:12f., 51:5f., 8; 54:14,17)". Spieckermann further shows that, ―this perspective has left eloquent traces in the promissory texts of several prophetic books (Is 11:2-5; 16:5; 32:1, 16.; 58:8 [cf. 57:12]; 61:1-3; Jer.23:5f., 33:15f., inter alia)". We think that God's action is based on his prior covenantal obligation. Even though Deutero-Isaiah's intention is to keep in focus the promissory covenant yet, God's unconditional focus seems to be also in view in Isaiah 42:1-9.

Furthermore, in the last chart during and after the exile we showed the haves and have nots in the society cf. Ezekiel 44. It reminded the society of their covenant obligation. God saw only rebels in his Temple. The priests had even put others in the Temple to serve the Lord thereby breaking his covenant. The priests are instructed to serve as judges of the people cf. Ezekiel 44:24. The Lord reminds the people He was going to do a new thing cf. Isaiah 43:18f. They are to remember the rock from which they were hewn cf. Isaiah 51:1. All this communicates to the reader an existing tension within the covenant community.

5.3   Theological Texture of Isaiah 42:1-9

According to Robbins, when dealing with sacred texture, ―God, or divine being, may exist in the background or in a direct position of action and speech in a text" (Robbins 1996b:120). When this happens, one is dealing with the theology of the text. In order to demonstrate a clearer theological texture of the sacred texts, Robbins (1996b:120-130) has suggested certain themes to consider.

The sacred texture of a text includes aspects concerning the deity. There is also what he considers spirit beings or forces in the texture. The human redemption has to do with the transmission of benefits and the human level responses. There is also an element of human commitment. The religious community involves the participation of others in the community at large. Ethics concerns the responsibility of the humans especially on how one should think and act in special ways in both ordinary and extraordinary circumstances. Therefore, these

aspects of a text are embedded deeply in the inner texture, intertexture, social and cultural texture, and ideological texture of a text.

The theology of Isaiah 42:1-9 is covenant-based. We have pointed out that the Davidic covenant was associated with the temple in Jerusalem. It became the unconditional theology of the empire reinterpreted from 2 Samuel 7. The numerous Psalms that speak about the city and David testify to that. It is Isaiah who gives prominence to the promissory covenant.

According to Clements (2003:65), ―two main themes…God‗s chosen dynasty of kings and the glory of the holy city from which it ruled, form the backbone of the entire Isaiah book". The covenant with David seemed to have some relevance even during the postexilic period. It is in this sense that it became ―the theological foundation upon which Isaiah‗s message is built" (Williamson 2007:159). As scholars note, the royal covenant especially continued to give hope to those in exile even years after David‗s death. It seems though that those in exile were relying only on the promises given to their forefathers without they themselves keeping the covenant.

According to Goldingay (2006:777) ―the theological issues that covenant raises have to do with relationships between divine commitment and human obligations. Oftentimes covenant can put divine initiative and commitment even though it will require human obedience as absolutely necessary". Similarly, he also shows that alternatively, covenant can also put the onus on the human party to the covenant to be obedient, a requirement of God and provided by manwithin the framework of divine grace. This however was not the case with the children of God. That is why they were in exile.

5.3.1 Theological Message of Isaiah 42:1-9

According to Whybray (1983:42), ―Although Deutero-Isaiah‗s teaching is expressed in the form of a series of short oracles rather than of a single, systematic treatise, it possesses remarkable consistency of thought; and it is not difficult to derive from it a fully articulated theology." The theological message of Deutero-Isaiah in general is twofold. On the one hand to show the people that the judgment foretold in Proto-Isaiah has taken place. On the other

hand people should now take consolation in the knowledge that God has not forgotten them. Deutero-Isaiah saw the need to make internal references especially in relation to the promissory covenant that God would act. ―[A]fter Israel would serve their term of punishment, they would be redeemed (Paul 2012:3f.)"

We think the ideological tension between the two covenants is being reinterpreted theologically by Deutero-Isaiah. However, we think the difference between the moral and ethical demands of justice, righteousness and covenant are very thin to differentiate. There are five references in Deutero-Isaiah that mention the law. We think the fact he mentions ―law" that he is alluding to the conditional covenant. These passages (Isaiah 42:4, 21, 24 and 51:4, 7) are helpful for understanding the message of our passage, Isaiah 42:1-9.

However, Andersons (1976:339-360) maintains that the references do not emphasise the Mosaic covenant. It is argued that for Deutero-Isaiah the law meant the Mosaic Law. Since ―law" is mentioned in Isaiah 42:1-9, a contextual comment will be made. We think the use of this word is in such general agreement with the use of covenant in the passage that it cannot be ignored. Anderson (1976:340) makes the claim that, ―nowhere does Second Isaiah place any stress upon the Mosaic covenant". One of the verses he claims to not have any stress on Mosaic Law is Isaiah 42:4. We, however, think it does.

According to Anderson (1976:340) 42:4, ―Of the Servant it is said: Never flagging, never breaking down, he will plant justice (*mišpā*t) on the earth, while distant shores wait for its torah". In a monograph by Joseph Jensen, entitled, ―*The use oftôrâby Isaiah*" (1973:23), Jensen argues that ―*tôrâ* is the instruction or revelation which accompanies it as an inevitable corollary or even as indispensable condition". He also shows that similarly 51:4 is parallel to the *mišpaṭ* (law) in Isaiah 42:4. There is no essential difference either in 51:7 even though he notices the perspectives have changed. However, we agree with his explanation of law in 42:4. He says ―whether the author has Jeremiah's ―new covenant" text in mind or not, he has given a profound meaning to *tôrâ*" (Jensen 1973:23).

Moreover, Birch (1991:38) asserts ―the concept of Torah itself is broadened in the Old Testament". He shows even though it can be translated as ―law" in the sense of ―law codes of the Old Testament" it is much broader than that. He points out ―Torah is used of the whole of the Pentateuch with its unfolding story of God's creation and salvation… a way of life and not just a set of rules." The Book of the Covenant (see von Rad I: 1962:39f.) which is said to contain the earliest collection of all Israelite laws in the Old Testament kept on interpreting those laws depending on the circumstances.

We cannot minimize or generalize the original intent of the law but ―the Book of the Covenant ends with cultic laws which form a theological framework within which these laws eventually came to be interpreted" (Bosman 1991:198). It is now accepted that Deutero-Isaiah refers to different traditions and reinterprets those traditions (Paul 2012:2; 47-62). However, the interpretation of these laws became so broad that they are referred to as the law or sometimes the Law of Moses. God's actions are always understood within the law.

Birch (1991:154) asserts ―God's gift of the law is an action of God's righteousness, establishing terms under which relationship is preserved and maintained". God's commandments are given in order to regulate the relationship he has with his people, so that there is order. Additionally, according to Paul (2012:187) the expression of establishing justice on earth can also mean ―to establish truth and justice in the land". He appeals to Joshua 24:25 to show that it has to do with social justice as ordered by a king.

The whole world will await God's instruction. Some of the words in 42:4 such as ―to wait for", ―my arm" are used in 51:5 and 51:4 in reference to the law respectively. We note that the reference Paul makes from Joshua 24:25 has to do with the renewing of the covenant. In return the people received the decrees and the laws. Apparently these laws are from the Book of the Covenant. In other words we see a correlation between the law and the covenant. In the law of the Servant, which provides instructions in the covenant, the islands will also find hope. We think Isaiah 42:4 is essentially reinterpreting the Mosaic covenant by mentioning first justice and now the law.

It is argued that this is the theological tension in Deutero-Isaiah. There is a deliberate attempt by the prophet to go back to the Mosaic covenant with its conditions of justice and righteousness. The Servant of the Lord is recognized to have both national and universal destiny ―a covenant people" (Paul 2012:18). This means the prophet is calling for social justice that requires right relationships within a new universal covenant framework in Isaiah 42:1-9. This is more radical than expected by those in exile.

5.3.2   Deity in Isaiah 42:1-9

According to Robbins 1996b:120) God or divine being may exist either in the background or in a direct position of action and speech in a text. This is the realm of theology par excellence – the nature of God and God's action and revelation. It is clear in our text that God is the speaker throughout. There are however some other powers at work in the text. It has been acknowledged that there is some difficult associated with interpreting the text itself. Blenkinsopp (2002:210-11) thinks no one with even a superficial knowledge of the history of the interpretation of these passages will harbor the illusion of having got it completely right. He thinks that no one solution can account for all the features of the passage. There are other forces, the god Marduk is for example associated with King Cyrus in the background of the text (Paul 2012:13-14).

The figure introduced in Isaiah 42:1 with the words, ―here is my Servant" or ―behold my Servant" are meant to silence others. It is a concise message that shows God has a plan to execute. According to Westermann (1969:92), ―these in themselves epitomize the event described throughout - God points to someone and designates him as his servant". It is clear with these words that God is proposing a new and radical way of acting in the world. This, says Birch (1991:297) is ―in contrast to the claim of royal theology that God was present in history through kings, the prophet suggests God enters history through a servant who willingly suffers for the sake of righteousness"

Moreover, Melugin &Sweeney (1996a:61) suggest that Deutero-Isaiah ―contends that YHWH is the master of human events". Additionally, Paul (2012:184) claims that ―the verbal expression תמך־ב denotes ―support". This same expression is used within Isaiah to show

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God's support for certain individuals (41:10, I strengthen you, I help you or support you), with my victorious right hand. What follows after God's action confirms that the divine is here in the direct position of the speech (see Robbins 1996b:120). Also, there are several first-person pronouns that affirm the Divine/God is the speaker throughout the text.

These pronouns affirm that God is the divine. It confirms his direct involvement with the mission of the Servant. As can be observed the pronouns alternate between ―my and I". This suggests God's monotheism in this passage. According to Foster (2007:125) he suggests monotheism in the wording of the phrase in v6, ―I am Yahweh, this is my name, I give my glory to no other, nor my praise to idols".

Additionally, God's name is repeated several times in addition to the pronouns. It appears in v5 ―This is what God, the Lord says" in v6, ―I the Lord have called you" and v8 ―I am the Lord". God's name is mentioned three times in nine verses. The first-person pronouns and the emphasis given by selection from birth means that ―the Servant was designated for this special task from the moment of his creation; see Isa 49:1.5" (Paul 2012:189). According to Paul (2012:189) ―the motif of being appointed prior to birth to carry out a special task is very common in Mesopotamian royal inscriptions".

Verse 1	עבדי my servant בחירי my chosen נפשי my soul רוחי my spirit	אתמך I uphold you	
Verse 5			האל יהוה the God-Yahweh
Verse 6		אני (I am) קראתיך I call אחזק I hold אצרך I watch you אתנך I give you	יהוה YHWH

Verse 8	שׁמי my name	אני I (I am)	יהוה YHWH
	תהלתי my praise	אתן I give	
	כבודי my glory		
Verse 9		אני I (I am)	

Furthermore, the importance of the introduction about the Servant according to Fohrer (1964:49) is to bring the truth out about God, ―Der Knecht soll verbreiten, was die *Übersetzung mit Wahrheit wiedergibt. Es ist eigentlich die >>Ordnung<< und das >>Gesetz<< der Gottesherschaft, der Wille Gottes, den jeder, der ihm angehören will, kennen und befolgen muss, daher die Glaubenbekenntnis, Religion oder religiöse Wahrheit".* Additionally God/divine is seen to act in a supportive role. Fohrer (1964:51) points out that ―*Der Text hebt das persönliche Verhältnis und die dauernt Gemeinschaft zwischen Gott und seinem Propheten hervor, der seine Tätigkeit sozusagen Hand in Hand mit jenem ausübt*". It is argued that the designation and support are important for the Servant of the Lord.

5.3.3 Holy Person

According to Robbins (1996b:121) ―Regularly a sacred text features one or more people who have a special relation to God or to divine powers. In New Testament texts, the holy person per excellence is Jesus the Christ…but there are other holy persons in New Testament texts as well. Priests, Pharisees, Sadducees, and scribes have a status that associates them with holy things or holy ways".

In our passage, the Servant is the holy person per excellence. The description of the Servant in Isaiah 42:1 עבדי―my Servant",בחירי―My chosen",אתמך־בו―whom I uphold" and in v6קראתיך―I have called you"; portray a person who is special before the divine. Fohrer (1964:48) correctly points out ―*Dreierlei wird über ihn gesagt: Er ist einmal der Knecht und Erwählte, der Beauftragte seines Herrn, sein Werkzeug, das besonderen Schutz genießt und in enger Beziehung zu ihm steht*".

Additionally, (Paul 2012:185) asserts ―God's bestowal of His spirit upon His chosen one refers to the special charisma He confers on those who are designated by Him to fulfill a specific mission". It is argued that the description of this charismatic person and his qualities put him above others in the community. He is from the elect but above all designated as elect, making the Servant special.

5.3.4 Spirit Being

According to Robbins (1996b:123) ―Sacred texts often feature special divine or evil beings who have the nature of a spirit rather than a fully human being". The text of Isaiah 42:1-9 dealt with other gods in the background but not with spirits as such. The text instead uses the term ―Spirit" but quite to the contrary of a spirit being. However, one could argue for a Spirit-led Servant instead of a spirit being. Moreover, according to McKenzie (1968:36), ―The Spirit is the charismatic impulse which moves men to deeds of strength, courage, and wisdom". Additionally, ―this ―spirit" is equivalent at times to the prophetic spirit" (Paul 2012:185). We think the empowerment of the Servant by the spirit makes him like a special divine being.

5.3.5 Divine History

Divine history according to Robbins (1996b:123-125) presupposes that divine powers direct historical processes and events toward certain results. From the perspective of salvation history, God's plan for human beings works itself out through a complicated but ever-ongoing process that moves slowly toward God's goals. According to (Westermann 1969:4-5) the events that took place during the Babylonian and Persian period were uttered by Deutero-Isaiah. He shows Isaiah's utterances on the subject of the downfall are answered with the mighty sweep of events as they happened.

Additionally, divine history is found in Isaiah's polemics. For Deutero-Isaiah, Babylon was not an enduring reality. Beginning in 40:22ff God sits enthroned above the earth and stretches out the heavens. He can reduce the rulers to nothing. McKenzie (1968:24) succinctly says, ―Second Isaiah does not detach the theology of creation from the theology of history".

Furthermore, Paul (2012:19ff.) shows that there were beliefs prevalent in Babylon, which are reflected in Deutero-Isaiah. In the responses to the Babylonian misconceptions Yahweh shows that he is before creation (40:25); it was not Marduk who created the heavenly hosts but Yahweh did (43:10). As to the beliefs about God needing a counselor and advisors, Deutero-Isaiah responds (40:13-14) no one guides Yahweh in knowledge and shows him the path of wisdom.

The Babylonian creation accounts boasted about Marduk being the greatest of all gods to whom none could be compared. Deutero-Isaiah responds by showing that God alone is God (40:18, 21-23; 43:11; 44:6-8; 45:6; 46:9 *inter alia*). Also, as opposed to Marduk's kingship in the Babylonian creation accounts, Deutero-Isaiah states that the Lord alone is King over all (41:21; 43:15; 44:6; 52:7). It is possible that Isaiah 42:6 is responding to such claims. We think that, as reflected in the summary of the chart above, God's using pronouns was another way to respond to historical events and his power in relation to those events.

5.3.6   Human Redemption

In this theological texture according to Robbins (1996b:125) the interest is the transmission of benefit from the divine to humans as a result of events, rituals or practices. He advances the idea that as a result of things that happen or could happen if people do them, divine powers will transform their lives and take them to a higher level of existence. In our text, it is the Servant who is to initiate a new process, whichif carried out will bring justice. Isaiah 42:4

> The S*ervant*, will not falter or be discouraged till he establishes justice on earth, in his law the islands will put their hope.

It is argued that the tension of the Exodus account and the Davidic covenants were at stake during the Babylonian period. Based on the historical circumstances as we now know, the divine is communicating through the Servant to the community. The Lord's Servant will not give up until he has accomplished God's mission. God's intentions are clear. His desire is to usher in a universal covenant as we have seen universal justice and righteousness. All these things are possible within this new reworked covenant ideology.

5.3.7 Human Commitment

According to Robbins (1996b:126): The other side of what God and holy persons do for humans is human commitment to divine ways. The Sacred texture of a text, therefore, regularly includes a portrayal of humans who are faithful followers and supporters of people who play a special role in revealing the ways of God to humans. In Christian texts, this special form of human commitment is usually called discipleship. In other contexts, it may have other names. In all cases, however, the issue is the response of humans at the level of their practices.

In Isaiah 42:1-9, the Servant's commitment can be seen throughout the text. The commitment of the Servant is in the nature of the calling. God himself, ―has chosen him and delights in him" (Watts 1987:119) and similarly, Blenkinsopp 2002:211) the Servant is ―the object of God's good pleasure". Additionally, according to Paul who takes the view that the Servant is the nation, Israel (2012:184ff) shows how the Servant is supported by Yahweh in his mission. The Servant's commitment can only be understood in relationship to Yahweh who initiates the calling and empowering of the Servant. This must be in contrast to the wider religious community on the other hand who have no commitment to Yahweh.

5.3.8 Religious Community

The religious community is another aspect according to Robbins (1996b:127) where to apply the sacred texture in its formation and nurturing. In other words, human commitment regularly is not simply an individual matter but a matter of participating with other people in activities that nurture and fulfill commitment to divine ways. It is argued that the Servant of Isaiah 42:1-9 is a collective entity.

This argument was advanced and defended in chapter two. This view takes into consideration that opinions are divided on the identity of the Servant of the Lord. According to Paul (2012:18) there are basically two main ways to interpret the identity of the Servant. One is the collective view and the other is the individual. According to the former the Servant represents Israel as a whole or selected agent of the nation, who are the chosen ones. This is the view adopted here. Furthermore, as the Servant of the Lord, the chosen community of the

faithful from the larger Israel is being mandated with the mission of taking out God's justice to the wider community as well as to the nations.

It is argued that the tension, which was expressed in the text is being resolved partially because the collective elect are presented as the religiously faithful in the community. They understand Yahweh's *tôrâ* and the justice in the *tôrâ*. They have the support of the Lord in the diaspora and wherever they are to establish this justice.

5.3.9 Ethics

According to Robbins (1996b:129) ―ethics concerns the responsibility of humans to think and act in special ways in both ordinary and extraordinary circumstances". When addressed in the context of religious commitment, there are special ways of thinking and acting which are motivated by the commitment to God".

We think it is difficult to read the Bible and not see the social aspects that are raised in it. It can be shown that the responsibility that God placed on his covenant people to perform acts of justice and righteousness demand social responsibility. According to Brueggemann (1994:56) ―The God of the Bible is a God who makes covenant. The object of that responsibility is characteristically the weak, poor, and the marginalised, who without such a partner have no voice or visibly in history as it is ordered by the empire". This in other words translates to God's interest in the affairs of those specifically in a covenantal relationship with him. The word of God or theology is not theology if it does not take care of the social needs of those marginalized. There are always theological implications that characterize God's covenant. Brueggemann (1994:56-57) raises three very key issues, which the covenant community had always to keep in mind, namely:

1) It means that issues of human justice and human dignity are always primary and never derivative or optional.
2) It means that this God is best characterised in relational, political categories and not in the conventional theological categories of self-sufficiency, such as omnipotence, omnipresence, and omniscience, or in private categories of psychological-spiritual inclination. Neither set of such categories expresses the radical historical, relational character of Yahweh

3) It means that this God is characteristically in profound tension with other gods, each of which tends to be a legitimator of imperial power of one kind or another. In challenging the gods, Yahweh also enters into tension with oppressive power in the world.

However, Childs' (1993:674ff) approach to Old Testament ethics in general questions sociological approaches. Rejecting other scholars' approaches on sociological arguments he suggests an alternative view. Childs (1993:676) claims,

> Rather than to suggest that the route of Old Testament ethics is to pursue far more radically the application of sociology in reconstructing small areas of Israelite culture, I would argue that the task of Old Testament ethics is to acknowledge this canonical corpus as a theological construct which is only indirectly related to an historical and empirical Israel, and to pursue rigorously the theological witness of this biblical witness as the privileged sacred writings of Israel, the people of God.

We think ethics cannot directly or indirectly be divorced from God's actions and his expectationsof his people. The question to us is not that of the will of God about his people, because that is never in doubt but the will of the people as they carry out the will of God in their relationships.

Ethics in general is the responsibility and commitment of human beings as they relate to God. In Robbins' description we see both the responsibility of God and the moral responsibility of human beings. Verhey (2005:196) asserts, ―Biblical ethics is inalienably religious, always qualified by and disciplined by convictions about the works and ways of God". This view is attainable as Otto (2008:582) affirms ―it reflects upon maxims of behavior from the perspective of the normative good, and examines the justification and consequences of good behavior". It is an ethics that places the other person at the center and as a result both good and success coincide naturally. In other words it is in ethics that both sacred and moral behavior coincides. In Isaiah 42:1-9 there are clear expressions of ethical issues raised by the text. As we observed in the intratexture, the mission of the Servant was precisely to establish justice on earth. In that regard, ethical issues have been connected to the mission of the Servant of the Lord from the beginning.

5.3.9.1 *Ethics Concerning Justice*

Isaiah 42:1, 3, and 4 contained a clear explanation of the mission of the Servant: In v1 ―Here is my Servant, whom I uphold, my chosen one in whom I delight; I will put my spirit on him and ―**he will bring justice to the nations"**,inv3,―A bruised reed he will not break and a smoldering wick he will not snuff out. ―In faithfulness he will bring forth justice"and in 4v,―He will not falter or be discouraged **till he establishes justice on earth**. In **his law** the islands will put their hope" (emphasis added).

In these verses are expressed clear ethical justice issues. It is clear that the prophets were concerned about Israel's divine relationship and more specifically how this relationship was not working cf. Isaiah 24:5 cf. Hosea 6:7; 8:1. The description of the Servant is that of a royal figure according to Lindsey (1982:15) who comes to establish ―just order".

We think this just order will be characterized by justice for all. ―All"includes the poor, the widow and orphans as we have shown. According to Birch (1991:156), ―Justice was understood by Israel as a fundamental aspect of the activity of God from its earliest history". However, things went terribly wrong with justice in the Israelite society. Furthermore, with the introduction of the monarchy which some thought would be a solution to many of their problems (cf. 1 Sam.8); instead the monarchy introduced urbanisation as we have shown. This urbanisation had critical effects, which distanced communities from each other.

According to Mayes (1989:81) as a result, ―rich and poor lived separate lives". The moral dynamics, which held the people together crumbled. However, this happened over time. The inalienable rights of the individual and the community were not protected because of lack of justice or because the king's powers were too autocratic. According to Bosman (1991:193-194) ―political assassins and rioters were frequently condemned to death by the king".

However, during the exilic period, the Servant Songs of Deutero-Isaiah 42:1-9; 49:1-6; 50:4-9; 52:13-53:12 were Yahweh's response to a community that had moved God's covenant to the periphery. In contrast with what the Babylonians and the Persians provided for the security of Judah, God in a radical way presents an image of a person who becomes his

justice bearer". There is always a theological context in Old Testament ethics as we said above. Therefore, the coming of the Servant was God's reaction to a large extent to the demands of the people in exile. And also it was the community's ethical norms that did not agree with God's moral norms, which are spelled out in the covenant. It is here that we think ethics becomes theological when the vertical meets the horizontal, the divine and the human.

5.3.9.2 Ethics Concerning Righteousness

In righteousness, God rules practically through his deeds. God's deeds constitute his righteousness. The Scripture requires God's righteousness from human beings. This is why as Spieckermann (2012:213) states, In Psalm 51 forgiveness of sin is actually deemed possible in confrontation with the righteousness of God who is also merciful". Sometime back Von Rad gave this distinction between the divine and the human showing each partner had a role to play. According to Von Rad (I: 1962:369):

> Ancient Israel did not in fact measure a line of conduct or an act by an ideal form, but by the specific relationship in which the partner had at the time to prove himself true. Every relationship brings with it certain claims upon conduct, and the satisfaction of these claims, which issue from the relationship and in which alone the relationship can persist, is described by our term צדק.

However, arguing to the contrary there are others who think that such claims as von Rad makes are indefensible. According to Achtmeier (1962:80):

> In the Old Testament it is not behavior in accordance with an ethical, legal, psychological, religious, or spiritual norm. It is not conduct which is dictated by either human or divine nature, no matter how undefiled. It is not an action appropriate to the attainment of a specific goal. It is not an impartial ministry to one's fellow men. It is not equivalent to giving every man his just due....Righteousness is the fulfillment of the demands of a relationship.

This means whether the relationship is between human beings and God each has a set of ways in which to meet the demands stated in that relationship. In ethical terms the king, the judge, the worshipper, the community, the poor among others, fulfilling the demands required in each of their relationships meant righteousness.

However, from a canonical point of view Childs (1993:678) thinks that no matter what happens the canon is the centre. ―Implicit in a canon is the recognition of a horizontal dimension of normative ethical tradition". Childs wants to avoid the notion that the Old Testament was organized into moral rubrics at any time for the people of God. As a result, Childs (1993:678) asserts, ―Rather, in countless different ways the canonical process shaped the biblical material, which has direct hermeneutical consequences of the Old Testament ethics." We do think without minimizing the fact that canon is God's normative principle that it cannot alone be understood as canon in itself. God is also joined ethically to his people. They are to respond through acts of justice and moral dealings with each other horizontally so that God sees that they understand his justice and righteousness vertically. We do not see a separation between God's righteousness and human righteousness, which is a response to God's acts of his righteousness.

Additionally, there are those who think the word pair justice and righteousness are ―the unifying underlying principle of Old Testament ethics" (Bruckner 2003:225). We have argued for the close interlinkage of the two terms in this study. All that can be said here is that in matters related to human righteousness, righteousness is reflective of God's righteousness by virtue of being in covenant. According to Dietrich and Reumann (2005:693-694) there are at least three aspects whereby human righteousness is clearly connected to God's justice specifically within the covenant framework.

1. Human righteousness was supposed to correspond to divine, or ought to have done so especially through the monarchy. The kings of Israel were judged based on whether they observed justice (cf. Jer.22:15; Psa.72:1-4). However, the Scripture also criticizes a king if not ideal (cf. Jer.22:3; 2 Sam.15:4).

2. The Israelite society was under a norm based on (Ex.23:6ff, Lev.19:15; Deut.25:1. This norm was to be used. Whether in economic dealings cf. Lev.19:36; Deut.25:15; Ezk.45:10) or community life people were to show solidarity with each other (cf. Hos.10:12) even in cultic affairs they were to be of upright dealings (cf. Ps.33:1; 118:20).

3. At the individual level, each should seek righteousness (cf. 1Sam.24:18). Each was to think and act with social responsibility (cf. Ezk.33:14-20; Psa.112:9 *inter alia*).

Isaiah 42:6, says, ―I, the Lord, have called you **in righteousness**; I will take hold of your hand, I will keep you and will make you to be a covenant for the people and a light for the Gentiles" (emphasis added). The Lord's calling of a Servant is the only way that God's demands of righteousness can be met. In the multitudes of relationships that he has observed it is as if nobody has fulfilled that requirement.

The Lord will take his Servant by the hand and keep him so that he can meet the requirements set by God. According to Birch (1991:300), ―The nature of moral community in its covenantal commitment of justice, righteousness, and shalom has not changed but its way of being in the world is changed". We think the moral responsibility of God's community is different in the sense that the Lord himself is going to hold the community's hand.

This language reminds one of the Exodus events. Furthermore, it is only in God's righteousness that one can find ―fairness in disputes and economic transactions, and provides for the care and protection of the vulnerable: widow, orphans, the poor, the sojourner" (Verhey 2005:197). These are the issues one encounters in the prophetic literature which Deutero-Isaiah was drawing from.

5.3.9.3 Ethics in Covenant

It is argued that within the commandments that God gave to Israel one finds moral law containing God's ethical standards. There is a sense in which for God to have anything binding between himself and the tribes there had to be some guidelines. It is here that according to Mendenhall (1955:25) ―there is the problem of the origin of [the] sense of law and justice, morality and ethic which is so inseparable from the religion of Israel". Within the covenant God declared he is the only one to be worshipped.

There is a connection between covenant and the commandments,[162] and this must be kept in view. Israel's liberation experience can also be described as ―the revelation of the commandments as a saving event of the first rank" Von Rad I: (1962:193). When legal and

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[162] The commandments have played an important role not only in the history of both Jewish and Christian discourses but also in shaping of Western law, social philosophy and ethics and we cannot in this space do justice to its central teaching and place in history.

religious obligations merge, it is theology and justice merging. It is here these two impose obligations upon the individual and the community at large. According to Mendenhall (1955:3):

> Both are now faced with the problem of interpreting written documents as a basis for action, and both have to deal with questions of fact as well as judgments of value. The sanctions by which those statements of obligation are upheld differ. When the coercive force of the community is exercised against a member, the action is law regardless of the source of the policy, which directs the action.

This means that the ancient world knew that there was a close relationship between religion and justice. In the covenant framework Israel saw and thought the Egyptian experience was God's justice. But in that salvation God also expected something back from his people. Justice and righteousness became important covenantal aspects. We think there was always an ongoing obligation that bound each individual to remain faithful to God's actions. Later, in Israel there was a king who was the guarantor of justice for everyone. As we have shown in God's covenant community, the relational and communal aspect of life was to be reflected in the way the members of the community treated each other.

First, it is argued that covenant does not function and cannot function outside of this particular lifestyle. The lifestyle for God's people was in the Torah. In matters of jurisprudence and righteousness the covenant requirement was that each person does something about it. Biblically, practicing covenant meant among other things making sure there was ‒equal justice for the poor… a basic tenet of the law in the Book of the Covenant" (Bosman 1991:198). In other words this would translate to ‒impartial arbitration, equitable treatment or adherence to an ideal of what is right" (Bennett 2008:477). Each member of the community was obligated to do what is normal within the covenant relationship.

Second, what is right and moral is expressed by righteousness. It was the righteousness that helped form the morals of those in the covenant. We need to note that God's righteousness was not an abstract norm but there were concrete acts, which bound him to establish and preserve the relationship. The fact that he had liberated the people from Egypt was always in the back of their minds. In equal measure, he expected to see that acted out in relationshipsinday-to-day life. Some have argued that the demands of righteousness are

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broader than we think. Therefore, whether the relationship is with other human beings or with God, it has been argued that each person is set within a multitude of other relationships.

According to Achtemeier (1962:80) it is the ―king with people, judge with complainants, priests with worshippers, common man with family, tribesmen with community, community with resident alien and poor, all with God. And each of these relationships brings with it specific demands, fulfillment of which constitutes righteousness." It has been argued that what holds these relationships together among God's people is the covenant within which were checks and balances however imperfect that may appear to some. Birch (1991:176) argues that:

> There was… an organic connection between the exodus event and the command structures…The connection could not be preserved solely by abstract formulations of belief, but demanded a quality of life relating inextricably to systems of justice, land distribution, use of capital, treatment of vulnerable classes within the society, and the like"

Additionally, the two, both justice and righteousness cannot be separated because ―the subject of justice and righteousness is the moral configuration of those relations between human beings that have to do with duties" (Anzenbacher 2010:112).

Third, undoubtedly, covenant functions with a spiral effect. The re-establishment of old traditions during the monarchy could not work. The conditions in both traditions were different yet covenant was appealed to in all traditions. The covenant obligations were still there but according to Mendenhall (1955:48), ―It is not easy in a highly sophisticated and cosmopolitan period to define so easily the acts of God which impose obligation. It was more and more the future and the remote past which was the basis of obligation". There were attempts in the changing society to bring back the law with its obligation. Even during the exile/postexilic time when there was no king there was a ―heightened prominence of the priesthood" (Bosman 1991:195). These priests were there to guide others in matters of social obligations contained in the covenant.

5.3.10 Preliminary Conclusion

In the theological texture of Isaiah 42:1-9 we have discussed the divine aspects, holy persons, spirit being, divine history, human redemption, human commitment, religious community and ethics. Through these textures we have highlighted the tension between the Mosaic and the Davidic covenants. These tensions reached a critical point in Israel's history because of lack of justice and eventually righteousness. We think the tension of the two covenants reached a climax, so to say in Isaiah 42:1-9. It is difficult to change an ideology. However, YHWH used his power to bring a change to hispeople. The Servant of YHWH was the answer to the new change.

However, in the midst of this tension, there was a call by Yahweh through his Servant to return to the Mosaic covenant with its strong moral obligations. How else would one explain the introduction and emphasis of justice in the text? How would one resolve the issues of covenant and righteousness, which are all requirements of the Mosaic covenant? We know that the development of the messianic ideology came from the promissory line of David and we know that it is this ideology that won the day. However, we think that in the end, covenant as an ideology was retained. It can be argued that covenant theology is being reinterpretedto include justice and righteousness in Isaiah 42:1-9 even though covenant as an ideology never died.

CHAPTER VI

SUMMARY AND FINAL REFLECTIONS

In this final chapter of research a summary of findings of the chapters covered is provided. We also provide a final conclusion on covenant and recommendations for further research.

6.1   Summary and Findings

In chapter one, we provided a research background. We pointed out that *muma* expresses both ethical and moral obligations in relationships. These are aspects which we have shown are in covenant in relation to justice and righteousness in Isaiah 42:1-9. This makes *muma* an appropriate term for covenant. Even though the thrust of this research was not specifically to show the appropriateness of ברית as *muma*, the study revealed that the future Akamba Bible translators can use the term for covenant. A convincing case has been made to use African terms that have relationships and oath commitment similar to covenant.According to Foster (2008:5), ‖In most languages there does not seem to have been a well-established vocabulary to use from local covenantal kinship, making-customs… if traditional terms did exist, translators have tended to avoid them (perhaps due to unwanted associations)". Taking Foster's research into consideration and what has been established so far in this current research, it can be argued that many African languages have lost covenant vocabulary in their translations of the Bible. In his conclusions, he correctly shows that there is a need to replace the weaker translations with the more relevant and accurate terms for better understanding the Bible (Foster 2008:268-274).

Through Robbins' socio-rhetorical approach we were able to address covenant from a particular angle. The underlying question, which this research has grappled with, was whether the Old Testament scholarly research on ‖covenant" is relevant for the theological-ethical understanding of ‖covenant" among believing African communities in general and for the Kamba Bible translators in particular.

In chapter one we pointed out that the Kamba *muma* can be used to explain biblical covenants.It was shown that since an oath has the same force as that of a covenant and because *muma* has such a force, it has some relevance for the Kamba of Kenya. Since

covenants bring people together in community relationships, it is now apparent that *muma*can be used to explain covenant. The use of *muma* and emphasizing its impact when fully understood can help regulate life in a community. Since religion is part and parcel of African life, it is argued that*muma* can be used tocreate religious cohesiveness in the same way the biblical covenant does.

According to Mbiti (1991:15), ―African Religion functions more on communal than individual basis". Practicing covenant and applying its ethical and moral teachings by showing acts of kindness and providing for the less fortunate in the community gives everyone dignity. The relationships that oaths create would be practically strengthened in social settings within the culture. This means the text of Isaiah 42:1-9 can be applied among the Kamba to help them become a caring, loving community where justice and ethical demands are applied.

As we have shown in general, the ethical demands are not empty rhetoric but religion being applied in a real life setting. Itis maintained that the biblical covenant as described in Isaiah 42:1-9 is helpful and relevant in helping the Kamba form a better theological and ethical understanding of biblical covenant.

The hypotheses formulated showed that covenant in the Old Testament implies more than just an agreement between two or more parties and between God and Israel. We established that covenant incorporates relationships between God and human beings. Isaiah 42:1-9 provided a very instructive example on how covenant is understood when used in relations to justice and righteousness. It is an ethical term that takes into consideration the needs of others in the community and now knows it has provisions for catering for others. It is argued that a comprehensive theological-ethical interpretation of Isaiah 42:19 has significant implications for future Kamba Bible translation. It is in this regard that we urge for an urgent translation of covenant into *muma*.

The method chosen for this research, the socio-rhetorical approach, was adequate. The method helped this research move forward from a mere covenant agreement and treaty to more concrete relationships amongst fellow human beings. This was argued in chapter five where we dealt with theological and ethical issues within the covenant. It was shown how

closely Isaiah 42:1-9 provides an instructive example of how covenant is understood as it is closely related to justice and righteousness.

In chapter two we focused on the exegetical nature of the intratexture of Isaiah 42:1-9. We introduced the chapter showing that intratexture interacts with words within a texture. We provided a Hebrew text of Isaiah 42:1-9 with a translation and critical notes. We explained the different views held on the identity of the Servant since from the time of Duhm. We formed an opinion after considering other's opinions. It is argued that the Servant is collective in Isaiah 42:1-9.

We showed different repetitive patterns in Isaiah 42:1-9 using socio-rhetorical method. Through repetition there was a forward movement of justice by the Servant. Through Hebrew progression of some key words it was shown that God's presence was communicated through רוח –Spirit" and enforced by God himself, –I, the Lord" אני יהוה.

Moreover, it was shown that משפט –justice" has to do with social ordering of relationships. It was suggested that the mission of the Servant was both theological and ethical in nature. The words: justice, righteousness and covenant communicated God's universal mission of the Servant and includes all, the people of YHWH and those on the margins, the nations. It was concluded this had to do with the compassionate nature of God's caring love to mankind.

Chapter three examined the intertexture of Isaiah 42:1-9 showing the rhetorical aspects of the text especially through the use of recitation, recontextualization, cultural intertexture and social intertexture. The rhetorical character of Isaiah 42:1-9 was also influenced by Isaiah 49:1-6; 50:4-9 and 52:12-53:12 passages. The three words were isolated to show how God operated within the covenant using oral-scribal, cultural intertexture, social and historical intertexture.

We provided Hebrew intertextures with their translations. We also provided a historical overview of –justice" משפט –righteousness" צדק and –covenant" ברית from their Ancient Near Eastern background, Old Testament and in Isaiah. It was shown that justice had to do with –exposing things" in its Ancient Near Eastern context and in the Old Testament it had to do with —ordering".

Moreover, in Isaiah especially chapters 1-39 it had to do with ―social justice‖ in relation to the poor, widow, orphan and the needy (cf. Isa. 1:15f). The lack of ―justice‖ מֹשׁפֵּט among God‗s people created a way and showed God concern for a future righteous person from Davidic line that would bring justice. In Deutero-Isaiah מֹשׁפֵּט ―justice‖ justice, righteousness were no longer dealing with hope for justice but that justice was now becoming a reality through the Servant of YHWH.

In chapter four we addressed the social and cultural texture of Isaiah 42:1-9 where we discussed the situation in Israel before the exile and during the Assyrian invasion. There were seven categories investigated showing that chapters 1-39 are difficult to reconcile with chapters 40-55 and yet chapters 1-39 are looking forward to the future. The lack of mention of Isaiah in chapters 40-55 was given to be part of the problem to reconcile with chapters 1-39. However, some of the historical events that took place helped determine roughly what was happening culturally and socially in the society.

Furthermore, we showed that chapters 1-39 speak about God‗s doom and judgment on Israel but chapters 40ff speak about hope. This hope is heightened by God‗s direct involvement in sending a Servant who would establish justice on earth. This hope will include all human beings and not only Israel. The Servant promised in Isaiah 42:1-9 is not given to Israel only but also to those in the margins to establish justice and righteousness within God‗s reconfigured and what we think is a redefined covenant framework.

In chapter five we combined both ideological and theological texture. We introduced the tension between the Mosaic covenant and the Davidic covenant. We also showed that Deutero-Isaiah was drawing from different traditions to address the contemporary issues of his day. The covenant tension had to do with justice and righteousness violation in the society on the one hand and with claims to the promissory covenant on the other. The Davidic covenant remained in force even during the exile and after the exile as we see with the priests who serve in the temple. As an ideology the Davidic covenant was favored by the monarchy.

Theologically and ethically, the Mosaic covenant was being reintroduced as the preferred covenant in Isaiah 42:1-9. We showed that the whole idea of covenant underwent a turnaround as the Servant of the Lord became the covenant community of believers.

Covenant ends as an ideology in Isaiah 42:1-9. The new identity of the Servant character reveals gentleness, justice and righteousness and truth. The Servant character exercises ethical tenets without discrimination which were not part of the old covenant. God, YHWH who had excluded the non-Israelites from his covenant before does not consider those in the margins useless anymore. God promises his presence to the chosen covenant community to exercise acts of mercy and justice in a blind and dark hurting world.

In conclusion, the covenant community of God today is empowered through the רוח –Spirit" of God's very own presence to:

1) Bring justice and righteousness as acts of mercy and compassion as they walk with their God.

2) Exercise acts of justice whereby they take care of the poor, the widow and the orphan by bringing justice to all.

3) The new covenant idea introduced in Isaiah 42:1-9 recognizes each person's worth and dignity as image bearers of God.

4) The new covenant community through its care for the hopeless, those who are blind, will cause their eyes to be opened and the whole world to behold the love of God as we bring hope and love to everyone.

5) The new covenant community is morally and ethically obligated to reflect God's goodness and honesty on earth

6) It will practice justice and righteousness and bring God's love and hope to those near and far (Isaiah 42:4).

6.2   Suggestions for Further Research

This study suggests that future researchers on covenant should find out the relevance of terms used in their languages. Since this study confined itself largely to the masculine צדק –righteousness"in Isaiah 40-55 does the feminine צדקה have the same meaning when used within a ברית –covenant" and משפט –justice"texture? This study did not delve into Isaiah 56-66 to find out whether covenant has same ethical sense as Isaiah 40-55. It might be worth venturing into such research. Also, the idea of covenant as a theological-ethical term should be further investigated in relation to the New Testament.

It was noted that the idea of the Spirit of God implies God's own presence. It would therefore be of interest to find out whether the African spirits play the same role as that of God or in what way can that be used to strengthen the moral demands and conduct of a community.This study recommends that future Kamba Bible translationsconsider using*muma* for covenant. The contribution this study has sought to make is to show that covenant in Isaiah 42:1-9 has to do with social justice when used within the context of justice and righteousness.

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