

Isaiah 40 -66

Brueggemann, Walter. *Isaiah 40-66*. Louisville: John Knox Press, 1998.

Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998),

According to Walter Brueggemann, the term **Babylon** has become a code word for any rapacious social system. It is used in the book of Revelation to refer to imperial Rome and its demanding emperor worship (Rev. 18). Martin Luther used the term to refer to what he saw as the oppressive sacramental system of the Roman Church. In our time and place, as a believing community in the United States (or anywhere in the West), he suggests a powerful equivalence of Babylon in the ideology of *free-market consumerism* and its required ally, *unbridled militarism*. He refers to the dominant ideology that encompasses everyone, liberal and conservative, and that sets the limits of what is possible and what is good, what is to be feared and what is to be trusted. He further states that this powerful ideology robs the human community of its humanness and reduces all of life to commodity.¹

In broad sweep, the story told in the book of Isaiah is the long account of Israel's life in the midst of a demanding sequence of imperial powers. The Book of Isaiah has in its purview an international geopolitical horizon. The book traverses the chronology of the Assyrian Empire from the incursion of Tiglath-pilser III (745-727 B.C.E. [Before Common Era – formerly known as B.C.] to the miraculous deliverance of Jerusalem from Sennacherib in 701; the Babylonian Empire under the domination of Nebuchadrezzar; and the radically altered policies of the Persian Empire under Cyrus that resulted in a benign support of emerging Judaism. The interaction between Judah the several imperial powers is a key element in the staging of the story.

이사야서는 연속되는 강대국들의 침략 속의 이스라엘의 긴 긴 역사를 말하고 있습니다. 이사야서는 주전 745 년의 앗시리아 침략으로 부터 시작해서 주전 587 년 바벨론의 느부갓네살왕의 침략과 주전 540 년의 페루시아의 바벨론 침략까지의 200 년간의 역사를 말하고 있습니다.²

The Book of Isaiah, however, is not simply a telling of the political story of Judah, nor of the sequence of superpowers. It is not in the end an act of political theory or of history. What makes this rendering of Judah's life distinctive is that the story is told with unfailing attentiveness to Yahweh, who is reckoned to be the prime player in the life of Judah and in the life of the world around Judah.

그러나 이사야서는 단순히 유다의 정치사를 말하거나 강대국들의 연속의 역사를 말하는데 끝이는 것이 아니라 끊임 없으신 야웨의 돌보심을 말하고 있고 야웨께서 유다의 생과 유다 주위의 세계의 역사에서 중심 역할을 하고 계심을 말하고 있는 것입니다.³

¹ Walter Brueggemann. *Isaiah 40-66*(Louisville: Westminster, John Knox Press, 1998), 14.

² Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 1.

³ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 1.

MODELS OF INTERPRETATION

1. *A pre-critical, or traditional, understanding*⁴

2. *A critical understanding* of the book of Isaiah is reflective of the intellectual world of the West in the eighteenth and nineteenth centuries that focused on historical issues. According to that critical consensus, **chapters 1-39** are linked to Isaiah of the eighth century B.C.E., in the context of the Assyrian Empire between 742 and 701. **Chapters 40-55** are commonly dated to 540, just at the moment when the rising Persian Empire displaced the brutal and hated domination of Babylon. And **chapters 56-66** are dated later, perhaps 520, when Jews who had returned from exile went about the critical and difficult task of reshaping the community of faith after its long, exilic jeopardy. The judgment made in this approach concerning the divisions of the book of Isaiah, now referred to by the shorthand references First Isaiah, Second Isaiah, and Third Isaiah, largely continue to dominate scholarship.

이사야 1-39 장은 주전 8 세기, 즉 742 년-701 년 - 41 년간의 앗시리아 제국의 배경과 연결짓고 있고 40-55 장은 540 년에 페루시아가 난폭한 바벨론을 치워버린 때의 상황을 말하고 있고, 55-66 장은 후대, 즉 520 년경에 유대인들이 오랫동안의 위험한 바벨론 포로 생활에서 돌아와 나라와 잃은 신앙공동체를 재건하는 역사를 말하고 있는 것입니다.⁵

3. *Canonical perspective:*

The Newer approach seeks to understand the final form of the complex text as an integral statement offered by the shapers of the book for theological reasons. To illustrate perspective that seeks to related elements of the book that critical judgment has separated, Brueggemann cites two cases.

First, many scholars have pointed to the theme of “former things and new things,” as in 43:18-19.

Do not remember the former things, or consider the things of old.

I am about to do a new thing; now it springs forth, do you not perceive it?

It may be noticed in 9:1 (“former time ...latter time”), and in 65:16-17 (“former troubles .. former things”). The theme is evident in every major part of the book.

It is argued in a canonical perspective that “former things” refers to the harsh judgment of Yahweh culminating in the destruction of Jerusalem and the Exile, and “latter things” are the promise of Yahweh for the restoration after the Exile. When these historical matters are related to the literature of the book of Isaiah, they correlate as “former things” in the judgment texts of chapter 1-39 and the “latter things” as the promises of chapters 40-66.

여기에서 옛 것은 예루살렘의 파괴와 포로생활로 절정을 이룬 야웨의 혹독한 심판을 의미하고 새 일이란 야웨께서 이스라엘이 포로생활 후에 회복될 것을 약속하심을

⁴ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 3

⁵ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 3

의미한다는데에 학자들은 의견을 모읍니다. 이전의 것들은 사 1 장-39 장의 야웨의 심판에 대한 기사를 의미하고 새 일이란 사 40-66 장의 회복의 약속을 의미합니다.⁶

A second gain of the canonical approach is in a study of the call narrative of 6:1-10 (11-12). The intention that Israel should not “turn and be healed” is a governing motif of chapters 1-39. Such perspective invites the thought that 40:1-11, also a report of a “heavenly consultation” announces the gospel of forgiveness (vv.2-9) that governs chapter 40-60. Thus 6:1-10(11-12) and 40:1-11 are taken as parallel declarations whereby the large themes of judgment and promise that permeate the book of Isaiah are rooted in visions of heavenly decision making.⁷

DIRECTIONS OF INTERPRETATION

1. The book of Isaiah has been a fertile interpretive field for Christian theology.⁸
2. Christians should not preempt the book of Isaiah.⁹
3. The “map” of Israel’s life in the book of Isaiah is broadly preexilic/exilic/postexilic.¹⁰ It is possible to see that this sequence around *displacement* and *restoration* is peculiarly pertinent in our particular time and place. The displacement (and subsequent exile) is a credible way to characterize Western culture.¹¹

Believing people (Jews and Christians) dare to imagine that the same Holy One who acted in that time and place in disruptive and embracing ways still continues to disrupt and embrace even now. Thus the relevance of the text is evident. It cannot be arrived at too easily, but it is an insistent relevance that cannot be put off for too long either.¹²

4. This text tradition that insists upon the centrality of *the Holy One* is a *gospel* (40:9; 41:27; 52:7; 61:1). It is news about what God has decided, decreed, and is doing that makes a decisive difference in the world. It is a summon to *faith* (7:9; 30:15) that insists that Yahweh be relied upon in every circumstance of life. The *gospel* to be received in *faith* is an offer of *comfort* (40:1; 49:13; 51:3; 52:9; 61:2; 66:13) in the midst of every crisis.

본문은 하나님께서 하시려고 하시는 새로운 일에 대한 기쁜 소식이며 믿음의 부르심이다. 믿음으로 받을 이 기쁜 소식은 모든 위기 가운데 제공되는 위로이다.

사 40: 1: 너희 하나님이 가라사대 너희는 위로하라 내 백성을 위로하라

49:13: 하늘이여 노래하라 땅이여 기뻐하라 산들이여 즐거이 노래하라 여호와가 그 백성을 위로하였은즉 그 고난당한 자를 긍휼히 여길 것임이니

⁶ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 4.

⁷ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 5.

⁸ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 5.

⁹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 6.

¹⁰ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 6.

¹¹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 6.

¹² Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 7.

사 51:3: 대저 나 여호와가 시온을 위로하되 그 모든 황폐한 곳을 위로하여 그 광야로 에덴 같고 그 사막으로 여호와의 동산 같게 하였나니 그 가운데 기뻐함과 즐거워함과 감사함과 찬화하는 소리가 있으리라.

사 52 : 9: 너 예루살렘의 황폐한 곳들이 기쁜 소리를 발하여 함께 노래할지어다 이는 여호와께서 그 백성을 위로하셨고 예루살렘을 구속하셨음이라

사 61: 2-4: 여호와의 은혜의 해와 우리 하나님의 신원의 날을 전파하여 모든 슬픈 자를 위로하되 무릇 시온에서 슬퍼하는 자에게 화관을 주어 그 재를 대신하며 희락의 기름으로 그 슬픔을 대신하며 찬송의 옷으로 그 근심을 대신하시고 그들로 의의 나무 곧 여호와의 심으신 바 그 영광을 나타낼 자라 일컬음을 얻게 하려 하심이니라. 그들은 오래 황폐하였던 곳을 다시 쌓을 것이며 예로부터 무너진 곳을 다시 일으킬 것이며 황폐한 성읍 곧 대대로 무너져 있던 것들을 증수할 것이며

사 66: 13-14: 어미가 자식을 위로함같이 내가 너희를 위로할 것인즉 너희가 예루살렘에서 위로를 받으리니 너희가 이를 보고 마음이 기뻐서 너희 뼈가 연한 풀의 무성함 같으리라 여호와의 손은 그 종들에게 나타나겠고 그의 진노는 그 원수에게 더하리라¹³

7. The God of All Comfort Isaiah 40-55

In 39:1 we have been brought face-to-face with Babylon, a force that will dominate the book of Isaiah in the coming section (see also 13:1-14:23;21:1-10). The prophet anticipates that Jerusalem “shall be carried to Babylon, ... shall be taken away;shall be eunuchs in the place of the king of Babylon” (39:6-7). Chapter 39 thus ends on an ominous note. The prophet looks to historical devastation deeply rooted in theological distortion.¹⁴

Rise and Fall of Superpowers

Is. 39, soon after 700 B.C.E., anticipates the coming of Babylon.

The upshot of Isaiah 1-39, voiced in Is. 39: 6-7, is that Yahweh wills the destruction of the failed city and terminates the “most favored nation” status of Judah.

Scholars described the fall of Judah as follows:

There is a huge gap between Is. 39 ad 40.

In 40:1, the God of Israel once again speaks, after the long silence of disaster.

The speaking of Yahweh now is in a quite changed tone.

Now speaks the God of all comfort: “Comfort, O Comfort my people” (40:1).

¹³ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), Introduction, 7.

¹⁴ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 8.

The burden of Isaiah 40-55 is that Yahweh will defeat Babylon, which defeat in turn will permit Judah, that part of Judah lodged in Babylon, to return in freedom and joy to beloved, unforgotten Zion.¹⁵

Thus Isaiah 40-55 is a counterpoint to Isaiah 1-39, good news of deliverance to resolve the unresolved bad news of judgment. The *literary arrangement* of 1-39 and 40-55 matches the *historical crisis* of expulsion and return that in turn is construed as a *theological verdict* of judgment and grace.¹⁶

Consensus among Scholars¹⁷

The Story of Line of Chapters 40-55¹⁸

The Poetic Announcement of Yahweh's Power

Yahweh has defeated the power of Babylon and now permits Judah to leave Babylon for its joyous, triumphant return home.

This single assertion, that Yahweh has defeated Babylon and Judah is free to depart exile, is the primary theme of all of Isaiah 40-55.

This is *gospel*. *The news is that Yahweh has won, Babylon has lost, Judah is free.*¹⁹

40: 3-8

First, a voice speaks, authorizing a superhighway across the desert between Babylon and Jerusalem for an easy, triumphant return home (vv. 3-5). It is Yahweh and Israel who will parade in victory. Thus the *forgiveness* (v 1-2) issues in homecoming, a persistent theme in chapters 40-55. Judah can now return home because Yahweh overrides the will of Babylon to keep exiles; Babylon's will for exiles is no match for Yahweh's resolve for homecoming.²⁰

The image of a highway for return becomes a powerful metaphor for the Christian gospel. In all four Gospel accounts (Matt. 3:3; Mark 1:2-3; Luke 3:4-6; John 1: 23), John the Baptist reiterates this image from Isaiah, so that the ministry of Jesus presented as good news for dislocated people in the ancient world. This ministry of Jesus is a glad and public homecoming for all those alienated and dislocated.²¹

The theme of homecoming, decisive Isaiah's gospel and prominent in the story of Jesus, is uncommonly pertinent in our current social setting where many senses themselves dislocated as our familiar world vanishes. Commenting on the theme, Frederick Buechner asserts: "No matter how much the world shatters us to pieces, we carry inside us a *vision* of wholeness that we sense in our true home and that beckons us (*The Longing for Home*, 110). The wholeness for Israel in Exile meant freedom, peaceableness, and at-homeness in Jerusalem.

¹⁵ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 9.

¹⁶ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 10.

¹⁷ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 10.

¹⁸ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 11.

¹⁹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 11.

²⁰ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 18.

²¹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 19.

42: 1-4

This chapter begins with a summons to "my servant" (vv. 1-9), celebrates Yahweh's coming powerful intervention in behalf of Israel (vv. 10-17), and surprisingly culminates in a disputes between Yahweh and Yahweh's people (vv. 18-25).²²

A Called Agent (42:1-9)

These verses concern "my servant," who is assigned decisive work on behalf of Yahweh in the world. Chapters 40-41 have been vigorously theo-centric, attending to Yahweh's resolve and direct action in behalf of Israel in the midst of Babylonian power. ... Now, in a way characteristic for Israel's faith, it is affirmed that God's work in the world is to be enacted by *human agency*. These verses deal with two units of poetry on the theme of human agency that are intimately linked to each other (vv. 1-4, 5-9).²³

Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him;
he will bring forth justice to the nations.

² He will not cry or lift up his voice,
or make it heard in the street;

³ a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

⁴ He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

This section begins with the first mention of "my servant" in Isaiah of exile....There is no agreement about the identity of the servant, the issue being especially problematic when conventional Christian interpreters seek to identify the servant with the anticipated Jesus as messiah. Here it is enough to assume, as is generally the case, that "my servant" is the people of Israel. That appellation (이름, 호칭) draws upon the entire memory of ancient Israel that affirms that Israel is related to Yahweh as servant to master (king) and that the life of Israel consists in obedience to the will and command and purpose of the king. .. It is not to be thought, however, that the relationship is one of abrasion, coercion, or resistance. Characteristically, Yahweh a gladly obedient Israel and therefore, "delights in" and gladly sustains the servant (see. v. 1).²⁴

Although the designation "servant" is traditional, it is anything but "natural" in the midst of exilic despair. It is a remarkable theme in exile that Israel freshly reminded of its relation to Yahweh and its consequent role with duties to perform and obligation to fulfill. In exile, Israel tended to be more self-preoccupied and self-absorbed with its own destiny. In this utterance, however, Yahweh changes the subject and summons grieving Israel out beyond its own self-preoccupation to other work.²⁵

There is work to be done, and Israel is to do it! In these verses, the term "justice" is sounded three times (vv. 1, 3, 4). The characteristic notion of justice, rooted in Mosaic tradition and explicated in prophetic utterance, is the reordering of social life and social power so that the weak (widows and orphans) may

²² Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 41.

²³ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 41.

²⁴ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 42.

²⁵ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 42.

live a life of dignity, security, and well-being. If we assume such a substantive notion of justice (well explicated by Paul Hanson), then the exile community as servant is dispatched by Yahweh to reorder social relations for the sake of the vulnerable. Indeed, the mode of work proposed in verse 2-3 suggests such a content for servanthood. Israel itself is to practice vulnerability and to be attentive to others who are vulnerable, "bruised reeds and dime wick." Israel's way of relationship is thus drastically contrasted with the way of Babylon (or any other worldly power), which is to break such reeds and snuff out such wicks. Israel is to pursue a different way in the world - to refuse the modes of power mostly take for granted.²⁶

⁵ Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:

⁶ I am the LORD, I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,*
a light to the nations,

⁷ to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

The mandate of the servant is more specific in verse 7, with particular reference to prisoners. Because it is plausible(그럴듯한) that in the ancient world (as in the contemporary world) imprisonment is primarily an economic function so that the *poor* are the *imprisoned*, this authorization perhaps suggests something like the ancient Israelite practice of debt cancellation, whereby the poor may be released from prison because they are released from debt (see Deut. 15: 1-11). It seems clear that the work of the servant is indeed linked to the most elemental of human transaction, including those of an economic variety.²⁷ Thus the call of the servant is to make clear that it is the will of the creator that is to be enacted by the servant. The reason the servant can bring light is that Yahweh is against the darkness. The reason debts are cancelled and the poor are liberated is that Yahweh is attentive (주의깊게), to the vulnerable and wills none to live in hock. (pawn) (빛을 지고, 저당잡혀, 투옥되어)²⁸

²⁶ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 42.

²⁷ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998),44.

²⁸ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998),44.

A Newness from Yahweh (43:14-21)

¹⁸ *Do not remember the former things, or consider the things of old.*

¹⁹ *I am about to do a new thing; now it springs forth, do you not perceive it?*

Brueggemann thinks that the “former things” likely refers here to the Exodus event. Israel faith is rooted in a recital of ancient miracles that affirm the reality and force of Yahweh as the defining player in its life.

It could be that “former things” refers to the harsh judgment on Jerusalem announced repeatedly as the primary theme of Isaiah 1-39.²⁹

Brevard Childs concludes: “The ‘former things’ can only now refer to the prophecies of First Isaiah. This view remains as a live alternative interpretation.”³⁰

Now Yahweh is doing a “new thing.” The new thing is perhaps not unlike the old thing, with reference to verses 16-17, **is a new Exodus**, an emancipation from Babylon not unlike the ancient emancipation from Egypt. 애급으로 부터의 해방과 흡사한 바벨론으로 부터의 해방을 말합니다.

The new thing, however, is not a thin, isolated historical event. It is rather a cosmic transformation whereby an arid landscape is transposed into a fountain of water that will make new life possible.

The rhetoric here recalls the lyric of 35:5-7 and 41:17-20. The creator God will renovate and restore all of creation. Many creatures will benefit, including jackals and ostriches.

But the focal point, characteristically, is “my chosen people,” the ones seemingly shamed and abandoned in exile (v. 20). 내가 부끄럽게 만들어 포로로 잡혀가게 버렸던 내 민족을 회복하시리라고 약속하시는 것입니다.

If, on the other hand, Childs is followed in his reading, then the “new thing” here announced is forgiveness that will terminate and overcome the judgment that is the governing theme of chapters 1-39. In this way, Childs suggests that “former thing” and “new thing” refers to the structure of the book of Isaiah that reflects pivotal turn from judgment to rescue in the life of Israel.³¹ 하나님께서 이스라엘을 용서하시고 과거의 심판을 끝내고 구원을 선언하십니다.

On either reading, the most interesting and delicate issue is the relation between the old thing and new thing. Claus Westermann says of the new things:

Israel requires to be shaken out of a faith that has nothing to learn about God’s activity, and therefore, nothing to learn about what is possible with him, the great danger which threatens any faith that is hidebound in dogmatism, faith that has ceased to be able to expect anything really new from him.³²

²⁹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 59.

³⁰ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 59.

³¹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 59.

³² Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 59.

Scholars variously give nuance to that relationship of old and new, with varying accents of continuity and discontinuity. There is no doubt that the **new thing cannot be understood apart from reference to the old thing that gives categories of discernment. But it is equally the case that Israel is here urged to get its mind off old things to focus on totally on the new-** because it pertains to present reality and not to an ancient memory, and because the new is more dazzling, more overwhelming, more massive than any old memory.³³

어떤 학자는 하나님이 하시는 새로운 일은 옛것과의 관계없이 이해 될 수가 없다는 것입니다. 물론 과거를 돌아보고 평가해 보고, 과거로 부터 배울 것은 배우고, 회개해야 할 것은 통회하고, 잊어야 할 것은 잊고, 계산을 마친 뒤 옛 것에 머무를 수 가 없으니 새로운 것을 향해 온전히 마음을 쏟으며 소망을 안고 일어나 걸으라는 말이 되겠습니다.

Walter Moberly has carefully explored the relationship **between the old and new in biblical faith, and has shown how this delicate issue is demanding and tricky for Christians who want to affirm that Jesus is a radical newness from God, and yet is situated in and cannot be known apart from that is old, remembered, and treasured.**³⁴

예수 그리스도가 하나님으로 부터 온전히 새로운 소식이지만 오래되고, 기억되고 진중히 여겨지는 그런 옛것과 관련 없이 알 수 없는 분임을 말하듯이 이스라엘은 과거를 완전히 일축해 버릴 수가 없다는 것입니다. 그렇다고 거기에 머물러 있을 수도 없다는 것입니다. 왜냐하면 야웨께서 과거와 완전히 다른 현재와 미래로 움직이고 계시기 때문에 여러분도 그를 따라 그와 함께 일어나 걸어야 한다는 것입니다.

Brueggemann thinks that the author wants Israel to resist a “thin past.” Faith requires a “thick memory” that is always letting ancient miracle be reenacted in always fresh and daring ways. It remains for the deaf, blind witnesses to *see and know*, in order to that they rightly understand their true, Yahwistic situation. **Israel cannot slough off what is old; but Israel cannot stay there either, for Yahweh is moving on to a fresh present tense that is indeed different from what was.**³⁵

³³ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 59.

³⁴ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 60.

³⁵ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 60.

Is. 49:14-16

¹⁴ *But Zion said, 'The LORD has forsaken me, my Lord has forgotten me.'*

¹⁵ *Can a woman forget her nursing-child, or show no compassion for the child of her womb?*

Even these may forget, yet I will not forget you. ¹⁶ *See, I have inscribed you on the palms of my hands;*
(NIV)

This text consists an expression of doubt on Zion's part (v. 14), and an affirmative response by Yahweh that seeks to override the doubt of Zion (vv. 15-18). Yahweh comforts Israel by saying that God has compassion on Israel.³⁶

Israel in its present circumstance of exile might have doubted the comfort and compassion of Yahweh. The two verbs, "forget, forsake," signifying total abandonment, seek to nullify the assurance of comfort and compassion. The complaint of Israel in exile seeks to nullify the hymn, thus reflecting despondency (실망, 낙심) in exile. The hymnic utterance of verse 13 anticipates a good future, but complaining Israel in verse 14 is still caught in present-tense circumstances in which Yahweh is no visible player.³⁷

The affirmative response Yahweh makes to the doubt of Israel, however, reiterates the accosting(말을 붙이다) verb of verse 14, "forget, forsake," and then vetoes them. It is completely improbable that a nursing mother would forget her child, improbable but not impossible. For Yahweh, however, such forgetting and forsaking is not even a possibility, for Yahweh's commitment and compassion are stronger and more intense than that of any nursing mother. Yahweh will not forget Israel, not abandon Zion. Even in the depth of exile, Yahweh has not forgotten and has not abandoned, contrary to what the circumstance [exile] may suggest. And the reason for such intense remembering is that Israel's name is engraved on the palm of Yahweh's hand; that is cut like a carving on stone or like a tattoo, in order to assure the attentiveness of Yahweh. The image here is complementary to that of 44:5.

[This one will say, 'I am the LORD's', another will be called by the name of Jacob, yet another will write on the hand, 'The LORD's,] In that verse, Israel has "The Lord's" has written on its hand to indicate a relation to Yahweh.

Now Yahweh has written "Israel" on Yahweh[s hand in order to affirm the relationship. Yahweh is inextricably for Israel as a mother is inextricably for a suckling child, only more so.³⁸

³⁶ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 115.

³⁷ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 116.

³⁸ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 116.

58:1-14 FAITH IN ITS DEMAND

This poem is a long, insistent, concrete advocacy addressed to a community in deep conflict. The poet urges a strong vision of the future of the community that is ethically demanding, that requires policies and actions of a neighborly kind that are congruent with its profession of Yahweh.

58:3 ! *'Why do we fast, but you do not see? Why humble ourselves, but you do not notice?'*

Look; you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the LORD?

The lament placed in the mouth of worshiping Judaism is in fact an ironic statement that mocks. The complaint attributed to contemporary worshipers is that they dutifully fast and humble themselves, but their acts of devotion are unnoticed by Yahweh. The notice of Yahweh, however, is the only reason they do such acts. That is, worship is to call Yahweh's attention to themselves. Implicit in this alleged prayer is the accusation that the purpose of worship is to gain advantage. That is, worship has become instrumental, as a means to all end, ¹¹⁰ longer all end in itself. Yahweh is thus *useful* for advantage. ³⁹

Worship is seen to be calculated and manipulative, that is, no worship at all. Moreover, it does not work to produce the intended effect. Of course, such calculative worship never "works" with God! Moreover, even while this public piety is practiced laborers are oppressed. This is worship without *public ethics* that pertains to *economics*. Worship not congruent with humane economic practice is bad worship! ⁴⁰

More than that, those who worship are quarrelsome and contentious precisely because they are focused on themselves, assuring that there will be no self-transcending generosity. The verdict of verse 4b derives from the foregoing. Such worship gives no access to God, because the God of Judaism is not open to instrumental, calculated manipulation. This worship embodies a complete distortion of Yahweh and eventuates in a complete distortion of social relationships. ⁴¹

58:6 *Is not this the fast that I choose; to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? 7Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? 8Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. 9. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.*

If such calculated, manipulative, self-serving religious disciple does not "work," what will? The author transposes the notion of *disciplined piety* into an act of as that of *neighborly affirmation*.

These verses present a clear, radical statement of social ethics that is at the heart of Judaism, derivative from older covenantal-prophetic tradition. The God of Judaism is not a God who likes to be flattered in a more or less passive routine of worship; this God is out working the neighborhood and wants all adherents doing the same. ⁴²

The "fast" concerns *injustice*, that is, socioeconomic practices that deny some members of the community access to resources necessary for life. The lead term "injustice," echoing the theme of 56: 1-2, refers to all distorted social relations. The action commended here is a "true fast"; it requires doing without, denying self, and giving things up in obedience. The neighborly actions urged here require a decision against self-indulgence, thus a mode of fasting. The double use of the term "voke" likely refers to disproportionate indebtedness that placed some members of the community "in hock" to others. To "undo" and "let go free" means to cancel paralyzing debts, thus anticipating the

³⁹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 187.

⁴⁰ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 188.

⁴¹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 188.

⁴² Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 189.

allusion to the practice of Jubilee in 61: 1-4. ⁴³

Verse 7 becomes more specific in the requirements of this neighborly fast: (a) shared bread, (b) shared houses, and (c) shared clothing. That is, share the elemental resources necessary to life. (In Matthew 6:25, these same elements are the fundamental references for anxiety.) This neighborly fast is in the gift of the community to share these resources with all members. The final phrase of verse 7 is especially compelling. It refers to the hungry and needy as "your own kin," that is, a part of one's family with whom one inalienably belongs. The devotion Yahweh desires is solidarity that troubles with the elemental requirements of economic life for every member of the community. ⁴⁴

The triad of requirements speaks against a selfish preoccupation with one's own needs and passions; that is, the imperatives speak against individualism in order to assert that we are "members one of another." The imperative challenge our current passion for "privatization," a social ideology and strategy that denies our mutual obligation to all members of the community. If this mandate be taken seriously, then it concerns all kinds of acts of solidarity, both charity and public policy. As this text deeply contradicts such social practice in that ancient time, so it deeply challenges the temptations of an affluent, postindustrial society short on neighborliness. ⁴⁵

Verses 6-7 state the nonnegotiable ethical mandates that belong to worship of this God of Israel. The mandates of these verses are the condition for what follows; an implicit "if" is followed in verses 8-9 by a double, explicit "then."

[If we follow through the ethical mandate with our fasting God promises] immense well-being, here identified as "light," healing, protection ("vindication"), and safety. Everything good will be given that is hoped for from Yahweh. What the worshipers hoped for was to be seen by Yahweh, to be noticed. The "then" of verse 8 is an assurance of being seen, noticed, cared for by Yahweh. Yahweh will be the protector who guarantees well-being and safety (see 52:12). But notice, it is a "then" linked to an "if." Unless there is an undoing of injustice, unless there is neighborly sharing, there will be no light or healing from Yahweh. We may take this conditionality of "if-then" as a hard-nosed, "legalistic" requirement, that is, as a "work." But we may also regard this conditionality as a shrewd assessment about how "social security" really works. Well-being comes only in a community of neighbors. The alternative here implicitly warned against is selfishness, greed, indifference, and exploitation that are anti community. These latter practices are never the bases for a viable life in the world, and can never be. ⁴⁶

Here in verse 9 is a genuine alternative-authentic communion.

58:9b *If you remove the yoke from among you, the pointing of the finger, the speaking of evil,
10 if you offer Your food to the hungry and satisfy the needs of the afflicted,*

" then your light shall rise in the darkness and your gloom be like the noonday.

*11 The LORD will guide you continually, and satisfy your needs in parched places, and
make your bones strong; and*

you shall be like a watered garden, like a spring of water, whose waters never fail.

*12 Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations;
you shall be called the repairer of the breach, the restorer of streets to live in.*

In these verses we have a complete "if-then" statement of conditional assurance. The *condition* ("if") in verses 9b-10 is twofold. The first "if" consists of three elements. The first is removal of the yoke, which probably refers to heavy economic requirements hinted at in verse 3 and made explicit in verse 6. The basis of genuine communion and well-being is in the practice of a just, compassionate economics that is to be contrasted with the "yoke" of exploitation.

The "pointing of the finger" and "speaking .of evil" are less specific conditions to be avoided but perhaps refer to social recriminations, accusations, slander, and gossip that make neighborliness impossible. The *condition* of verse 10 a, the second "if," also looks back to verses 6-7. It is that the ones addressed shall attend to the "afflicted," those

⁴³ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 189.

⁴⁴ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 189.

⁴⁵ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 190.

⁴⁶ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 190.

humiliated, exploited, and demeaned by social practice. The offer of food is likely a broad-based offer of social resources in order to make a viable life possible. The two "if's" here envision a social practice that is built upon genuine sharing of social power and social goods.⁴⁷

The "then" of verses IOb-12, which is the gift of Yahweh given in response to or on the basis of genuine sharing, begins with reference back to the "then" of verse 8. "Light probably means communal *shalom*: marked by internal prosperity and harmony and freedom from external coercion." In the context of the Isaiah tradition, it perhaps refers to freedom from imperial intervention. Reference here may usefully be made to the familiar cadences of 9:2, where "darkness" (see v. 1) refers to Assyrian oppression and "light" is the coming of a new, just, and glorious rule of David.⁴⁸

, Light will be given by Yahweh to a community of justice and compassion. The Imagery of verse 11 (*The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail*) offers figures of safe leadership by Yahweh and ample water in an arid climate. The convergence of these two themes perhaps recalls the faithful, generous, protective leadership of Yahweh in the ancient wilderness traditions (see Exod. 17: 1-7). Or closer at hand, it reflects the imagery of exilic Isaiah in the return across the desert from Babylon (Isa. 35:6-7; 41:17-20). Or, more familiarly, it echoes the assurances of Psalm 23, of a good shepherd who leads "by still waters" and who guards "in the valley of the shadow of death." Yahweh is guarantee of safe passage and an antidote to every threat.⁴⁹

The imagery is changed in verse 12, (*12 Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in*) apparently to reflect more concretely the situation of early Judaism when, in the time of Haggai and Zechariah (520-516) or more likely the time of Ezra and Nehemiah (444?), the rebuilding of the city is required. Although the first verb may be passive ("be rebuilt"), the second verb is active: "You shall raise." The community addressed will have the energy, fortitude, and resources to rebuild-energy, fortitude, and resources that arise from genuine neighborly investment in the community. The community, as a consequence, will be renamed and reidentified as "repairer, restorer," the one who makes a new, viable community possible.⁵⁰

The tight structure of these verses is important. The promise of verses IOb-12 looks to complete restoration of a devastated community. But the promise derives from the condition. Restored community is not rooted primarily in bureaucracy or technology or high finance or ingenuity. It begins, rather, in noticing the neighbor in public ways—from which arises a public future.

58:13 *If you refrain from trampling the Sabbath, from pursuing your own interests on my holy day;*

if you call the Sabbath a delight and the holy day of the Lord honorable;
if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs;
14 then you shall take delight in the LORD, and I will make you ride upon the heights of the earth;
I will feed you with the heritage of your ancestor Jacob, for the mouth of the LORD has spoken.

The public sign of a faithful identity is *Sabbath*, a practice of uncommon importance in emerging Judaism. (Notice that in 56:4, 6 Sabbath is the primary specific marker for admitting eunuchs and foreigners into the community.) Sabbath is the alternative to a restless, aggressive, unbridled acquisitiveness that exploits neighbor for self-gain. The ancient command provided rest for the members of the community and for all the

⁴⁷ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 192.

⁴⁸ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 192.

⁴⁹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 192.

⁵⁰ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 192.

household of the members, including workers (Deut. 5:12-15). All will rest and enjoy the abundance of creation (Exod. 20:8-11). Sabbath is a cessation of feverish anxiety and control. But the people addressed here are strangers to the Sabbath. They "oppress all your workers" (v. 3) and impose a cycle of exploitation (vv. 6, 9b). That is, the disciplined act of finding life outside feverish acquisitiveness is rejected by serving one's own interests. The term "interest" concerns that in which one takes pleasure, thus self-indulgence. Sabbath is a curb on self-indulgence for the sake of the community. This "if" calls exploiters away from self to notice the needs of the community.⁵¹

The "then" of verse 14 is a wonderful promise. Yahweh assures that an alternative community will delight in Yahweh. The term "delight" bespeaks a deep, erotic sense of well-being that is completely unencumbered by greed or oppressiveness and that takes Yahweh directly as true subject of well-being. This "delight" is of a piece with the anticipated community of verse 9 but goes further than the wish to be heard. As a consequence, Judah will be *successful* ("upon the heights") and *cared for* ("I will feed you"), the very things hoped for by aggressive exploiters but finally only available through obedient neighborliness. What is most desired by the folk in verses 1-4 can only be secured by the alternative practice of Yahweh's neighborliness.⁵²

⁵¹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 193.

⁵² Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 193.

Is. 61: 3

61The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the broken-hearted, to proclaim liberty to the captives, and release to the prisoners; ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; ³ to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the LORD, to display his glory. ⁴ They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.

This unit contains the coming reversal of the fortunes of Jerusalem and the coming abundance and prosperity of Jerusalem. It includes the cruciality of a human agent who will undertake and enact the intention of Yahweh. However, Yahweh speaks also. The variation of speakers (human speaker - Yahweh - human speaker) indicates how intimately connected (밀접한 관계가 있는) are Yahwistic resolve(결심) (and human vocation (소명)).⁵³

Here speaks a human agent who is authorized to do Yahweh's deeply transformative work in the community of Yahweh's people. We do not know the identity of the speaker; we may assume it is a poetic figure who exercises immense theological authority, enough authority to transform in decisive ways the circumstance (상황, 환경) of the community of emerging (새로 태어나는) Judaism. The instigator (선동자) of the human vocation here undertaken is Yahweh: Yahweh moves, summons, and authorizes what is to follow. Two figures are used for this authorization: (1) *Yahweh's spirit*, Yahweh's authorizing force that has the capacity to work a radical newness, the same spirit that blew back the power of chaos in Gen. 1:2 and the waters of the Exodus in Ex. 14:21 now blows upon his human agent (see 42:1). (2) *Yahweh's anointing* dramatically, sacramentally designates the human agent by a public gesture of authorization.⁵⁴

The authorization is followed in verses 1b-4 by three rhetorical [수사학[수사법, 웅변술, 말로 표현된.] uses. First here is a series of infinitive verbs (부정사) to inventory what this empowered human agent will do: to bring, to bind up, to proclaim, to release, to comfort, to provide, to give (vv. 1b-3). All of these actions are powerful ministries to the weak, the powerless, and the marginalized to restore them to full function in a community of well-being and joy. We may especially notice two features of this series of transformative verbs.⁵⁵

First, the lead verb "to bring good news" is the verbal form of "gospel." This is a dramatic announcement of Yahweh's newly gained power that is a harbinger (미리 알리는 사람, 선구자; (사건의) 전조, 조짐) of the reorganization of public life according to the will of Yahweh. This is "evangelism" that has concrete, public effect. The one anointed is to "gospel" the world of Judaism. The second observation is that the series of transformation verbs culminates in the double formula "the year of the Lord's favor, and the day of vengeance." Scholars in general agree that this is a reference to the practice of the jubilee year authorized in Leviticus 25, when all properties lost in economic transactions will be restored and returned in order to permit a stable, functioning community. Thus the series of verbs is taken to be an announcement of the jubilee.⁵⁶

In the context of emerging Judaism, the point may be the restoration of land, security, stability, and well-being to *the community as a whole* of Jews too long in jeopardy, that is, a community-wide restoration. Or if postexilic Isaiah should be drawn toward the economic circumstances of the community reflected in

⁵³ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 212.

⁵⁴ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 213.

⁵⁵ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 213.

⁵⁶ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 214.

Nehemiah 5, then perhaps we may anticipate a reordering of the *internal economics of the community*, an adjudication (심판, 중재) of the social relationships between haves and have-nots. Either way, the announcement and evocation of jubilee are good news- Yahwistically based - about the rehabilitation of life out of impoverishment, powerlessness, and despair.⁵⁷

These verses are of special interest because they are quoted by Jesus, according to Luke 4:18-19, as the inaugural vision of his ministry. In that Lucan narrative, it is reported that the radicality of the proclamation evoked such hostility among listeners that they sought to kill him (vv. 29-30). There is no doubt that a vision of jubilee - that is, a profound hope for the disadvantaged - is shockingly devastating to those who value and benefit from the status quo. Sharon Ringe, in *Jesus, liberation, and the Biblical Jubilee: Images for Ethics and Christology*, has forcefully suggested that this announcement is a clue and signal for the entire ministry of Jesus, a radical undertaking of the reordering of human community.⁵⁸

Thus our verses seem to be situated between Leviticus 25 (a torah vision of jubilee) and Luke 4:18-19, where the vision is taken up in the ministry of Jesus. Isaiah 61:1-4, however, is not directly an anticipation of Jesus. Rather, it concerns the concrete issue of a community in trouble, and it proposes a transformative response out of Yahweh's resolve. The proclamation is something of a test case for the way in which the Old Testament holds together *theological vision and concrete economic practice*.⁵⁹

The second rhetorical device is a series of three "instead" in verse 3. The terse series of "instead" is a radical transformation of communal attitude and condition, made possible by the proclamation and enactment of jubilee: "garland ... ashes; gladness ... mourning; praise ... faint spirit." The three parallel moves from negating grief and despair to jubilant celebration. In context, the transformation is from powerless indebtedness to the restoration of dignity and viability. In Christian extrapolation, the transformation is given the shape of crucifixion and resurrection whereby "your pain will turn into joy" (John 16:20).⁶⁰

As consequence of such restoration, the emerging community that benefits from the gospel of jubilee will have the capacity and resolve to rebuild, restore, and repair the ruins of Jerusalem. Thus in the end, the gospel powered by the spirit is a restoration of a viable economic community in a reorganized city, the redemption of public life.⁶¹

⁵⁷ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 214.

⁵⁸ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 214.

⁵⁹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 214.

⁶⁰ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 215.

⁶¹ Walter Brueggemann. *Isaiah 40-66* (Louisville: John Knox Press, 1998), 215.