# Lesson 36 Isaiah 56:1-8 World People, Sabbath People, Praying People

## Introduction

And so, we begin the final major section of Isaiah. The Book of the King, Isaiah 1-39, announced that a child would be born. The government of justice and righteousness would rest on His shoulders and there would be no end to His peace. The Book of the Servant, Isaiah 40-55, announced that a servant would die. He would be pierced for our transgressions. He would justify by His death. And he would enable a covenant of peace. The Book of the Anointed Conqueror, chapters 56-66, announces the coming of a third Messianic figure. Just like the root of Jesse in the book of the King and the Servant in the Book of the servant, the Spirit of the Lord will be on this Conqueror whom He has sent:

To bring good news to the afflicted; … to bind up the brokenhearted,

To proclaim liberty to captives And freedom to prisoners;

To proclaim the favorable year of the Lord And the day of vengeance of our God; (61:1b-2a)

The figure of the anointed conqueror sounds very much like the figure of the King and the figure of the Servant. He also sounds very much like the Yahweh Himself, who comes to redeem the nation. Skimming through these chapters, we would be right to ask the question, “What more does Isaiah really need to say? This all sounds very familiar to what has come before in the first 55 chapters of the book. Why did Isaiah keep going?” A cursory overview does reveal a lot of familiar content: a sinful people, a holy God, the plan for Gentiles to stream into Zion. And our last three chapters provided a wonderful climax and resolution with the astonishing revelation in 53 of the Suffering Servant who dies for the sins of God’s people, and the heartfelt double exhortation in chapters 54 and 55 for all peoples to come to the waters and drink of the Lord’s gracious provision. Why not stop there? We could finish the whole book with the final verses of 55.

11 So will My word be which goes forth from My mouth; It will not return to Me empty,

Without accomplishing what I desire, And without succeeding in the matter

for which I sent it.

12 “For you will go out with joy And be led forth with peace;

The mountains and the hills will break forth And all the trees of the field will clap their hands.

into shouts of joy before you,

13 “Instead of the thorn bush the cypress will come up, And instead of the nettle the myrtle will come up,

And it will be a memorial to the Lord, For an everlasting sign which will not be cut off.”

Amen! Let’s end there.

But Isaiah does not want us to end there. Why not? What more did Isaiah want to add after revealing God’s promises of both national and spiritual redemption? The trend in the academic world is to see in these last chapters the writings of a later prophet or a later school. Robert Alter’s comments on the differences in Isaiah 56-66 support that conclusion. He writes,

The moral exhortation [in Isaiah 56:1], coupled with the urging to observe the Sabbath in the next verse, strikes a new note in the Isaiah collection, one that some commentators have characterized as “sermonic.” It is the strong consensus of biblical scholarship, with only a few dissenters, that Isaiah 56–66 is a later composition than Isaiah 40–55, and almost certainly the work of more than one prophet… there are no further prophecies of the people triumphantly crossing the desert to Zion, and the issues engaged are the behavior of the people in their land and the nature of the community they constitute.”[[1]](#footnote-1)

I’ve argued throughout our series that Isaiah is a unitary whole by one author. And I believe that the biggest reason for seeing multiple authors in modern scholarship is the fundamental presupposition that miracles do not happen. Isaiah could not have predicted everything this book claims to predict. It could not have all been written in 700 BC. It must have been written later.

But that is not Alter’s point here. His point is about a shift in style and content. These last chapters feel more like a sermon. And the theme of redemption from Babylon is hardly mentioned. I think what Alter misses is the possibility that this third book of Isaiah is a response to the fourth Servant Song and a further development of major themes begun by Isaiah, but not yet finished.

When we see a shift in style and theme, we don’t have to immediately assume that we have a new author. Instead, we could easily ask, “How does this increased focus on the experience of the people of God in chapters 56-66 further develop Isaiah’s message? Why does it sound more like a sermon now?”

Oswalt makes this point. He says,

“The issue is theological. Something about the theology of chs. 1–55 of Isaiah is not complete… The primary context of these chapters is not a historical one but a theological one. These materials are where they are because they add something to what has already been said; they make some important theological contributions to the corpus. What is that theological contribution?”[[2]](#footnote-2)

Motyer’s understanding of the literary structure of the Servant Songs provides interesting insight into why the style of these final chapters has shifted to address the people of Israel more directly. The fourth major division of the Book of the Servant was made up of the second, third, and fourth Servant Songs. The second and third Song were each followed by two comments. The fourth Song was followed by only one comment, though it was a rather long one. For each of the three songs, the first comment was a comment regarding the work of the Servant, either a confirmation of his work, or an invitation to respond to his work. A second, longer comment followed the second and third Servant Songs. That comment focused on Israel’s relationship to God. Motyer points out that chapters 56-66 work very well as a development of Israel’s relationship with God in light of the fourth Servant Song. The pattern of two comments is kept. The climatic fourth Song occurred in chapter 53. The comment on the servant’s work that gave a double invitation was in 54 and 55. Now, the comment considering Israel’s relationship to God is provided by the whole final book in chapters 56-66.

I do not know if Motyer is right in seeing chapters 56-66 as a the second comment on the fourth Servant Song. It does fit with the nature of the chapters. It also fits with Oswalt’s observation that Isaiah is building theologically on what has come before. We should be asking, “What theological contribution do chapters 56-66 make to the book of Isaiah? Why did we not just stop at 55? What more does Isaiah want us to know?”

We will be considering that question as we study the Book of the Conqueror. This lesson is our introduction to the Book of the Conqueror. We’ve begun by asking this question, “What additional theological contribution does Isaiah 56-66 make to the whole of Isaiah?” Having raised that important introductory question, let’s now consider briefly the structure of the Book of the Conqueror and address its first eight verses.

**Structure of the Book of the Conqueror**

The Book of the Conqueror is organized chiastically. That’s very nice. Commentators will disagree about how well-defined that arrangement is and about whether or not that arrangement is the controlling structure of these chapters. Whether we accept this as a tightly structured chiasm or as a loosely structured one, either way, recognizing the chiasm has helped me personally by providing a simple way to group the material in these chapters. It helps me to, kind of, get my mind around it.

I will give you Oswalt’s arrangement, which seems pretty intuitive to me. When you read through these chapters several times, two pairs of passages stand out as providing interesting parallels. I encourage you to look at these two pairs on your own. They really do help structure the whole. The first pair of passages occur at the beginning and end of the Book of the Conqueror. 56:1-8 and 66:18-24 both describe foreign worshipers being fully accepted into covenant with God. That pair is our beginning and end, our A and A’.

The second pair of passages that stands out as strongly parallel are 59:15b-21 and 63:1-6. In these two short passages, the Lord expresses astonishment that no man intercedes for Israel. In both the Lord declares that His own arm has brought salvation; and in both the words, “garment,” “righteousness,” “vengeance”, and, “wrath” are also repeated. These two passages provide for us a C and C’.

These two strongly parallel pairs define for us a basic structure for the Book of the Conqueror. We just have to add a B and B’ between the A and C passages, and recognize D as the middle. The structure we get has three pairs and a center. The outer frame of A and A’ recognizes foreign worshippers; the first inner frame of B and B’ addresses the righteousness behavior of God’s people. The second inner frame, C and C’, describes God or God’s arm as a divine warrior. And the central passage, D, announces the eschatological hope of those who believe.

A 56:1–8 Foreign worshipers

B 56:9–59:1 Ethical righteousness

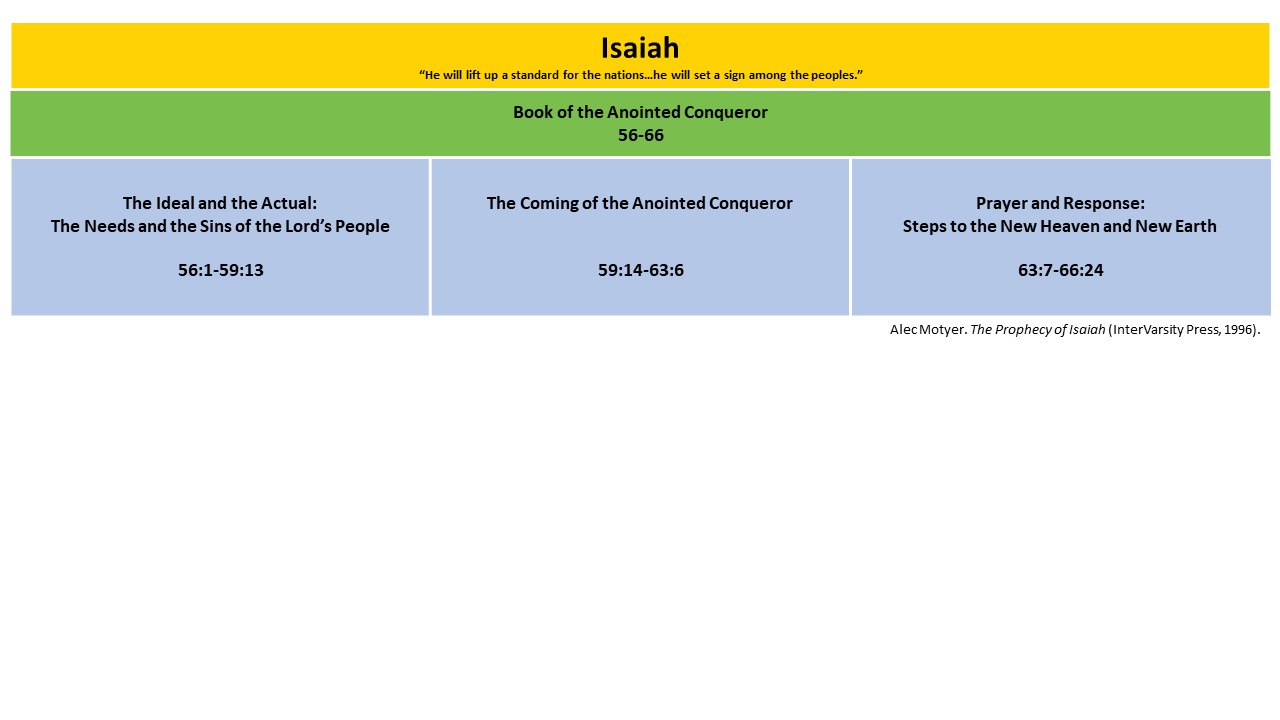
C 59:15b–21 Divine Warrior

D 60–62 Eschatological hope

C′ 63:1–6 Divine Warrior

B′ 63:7–66:17 Ethical righteousness

A′ 66:18–24 Foreign worshipers[[3]](#footnote-3)



That’s a chiasm from Oswalt. We are depending on Motyer throughout this series for our structure. He gives us a basic three-part outline that also recognizes the chiastic pairs. For Motyer, part 1 – 56:1-59:13 - includes the first two passages of Oswalt’s chiasm, A and B. Part 2, 59:14-63:6, covers the middle of Oswalt’s chiasm, C, D, and C’. And then part 3, 63:7-66:24, covers the last two passages of the chiasm, B’ and A’. This three-part structure is another simple way to organize the whole in your mind. We have a beginning, a middle, and an end. The beginning and end focus on the behavior of God’s people in their present. The middle focuses on the hope of God’s people that will come with the advent of a New Heaven and New Earth.

That’s enough of the structure to start with. Let’s get into the text. We’re going to look just at the first eight verses of the Book of the Conqueror. This is Isaiah 56:1-8.

## World People, Sabbath People, Praying People (56:1-8)

1 Thus says the Lord,

“Preserve justice and do righteousness, For My salvation is about to come

And My righteousness to be revealed.

2 “How blessed is the man who does this, And the son of man who takes hold of it;

Who keeps from profaning the sabbath, And keeps his hand from doing any evil.”

3 Let not the foreigner say who has joined himself to the Lord,

“The Lord will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.”

4 For thus says the Lord, “To the eunuchs who keep My sabbaths,

And choose what pleases Me, And hold fast My covenant,

5 To them I will give in My house and within My walls a memorial and a name better than that of sons

and daughters;

I will give them an everlasting name which will not be cut off.

6 “Also the foreigners who join themselves to the Lord, To minister to Him and to love the name of the Lord,

To be His servants,

every one who keeps from profaning the sabbath And holds fast My covenant;

7 Even those I will bring to My holy mountain And make them joyful in My house of prayer.

Their burnt offerings and their sacrifices will be acceptable on My altar;

For My house a house of prayer will be called for all the peoples.”

8 The Lord God declares who gathers the dispersed of Israel,

“Yet others I will gather to them, to those already gathered.”

### Introduction to the Book of the Conqueror (1-2)

The Book of the Conqueror begins with this vision of a world people characterized as a Sabbath people, a praying people. Inclusion of marginalized eunuchs and non-Jews flows right out of the worldwide invitations of chapters 54 and 55. The whole of Isaiah prepares us to expect a world people. We get here both a positive depiction of the kind of person who is close to the heart of God, and at the same time a rebuke of anyone who presumes closeness to God based on ethnicity, empty ritual, or past institutions. These eunuchs and foreigners show close relationship to Yahweh. And Yahweh shows His full acceptance to them.

Before we address the verses focused on the kind of people acknowledged to be in secure relationship with God, we need to address the first two verses. These two verses introduce the entire Book of the Conqueror.

1 Thus says the Lord,

“Preserve justice and do righteousness, For My salvation is about to come

And My righteousness to be revealed.

2 “How blessed is the man who does this, And the son of man who takes hold of it;

What comes to mind when you hear God say, “My salvation is about to come and my righteousness to be revealed?” Is that a good thing or a bad thing? You know, it really depends on whether or not you are God’s friend or God’s foe.

God’s salvation is an act of power. Isaiah regularly links God’s salvation to God’s righteousness. That was a theme we considered in chapter 45. Since salvation is an act of power, the parallel phrase, “My righteousness to be revealed” also indicates a display of power. At this moment Isaiah is not talking about who God is; you know, holy and righteous; His character. He is talking about what God does. God’s salvation is about to come, His righteousness to be revealed in a time and place. God’s righteousness and salvation can speak about His rescue of Israel from Babylon. That will be good news for the Jews and bad news for the Babylonians. Salvation is only good news for those rescued. Righteousness will be revealed through the crushing of God’s enemy. Salvation and righteousness can also speak of humanity’s rescue from sin. God’s righteousness is revealed through the death of His Son on the cross by which we are saved. Salvation and righteousness also look ahead to the second coming of Jesus and the defeat of all God’s enemies. We will have to see how Isaiah develops the revelation of God’s righteousness in the following chapters.

Isaiah does not just mention God’s righteousness in this first verse. He first mentions human righteousness. As with God, his focus here is not on our righteous character: it is on righteous action, “Preserve justice and do righteousness.” Who is Isaiah speaking to? Who is supposed to preserve justice and do righteousness?” That’s one question. A second question wonders about the logical connection between human righteousness and God’s righteousness. They are causally connected in verse 1. We are supposed to do righteousness, “for,” or, “because” “God’s righteousness is about to be revealed.”

That interesting connection raises an ongoing question about grace. If God’s salvation comes through the death of a righteous man who pays for the penalty of our sin by dying for us, as in chapter 53, why should we worry about doing righteousness? He will be pierced for our transgressions and crushed for our iniquities. So, in the end, our behavior does not really matter. However much we sin, He will render himself a guilt offering for us. If the first book of Isaiah established our inability to do righteousness, and the second book of Isaiah established God’s decision to save us by grace anyway, why does Isaiah now begin the third book by telling us to preserve justice and do righteousness? How is that connected to God’s coming salvation and righteousness? Isaiah speaks as though the righteousness to be revealed by grace serves as a motivation, or as a reason to do the works of righteousness ourselves.

Verse 2 continues the connection between man’s righteousness and God’s righteousness, using covenantal language. A covenant is an agreement between a vassal and his king. We are the vassal people. God is the King. The Covenant outlines both general stipulations and specific stipulations for the vassal. The vassal is expected to fulfill his Covenant obligation through faithful obedience to those Covenant stipulations. The king over the vassal people does not have to fulfill any stipulations. But He does promise blessings for Covenant faithfulness and curses for Covenant disobedience.

The idea of blessing the man who keeps the Covenant stipulations is present in verse 2.

2 “How blessed is the man who does this, And the son of man who takes hold of it;

Who keeps from profaning the sabbath, And keeps his hand from doing any evil.”

This simple verse embraces both a call to good action, and a call to avoid evil action. “Blessed is the man who does this and the son of man who takes hold of it.” In that first line, blessing goes to the person who actively does what is right. The second line extends the requirement to actively avoiding evil. “Blessed is the man… who keeps from profaning the sabbath and keeps his hand from doing evil.” Righteous behavior involves both refusing to do what is wrong, and actively doing what is right.

There is also a development from general to specific between verse 1 and verse 2. The command in verse 1 to preserve justice and do righteousness is a general command. Verse 2 adds at least one very specific, concrete stipulation, “Keep from profaning the sabbath and keep from doing evil.” Those two commands involve both the idea of loving God and the idea of loving our neighbor. Sabbath commitment is not ritualistic for Isaiah. For Isaiah, Sabbath commitment shows a right heart response to God. Keeping the Sabbath involves worship and relationship; loving God’s name. Sabbath commitment is a sign of humble obedience in Covenant relationship with God. We do not see all of that, yet. Isaiah is going to develop this idea over our next few verses and the next several chapters. As he develops Sabbath in regard to right worship in relationship with God, he is also going to develop the command to not do evil in terms of relationship with God’s people. Preserving justice, doing righteousness, not doing evil all point towards an ethic of love and fairness in society. Isaiah is going to develop these obligations in B and B’, the second inner frame of our chiastic structure of the Book of the Conqueror.

### Who are the People of God? (3)

If we are developing theologically the relationship of God’s people in light of God’s grace through the Suffering Servant, then we need to know, “Who gets to be included as God’s people? Are we talking about ethnic Israel?” No, we are not. We are talking about all who have entered into Covenant with God marked by the humble obedience of true faith.

The rest of our opening section, verses 3-8, speak of God’s inclusion of people who we might assume are automatically excluded from the Old Covenant: foreigners and eunuchs. And in including these people Isaiah implicitly rebukes Jews, who might assume that they are in good standing with God simply because they are ethnically of the chosen people. “No, you need to look like these eunuchs and these foreigners!” The section is connected to verses 1 and 2 by showing the kind of man the Lord desires to bless. And it’s just really interesting the kind of man is a eunuch, or a foreigner. It’s like Jesus telling the Good Samaritan story. We are surprised that it’s the Good Samaritan the one who shows us the kind of man who delights the Lord’s heart. But we’re going to see, it is not the ethnic Jew who delights God. It is the one who “preserves justice, does righteousness, keeps from profaning the Sabbath and from doing evil.”

The basic principle is stated in verse 3.

3 Let not the foreigner say who has joined himself to the Lord,

“The Lord will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.”

Isaiah’s use of, “foreigner,” and, “eunuch,” echo Deuteronomy 23, but in a way that seems to overturn the Law of Moses. Deuteronomy 23:1-3 say this,

No one who is emasculated or has his male organ cut off shall enter the assembly of the Lord. […] No Ammonite or Moabite shall enter the assembly of the Lord; none of their *descendants,* even to the tenth generation, shall ever enter the assembly of the Lord (Deuteronomy 23:1 and 3).

At the surface, Isaiah seems to be contradicting Moses. I doubt that is the case. Issues of the Law often create tensions that we have to work out with wisdom. It is more likely that Isaiah is expanding our understanding of Moses in a way similar to what Jesus does in the Sermon on the Mount. The passage in Deuteronomy establishes principles of exclusion. In regard to eunuchs, the focus is most likely on ritual mutilation of the body connected to pagan worship practices. In regard to the Ammonite and Moabites, the focus is on the historical efforts to destroy Israel and pervert her worship of Yahweh. These exclusions are intended to maintain right relationship to God and the revealed truth of His Covenant. As harsh as these principles of exclusion are communicated, they did not prevent God from including into His family Ruth the Moabitess, an incredibly positive example of faith, who gives birth to the line of King David.

Isaiah’s focus in his passage is on inclusion rather than exclusion, though we need to see that Isaiah does maintain boundaries on inclusion. The foreigner and eunuch are not included on their own terms. They are not invited to bring their own religious beliefs and practices into the assembly. They are not invited to bring their own moral code into the assembly. They are not even invited to bring their own sense of identity into the community. They are included because they humbly submit to God’s revelation of Himself, to God’s code of ethics, and to God’s definition of who they are.

### Eunuchs are included (4-5)

First the eunuchs:

4 For thus says the Lord, “To the eunuchs who keep My sabbaths,

And choose what pleases Me, And hold fast My covenant,

5 To them I will give in My house and within My walls a memorial and a name better than that of sons

and daughters;

I will give them an everlasting name which will not be cut off.

The eunuch is included! Isaiah does not tell us whether this is a person born without genitalia or a person whose genitalia has been mutilated. The note of inclusion suggests that we are not supposed to make a distinction. Any eunuch can come. Now, something that occurred to me is, I don’t know any eunuchs. And I’m guessing that you don’t know any eunuchs.

For the last several centuries in Western culture Isaiah’s openness to eunuchs has been an abstract form of inclusion. It makes the point that someone abnormal, on the edge of society, can be included, but hardly anybody knows a eunuch. But this passage is taking on concrete relevance in the modern West. We could just slightly rephrase the term, “eunuch,” to, “transgender.” That might give us a similar uncomfortable feeling that Isaiah expects to create in his Jewish audience when he said eunuchs are welcome. He could have easily said, “Transgender people are welcome.”

So, we can modernize the challenge by asking, “Can a person struggling with gender dysphoria be welcomed into relationship with God? Can a person who has actually gone through transgender surgery be welcomed into relationship with God?” Isaiah says, “Yes, absolutely, yes. They can be a model of the kind of person that pleases God.”

Is a transgender person welcomed on their own terms? Well now, to that Isaiah would say, “No, absolutely, no.” None of us can come on our own terms. Demanding to come to God with your own definition of God, your own definition of morality, and your own definition of self is the opposite of coming to God. Entering a church is not coming to God. Engaging in religious community and ritual is not coming to God.

Genuine faith is giving of oneself into the hands of God. It is a humble obedience. It is a bowing of the knee to the King. It is an acceptance of God as the One who reveals and defines. God reveals His nature to us. God reveals what is just and loving, to us. God defines who we are as human beings. Coming to God on our own terms is not coming to God.

Will the person struggling with gender dysphoria experience immediate freedom from anxiety and confusion when they come to God? Most likely not, no. Coming to terms with who we are from the eyes of God is often a long and painful process. The person who has gone through transgender surgery will need to repent of their attempt at self-definition. They will be challenged by God’s Word to a new understanding of what it means to be human; what it means to be man or to be woman; what it means to be created in God’s image.

Isaiah highlights this humble obedience in relationship to God as requirement for inclusion, or maybe has a mark of inclusion. It is not all eunuchs who are included. “It is those who keep my Sabbaths, choose what pleases me, hold fast my Covenant.” There is a desire to know and obey God within the Covenant context that God has defined.

Covenant blessing follows Covenant obedience. Eunuchs who enter into this kind of Covenant relationship will receive in the house of God “a name better than that of sons and daughters.” It is better because it is everlasting. And it is true. They will “not be cut off.” That is an intentionally play on words. The eunuch may have cut off his genitalia, but if he repents and seeks God in humble faith, he will be included. And once included, he will not be cut off. He will receive a new name, a new understanding of self-identity that comes from his Creator. He will come to know his true self.

### Foreigners are included (6-8)

The Covenant of God is open beyond the extremely marginalized eunuch to also include people of all ethnicities. All foreigners are welcome. Just as with the eunuch, they are welcome on the condition that they yield in faithful, obedient, loving relationship to Yahweh. Verse 6.

6 “Also the foreigners who join themselves to the Lord, To minister to Him and to love the name of the Lord,

To be His servants,

every one who keeps from profaning the sabbath And holds fast My covenant;

Isaiah piles up five traits to describe the foreigners who will experience the Covenant blessing of the Lord. If they join themselves to Lord in the way characterized by these five traits or behaviors, they will be fully recognized as God’s own people. The foreigner is welcome who ministers to the Lord. That is a surprising word to use for a foreigner. “Minister” in this context implies the Temple service of Jewish priests. Instead of the word, “minister,” we could say, “the foreigner is welcome who comes to serve God as an act of worship”. Second, the foreigner is welcome if he loves the name of the Lord. He does not bring in his own definition of the gods and apply it to Yahweh. He loves the name that God Himself has revealed. And this is a mark of faith. When your eyes have been opened, you will love who God is. Third, the foreigner is welcome if he comes as a servant. That implies a heart of willful obedience. Fourth, the foreigner is welcome if he keeps from profaning the Sabbath. That’s an odd, life-changing reality for a non-Jew. Who stops work on the last day of the week? Much more, who allows their own workers and slaves and animals a day of rest? This is a very Jewish practice. As with the eunuch, not profaning the Sabbath is not simply keeping the ritual command not to work, but it includes the willingness to let God define our very schedule, and to focus on genuine relationship with Him. Finally, the foreigner is welcome who holds fast the Covenant of God. God defines what is good. God sets the agenda.

God’s promised blessing on foreigners who are like this, who have this kind of heart for God, is communicated in verses 7 and 8.

7 Even those I will bring to My holy mountain And make them joyful in My house of prayer.

Their burnt offerings and their sacrifices will be acceptable on My altar;

For My house a house of prayer will be called for all the peoples.”

8 The Lord God declares who gathers the dispersed of Israel,

“Yet others I will gather to them, to those already gathered.”

Jesus quoted this vision, when He cleared the money changers out of the court of the Gentiles, proclaimed in Matthew 21:13, “It is written, ‘My house shall be called a house of prayer’; but you are making it a robbers’ den.” Jesus also agreed with the idea in verse 8 that God’s plan has always been to gather in non-Jews together with Jews, saying in John 10:16, “I have other sheep, which are not of this fold; I must bring them in also, and they will hear My voice; and they will become one flock with one shepherd.” Isaiah’s does not envision foreigners who merely adopt Jewish ritual. The foreigners who come will be joyful in God’s house of prayer. Everyone who has grown in up in church, synagogue, or mosque knows how tedious and not joyful prayer can be. What has to happen that prayer becomes joyful? Isaiah envisions heart relationship between these foreigners and their God.

Concluding this passage, we might ask along with Paul, “What then of the Jews?” This prophetic description of the accepted foreigner and eunuch is not meant to create a separate expectation for non-Jews. This is also the expectation for Jews. There is a rebuke here for the Jew who believes he is made acceptable by his ethnicity or by his ritual. And it is not just a rebuke for the Jew. It is a rebuke of any of us today who calls ourselves, Christian, based on ethnicity, or based on family participation in a church, or based on maintenance of certain rituals and being part of a certain institution. None of that makes you a Christian.

A heart of humble obedience, loving the name of God, receiving your name from God, this is what shows you to be in right relationship with the Lord. In the same way that this text stands as a heart-check for the Jews, it stands as a heart-check for every Christian. Is this who I am? Am I one who has joined himself to the Lord, who loves the name of the Lord, who seeks to minister to the Lord and live as His servant? Do I uphold the Sabbath and keep the Covenant? Do I pursue justice and do what is right? Is my life marked by humble obedience? That’s the challenge Isaiah serves up here at the beginning of the book of the Conqueror. He will develop this challenge in the following chapters.

1. Robert Alter. *The Hebrew Bible: A Translation with Commentary*. (New York: W. W. Norton & Co., 2019) 1975. [↑](#footnote-ref-1)
2. J. N. Oswalt. *NICOT: The Book of Isaiah, Chs 40-66.* (Grand Rapids, MI: Wm. B. Eerdmans, 1998) 452. [↑](#footnote-ref-2)
3. Oswalt, 465. [↑](#footnote-ref-3)