THE INTERTEXTUAL RELATIONSHIP
BETWEEN ISAIAH 65,25 AND ISAIAH 11,6-9

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1. INTRODUCTION: ISAIAH 65,25 IN ITS LITERARY CONTEXT

According to many commentators Isa 65,25 is a later addition, placing Isa 65 in its entirety in an apocalyptic perspective. Its purpose is to complete the description of the new cosmos, beginning in v. 17, with a description of harmony ruling also in the animal world. This description of a new cosmos is influenced by Isa 11,6-9.

Others have correctly pointed out that Isa 65,25 is embedded very well in the literary context of Isa 65. In the first place, the harmonious

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2 The authenticity of (a part of) v. 25 is defended by J. A. ALEXANDER, Commentary on the Prophecies of Isaiah (Grand Rapids, 1980) [=1846-47; 1875c], 455v.; F. DE-LITZSCH, Commentar über das Buch Jesaia (Biblischer Kommentar über das Alte Testament III/1, Leipzig, 18894), 633; K. ELLIGER, Die Einheit des Tritojesaja (Jesaia 56-66) (BWANT 63, Stuttgart, 1928), 33-36; W.A.M. BEUKEN, Jesaja, deel IIIB (POT) (Nijkerk, 1989), 91f. We have discussed elsewhere the view that vv. 24-25 are prosodically, syntactically and also semantically included in the structure of Isa 65,13-25. Besides, these verses show connections, particularly with v. 1 and v. 12, which go beyond the limits of Isa 65,13-25. See: J. VAN RUITEN, "The Role of Syntax in Versification of Is 65:13-25", in: E. TALSTRA (ed.), The Prophet on the Screen. Computerized Description and Literary Interpretation of Isaianic Texts (Applicatio, Amsterdam, 1992) [forthcoming].
state of the animal world reflects the perfect relationship between YHWH and his servants, described in v. 24. This relationship results in the disappearance of evil and ruin from the holy mountain. In the second place, a strong connection exists between vv. 24-25 and v. 12a"b: v. 24 is saying, using the same words, the opposite of v. 12a", whereas v. 25de\(^3\) forms a contrast with v. 12b, as far as content is concerned. In addition, the relation between v. 24 and v. 25de is the opposite of that between v. 12a" and v. 12b. In v. 12 the refusal the unfaithful to heed God results in their 'evil doing', whereas in v. 25 the willingness of the servants results in the situation that no evil will happen any more on the holy mountain. The modifier 'in all my holy mountain' (v. 25) fits very well in the message of Trito-Isaiah. In Isa 65,9 the prophet speaks about 'inheritors of my mountains', whereas in 65,11 he speaks about leaving the mountain: 'But you, you who forsake YHWH, who forget my holy mountain'. Only Isa 65,25a-c seem to be separated from the rest of the chapter. However, these parts of v. 25 are also closely connected with important lines of meaning in the chapter. One of these lines is 'eating'. The author describes in v. 25ab the harmony in the animal realm under the aspect of their peaceful eating together\(^4\).

As opposed to those 'who eat swine's flesh' (65,4; compare 66,17), 65,13.21-22 depict the meal of the servants of God. The blessings for the servants are described in terms of 'eating'. Isa 65,10 ('Sharon shall become a pasture for flocks') is in line with this view. The word 'pasture' evokes the image of 'grazing', and by that the image of 'eating'. In 65,10 another theme within Isa 65 can be found, namely that of the peaceful animals ('... a pasture for flocks, ... a place for herds'). Isa 65,25c ('and dust shall be the serpent's food') also fits in within the idea of 'eating', although the intention seems to be different, since it expresses not a blessing, but a curse. Many authors who do not consider v. 25ab a later addition do think that v. 25c is an addition\(^5\).

\(^3\) The numbering of Isa 11,6-9 and Isa 65,25 is according to their successive cola (e. g. 65,25a, 65,25b, 65,25c etc.) and not according to the massoretic accents. See the scheme in section two of this article.

\(^4\) The root הָנָּב ('to eat') occurs eleven times in Trito-Isaiah as a whole and five times in Isa 65 in particular: Isa 56,9; 58,14; 59,5; 61,6; 62,9; 65,4.13.21.22.25; 66,17.

\(^5\) K. Marti, Das Buch Jesaja (KHC X, Tübingen - Leipzig, 1900), 406; B. Duhm, Das Buch Jesaja (HK III/1, Göttingen, 1968\(^3\) = 1922\(^2\)), 481; Elliger, op. cit., 33; Martin-Achard, "L'espoirance des croyants face a la mort selon Ésaïe 65,16c-25 et selon Daniel 12,1-4", RPhR 69 (1979), 439-451 (p. 444); Beukem, op. cit., 92.