

Wealth in God's Design
Megan Maloney
Marquette University
Megan.Maloney@Marquette.edu

This paper is an in-depth examination of a verse from Isaiah, translated in the New American Bible (the translation used in English-language Catholic liturgy in the U.S.) as “Lo, I will spread prosperity over her like a river, and the wealth of nations like an overflowing torrent” (Is 66:12). Beginning with an intensive study of the Hebrew word “shalom” which is the original term translated as “prosperity,” this paper explores the deeper and more authentic meaning of this text as a guide to a more profound and accurate understanding of that which God intends to “spread like a river.”

*Lo, I will spread prosperity over her like a river,
and the wealth of nations like an overflowing torrent: -Is 66:12*

Wealth in God's Design

Introduction

This paper offers an extensive analysis the meaning of Is 66:12 as a source for reflection on “prosperity” and “wealth” in God's design. Exploring in depth the meaning of a couple key terms, and drawing on scriptural and magisterial sources to illuminate the meaning of this verse, I will investigate its contribution to a vision of wealth that is in keeping with God's intentions as they are revealed in Scripture and Church teaching.

Although the paper will not explicitly address other views of wealth, it is intended to respond implicitly to a variety of shortcomings in contemporary attitudes towards wealth. Among these I include the dominant view in the U.S. - one that is excessively materialistic and consumerist - as well as alternative views that likewise tend to place inordinate emphasis on the production and distribution of goods and services. While the production and universal consumption of goods and services are essential to wealth in God's design, the blessings of prosperity also fulfill a variety of other human needs, desires and potentials that are no less essential though less material.

The paper also counters a religious or spiritual orientation that leads to an extreme devaluation of wealth, and an inability to distinguish “mammon” from the “wealth of nations” that glorifies God and helps fulfill his purposes for creation. Although this latter problem does not directly afflict Catholic business schools, it does so indirectly insofar as it leads to the lack of a scripturally and theologically grounded vision of wealth and an inadequate appreciation of the mission of business schools and their relation to the mission of the Church and God's larger design for creation.

Finally, the findings of this paper provide an implicit critique of Catholic approaches to social justice that tend to separate concerns for furthering global economic participation

from concerns for furthering global participation in the life of the Trinity and Church *communio*. Instead, the findings of this paper support the integrated approach that characterizes the papacy of John Paul II, where the New Evangelization and the promotion of Catholic Social Teaching are seen as integrally related dimensions of the Church's fulfillment of her mission from the Lord.

Method

It appears to me that this highly focused examination of Isaiah 66:12 has yielded surprisingly rich fruit, but a prefatory word about my particular approach may be in order. Methodologically, one could make a good argument against the legitimacy of proposing a single verse of scripture as an important key to God's designs regarding wealth. Focusing on a single word, as I do, might appear even more dubious. Looking at the role of scripture in the course of salvation history, however, one cannot deny the depth of meaning and faith that Christians have found in another solitary verse from the prophet Isaiah: "A virgin shall conceive and bear a son, and he shall be called Emmanuel, 'God with us'" (Is 7:14; Matt 1:23). Nor can one deny the significance Christians have attached to a single word in that verse, assigning considerable theological weight to the interpretation of the Hebrew *almah* as "virgin", rather than its thoroughly legitimate alternative meaning, "young woman".¹

Obviously I am not claiming the same degree of salvation-historical significance for Isaiah 66:12 and the word *shalom*. Nonetheless, there is clearly a precedent for being drawn more deeply into a conscious appreciation of God's providential designs through a single verse - even a single word - of scripture. Therefore, with this precedent to justify a questionable *modus operandi*, and the methodological caveats to caution against relying exclusively on this approach, I will begin with a single word in Isaiah 66:12, and then extend the investigation to its larger scriptural context.

To test this scripture-based study, I will also introduce relevant evidence from the teaching of the Magisterium (*Reconciliatio et Paenitentia, Lumen Gentium* *The choice of Isaiah 66:12*)

Shalom: the problem translating Is 66:12 into English

*Lo I will spread prosperity over her like a river,
And the wealth of nations like an overflowing torrent. (NAB)*

The original Hebrew word translated as "prosperity" in Is 66:12 - *shalom* - is virtually impossible to translate into English. This is so both because of its multifaceted meaning and because it conveys an integrated conceptual-experiential whole that is foreign to contemporary anglo-americans. What our culture presents in separate categories - individual and communal well-being, material abundance and spiritual blessing, physical and moral health, peace with God and peace among/within nations - can be conveyed as

one integrated reality by the word *shalom*. Furthermore, because it is such a multifaceted concept, *shalom* can be used in various contexts where different facets of meaning become more or less prominent. Translating a passage such as Is 66:12, therefore, involves a twofold task of conveying a concept that does not exist in the English language-based community and determining whether certain aspects of *shalom* are more or less prominent in the particular passage in question.

As we shall see when we examine the larger context of Is 66:12, “prosperity” is certainly part, even a vital part, of what is meant by *shalom* in this verse. Thus several prominent English-language bibles, such as the above-cited *New American Bible* (used in the Catholic liturgy in the U.S.) and the *New Revised Standard Version*, translate *shalom* as “prosperity” in Is 66:12:

*I will extend prosperity to her like a river,
and the wealth of the nations like an overflowing stream. (NRSV)*

Another aspect of *shalom*, and the difficulty of finding an adequate equivalent, are reflected in the very different translation offered by the *King James Version* and *Jerusalem Bible*. The *Vulgate*, which I include here for its historical significance, is similar to these:

Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. (KJV)

Look, I am going to send peace flowing over her like a river, and like a stream in spate the glory of the nations. (JB)

Ecce ego declinabo super eam quasi fluvium pacis et quasi torrentem inundantem gloriam gentium.

In passing let it be noted that the translation of a second phrase in this verse, *kavod goim*, appears to vary in conjunction with the translation of *shalom*. We will return to the meaning of *kavod goim* later, but here it is important to note how the two expressions seem to be translated in tandem. As one commentator puts it,

The translation of *shalom* and *kavod* here involves something of a vicious circle. *Shalom* is translated as “prosperity” because “*kavod*” is translated as “wealth.” But *kavod* is translated as “wealth” because *shalom* is translated as “prosperity”!

For the purposes of this “Jubilee Year rethinking of wealth creation and distribution” I suggest that *shalom* simply be translated as *shalom*, with all the inimitable resonance of the Hebrew. The hypothesis needs to be tested in the community of faith and scholarship,

but it seems to me that shalom's fuller meaning points toward a conceptual rethinking of "prosperity" that can help to correct and enrich our understanding of wealth in God's design. Acknowledging the untranslatable presence of shalom in this text can serve as a caution against assuming we have complete awareness of *what* needs to be created and distributed and need only focus on *how* to go about it. The difficulty of translating Is 66:12 into a language that is familiar suggests that one of the tasks of rethinking wealth creation and distribution involves asking precisely *what* God wants to "spread like a river".

*Shalom: its linguistic and theological range of meaning*²

Scholars generally trace the root meaning of shalom to the verb *shalem*, which means "to complete" or "make whole". Thus Eisenbeis sees the root meaning of shalom as "wholeness" or "intactness" and Westermann comes to a similar conclusion:

Shalom is this condition of being complete, of fullness or wholeness as indicated in the verbal root.

This origin of the word from the root verb helps to explain the quality that is necessarily essential to the concept: the word always means a completeness of some sort.⁴

Von Rad, in his essay, "Shalom in the OT," describes the root meaning as "'well-being,' with a strong emphasis on the material side."⁵ Gerleman, drawing on the frequent use of *shalem* in biblical legislation to mean "repay, make restitution" and a less frequent form meaning "be satisfied, have enough," argues instead for "retribute, reward, satisfaction," as the root meaning of shalom.⁶ The difficulty of precisely defining the root meaning of shalom and the danger of over determining all uses of the word through normative application of its root meaning has led some scholars to caution against this method and to advocate instead a more flexible, contextual determination of meaning.⁷

The approach taken here is to use linguistic and contextual studies as complementary methods. The contextual approach is necessary because the meaning of shalom is to some extent indeterminate: it displays the capacity for flexible usage that is characteristic of a multifaceted concept, and the capacity for historical development that is characteristic of any living language over time. This latter quality has a potential for heightened significance when the language and texts in question are so intimately linked with the unfolding of salvation history and the theological development of Israel's and the Church's consciousness.

On the other hand, Oswalt's above-cited comment about the circularity at work in the translation of the paired terms, shalom/*kavod*, as "prosperity/wealth" warns against the illusion of a clear, unambiguous determination of meaning based on context alone. The fact that prominent, carefully researched bible translations can, in the very same context, render shalom with such widely different terms as "prosperity" and "peace" is evidence of the indeterminacy of context in Is 66:12. It also suggests that knowledge of shalom's

root meaning and varied usage may help uncover an underlying concept that is more fundamental and multifaceted than “prosperity” or “peace”. Disclosing the deeper common root of both terms and examining linguistic evidence that shalom can convey “prosperity” *and* “peace” as well as other facets of meaning, then, provides an important counterpart to contextual analysis. In this way, a linguistic study of shalom sheds considerable light on the meaning of Is 66:12.

Seeing the basic concept underlying shalom as “wholeness, completeness” clarifies its capacity to convey both “prosperity” and “peace,” especially when one adds to this basic meaning the awareness that shalom not only means “wholeness” but is itself a holistic or “whole” concept, one that reflects a more integrated approach to various dimensions of human existence:

Shalom is the wellness of community or of the persons in community. It is neither a religious or theological concept nor a political or ethical one. Even the social category does not suffice, because the well-being intended with shalom also encompasses physical and economic health. Shalom as wellness, as being intact, to be in order, signifies the well-being of a human in all imaginable aspects. It stretches from the well-being of satisfaction and contentment about one’s welfare, to security, to being unharmed including keeping healthy, to getting along with each other in every form of relationship.⁸

This summary, by Westermann, of the integral components of shalom also brings out an element that is crucial to emphasize in contemporary Western cultures. In addition to signifying “the well-being of a human in all imaginable aspects,” shalom implicitly assumes a view of the human that runs counter to the individualism that pervades much of the West and distorts both conceptual and experiential awareness of human fulfillment. As “the wellness of community or of the persons in community” shalom has an intrinsically communal dimension that is similar to the Catholic notion of the common good. In its recognition of the interrelationship between personal and communal well-being it avoids the tendency of individualistic societies to conceive of the “common” good as a mere aggregate of individual well-being, as well as the opposite tendency of collectivism to neglect the individual.

The forms of shalom: greeting, peace, fulfillment

For organizational and conceptual purposes, I use Durham’s schema, which divides shalom occurrences in the Bible into three categories: greeting, peace, and fulfillment. Any classification will be somewhat arbitrary, both because formal and substantive differences overlap with theological and historical differences, and because a large number of occurrences could either be classified together - as Durham does with his category of “fulfillment” - or further subdivided. Westermann, for example, employs a different schema, with “wholeness or wellness” as the basic definition for all categories, and then further subdivisions based on temporal considerations: wholeness or well-being experienced in an encounter and proclaimed [Durham’s greeting]; wholeness restricted to a give situation: peace instead of war [Durham’s peace]; wholeness or wellness in the

future. These are then divided further, with the last category, for example, including various stages in the prophets' use of *shalom*.

For the sake of simplicity and coherence I have adopted Durham's schema, but because of the importance of theological development in the prophets' use of shalom, I have incorporated Westermann's and others' work on the prophetic use of shalom into the category of "fulfillment". In the history of shalom's usage from the pre-exilic to the exilic and post-exilic prophets, significant development takes place that should inform any attempt to understand the meaning of shalom in Is 66:12, which is a post-exilic prophetic text.

Shalom as greeting

The communal quality of shalom is well-expressed, in Westermann's judgment, in the biblical use of shalom as a form of greeting or farewell. These forms constitute approximately 10% of the more than 230 occurrences of shalom in the Old Testament.⁹ Given today's dominant culture of individualism, Westermann's commentary on the biblical use of shalom as a greeting - "one of the most important if not the most important group of usages" - is quite illuminating.

I quote at length here for several reasons: reflection on this seemingly trivial act of greeting yields valuable insights; these insights provoke a revealing comparison with the English-language transition from "God be wy you" (1588) to "Good-bye" (1811 to present); and a shalom greeting lies behind the words of the Risen Lord that the Church has preserved in her tradition as "*pax vobiscum*" and its vernacular equivalents.

While the last may seem far removed from the present investigation, liturgy is a privileged locus for the "actualization" of Scripture - "all those ways in which the written word of God is made meaningful and effective in the present..."¹⁰ Since the Lord's shalom greeting is recalled at every Catholic liturgy, one may legitimately regard Christ's traditional greeting as a liturgical source for understanding the shalom that is described in Is 66:12. It is, after all, the one God who offers shalom to his people in both instances, with or without the revelation of the Trinitarian mystery. A better understanding of the shalom greeting in its original cultural context, however, can help modern, Gentile Catholic anglophones appreciate some of the dimensions that are "lost in translation" in their liturgy.

Westermann treats "asking about shalom" ("shalom is with you?") and "granting shalom" ("shalom be with you.") separately. With regard to the former he writes:

At issue in the greeting is existential wholeness in the fullest sense. At the same time, it is concerned for the welfare of life in community, since the greeting is a life function of society....

Behind the question [about shalom] as its true impulse lies the common assumption of a presumed totality to which both [parties] belong. This making contact by means of the question and answer of greeting serves as an act of integration into the society. The

belonging of both questioner and respondent to a totality that encompasses both comes to expression in the question-and-answer exchange.¹¹

“Granting shalom” serves a slightly different function and can either be extended to someone as a welcome or as a farewell blessing.

B’shalom [in shalom], to be safe, to be secure: One may take another person into one’s peace, which means receiving that person into one’s house, offering shelter and security. But the departing person may also be sent forth with peace.¹²

In the latter case, the security and safety of shalom envelop and accompany the person who goes forth. Sometimes it is stated explicitly that God is the source of this enfolding shalom; elsewhere it is implicit.

One final point from Westermann’s commentary on shalom greetings deserves mention here, especially in light of contemporary reflections on the importance, for market economies, of one particular form of social capital: trust.¹³

Responsibility, trust, and security are the life elements of shalom. They are present when one person offers another shalom, when that person entrusts himself or herself to the offered shalom, and when an individual knows himself or herself secure in shalom. Such a peace can come about only where responsibility, trust, and security are present.¹⁴

This brief exploration of shalom greetings thus brings out several facets of meaning that are not readily apparent in the English translations of Is 66:12, which render shalom either as “prosperity” or “peace.” Once these other facets are brought out, however, one can see more clearly how a deeper and more comprehensive reality can preserve “prosperity” and “peace” as integral parts of a larger whole, yet far surpass what we might hope for from a God who merely desires to extend “prosperity” or “peace” to his people, or - a common Christian distortion - to individual believers.

Shalom as Peace: True vs False Prophets

The second major category of shalom occurrences, approximately 25%, refers to peace in various senses [interior; between groups or individuals; between God and creatures; upon victory in battle].¹⁵ As long as the more comprehensive resonance of shalom is kept in mind, this particular category is similar enough to our understanding of “peace” to need little explanation. Two distinctive characteristics of this peace, however, should be noted, as they are not always present in modern notions of peace and also because they have considerable bearing on the nature of wealth in God’s design. These two interrelated qualities - shalom’s dependence on justice and righteousness, and shalom’s dependence on God - are revealed in the historic conflict between Israel’s true and false prophets of peace.

In the years before the Exile, when Israel’s internal and international conditions were often quite tense, a number of self-proclaimed prophets were assuring the rulers and

people that God would unconditionally assure Israel's peace. These pre-exilic "prophets of peace" came under the severe judgment of the prophets Micah, Jeremiah and Ezekiel for giving false assurances to Israel: "... they have led my people astray, saying, 'Peace,' when there is no peace." (Ezek 13:10; See also Mic 3:5; Jer 8:11; 14:13ff; 28: 1-17)

At issue was not the degree of political astuteness possessed by these various prognosticators of Israel's fortunes. History certainly confirmed the judgment of "no peace," but what was at stake for the true prophets involved deeper dimensions of Israel's life, beyond the visible manifestations at the level of internal or international politics. This conflict with the false "prophets of peace" reinforces the notion that shalom is an integrated reality that cannot be realized in a truncated form where key components are lacking. The "prophets of peace" promised one aspect of shalom - i.e., peace under the security of God's covenantal protection - without speaking the difficult truth about other indispensable components of shalom. As the prophet Jeremiah declares so poignantly: "They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace" (Jer 6:14)(RSV).

This "healing the wound of my people lightly" can be contrasted with the true prophets' method of healing Israel's sickness, and, indeed, with what Israel came to see as God's own method of healing the wound of his people. All the pre-exilic prophets whose words have been preserved in the canon of scripture are unanimous in declaring judgment on Israel for its sins, its infidelity to God and his law, and its failure to meet the responsibilities Israel had accepted as the Lord's covenant partner. The prophet Isaiah sums up the remedy proclaimed by God's pre-exilic prophets in one verse that has been called "the key to the whole Book of Isaiah"¹⁶:

Zion shall be redeemed by judgment,
and her repentant ones by justice (Is 1:27).

No one could accuse the pre-exilic prophets of "healing Israel's wound lightly," for the judgment they deliver is strong medicine. The following, for example, is Isaiah's judgment on what might be called the "conspicuous consumption" of the wealthy women of Jerusalem:

The LORD said: Because the daughters of Zion are haughty, and walk with necks outstretched ogling and mincing as they go, their anklets tinkling with every step, the LORD shall cover the scalps of Zion's daughters with scabs, and the LORD shall bare their heads. On that day the LORD will do away with the finery of the anklets, sunbursts, and crescents; the pendants, bracelets, and veils; the headdresses, bangles, cinctures, perfume boxes, and amulets; the signet rings, and the nose rings; the court dresses, wraps, cloaks, and purses; the mirrors, linen tunics, turbans, and shawls. Instead of perfume there will be stench, instead of the girdle, a rope, And for the the coiffure, baldness; for the rich gown, a sackcloth skirt. (Is 3:16-24)

Such prophetic denunciations of various forms of injustice and covenant infidelity are generally familiar and need not be cited more fully. The point to be emphasized, rather,

is that this historic conflict between the true and false prophets of peace serves to differentiate true biblical shalom from its imitations, and to distinguish shalom's genuine requirements from the "easier" way - "healing lightly the wounds of God's people."

The harsh judgment and "tough love" of the prophets - and God - is confirmed when, more than 150 years after the first prophecies of Isaiah, both the Northern and Southern Kingdoms of Israel fell to foreign powers. Jerusalem was razed, the Temple destroyed, and a large portion of Israel sent into exile in Babylon. It is in this context that shalom could be taken up again by Israel's true prophets and developed further as a theological term.

Shalom as Fulfillment

These exilic and post-exilic developments of shalom fall within, but do not exhaust, the third category of shalom occurrences in Durham's schema, encompassing the remaining 65% of its usage in the Old Testament. While the first two categories were more narrowly defined as "greetings" and statements about "peace," the third field covers a broader range of usages.

In far the majority of the Old Testament passages in which shalom occurs...indeed in virtually 65 per cent of the usage-pattern, the reference is not to 'peace' but rather to 'fulfillment'. Here shalom describes a completeness, a success, a maturity, a situation which is both prosperous and secure - withal, a state of well-being which is a direct result of the beneficent PRESENCE of God. This beneficent PRESENCE is at the very least either assumed or implied in the context of each of these usages of shalom, and it is mentioned in some specific way in nearly fifty separate passages.¹⁷

Since Is 66:12 is a post-exilic text, I will focus primarily on the later portion of the "fulfillment" category, those occurrences which display the above-mentioned theological development by the exilic and post-exilic prophets. Before examining the pertinent exilic and post-exilic treatment of shalom, however, I will spend some time on one earlier occurrence. Durham gives central place to this particular passage in his investigation of the relation between "shalom" and another important reality in Israel's experience, the Presence of God.

Excursus: the Presence of God, his Glory (kavod)

Although it might appear that the Presence of God is far removed from "prosperity" and "the wealth of nations," its relation with shalom suggests otherwise. Furthermore, the "her" over whom the Lord intends to spread prosperity in Is 66:12 is Zion/Jerusalem, the city linked most deeply and permanently with Israel's experience of God's Presence and the theological and cultic articulation of that experience. For these reasons, and because many Gentile Christians are unfamiliar with this portion of their heritage in Christ - one which profoundly parallels the Catholic experience of the abiding Eucharistic Presence in the Tabernacle - an excursus on Israel's experience of the Presence of God is warranted

here. Following the excursus, I will return to the study of shalom, beginning with Durham's thesis regarding its link with Israel's experience of the Presence of God.

For readers unfamiliar with this concept, it is perhaps most readily grasped by examples of its more striking manifestations: Moses' experience at the burning bush; the theophany on Sinai; Isaiah's Temple vision; and, perhaps most significantly, the Presence of God that dwelt with Israel in association with the Tabernacle (or Dwelling) of the Tent of Meeting, and later the Temple. While the first three examples are momentary experiences that endure only through memory and tradition, the latter constitutes a more stable, ongoing form of God's Presence which comes "to dwell" with Israel.

This gift of God's abiding Presence comes as a culmination of the Exodus-Sinai events, after the ratification of the covenant, the reception of the Commandments, and the construction of the Tabernacle of the Tent of Meeting. As in the following passages, this Presence is often expressed as "glory" (*kavod*) or "the glory of the LORD" (*kavod YHWH*).

There, at the altar [of the Tent of Meeting] I will meet the Israelites; hence, it will be made sacred by my glory. Thus I will consecrate the meeting tent and the altar, just as I also consecrate Aaron and his sons to be my priests. I will dwell in the midst of the Israelites and will be their God. They shall know that I, the LORD, am their God who brought them out of the land of Egypt, so that I, the LORD, their God, might dwell among them. (Ex 29:43-46)

It is perhaps worth drawing attention, briefly, to the significance of this last simple phrase, "so that I, the LORD, their God, might dwell among them". I suspect it will ultimately bear on the meaning of Is 66:12, but I leave that implicit at this stage. The phrase reveals that God did not merely liberate his people from Egypt because he is just, or so they could live and work in freedom, though these are both true. But he also wants *to dwell with his people as their God*. On Israel's part, this gift is received, cherished, and honored as a special privilege, despite perennial problems with sin and infidelity.

One of the furnishings designed for the Tabernacle comes to be especially associated with the Lord's abiding Presence in Israel: the Ark of the Covenant. The Ark held the tablets of the Commandments, and it was here, "between the two cherubim on the Ark of the commandments" that God met and spoke with Moses (Ex 25:18-23). Since the Presence was thus understood to dwell over the Ark, between the outstretched wings of the Cherubim, the Ark is referred to as God's "footstool" and his throne is "upon the Cherubim" (See Ps 80:2; 99:1,5).

During the reign of King David, when a certain measure of national unity, peace, and prosperity has been achieved, David wanted to build a better "house" for the Lord's Presence: "Here I am living in a house of cedar, while the ark of God dwells in a tent!" (2 Sam 7:2). But God had somewhat different designs in mind, so instead, David received a promise through the prophet Nathan:¹⁸

The Lord also reveals to you that he will establish a house for you. And ... I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever. (2 Sam 12-13)

The Lord's covenant with David later takes on a messianic character, which Christians see fulfilled in Jesus, who is "of the house of David." Thus the Angel Gabriel declares to Mary at the Annunciation:

...the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end. (Lk 1:32-33)

The more immediate fulfillment of Nathan's prophecy, however, takes place when David's son, Solomon, "builds a house for the name of the LORD," the Jerusalem Temple (1 Kgs 5:1-5). With great ceremony the Ark of the Covenant is brought to the Jerusalem Temple and placed in the inner sanctuary - the Holy of Holies - and the Temple is formally dedicated to YHWH. As with the construction and consecration of the Tent of Meeting, a theophany follows, in which God manifests his glory and his willingness to dwell with Israel in a special way in the Temple

Although a number of strands of tradition contribute to the exaltation of Zion/Jerusalem as "the holy city" with cosmic significance, certainly the gift of the Presence of God in the Jerusalem Temple was one of the most important. The Temple constituted a liturgical focal point for the encounter with and celebration of the Lord's Presence, and Jerusalem/Zion enjoyed a unique status because of this gift: "For the LORD has chosen Zion; he prefers her for his dwelling" (Ps 132:13). As "the City of the Great King," Jerusalem/Zion is also deeply intertwined with the kingship of God - "enthroned upon the Cherubim" - and the messianic "throne of David," alluded to above in Luke's description of the Annunciation.

In the following selection of psalms one can see Israel's strong sense of God's Presence in relation to the Temple and the holy city, as well as associated themes of God's promise to David, and the messianic hopes it inspired. In terms of the present study, it is useful to note how God's Presence is desired for its own sake, and is also linked with an array of blessings: justice, joy, abundant provision - especially for the poor - salvation, and the hope of righteous rule from the messianic ("anointed") house of David.

How lovely is your dwelling place, O LORD of hosts!
My soul yearns and pines for the courts of the LORD....
Happy they who dwell in your house!
continually they praise you.
Happy the men whose strength you are!
Their hearts are set upon the pilgrimage...
they shall see the God of gods in Zion. (Ps 84:1)

Let us enter into his dwelling,
let us worship at his footstool.
Advance, O LORD, to your resting place,
you and the ark of your majesty.
May your priests be clothed with justice;
let your faithful ones shout merrily for joy.
For the sake of David your servant,
reject not the plea of your anointed....
For the LORD has chosen Zion;
he prefers her for his dwelling.
“Zion is my resting place forever;
in her will I dwell, for I prefer her.
I will bless her with abundant provision,
her poor I will fill with bread.
Her priests I will clothe with salvation,
and her faithful ones shall shout merrily for joy.
In her will I make a horn to sprout forth for David;
I will place a lamp for my anointed.
His enemies I will clothe with shame,
but upon him my crown shall shine. (Ps 132)

These psalms show forth the spirit of praise, joy, and gratitude that Israel experiences in relation to the Presence of God in the Temple. They also illustrate how deeply this experience becomes intertwined with the Davidic covenant and a special love for Jerusalem/Zion as the Lord’s preferred dwelling.

To the Temple Presence proclaimed in the Jerusalem cult, however, must be added the more ordinary, everyday experience of God’s Presence. This, too, finds manifold expression in the psalms: “The LORD is my shepherd; I shall not want....” (Ps 23) “Only in God is my soul at rest....” (Ps 62) “Cast me not out from your presence, and your holy spirit take not from me....” (Ps 51) These and many other passages from the Psalter bear witness to Israel’s experience of the Presence of God.

Shalom as Fulfillment, resumed

Regarding its relation to shalom, Durham states that “the immanent PRESENCE of God is at the very least implied in all the passages which refer to shalom as his beneficent gift.” He goes on to investigate a smaller number of passages “which undeniably connect the gift of shalom to this real PRESENCE.”¹⁹ Of these, we will examine the so-called “priestly” or “Aaronic” blessing of Num 6:24-26, an ancient prayer dating back to the pre-exilic cultic traditions of Israel.²⁰

This prayer, in Durham’s view, links shalom securely with the Presence of God in several ways. First, since Israel’s liturgy was itself intimately related with awareness of this Presence and its cultivation among the people, the appearance of shalom in a liturgical blessing suggests a link between shalom and Presence in Israel’s cultural consciousness.

This thesis of a shalom-Presence link is further supported by the double reference in the priestly blessing to the Lord's *panim* - his "face" or "countenance" - a biblical way of referring to God's manifest Presence.

The LORD said to Moses: "Speak to Aaron and his sons and tell them: This is how you shall bless the Israelites. Say to them:

The LORD bless you and keep you!

The LORD let his face [*panim*] shine upon you, and be gracious to you!

The LORD look upon [*panim*] you kindly and give you shalom!

So shall they invoke my name [*shemi*] upon the Israelites, and I will bless them." (Num 6:22-27)

Durham finds the most decisive evidence for the shalom-Presence link in the final verse, v 27, a later addition which now follows the blessing in the biblical text. The verse summarizes the preceding act of blessing: "So shall they invoke my name [*shemi*] upon the Israelites, and I will bless them." Israel's strong cultural association between God's Name and his person, power, and Presence, leads Durham to see the addition of v 27 as strong support for his thesis of a link between shalom and Presence. The blessing itself asks God to "let his face shine upon you" and "give you his shalom", while v 27 summarizes the blessing as an invocation of "my Name upon the Israelites". As it stands, the whole text conveys the sense of God instituting a blessing in which the gift of his own Presence is integral to the blessing as a whole.

Thus, Durham's research - if one accepts his arguments - brings out a facet of shalom that might otherwise go unnoticed. Shalom is not only *from* God, although this aspect is certainly significant for a contemporary culture that has lost its awareness of the ultimate Source of every resource - human, natural, or supernatural. But scripture and the liturgical traditions of Israel also bear witness to an experience that is more than a holistic blessing from God. They bear witness to a God and a people who appreciate that human wholeness requires more than diverse gifts *from* God; human wholeness also depends on God's gift of his own Presence to his people and their conscious, grateful reception of that gift. Thus Durham would expand the meaning of shalom beyond the usual translations:

... [T]he use of shalom in the blessing also lends credence to the view that shalom serves as a cultic term and possesses a meaning far more comprehensive than the one usually given to it in the translations and by many commentators. For shalom in Num 6:4-26 is intended as a description of the man who is blessed (*barakh*), guarded (*shamar*) and treated graciously (*chanan*) by God; the man who is doubly in God's PRESENCE; the man who is 'fulfilled', and so 'complete'.²¹

Shalom as fulfillment: development by the prophets

In addition to this research suggesting a longstanding link between shalom and the Lord's Presence, many scholars have noted that shalom undergoes significant theological

development after the destruction of the Temple and Jerusalem in 587 B.C. Although “in the Old Testament, peace of any kind is a wholeness determined and given by God,”²² the experience of the Exile created conditions for this God-given aspect of shalom to be developed more explicitly and authoritatively by the exilic and post-exilic prophets. With the final destruction of Jerusalem and the deportation to Babylon, the words of prophets of divine judgment were vindicated while the activity of the “prophets of peace” was shown for what it truly was - “healing lightly” a wound that required a much more radical treatment.

As intimated in Isaiah’s prophecy - “Zion shall be redeemed by judgment, and her repentant ones by justice” (Is 1:27) - it was the double acknowledgement of sin and God’s just judgment that allowed the process of redemption to begin from within the depths of suffering. Israel’s chastened, faith-filled response to the events of the Exile prepared the way for a new proclamation of shalom from the exilic and post-exilic prophets.

Whereas in the pre-exilic context “No Peace!” (*ain shalom*) was the characteristic cry of true prophets such as Jeremiah and Ezekiel, once the cycle of judgment-punishment-repentance had taken place, God’s true shalom could be proclaimed as a genuine and central object of Israel’s hope. As several commentators note, the very concept of shalom undergoes theological development in this process.

Neither Deutero-Isaiah nor Ezekiel simply endorses the proclamation of the pre-exilic shalom prophets. The shalom of YHWH is now spoken of in dimensions that surpass the superficial political vision of any salvation prophet many times over. Admittedly, Deutero-Isaiah also has the political component in view - he sees the coming of Cyrus, the imminent return from Exile. But these concrete elements fall far behind what, for Deutero-Isaiah, is their obvious theological dimension. With the imminent return, a new Exodus, a new salvation event is manifested to him. YHWH is making a new beginning, one so fundamental that it can only be described by the categories of belief concerning Creation. It is clear that YHWH stands by his promise all through the judgment: it is proven that, truly, YHWH alone is God.

...YHWH’s *hesed*, his care, does not give way, and his *berit shalom* [covenant of shalom], his promise of salvation will not waver (Is 54:10). Thus it is understandable that the deliverer of this message can be designated as *mashmia shalom*, as the Announcer of shalom, Bearer of good tidings and Announcer of salvation (*mashmia yeshu’a*) (Is 52:7; See Nah 2:1; Is 33:7).²³

The passages from Deutero-Isaiah that Schmid alludes to in this last paragraph are worth quoting in full, for they display how emphatically the prophet of Israel’s consolation ties shalom to the saving, redeeming work of YHWH and his covenantal love. Although I will not cite in full the long text that precedes Is 54:10, it should be noted that the whole chapter draws on family imagery: God is Zion’s spouse - “your husband is your Maker” - and the people are his bride - “like a wife forsaken and grieved in spirit”, whom he will “take back with great tenderness”. God himself will care for the children of this union - “your sons shall be taught by the LORD, and great shall be the peace of your children.”

As with the prophet Hosea, for whom marriage was the central metaphor for God's covenantal relationship with Israel, Deutero-Isaiah links this family imagery with covenantal language:

In an outburst of wrath, for a moment I hid my face from you; but with enduring love I take pity on you, says the LORD, your redeemer. This is for me like the days of Noah, when I swore that the waters of Noah should never again deluge the earth; so I have sworn not to be angry with you, or to rebuke you. Though the mountains leave their place and the hills be shaken, my love shall never leave you nor my covenant of shalom be shaken, says the LORD, who has mercy on you. (Is 54:8-10)

The expression used here, "covenant of shalom" is rare, appearing only four times in the Old Testament. It is extended to the priest Phinehas and his descendants because Phinehas "turned [God's] anger from the Israelites by his zeal for [God's] honor (Num 25: 11-12); and it is used twice by Ezekiel, shortly after he receives news of the destruction of Jerusalem. In these latter two occurrences, God promises a "covenant of shalom" to his people in language that recalls the Davidic covenant, now imbued with messianic overtones. Although it is not possible to do justice here to the rich imagery and pattern of associations surrounding Ezekiel's "covenant of shalom," the predominant themes should be noted.

In the first occurrence, Ez 34:25, God's justice and judgment come to the fore, along with his intention to defend and care for "the weak sheep" who have been despoiled by "the fat sheep." The Lord will judge between his sheep and appoint "his servant David" to shepherd them in righteousness. Through the covenant of shalom God's sheep will dwell in security and abundance. "Thus they shall know that I, the LORD, am their God, and they are my people...." (Ez 34:30)

In the second occurrence, Ez 37:26, God likewise promises to appoint one shepherd for his people, "his servant David." In this passage, however, the emphasis is not on social justice within the community but on the community's relationship with God. He will cleanse them of all their idolatry and apostasy "so that they may be my people and I may be their God" (Ez 37:23). The Abrahamic covenant promises of land and descendants are reconfirmed, and God promises to "put [his] sanctuary among them forever.... Thus the nations shall know that it is I, the LORD, who make Israel holy, when my sanctuary shall be set up among them forever" (Ez 37:28).

Thus we see in the rare occurrences of this phrase, "covenant of shalom", many of the elements of shalom that have already been traced out: judgment and justice; communal well-being; dwelling in righteousness, security and material abundance; properly honoring the One God and enjoying the privilege of his dwelling Presence.

A new dimension appears in Ezekiel, namely, the associations with the Davidic covenant and the promise of "one shepherd over them...my servant David", who will shepherd God's sheep (Ezek 34:23; 37:24). We will return to this later.

There is also a more explicit emphasis on the “locus” of shalom: shalom occurs within the security of the rightly ordered covenantal relationship between God and his people. This involves responsibilities on both sides, “I will be your God and you will be my people,” but is ultimately secured by the greater partner. As his people’s God, YHWH takes it upon himself - often through his servants - to secure the conditions of shalom and confer its blessings. The everlasting quality of this covenant seems to be integral to its capacity to form a fitting “locus” for shalom, which includes security among its constituent blessings. No matter what happens, the covenant is secure because the Lord is the unshakable foundation of its security:

Though the mountains leave their place and the hills be shaken, my love shall never leave you nor my covenant of shalom be shaken, says the LORD, who has mercy on you. (Is 54:10)

While the above passage from Second Isaiah - with its use of the rare expression, “covenant of shalom” - emphasizes the relationship between shalom and the enduring covenantal love of the Lord for his people, the following passage brings to the fore a slightly different nuance. Here we see clearly that the new gift of shalom is intimately linked with God’s active agency, his power to redeem and his salvific activity in history. YHWH will visibly manifest his power to create shalom just as he manifested his power to take it away. This visible manifestation of the invisible God is poetically captured in the Hebrew expression *hineni*, “Here I am”, or literally, “Behold me”:

Here I am! How beautiful upon the mountains are the feet of him who brings glad tidings, announcing shalom, bearing good news, announcing salvation, and saying to Zion, “Your God is King!” Hark! Your watchmen raise a cry, together they shout for joy, for they see directly, before their eyes, the LORD restoring Zion. Break out together in song, O ruins of Jerusalem! For the LORD comforts his people, he redeems Jerusalem. The LORD has bared his holy arm in the sight of all the nations; All the ends of the earth will behold the salvation of our God. (Is 52: 6-10)

By the logic of a repentant and chastened people, God’s universal sovereignty was not called into question by Israel’s destruction at the hands of the nations; rather, it was affirmed. And, just as the Lord had raised up foreign instruments of his judgment, so too could he raise up foreign instruments of his salvation - as in the case of Cyrus, about whom Second Isaiah prophesies (Is 44:28-45:6, 13; 46:11-13; 48:14-16). Cyrus, king of Persia, conquers Babylon and allows the Jews to return to their homeland and begin to rebuild Jerusalem and the Temple. But as Second Isaiah makes clear, *God* is ultimately responsible for his people’s liberation and return.

I say of Cyrus: My shepherd, who fulfills my every wish; He shall say of Jerusalem, “Let her be rebuilt,” and of the temple, “Let its foundations be laid.” ... It is I who arm you [Cyrus], though you know me not, so that toward the rising and the setting of the sun men may know that there is none besides me. I am the LORD, there is no other; I form the light, and create the darkness, I make shalom and create woe; I, the LORD, do all these things. (Is 44:28; 45:4-7)

Here, too, we see a new emphasis that was intimated in Ezekiel's "covenant of peace" prophecy: God's manifestation of his power to bring shalom to his people is not only for Israel. It shall have more universal ramifications. His power to "make shalom" for a particular people is explicitly linked with his universal power as the Creator and Lord of history, and his status as the One God. Just as "the nations shall know that it is I, the LORD, who make Israel holy" (Ez 37:28), so, too, God calls Cyrus that "men may know that there is none besides me."

This aspect of shalom - its capacity to bear universal witness to the One who "makes shalom", and to reveal this One as the only God and Creator of all - is related to a crucial insight put forth by Schmid. In his discussion of shalom's comprehensive character, Schmid first recalls the diverse facets of shalom and the impossibility of reducing shalom to any one dimension. Social, communal, familial, political, legal, natural, physical, religious - shalom touches all aspects of life. But then he goes a step further than most commentators and explores the underlying source of shalom's comprehensive character:

If we ask from a theological perspective - rather than from the perspective of intellectual history - what is the bond uniting the different spheres of peace, we would have to identify, not least of all, the belief concerning Creation. The comprehensive order that is identified with shalom is none other than the order of Creation - in the ancient Near East as in the Old Testament....

For the Bible, the world - and with it, the manifold peace in the world - constitutes a unity because and insofar as the world in all its details is the Creation of God.

It is therefore not coincidental that the old integrated way of thinking to a great extent breaks down precisely when the belief concerning Creation is pushed into the background, with the beginning of modernity and the rise of secular thought.²⁵

Schmid thus offers a theological and historical explanation for the fact that shalom is intrinsically holistic and virtually untranslatable into modern categories of thought. At the same time, he points to the theological basis for the prophets' affirmation that the real presence of shalom in the world can have universal appeal. Though YHWH has made a particular covenant of shalom with a particular people, he is also the One God, the Creator of all. This particular manifestation of shalom can bear universal witness, because it is the gift of the Creator, and corresponds to the one order of Creation to which all created beings belong. We see more clearly, then, the coherence of Deutero-Isaiah's invocation of the covenant with Noah - the covenant God made with all Creation - in the previously cited prophecy directed specifically to Zion/Jerusalem, affirming the enduring quality of God's "covenant of shalom" with his chosen people (Is 54:8-10).

I would like to develop these intrinsic links among shalom, the Creator and the created order when we examine the literary context of Is 66:12. Before moving to that part of our investigation, however, there is one last aspect of shalom that must be examined here.

Shalom and the Song of the Servant

Thus far I have examined shalom in its Israelite setting, since both the word and the verse under investigation are located in the Hebrew portion of the Bible. There is, however, one occurrence of shalom in Deutero-Isaiah that will be discussed from a distinctly Christian perspective: shalom in the “song of the servant”. The servant songs are four poetic texts in Deutero-Isaiah that speak of an unnamed “servant” of the Lord (Is 42:1-4; 49:1-7; 50:4-11; 52:13-53:12). Various referents have been proposed for the mysterious servant figure: Israel, an ideal Israel, the prophet himself, a historical contemporary of the prophet.

As attested in the New Testament account of the Ethiopian eunuch and the Apostle Philip (Acts 8:26-40), the Church has her own understanding of the identity of the “suffering servant”. The eunuch, who is reading the song of the servant in Is 53, asks Philip, “About whom is the prophet saying this?” to which Philip responds by “proclaiming Jesus, beginning with this scripture passage”. The scene attests to the centrality, for Christianity, of a Christocentric reading of the servant songs. Because of this centrality, the occurrence of shalom in Is 53 should be examined here in the light of Christian faith. This is not to deny the possibility of multiple referents for the servant,²⁶ but to acknowledge the primacy - for Christians - of the servant whom we confess as God’s only-begotten Son.

On an apostolic and ecclesial reading, then, the fourth servant song, Is 52:13-53:12, refers to the vicarious suffering of Jesus Christ that atones for the sins of the world. In terms of theological content, if not language, this passage essentially proclaims the words of the Baptist that the Church echoes daily in her liturgy: “Behold, the Lamb of God who takes away the sins of the world” (Jn 1:29). The word shalom appears in the following excerpt from the fourth song of the servant:

But he was pierced for our offenses,
crushed for our sins,
Upon him was the chastisement that makes us whole,
by his stripes we are healed.
We had all gone astray like sheep,
each following his own way;
But the LORD laid upon him the guilt of us all. (53:5-6)

As the reader may guess, “shalom” occurs in the phrase translated as “the chastisement that makes us whole.” The Hebrew - *musar shalomenu*, literally “the chastisement of our shalom,” conveys the idea that the chastisement is “designed for” our shalom. Our shalom is its purpose.²⁷ *Musar* has a range of meanings, from less to more severe, all falling within the general category of the discipline that a parent gives a child, including the Lord’s own discipline of his people.

Happy is the man whom God reproves!
The Almighty’s chastening [*musar*] do not reject.
For he wounds, but he binds up;

he smites, but his hands give healing.
(Job 5:17-18; see Ps 6:2)

In the fourth song of the servant, the servant's "chastisement" is obviously not presented as a mild reproof; the first chapter of Isaiah suggests why:

Hear, O heavens, and listen, O earth, for the LORD speaks:
Sons have I raised and reared but they have disowned me! ... Ah! sinful nation, people laden with wickedness, evil race, corrupt children! They have forsaken the LORD, spurned the Holy One of Israel, aspotatized.
Where would you yet be struck, you that rebel again and again? The whole head is sick, the whole heart faint. (Is 1:2-5)

Clearly, Isaiah prophesies about a wound that will not be "healed lightly." These texts point to the profound mysteries at the heart of the Christian doctrine of Atonement - the *mysterium iniquitatis* and *mysterium pietatis* - the deep wound that afflicts all creation, and the even deeper Love that alone has the power to heal this wound to its depths.²⁸

The importance of this Christian reading of shalom for the present discussion of "Wealth in God's design" may not be readily apparent, so I would like to cite a passage from Pope John Paul II's Apostolic Exhortation, *Reconciliatio et Paenitentia*, which helps to link conceptually the work of the Atonement with the work of understanding, creating, and distributing wealth in accordance with God's design.

The Holy Father begins his Exhortation by recounting the "deep and painful divisions" that afflict the contemporary world, among which he includes the "unfair distribution of the world's resources" and the "a type of social organization" which increases the gap between rich and poor (RP 2). He then goes on to address the root of all these "deep and painful divisions":

However disturbing these divisions may seem at first sight, it is only by a careful examination that one can detect their root: It is to be found in a wound in man's inmost self. In the light of faith we call it sin: beginning with original sin, which all of us bear from birth as an inheritance from our first parents, to the sin which each one of us commits when we abuse our own freedom. (RP 3)

After recognizing that there also exists in the contemporary world a deep, corresponding desire for reconciliation of its many divisions, the Holy Father echoes in his own way the prophetic call for a remedy that does not "heal this wound lightly":

But reconciliation cannot be less profound than the division itself. The longing for reconciliation and reconciliation itself will be complete and effective only to the extent that they reach - in order to heal it - that original wound which is the root of all other wounds: namely sin. (RP 3)

This diagnosis does not deny the importance of working towards reconciliation at different levels of reality. Rather, it affirms the necessity - seen in the light of Christian faith - of also addressing the root disorder, and of cooperating with God who, "through the death and resurrection of his Son, has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins."²⁹ Thus the vision of shalom that has been developed here as a multifaceted wholeness, is deeply - if not always obviously or explicitly - related to the atoning work of Christ. And though I will not examine New Testament uses of *eirene* - the Greek word most often used to translate shalom in the LXX - it is worth mentioning one NT passage where an underlying shalom greeting is clearly in evidence, since it joins together several themes associated with the suffering servant "whose chastisement makes us whole."

After Jesus had been crucified, his disciples locked themselves in hiding out of fear for their safety. Undeterred by the locked doors, the Risen Lord "came and stood in their midst and said to them, 'Peace be with you.'" He then showed them his wounds, and said again,

"Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." (Jn 20:20-23)

Though it is not clear whether he spoke in Aramaic or Hebrew, Jesus' greeting, "Peace be with you," is clearly a shalom greeting. Although we cannot know what the Risen Lord had in mind when he greeted his disciples, it is certainly possible that the shalom greeting carried a culturally informed resonance that is not readily apparent to those not steeped in Israel's scriptures, liturgy, and customs. Just as the expressions "Peace" and "Peace be with you" resonate differently for modern anglophones - the former evokes associations with the anti-war hippie culture of the 60s while the latter will evoke liturgical associations for those who regularly exchange this greeting in the context of worship - the Lord's shalom greeting may have had associations specific to the Jewish linguistic-cultural world of Jesus and his disciples.

The obvious sense of Christ's greeting is to confer peace on a confused and frightened group of disciples, conveying the sense of trust, security and divine protection that is characteristic of the biblical shalom greeting. Since most of these men had abandoned Jesus when the cost of discipleship became too high, and because forgiveness of sins was central to the Gospel proclamation, one may reasonably conjecture that Jesus' greeting also conferred forgiveness and the shalom that only he could give as the one who bore "the chastisement makes us whole".

The fact that the above text conjoins Jesus' shalom greeting with specific acts - showing his wounds, sending the apostles to carry on his mission from the Father, and conferring upon them the Holy Spirit with the power to forgive sins - lends credence to the supposition that his greeting may resonate with the deeper mystery of shalom that is revealed in the Christian reading of Isaiah's servant song. Certainly, from a Christian perspective, one must affirm that this twice-repeated greeting of the crucified and Risen

Christ, “Peace be with you...Peace be with you,” conveys the eternally merciful, blessing, saving, redeeming Presence and action of God himself.

Shalom in Isaiah 66:12

I move now from a focus on the word *shalom* to the particular verse that has inspired the interest in *shalom* as a potential guide to wealth in God’s design. I will first examine the immediate context - the oracle about Mother Zion, with its very rich symbolic imagery - to see what this suggests regarding the meaning of *shalom* in Is 66:12. Next, I will consider these findings in light of the larger context of Trito-Isaiah and in conjunction with the relevant themes and contextual clues provided by the Book of Isaiah as a whole. Without entering into disputed questions of authorship, I will treat Trito-Isaiah, chs. 55-66, as a distinctly post-exilic work while recognizing the overall unity of the Book of Isaiah in its canonical form.

Is 66:12 occurs in the midst of a salvation oracle that develops an extended metaphor of Zion/Jerusalem as the blessed Mother of those to whom the prophet proclaims hope, salvation, and comfort from the Lord.

The oracle begins in vv 7-9 with the proclamation of a miraculous birth: Without labor pains, Zion has given birth to “a son,” “a land,” “a nation,” “sons”. The text emphasizes several details through repetition: 1) the surprising quality of the event (“who has heard?” “who has seen?”); 2) the birth of the whole (“land”, “nation”, “sons”) all at once (“in one day”, “in a moment”, “as soon as Zion was in labor”); and 3) the joint agency of Zion and YHWH (“she gave birth”, “she brought forth”, “Shall I bring to the birth and not cause to bring forth? says the LORD; shall I, who cause to bring forth, shut the womb? says your God”).

Following this birth announcement, all “who love her,” “who mourn over her” are called to “rejoice with Jerusalem”. The imagery turns to Jerusalem as a nursing mother, and it is within this symbolic imagery of her God-given maternal abundance that the reference to *shalom* appears:

that you may suck and be satisfied with her consoling breasts; that you may drink deeply with delight from the abundance of her glory. For thus says the LORD:
Behold, I will spread *shalom* to her like a river,
and the wealth of the nations like an overflowing stream.
And you shall suck, you shall be carried upon her hip,
and dandled upon her knees;
As one whom his mother comforts, so I will comfort you;
you shall be comforted in Jerusalem.³⁰ (Is 66:11-13)

The threefold use of “comfort” (*naham*) is a clear indicator that more than material abundance is intended by the breast feeding metaphor. This same term, in Is 40:1, marks the central shift in the Book of Isaiah from pre-exilic judgment of First Isaiah to the resounding consolation of Deutero-Isaiah during the Exile:

Comfort, give comfort to my people, says your God.
Speak tenderly to Jerusalem, and proclaim to her
that her service is at an end, her guilt is expiated;
Indeed, she has received from the hand of the LORD
double for all her sins. (Is 40:1-2)

As in the case of Deutero-Isaiah, this comfort involves emotional and spiritual consolation. Although one must look at the larger context of Third Isaiah to understand the specific needs of the post-exilic period, it can already be seen that the shalom intended in this passage is not strictly material prosperity. The combination of spiritual, material and emotional support is aptly conveyed by interweaving vivid images of the fertile and bountiful “maternal city” with repeated emphasis on the ultimate agency of the transcendent Lord. The oracle ingeniously employs the tradition of portraying Zion/Jerusalem in feminine personification to convey simultaneously God’s transcendent power to supply human need - “I will spread shalom” - and the immanent mediation of that supply - “to her, at her breasts, in her arms, in her lap, in Jerusalem”. The combination of immanence and transcendence is effectively conveyed because a mother’s gift is genuinely her own, personal gift to her child - this is part of what distinguishes breast feeding from artificial substitutes - but at the same time it is a gift from the Creator. She cannot not create her capacity to nurse; it comes from a Source that transcends her.

Another aspect of this shalom is brought out by the many terms in this passage that express fullness of supply: “drink deeply,” “abundance,” “like a river,” “like an overflowing stream”. This fullness, moreover, is a matter of quality as well as quantity: this shalom genuinely satisfies. Here, Mother Zion’s abundance forms a counterpoint to the beginning verses of Trito-Isaiah:

Why spend your money for what is not bread;
your wages for what fails to satisfy?
Heed me and you shall eat well,
you shall delight in rich fare. (Is 55:2)

that you may suck and be satisfied ...
that you may drink deeply with delight (Is 66:11)

The repetition of “satisfy” and “delight” echoes the earlier text and emphasizes the difference between Zion’s God-given supply and all that “fails to satisfy”. Again, breast feeding is an apt analogy. Mother’s milk far surpasses artificial breast milk (ABM) in health benefits, both in terms of its complete nutritional value and in terms of its disease-fighting capacity. In addition, breast feeding offers other satisfying and delightful benefits that are not as well supplied by ABM but are important for human beings: skin to skin contact; personal attention and bonding between mother and child; the release of naturally pleasurable brain oxytocin in the mother, which is associated with increased feelings of warmth and love for her child; lower incidence of child abuse and neglect; maternal self-esteem.³¹

Even from the standpoint of third party observers, breast feeding “satisfies” and “delights” those who contemplate it. From an ecological perspective, it is vastly superior to ABM, which puts a far greater strain on the ecosystem throughout the cycle of production, transportation, preparation, and waste disposal. Breast feeding is more economical than ABM (though it does not appear in measures of national wealth), both in terms of nutritional and immunological value. Others find that the sight of a mother and child nursing gives rise to a sense of wonder, joy, and peace. The biblical scholar Scullion’s remarks on the above passage from Is 55 apply to Is 66 as well, and reinforce what has been presented above regarding the holism of shalom and its consistency with biblical thought patterns. After noting that “the imagery of hunger and thirst is often used to express spiritual realities”, Scullion continues:

But we must be careful not to make a fast distinction between YHWH’s spiritual and material benefits; Israel saw them as one, coming from the source of all blessing.

Just as the biblical understanding of Creation yields a holistic worldview in which the diverse aspects of shalom find their common ground in the One Creator, so too, Israel’s understanding of YHWH as “the source of all blessing” yields an integrated conception of the nature of his blessings, encompassing both material and spiritual realms.

The immediate literary context of Is 66:12, then, indicates that shalom refers to an abundant supply that: will genuinely satisfy, can convey spiritual and emotional comfort, is mediated through Zion, and is ultimately God’s gift. Whether the material dimensions are strictly metaphorical or refer to real material abundance is not completely clear from the text itself. Hence the preference of some translators for “peace” rather than “prosperity”.

A look at the larger literary and historical context of Third Isaiah, however, supports a reading that integrates “peace” and “prosperity” as well as other facets of shalom that have been presented here. Based on Is 55-66 and other biblical texts that address the post-exilic situation, scholars have identified this period as one characterized by economic malaise, social injustice, intra-community strife, lack of good leadership, and idolatrous, syncretistic religious practices. Although Cyrus and his successors had authorized the Jews to rebuild Jerusalem and the Temple, all the biblical texts from the early post-exilic period indicate serious delays and setbacks during the time of rebuilding. The dismal conditions - so unlike the prophecies of Second Isaiah, which had announced a glorious return from Exile under God’s redeeming hand - were cause for widespread discouragement and despair. Some returnees rebuilt their own fortunes at the expense of the others, activity condemned by Trito-Isaiah in language that is significant for the present study, as it reinforces the link found earlier between shalom and justice/righteousness:

Their thoughts are destructive thoughts, plunder and ruin are on their highways. The way of peace [shalom] they know not, and there is nothing that is right in their paths; Their ways they have made crooked, whoever treads them knows no peace [shalom]. This is why right is far from us and justice does not reach us. (Is 59: 7-9)

Given such conditions, Third Isaiah's overall message intertwines a number of themes: condemnation of religious and ethical infidelity to covenant demands, calls to conversion, and promises of salvation - especially for the *anawim*, the poor and lowly faithful who are oppressed and mocked by their rich, powerful, and unrighteous brethren. His prophetic denunciations and calls to conversion show that the Lord's promise of shalom addresses a situation where economic, ethical, and spiritual problems are all interrelated. In response to the people's religious seeking, for example, the Lord explains why they do not gain a hearing with him:

Lo, on your fast days you carry out your own pursuits, and drive all your laborers.... This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; Setting free the oppressed, breaking every yoke; Sharing your bread with the hungry, sheltering the oppressed and the homeless.... Then your light shall break forth like the dawn, and your wound shall quickly be healed; Your vindication shall go before you, and the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer, you shall cry for help, and he will say: Here I am! (Is 58:3, 6-9)

Against the translators who render shalom as "peace", then, I would maintain that Third Isaiah intends a very real, material abundance with his metaphor of Jerusalem as a nursing mother. Third Isaiah's exhortations reveal that poverty, economic exploitation, and social injustice are real problems in the post-exilic period. In his words of comfort to the lowly, he promises that the people will enjoy the fruits of their own labor rather than seeing it disappear into others' hands (Cf. Is 62:8-9; 65:21-22). In his words of judgment, God is said to "hide himself", to "hide his face" and "not hear" his people because of their "wicked avarice", disregard for justice and right, "following [their] own pursuits...seeking [their] own interests" on the sabbath (Cf. Is 57:17; 58:1-14; 59:1-15). Thus, while it is not possible to reduce Third Isaiah's words of judgment and comfort to their economic dimensions alone, the economic dimensions are very real.

I might also note that the issue of God's Presence, which Durham argued was a constitutive component of shalom, is related in Third Isaiah to questions of economic behavior. God "hides" from his people because of their "wicked avarice," and promises to manifest his Presence when they turn from their selfish ways and begin to take care of the needs of the poor and oppressed, as cataloged above. Then the glory of the Lord will be with them and he will say, "Here I am!" One can see how the different aspects of shalom are intertwined with one another - God's Presence to his people is linked to their active commitment to justice and righteousness, which in turn is linked to the economic and social well-being of the community. By the same token, when the wealthy and powerful fail to listen to the Lord, when they neglect justice and right in the community, the lowly and afflicted suffer the loss of God's caring, active Presence, except as it is manifested in the prophet's words of judgment and promise .

In such a context, then, one may reasonably infer that shalom in Is 66:12 includes economic prosperity. Further support for this conclusion can be drawn from several additional observations. One of these has to do with the phrase that is placed in parallel with the shalom phrase:

Lo, I will spread shalom over her like a river,
and the wealth of nations [*kavod goim*] like an overflowing torrent.

As noted earlier, there is some ambiguity in the phrase *kavod goim*, which is sometimes translated as “the glory of the Gentiles” rather than “the wealth of nations”. Translations that opt for a more “spiritual” reading render shalom as “peace” and *kavod* as “glory”, while the more “material” interpretations offer “prosperity” and “wealth of nations”, respectively. While the ambiguity of *kavod goim* cannot be resolved from within the verse itself, nor from examination of the literary unit in which it occurs - the “Mother Zion” oracle - there are helpful clues within the larger framework of Third Isaiah and the Bible as a whole.

In three verses from Third Isaiah one finds the same English translation, “wealth of nations” for a different Hebrew construct, *hayl goim*:

For the riches of the sea shall be emptied out before you,
the wealth of nations [*hayl goim*] shall be brought to you (Is 60:5)

Your gates shall stand open constantly;
day and night they shall not be closed
But shall admit to you the wealth of nations [*hayl goim*],
and their kings, in the vanguard. (Is 60:11)

You shall eat the wealth of the nations [*hayl goim*]
and boast of riches [*kavodam*] from them. (61:6)

In all three instances, the addressee is Zion/Jerusalem as in Is 66:12 and, in fact, we are in the presence of a tradition, attested elsewhere in the Bible, that envisions the “wealth of nations” coming to Zion/Jerusalem and her Temple. The strongest verbal parallels appear in the post-exilic writing of Haggai (Hag 2:7), and the New Testament Book of Revelation. The latter is a description of “the bride, the wife of the Lamb...the holy city Jerusalem coming down out of heaven from God”, with an obvious allusion to Isaiah 60.

The nations will walk by its light,
and to it the kings of the earth will bring their treasure.
During the day its gates will never be shut, and there will be no night there.
The treasure and wealth of the nations will be brought there,
but nothing unclean will enter it... (Rev 22:25-26)

The Hebrew term used in the Isaian passages, *hayl*, can mean “strength, efficiency, ability, army” as well as “wealth”, though the context favors “wealth.” In these passages *hayl goim* is often expanded on by references to specific goods: “gold,” “frankincense,” “flocks,” “silver,” various kinds of wood and metal. But human resources - “strength, efficiency, ability” - should not be excluded, for they appear as well: “foreigners shall build up your walls,” “their kings shall minister to you,” “the nation that will not serve you shall perish” (Cf. Is 60:6-17).

Two additional, interrelated points should be noted here. The “wealth of nations” that comes to Zion comes for a specific purpose in the post-exilic literature: to rebuild Zion and, most especially, to rebuild God’s house, in material and spiritual splendor.

They will be acceptable offerings on my altar,
and I will enhance the splendor of my house....
The glory [kavod] of Lebanon shall come to you:
the cypress, the plane and the pine,
To bring beauty to my sanctuary....
In place of bronze I will bring gold, instead of iron, silver;
In place of wood, bronze, instead of stones, iron;
I will appoint peace [shalom] your governor, and justice your ruler.
No longer shall violence be heard of in your land,
or plunder and ruin within your boundaries.
You shall call your walls “Salvation” and your gates “Praise.” (Is 60:7-18)

As the last verse intimates, an integral component of the promised splendor is Zion’s grateful recognition - in the material abundance flowing to her from the nations - of God’s salvation:

You shall suck the milk of nations, and be nursed at royal breasts;
You shall know that I, the LORD, am your savior,
your redeemer, the mighty one of Jacob. (Is 60:16)

Another aspect of the tradition concerning the “wealth of nations” coming to Zion is brought out by a more careful attention to the meaning of *goim*. Originally *goim* simply meant “nations, peoples”, but historically it came to refer exclusively to non-Hebrews, heathen “Gentiles” in contradistinction to *’am*, God’s holy people. Thus, when the post-exilic prophets speak of the *goim* freely bringing their wealth to Zion and the Temple, this is an event of profound *religious* as well as economic significance. It expresses a universal, eschatological vision of all the peoples of the world coming to honor the God of Israel, the one God of all the earth who “preferred Zion for his dwelling.”

The New Testament and Church liturgy take up this tradition and see its symbolic-prophetic fulfillment in the visit of the “magi from the east” to the Christ child.

They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. (Mt 2:10-11)

The Matthean scene draws from one of the royal messianic psalms as well as from Is 60:1-6. All three texts are used in the Church’s liturgical celebration of the Feast of the Epiphany. For several interrelated reasons, I quote in full the texts used in this liturgy. First, liturgy is the privileged locus for the “actualization” of Scripture and is, therefore, an important source for understanding Old Testament texts in the light of Christian faith. Secondly, the passage from Is 60 has important parallels with our passage in Isaiah 66:

both belong to a Zion tradition which can help illuminate the meaning of Third Isaiah's reference to the "wealth of nations" in Is 66:12. Finally, the Church's Epiphany liturgy weaves in essential strands that cannot be examined in this paper, but which should at least be in the background, informing the vision of wealth in God's design. These are: 1) the figure of the messianic king and the nature of his rule; 2) the manifestation of divine light in Zion/Jerusalem, i.e. the glory of the LORD [*kavod* YHWH] by which the Gentile nations and kings of the world shall walk.

Rise up in splendor Jerusalem! Your light has come,
the glory of the LORD shines upon you.
See, darkness covers the earth, and thick clouds cover the peoples; But upon you the LORD shines, and over you appears his glory. Nations [*goyim*] shall walk by your light, and kings by your shining radiance. [Raise your eyes and look about; they all gather and come to you:
Your sons come from afar, and your daughters in the arms of their nurses. Then you shall be radiant at what you see,
your heart shall throb and overflow,
For the riches of the sea shall be emptied out before you,
the wealth of nations [*kavod goyim*] shall be brought to you.
Caravans of camels shall fill you,
dromedaries from Midian and Ephah;
All from Sheba shall come bearing gold and frankincense,
and proclaiming the praises of the LORD.
All the flocks of Kedar shall be gathered for you,
the rams of Nebaioth shall be your sacrifices;
They will be acceptable offerings on my altar,
and I will enhance the splendor of my house.] (Is 60:1-7)

O God, with your judgment endow the king,
and with your justice the king's son;
He shall govern your people with justice
and your afflicted ones with judgment.
Justice shall flower in his days,
and profound peace [*shalom*], till the moon be no more.
May he rule from sea to sea, and from the River to the ends of the earth. [The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute.]
All kings shall pay him homage, all nations shall serve him.
For he shall rescue the poor man when he cries out,
and the afflicted when he has not one to help him.
He shall have pity for the lowly and the poor;
the lives of the poor he shall save.
(Ps 72: 1-2, 7-8, 10-11, 12-13)

Interestingly, the bracketed sections of these two scripture texts, along with the previously cited "wealth of nations" passage from the Book of Revelation, and another royal messianic psalm verse (Ps 2:8), are all gathered together in a single section of

Lumen Gentium, Vatican II's Dogmatic Constitution on the Church. Although Is 66:12 is not included among these texts, there is an underlying shared vision that makes it worthwhile to investigate thoroughly the "wealth of nations" theme as it appears in this text that interweaves scripture and tradition (liturgy) and the magisterial authority of the Council. From a Catholic perspective, this occurrence warrants special attention because of the belief that the Holy Spirit is active in all three modes:

In the supremely wise arrangement of God, sacred Tradition, sacred Scripture and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls.³³

The section from *Lumen Gentium* that brings together the above-mentioned scripture texts focuses on the universality of the Church or People of God. This universality is linked with another mark of the Church, her unity or oneness: God "made human nature one in the beginning and has decreed that all his children who were scattered should be finally gathered together as one" (LG 13). This oneness, however, is not uniformity; the universality of the People of God embraces a diversity of gifts, peoples, and duties. It is a unity in the Spirit under Christ, whom God "appointed heir of all things (Cf. Heb 1:2), that he might be teacher, king and priest of all, the head of the new and universal People of God's sons" (LG 13).

In relation to this universal and unifying kingship of Christ, the Council introduces the scriptural texts prophesying that the "wealth of nations" shall come to Jerusalem and her Temple, and the gifts and service of all nations to her messianic king. The peculiar character of Christ's kingdom allows for an unusual dynamic between the "wealth of nations" and the kingdom and kingship of Christ.

Since the kingdom of Christ is not of this world (cf. Jn 18:36), the Church or People of God which establishes this kingdom does not take away anything from the temporal welfare of any people. Rather she fosters and takes to herself, in so far as they are good, the abilities, the resources and customs of peoples. In so taking them to herself she purifies, strengthens and elevates them. The Church indeed is mindful that she must work with that king to whom the nations were given for an inheritance (cf. Ps 2:8) and to whose city gifts are brought (cf. Ps 72:10; Is 60:4-7; Rev 21:24).

Clearly one finds confirmation of an economic *and* theological reading of Third Isaiah's use of the "wealth of nations" tradition. This wealth coming to Zion/Jerusalem is real wealth: "temporal welfare", "in so far as they are good, the abilities, the resources and customs of peoples". *And* it is coming to Zion/Jerusalem because she is God's dwelling place, "the city of the great King" (Ps 48:3). As Third Isaiah says of the *goim* who come to Jerusalem bearing gifts and in a spirit of service (Cf. Is 60):

They shall call you "City of the LORD,"
"Zion of the Holy One of Israel." (Is 60: 14)

The Council document, however, goes further than one can go with an intra-textual reading of Third Isaiah. By incorporating a New Testament text into this “wealth of nations” tradition, *Lumen Gentium* supports an inter-textual reading of that imagery. The vision of the heavenly Jerusalem in Rev 21:24-25, which rereads Is 60 in the light of Christ, can thus enhance the understanding of a contemporary “actualization” of the prophetic tradition concerning the “wealth of nations” coming to Zion/Jerusalem. While there may be a great deal more to be explored here, I will limit myself to the Council’s own reflections on the meaning of these texts.

When the Council fathers write that the Church “must work with the king...to whose city gifts are brought”, they are not referring to the earthly Jerusalem of Third Isaiah but to the heavenly Jerusalem of Rev 21. This is clear from their discussion of “the kingdom of Christ [that] is not of this world”. The “not earthly but heavenly” character of this kingdom does not mean that it is not *present* on earth, but that it is a spiritual reality without a corresponding geographical locus: “All the faithful scattered throughout the world are in communion with each other in the Holy Spirit” (LG 13).

Although it is not accurate to call Israel’s understanding of Jerusalem “not heavenly, but earthly” there is an obvious difference between Third Isaiah’s understanding of Zion/Jerusalem and that of the Council. Though it is not possible here to give due treatment to Israel’s sensibilities concerning the “heavenly” and “earthly” dimensions of Zion/Jerusalem. Suffice it to say that both dimensions have been intertwined for three thousand years, ever since David captured the city and danced for joy as he brought in the Ark, that special locus of God’s dwelling Presence. Therefore, when I write of the “earthly Jerusalem” to distinguish it from the “heavenly Jerusalem” of Christianity, it should be kept in mind that the City of David has never been an ordinary “earthly” city.

That said, there are important differences between the “earthly” and “heavenly” Jerusalem. Whereas Third Isaiah calls the earthly Zion/Jerusalem the spouse of YHWH, the seer of the Book of Revelation is given a vision of “the bride, the wife of the Lamb...the holy city Jerusalem coming down out of heaven from God” (Rev 21:10). And, whereas Third Isaiah prophesies that YHWH “will enhance the splendor of [his] house” with the “wealth of nations” that is brought to the city, the seer “saw no temple in the city, for its temple is the Lord God almighty and the Lamb” (Rev 21:22).

Nonetheless, the seer still observes that “the treasure and wealth of the nations will be brought there,” and elsewhere in the Book of Revelation he hears the following refrain sung by the countless angels and holy ones gathered around the heavenly throne:

Worthy is the Lamb that was slain
to receive power and riches, wisdom and strength,
honor and glory and blessing. (Rev 5:12)

One can safely associate the Lamb of the heavenly Jerusalem with the messianic king “to whose city gifts are brought”: “One of the elders” around the heavenly throne introduces the Lamb as “the lion of the tribe of Judah, the root of David,” a clear introduction to the

messianic king of the Davidic covenant. Thus, though it is not quite clear yet how these “riches” might be employed, one finds in the Book of Revelation an intra-textual image of wealth coming to a heavenly Jerusalem and her messianic king, confirming the Council’s (and liturgy’s) juxtaposition of different texts from these two strands of tradition.

Now, while it is easy to understand Third Isaiah’s vision of riches coming to the earthly Jerusalem - gifts being brought to her king, the wealth and glory of the *goim* rebuilding the city, supplying its citizens, and enhancing the Lord’s Temple - it is not so clear how or why the “wealth of nations” might come to the heavenly Jerusalem and her King. The unusual effects of the “Christianization” of this Jerusalem tradition are well expressed in the Council’s paradoxical statement that the Church “*takes to herself*, in so far as they are good, the abilities, the resources and customs of peoples” while she “*does not take away* anything from the temporal welfare of any people”. Even more paradoxically, “in so taking them to herself” she adds value: “she purifies, strengthens and elevates them.” (LG 13, emphasis added)

This difference with Third Isaiah’s vision seems to be related to a difference between the mission of Israel - “spouse of YHWH” - and the mission of the Church - “bride of the Lamb”. The Church’s lack of a particular “homeland” on earth reflects her universal mission: in her the “salvation of God has been sent to the Gentiles” (Acts 28:28). Since the Gentiles, or *goim*, are all nations other than Israel, the Church’s mission is universal:

This character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of *all humanity and all its goods* under Christ the Head in the unity of his Spirit.

...All men are called to this *catholic unity* which prefigures and promotes universal peace. And in different ways to it belong, or are related: the Catholic faithful, others who believe in Christ, and finally *all mankind*, called by God’s grace to salvation. (LG 13, emphasis added)

Thus, drawing on particularly Christian sources, one can add a further dimension to the economic and theological dimensions of the “wealth of nations” tradition, the *universality* of Deutero-Isaiah and the covenant of shalom texts. Christianity is able to universalize the Zion imagery in a new way because of the different “geography” of the heavenly Jerusalem.

A further point to be noted about this universality is its relation to wholeness and communal dimensions of shalom. As shown in the discussion of the shalom greeting, the impulse underlying this exchange of greetings is a shared sense of belonging to a larger “totality that encompasses both” parties. In the Old Testament, this larger totality was the community of Israel, bound together in a covenant with the Lord. Ideally - as that ideal has been put forth by the prophets - all are to share in the manifold blessings of shalom as members of this community.

In the Council's vision of the Church's universality, one can see the Lord's intention to broaden the reach of this shalom totality: "all the faithful scattered throughout the world are in communion with each other in the Holy Spirit," and the Church "ceaselessly seeks for the return of all humanity and its goods" (LG 13). In its description of the inner dynamics of this totality, *Lumen Gentium* echoes the shalom greeting's emphasis on well-being in community as well as the prophets' emphasis on the just and compassionate exchange of goods within the covenant community:

In virtue of this catholicity each part contributes its own gifts to other parts and to the whole Church, so that the whole and each of the parts are strengthened by the common sharing of all things and by the common effort to attain to fullness in unity. (LG 13)

One could be tempted to object at this point that the Church is not simply committed to the sharing of gifts among her members, that she is also concerned with the "common sharing of all things" among all humanity. This is the sense of the "universal destination of material goods," a foundational tenet of Catholic social thought. But my study has sought to investigate the meaning of Is 66:12 as a key to wealth in God's design, and in light of this study I must say that biblical shalom, if not the "wealth of nations", can only be shared in a community that is capable of sharing all the elements of shalom that we have discovered. Some of these elements cannot be shared without a communal commitment to justice, righteousness, and solidarity. Others require faith in God and the capacity to seek and enjoy his service and Presence. Some elements of shalom require faith in the God of Israel and membership in the covenant community. Still others require explicit Christian faith, acceptance of a Savior whose "chastisement makes us whole," and a capacity to share in the totality that lies behind the shalom greeting of the Risen Lord. There is perhaps an analogy here with the Council's recognition of the different ways in which men belong or are related to the "catholic unity which prefigures and promotes universal peace."

With regard to the "wealth of nations," this shalom cannot simply be construed in secular terms. The vision of the "wealth of nations" coming to Zion/Jerusalem is part of a tradition that involves the *goim* - the nations and peoples who are not Israel - freely bringing their wealth to the city of God, her Temple and her king. The Christian difference in "geography" does not negate the religious dimension: the *goim* are still moving towards the Lord, acknowledging his kingship, and putting their wealth at his service, building up his city and people, and glorifying him. The Christian rereading of the "wealth of nations" tradition also includes an explicit acknowledgement of Jesus - the "Lamb that was slain" who is "worthy to receive power and riches" - as the Lord and king to whose city gifts are brought.

This activity of Lamb who "takes away the sins" and is "worthy to receive power and riches" also suggest a further possibility regarding the "wealth of nations," although this is quite speculative. The Lamb's power to "take away the sins of the world" would seem to be related to the Church's activity described in LG 13: "she fosters and takes to herself, in so far as they are good, the abilities, the resources and customs of peoples. In

so taking them to herself she purifies, strengthens, and elevates them.” Her goal is “the return of all humanity and all its goods under Christ the Head in the unity of his Spirit.”

The whole activity has strongly liturgical resonances, where the Church, through the priesthood of Christ, brings gifts to God’s altar and asks the Spirit to make them holy. They are taken up into the one sacrifice of Christ, through whom - in the unity of the Spirit - all glory and honor is given to the Father. Although it would have to be investigated further, this dynamic may be the Christian counterpart to Third Isaiah’s vision of the “wealth of nations” coming to Jerusalem to “enhance the splendor of God’s house.” While this possibility cannot be examined here, there is an aspect of the “wealth of nations” in Is 66:12 that may correspond with this liturgical vision of the exaltation of the gifts of Creation in Christ and the Spirit.

It has been pointed out that Is 66:12 refers to the *kavod goim*, while the other “wealth of nations” references in Third Isaiah use the expression *hayl goim*. Although *kavod* is used by Third Isaiah to mean “wealth” - the “*kavod* of Lebanon” refers to “the cypress, the plane, and the pine to bring beauty to my sanctuary” (Is 60:13) - it is possible that it carries a more noble resonance than our concept of wealth.

In fact, in the Book of Isaiah it is most fitting that the “*kavod* of Lebanon” bring beauty to God’s sanctuary, for it was from this sanctuary and from this prophet - centuries earlier at the original call of First Isaiah - that the still-resounding refrain first went forth: *Earth is full of God’s kavod!* The call of Isaiah occurred in the Jerusalem Temple, “the vehicle that conveys the prophet into the supernal Temple, the real Temple, the Temple of YHWH and his retinue....”³⁴ As with the seer of the Book of Revelation, Isaiah hears a song of praise sung by the angels in the heavenly liturgy. It is the song of the Seraphim, still sung on earth 2742 years later, in the liturgical realm where heaven and earth meet in a special way:

Holy, holy, holy is the LORD of hosts!
The whole earth is filled with his *kavod!* (Is 6:3)

It is possible - though still speculative - that Third Isaiah’s choice of *kavod* rather than *hayl* in Is 66:12 is intentional, and that it is meant to convey a more exalted connotation, just as “the glory of Lebanon” or “the glory of the Gentiles” sounds more exalted in English than their “wealth.” In a certain sense, this would correspond to the Church’s activity of “purifying, strengthening, and elevating” the “abilities, resources and customs of people.” And, just as the Church does not “take away from the temporal welfare of any people” what she “takes to herself” and brings to the Lord, this *kavod goim* that the Lord gives to Zion/Jerusalem does not remain with her but flows freely and abundantly to her children. Both processes glorify the Lord as they bring the noble, exalted glory of the created order - the glory of the Gentiles, the purified, strengthened, and elevated gifts of people - to be shared among God’s people as his gift. Neither process - bringing the glory of the Gentiles to Jerusalem, purifying, etc. the gifts of all humanity - is one that can be done properly without reliance on the power of God. They both depend on his

power to draw all people to himself (freely), to take away the sins of the world, and to heal the deep wound that disfigures all humanity's gifts.

As with a mother nursing her child, this process is recognizably different from a more exclusively man-made "creation and distribution of wealth." It is far more dependent on God's own design and his power to save and heal. It is simply not an autonomous process that man can achieve without God, but involves accepting God's judgment regarding what is truly good and evil, accepting the salvation and healing God brings through this judgment, a judgment that neither idolizes nor condemns wealth but integrates it into a larger whole that satisfies the full range of human needs: material, communal, personal, spiritual.

In conclusion, this study of Is 66:12 has brought out a notion of "wealth" and "prosperity" quite different from what these words, used in the English translation approved for the Catholic liturgy in the U.S., can convey. *Shalom* and *kavod* link wealth in God's design with a community formed by God to live in justice and righteousness; a people that dwells in the peace and security that are ultimately rooted in God and his created order; a community that, through Christ, is intended to be universal, touching all creation; *shalom* implies God's power to save, to heal the wound of sin through the paschal mystery and so to reconcile the world with himself; *kavod* implies a vision of all creation coming freely to glorify the one Creator of all, offering gifts for the building up of his city, a place where he is pleased to dwell with his people and be their God. This study of Is 66:12 strongly supports the Church's vision of the integral development of man and peoples, not on the materialist and individualist models that dominated the 20th-century, but on the integral model given to us in Christ, the God-Man born of a woman, formed in the midst of a chosen people, a people set apart. It is no wonder that the angels sang of shalom and kavod when God let his face shine upon us and gave his Presence to us in an utterly unexpected way, "as one whom his mother comforts".

For behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel," which means "God is with us." (Mt 1:23)

And suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

***Kavod to God in the highest
And on earth shalom
to those on whom his favor rests.
(Lk 2:13-14)***

¹John Oswalt, *The Book of Isaiah: Chapters 40-66*. Grand Rapids:Eerdmans, 1998, p 677, n 47.

²The following draws on the standard reference works as well as several essays and monographs specifically devoted to shalom: von Rad, Gerhard. "Shalom in the Old Testament," *Theological Dictionary of the New Testament* (TDNT), 2:402-406 ; Illman "Shalem" *Theologisches Worterbuch zum Alten Testament* (TWAT)8:93-101; Stendebach. "Shalom," TWAT 8:12-46; Yoder, P. and Swartley, W.,eds., *The Meaning of Peace: Biblical Studies*. Louisville: Westminster/John Knox , 1992 ; Westermann, C. "Peace (Shalom) in the Old Testament," p.16-48 in *The Meaning of Peace as translation of "Der Frieden (Shalom) im Alten Testament," in Studien zur Friedensforschung* 1, 1969 p.144-177; Schmid, H.H. *Shalom "Frieden" im Alten Orient und im Alten Testament*, SBS 51. Stuttgart: Verlag Katholisches Bibelwerk, 1971; Durham, John. "Shalom and the Presence of God," in *Proclamation and Presence: Old Testament Essays in Honour of Gwynne Henton Davies*, edited by J. Durham and J.R. Porter. Richmond, Va.: John Knox , 1970, p 272-293;

³Walter Eisenbeis, "A Study of the Root Shalom in the Old Testament (Ph.D. diss., University of Chicago, 1966), pub. as *Die Wurzel shalom im Alten Testament* (BZAW 113; Berlin: Walter de Gruyter, 1969); cited in Yoder, p. 5.

⁴Westermann, in *The Meaning of Peace*, 19. A similar insistence on the holistic character of shalom and its constitutive elements can be found in Schmid, 97-103. In this section, "Der Umfassende Charakter von shalom," Schmid goes further to explore the reasons why shalom, in its holism, had no analog in the then contemporary peace movement.

⁵von Rad, G. 402.

⁶cited in Nel, Philip. "Shalom," in *The New International Dictionary of Old Testament Theology and Exegesis*, vol 4,edited by W. Van Gemeren. Grand Rapids: Zondervan, 1997 . p130-31; and Illman, 95; Stendebach, 17.

⁷Yoder, P. "Introductory Essay to the Old Testament Chapters: Shalom Revisited," in *The Meaning of Peace*, 3-15.

⁸Westermann, 28. For citation of specific scripture texts where these various nuances of meaning are in evidence, see this or any of the other works listed in end note #4.

⁹Durham, 275.

¹⁰Ugo Vanni, "Exegesis and Actualization in the Light of *Dei Verbum*", 345.

¹¹Westermann, 24-25. See also Westermann's "Blessing and Greeting in the Old Testament," in *Blessing in the Bible and the Life of the Church*. Philadelphia: Fortress Press, 1978, 59-63; J. Pedersen, *Israel: Its Life and Culture I-II* London: Oxford University Press,1954.

¹²Westermann, 26-27.

¹³Fukuyama made the concept familiar but others have conducted research along these lines, including the World Bank. See Fukuyama, F. *Trust: The Social Virtues and the Creation of Prosperity* (New York: Free Press, 1995); Dasgupta, P. and Serageldin, I. eds, *Social Capital: A Multifaceted Perspective*. Washington, D.C.: World Bank, 2000

¹⁴Westermann, 30.

¹⁵Durham, 276.

¹⁶*The Catholic Study Bible* provides the following note on Isaiah 1:27. “This verse is the key to the whole Book of Isaiah. Zion’s defiant persistence in sin has demanded a divine judgment, by which her survivors will be cleansed and will return to God in justice; Cf Is 40,2.” The verse to which the reader is referred is from the opening lines of Second Isaiah, where a very different prophetic message reflects the change from the pre-exilic context of First Isaiah (Chs 1-39) to the exilic context of Second Isaiah (Chs 40-55). The now-chastened Israel is to be given a message of consolation: “Speak tenderly to Jerusalem, and proclaim to her that her service is at an end, her guilt is expiated; Indeed she has received from the hand of the LORD double for all her sins” (Is 40:2).

¹⁷Durham, 276-77.

¹⁸There is a word-play in the Hebrew that is only partially available in English. Just as the English “house” can refer to a building, a family, or family line, so too the Hebrew *bait*. The additional nuance in Hebrew is that *bait* is also the word for “temple.” Other dimensions are introduced when, in the New Testament “cleansing of the Temple” scene, Jesus speaks of the destruction and raising up of the Temple in three days, in a hidden allusion to his own body (Jn 2:13-22), . A similar expansion of meaning occurs with the Pauline use of “temple” to refer to the individual Christian: “Do you not know that your body is a temple of the Holy Spirit within you” (1 Cor 6:19); and to the whole community of believers: “Through [Christ Jesus] the whole structure is held together and grows into a temple sacred in the Lord; in him you also [the Gentiles] are being built together into a dwelling place of God in the Spirit. (Eph 2:19)

¹⁹Durham, 284.

²⁰See Durham, 288-89 for a number of references.

²¹Durham, 292.

²²Good, E.M. “Peace in the Old Testament,” *Interpreter’s Dictionary of the Bible*, ed. by G. Butterick. New York/Nashville: Abingdon, 1962, pp 705-706. p 705.

²³Schmid, 81-82. (My translation; I would like to thank Dr. Deirdre Dempsey for her helpful suggestions and advice, both here, and in the subsequent citation from Schmid.) In the passage cited here, Schmid refers the reader to numerous verses in Isaiah by means

of footnotes. These references are not directly relevant to our purposes and have not been reproduced. *Schöpfungsglauben*: “belief concerning Creation” - that is, Israel’s.

²⁴Ezekiel’s description of the “covenant of shalom” recalls Lev 26:1-13, where the blessings of obedience to the commandments are abundance, peace, posterity, and God’s Dwelling in Israel’s midst. “I will be your God and you will be my people.” Just as Israel must keep its part of the covenant, so too, God promises to carry out his covenant with Israel.

²⁵Schmid, 102-103 (My translation, see note 25).

²⁶For a discussion of Jewish-Christian differences regarding the Servant Songs, Zucker, D. *Israel’s Prophets: An Introduction for Christians and Jews*. New York: Paulist, 1994, pp 108-12.

²⁷Oswalt, p 384, n 3.

²⁸The terms are drawn from Pope John Paul II’s encyclical letter on the Holy Spirit, *Dominum et Vivificantem* (32-33) and his Apostolic Exhortation *Reconciliatio et Paenitentia* (19-22). In what follows, citations from the latter will be indicated in parentheses as RP, followed by the paragraph number.

²⁹From the formula of absolution used in the Sacrament of Reconciliation in Roman Catholic Church. See *The Catechism of the Catholic Church*, # 1449

³⁰With the exception of the word “shalom,” I have used the translation of John Scullion for this passage because it is more faithful to the Hebrew original than the NAB. His more literal translation is more useful for close textual analysis and word-based links with other passages in Isaiah.

³¹Lvoff, Lvoff and Klaus, “Effect of the Baby-Friendly Initiative on Infant Abandonment in a Russian Hospital,” *Arch Pediatr Adolesc Med* 154 (2000) : 474-477; Thompson, Judith. “A Biocultural Approach to Breast feeding,” *New Beginnings* 13:6 (1996) 164-7 <<http://www.lalecheleague.org/NB/NBNovDec96.html>> ; Pope John Paul II, “Address on Breast feeding,” Study Session on Breast-feeding, Science and Society organized by the Pontifical Academy of Sciences and The Royal Society [of Great Britain], 12 May 1995 <<http://www.ewtn.com/library/PAPALDOC/JP2FEED.HTM>>

³²Scullion, 129-30.

³³*Dei Verbum*, “Dogmatic Constitution on Divine Revelation”, 10.

³⁴Levenson, Jon. *Sinai and Zion: An Entry into the Jewish Bible*. Minneapolis: Winston, 1985.

