

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was with God in the beginning. (John 1:1–2)

¹Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ²Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. (John 1:1–2)

¹בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ²וְהָאָרֶץ הִיְתָה תֵהוֹ וְבָהּ וַחֲשָׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם: (Genesis 1:1–2)

Inline Greek (Ἐν ἀρχῇ ἦν ὁ λόγος [John 1:1]) and Hebrew (בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ [Genesis 1:1]) also must work.

1 Footnotes

1.1 But what if a text needs a footnote?

- Simple single line footnote.¹ (works)
- Multiline Footnote.² (works)
- Multiline Footnote with Hebrew.³

¹Such a connection between Sabbath and New Creation should come as no surprise when we see this in light of where Lev 23–27 already developed the theology of the Sabbath (with its inherent ties to the Creation, cf. Gen 2) to include the concept of the restoration for the land (i.e., “Sabbath for the land”) and the end of Israel’s exile, which in the theology of Isaiah has already been inextricably tied with the final salvation for not just Israel but the entire world.

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And here is a Hebrew word: קְרִיבוֹת עוֹלָם.

This, in the theology of Isaiah, has already been inextricably tied with the final salvation for not just Israel but the entire world.