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The Unity of the Book of Isaiah as it is Reflected in the New Testament Writings

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THE UNITY OF THE BOOK OF ISAIAH
AS IT IS REFLECTED IN THE
NEW TESTAMENT WRITINGS

by

Theodore F. Dockter

A Thesis

Presented to

the Faculty of the
Western Evangelical Seminary

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of the Requirement for the Degree
Bachelor of Divinity

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CHAPTER I

INTRODUCTION

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INTRODUCTION

I. THE PROBLEM AND PURPOSE OF THIS STUDY

The education of the minister is made rather complex by the great volume of materials and books that are made available to him. Many of these books that are being published follow the critical view while others present the Biblical view. The reader of these books must decide what he shall accept as true.

Many books have been published about Isaiah. Some have held to the unity of Isaiah, while others have tried to disprove it and have torn the book apart. Most of the books that have been written have dealt with the problem from the Old Testament standpoint. The problem faced by the writer of this thesis was to examine the use of Isaiah in the New Testament to determine whether it provides evidence substantiating the unity of Isaiah or showing that Isaiah was written by more than one author.

II. JUSTIFICATION OF THE STUDY

An investigation of the problem of the thesis as stated above seemed to be in order for a number of reasons.

1. There has been very little written concerning the unity of Isaiah from the standpoint of the New Testament. Most of the materials presented have come from Old Testament criticism.

2. This study has resulted in a clearer view of the critical attitude and Biblical criticism of the Bible. The investigation has resulted in a better understanding of the problem.

III. STATEMENT OF LIMITATION

This study has been limited to the use of the American Standard Version of the Bible unless otherwise stated.

No attempt has been made to analyze the various critical theories.

This study has been limited to the area of the New Testament which contains passages or phrases believed to have come from the book of Isaiah.

IV. ASSUMPTIONS

It is assumed that the Bible is the inspired Word of God and is the final authority to all critical and Biblical argument.

In locating the passages of the New Testament which are taken from Isaiah, use was made of the appendices in Dr. D. E. Nestle's New Testament Greek text which was considered to be reliable.

V. DEFINITIONS

Critics and the critical view. There is a legitimate criticism permissible in the study of the scriptures; but for purposes of this study the terms critics and critical view are used to designate that liberal scholarship and its treatment of scripture which has been more

or less destructive in its attitude.

Traditional school. Those who have accepted the more conservative and historical interpretation of the scriptures and have accepted it as authoritative.

Biblical criticism and Biblical view. These terms have been used in referring to the conservative scholarship which while carrying on its investigations has accepted the scriptures as divinely inspired and authoritative.

Section I, II, and III of Isaiah. The book of Isaiah has three divisions: section I, chapters 1 - 39, gives the exilic and historical account of Israel; this section is usually considered the original work of Isaiah; section II, chapters 40 - 55, contains the Servant passages and the deliverance from Babylon; section III, chapters 56 - 66, tells of the glorious future of the Israel nation. Sections II and III are many times considered as one section; as a whole critics feel that this section was not written by Isaiah.

VI. ORGANIZATION OF THE STUDY

The study was organized as follows:

In Chapter II the critical and Biblical views of Isaiah were presented from the standpoint of the Old Testament.

In Chapter III the places where the name of Isaiah occurs in the New Testament and the verses in connection with his name were studied. In this way the complete context within which Isaiah occurs

was made evident.

In Chapter IV the words and thoughts of Isaiah as reflected in the passages and references without the name were presented. The passages were studied to see how they are related to the problem.

Chapter V shows how certain New Testament individuals have used and referred to the book of Isaiah.

Chapter VI contains the Summary and Conclusions.

CHAPTER II
THE CRITICAL AND TRADITIONAL VIEWS
REGARDING THE UNITY OF ISAIAH

CHAPTER II

THE CRITICAL AND TRADITIONAL VIEWS REGARDING THE UNITY OF ISAIAH

I. HISTORY OF CRITICISM OF ISAIAH

For about twenty-five centuries no one dreamt of doubting that Isaiah the son of Amoz was the author of every part of the book that goes under his name; and those who still maintain the unity of authorship are accustomed to point, with satisfaction, to the unanimity of the Christian Church on the matter, till a few German scholars arose, about a century ago, and called in question the unity of this book. Thus wrote the late Dr. A. B. Davidson.¹

The critical dismemberment of the book of Isaiah began with a man named Koppe, when in 1780 he first doubted the genuineness of chapter fifty. Doederlein, nine years later questioned the whole of chapters forty to sixty-six. By the middle of the nineteenth century some thirty-seven or thirty-eight chapters were rejected as no part of Isaiah's actual writings.² Some go even further in dissecting Isaiah, in that they allow only about 262 verses out of the total of 1292 to be genuinely Isaiahic.³ Critics are agreed in dividing this book into three parts; namely: chapters one to thirty-five, thirty-six to thirty-nine, and forty to sixty-six. The middle portion is historical in its content and is believed to be of much later origin than

¹ George L. Robinson, The Fundamentals (Chicago: Testimony Publishing Company, n.d.) VII, 70.

² Ibid.

³ Ibid., p. 60.

the first part. In general, the critics hold that the third part was not written by Isaiah, but by the "Great Unknown" at the close of the Exile.¹ The last section may also be divided into its natural divisions: chapters forty to fifty-five, written in Babylonia (ca. 549-538 B. C.); and chapters fifty-six to sixty-six, written in Palestine (ca. 460-445 B. C.)².

One can not properly understand the critical view toward Isaiah until he gets the total concept that the critics present concerning the book of Isaiah. This may also be said of the traditional school which claims that the book of Isaiah is a unit. The critics definition of the function of prophecy plays an important part in their view toward the book; therefore, they say Isaiah must be divided into two or more sections or segments, the earlier section at least in parts, belonging to the historic Isaiah; while the latter section or parts belong to the man who has received the name of the "unknown prophet" of the post-exilic era. This is the reason why the critical school demands a division of the book of Isaiah.³

II. CRITICISM OF ISAIAH

Most critics claim that there are three independent lines of

1.C. W. Rishell, The Higher Criticism (New York: Eaton and Mains, 1896) p. 112.

2.Robinson, op. cit., p. 65.

3.Wick Broomall, Biblical Criticism (Grand Rapids: Zondervan Publishing House, 1957) p. 167.

argument that converge to demonstrate that chapters forty to sixty-six are not the work of Isaiah but rather that of the great unknown author toward the close of the Babylonian captivity. Their argument is from the internal evidence, the literary style, and the theological ideas.¹

The first critical claim is that internal evidence shows that the standpoint of the writer of chapters forty to sixty-six is the exile, which precludes Isaianic authorship on the basis of the historic function of prophecy. The argument is not that the standpoint of the writer is exilic, but rather, can the writer under the influence of the Spirit of prophecy project himself into the future to describe the coming events to a future generation? The critics answer this in the negative because they rule out the supernatural by their naturalistic philosophy. For this reason the critics deny that Isaiah wrote the chapters forty to sixty-six and credit him only with the first part of the book.² The question that can now be asked is: what is the function of prophecy?

To rule out the Isaianic authorship of chapters forty to sixty-six on the basis that it violates the 'historic function of prophecy' is unwarranted. 'The prophet', says Driver, 'speaks always, in the first instance, to his own contemporaries; the message which he brings is intimately related with the circumstances of his time; his promises and predictions, however far they reach into the future, nevertheless rest upon the basis of the history of his own age and correspond to the needs which are then felt.'³

The prophet never abandons his own historical position, but speaks

¹•Merrill F. Unger, Introductory Guide to Old Testament (Grand Rapids: Zondervan Publishing House, 1956), p. 316.

²•Ibid.

³•Ibid., p. 317.

from it.

The previous statement gives us the critical view of a prophet, and shows that the prophet never leaves his own place in history, but does put himself into an ideal position by using the future tenses, but continues to speak from his own standpoint; the expressions, moreover, are general and the language is figurative.¹

The traditional school has a different view of the prophet; first the prophet announces "thus saith the Lord", or uses words of similar meaning; then he gives the message. The message may be to the people of his day or it may be to those several generations in the future; this is done through the will and revelation of God. As was usual the prophet did not always understand the message, nor did he realize the time that would transpire between the delivery of the message and the actual event.²

So the Lord declares, "I will raise them up a prophet from among their brethren, like unto thee"; and He adds these words which express so clearly the function of the prophet: "and I will put my words in his mouth; and he shall speak unto them all that I shall command him." This is the office of the prophet.³

To understand this more clearly several illustrations may be helpful. Isaiah 13 contains an utterance which is specifically

¹S. R. Driver, An Introduction to the Literature of the Old Testament (New York: Charles Scribner's Sons, 1910), p. 237.

²Oswald T. Allis, The Unity of Isaiah (Philadelphia: The Presbyterian and Reformed Publishing Company, 1950), p. 33-37.

³Ibid., p. 23.

described as "the burden of Babylon, which Isaiah the son of Amoz did see."¹ Here we have what the critics call a situation and assign this utterance to the Assyrian period and perhaps during the reign of Hezekiah. This refers to the capture of this great city by the Medes and the Persians in 538 B. C., but was not completed until a later date. So we are told by the critics that "this burden or pronouncement of doom, upon Babylon, dates from the time when Media (v. 17) was threatening it, in the middle of the sixth century B. C."² From this can be seen that the critics completely disregard the heading of the prophecy and assign the utterance to a situation more than a century after Isaiah's time when the Median menace was clearly in view.³

For another example let us look at Isaiah 39:5-7. The prediction here tells us that the sons of Hezekiah will be carried to Babylon which gives a fairly accurate date. Hezekiah has been restored to health and the servants of Merodachbaladan congratulate Hezekiah on his restoration, but also inquire about the sign which has been given him (2 Chr. 32:31). This places the date or situation in the middle of Hezekiah's reign for a prediction which was not fulfilled for more than a century. If this prediction comes to us from the hand of Isaiah himself, this is a prediction. But the critics prefer the view that chapters thirty-six to thirty-nine of Isaiah come from II Kings. This

¹•Ibid., p. 15.

²•Ibid.

³•Ibid.

makes it possible to argue that the hand of the Deuteronomic redactor has been at work on this prediction.¹.

From these two examples it is evident that Isaiah could project himself into the future. First, he predicted the fall of Babylonia and then the sickness of Hezekiah. According to the critics this would violate the historic function of prophecy.².

The second critical claim is that the differences in style between the first part of the book and the latter section, confirm the non-Isaianic authorship of chapters forty to sixty-six.³. A word of precaution must be stated here for it is assumed that a writer usually does not change his style of writing. Isaiah prophesied during forty years or more. This considerable lapse of time may partially account for some of his change in style.⁴. There is also another difficulty in the matter of style which is the similarity between the two sections. To account for this some have conjectured that the second writer was a disciple of Isaiah; others say that he was filled with the spirit of Isaiah or wrote in conscious imitation of that prophet.⁵.

In looking at the style of Isaiah, Driver states "Isaiah shows strongly marked individualities of style: he is fond of particular

1. Ibid.

2. Unger, op. cit., p. 317.

3. Ibid., p. 318.

4. John Howard Raven, Old Testament Introduction (New York: Fleming H. Revell Co., 1906), p. 189.

5. Ibid., p. 190.

images and phrases, many of which are used by no other writer of the O. T.¹ Driver continues with a list of examples to prove his position.

The following are examples of words, or forms of expression, used repeatedly in c. 40 - 66 (sometimes also in c. 13 f. and 34 f.), but never in the prophecies which contain independent evidence of belonging to Isaiah's own age:

1. To choose, 41:8, 9; 43:10; 44:1, 2;
2. Praise, 42:8, 10, 12; 43:21; 48:9;
3. To shoot or spring forth, 44:4; 55:10;
4. To break out into singing, 44:23; 49:13; 52:9; 54:1; 55:12;
5. Pleasure, 44:28; 46:10; 48:14;
6. Good will, acceptance (God's) 49:8; 56:7; 58:5; 60:7; 61:2;

.....
The following words, though found once or twice each in Isaiah are destitute there of any special force or significance, whereas in c. 40 - 66 they occur frequently, sometimes with a particular nuance, or shade of meaning, which is foreign to the usage of Isaiah:--

1. Isles or coasts, used representatively of distant regions of the earth: 40:15; 41:1, 5; 42:4, 10, 12, 15; 49:1; 51:5; 59:18; 60:9; 66:19. In Isaiah 11:11 (also 24:15), where it is used in its primary sense of the isles and coasts of the Mediterranean Sea. The application in c. 40 - 66 is a marked extension of the usage of Isaiah.
2. Nought: 40:17; 41:12; 45:6, 14; 46:9; 47:8, 10; 52:4; 54:15. In Isaiah 5:8 only (where, however, the original signification of the word is still perceptible.)²

The above is an abbreviated list of the examples which Driver uses to say that chapters forty to sixty-six of Isaiah are different in style from the first part of the book. The differences according to Raven are because he wrote on another subject and from another viewpoint. There are also resemblances and these are of two kinds:

¹Driver, op. cit., p. 238.

²Ibid., p. 238-240.

(1) verbal agreement; (2) similar thought or figure.¹

(1) Verbal agreement.

40:5; 58:14	compare	1:20
43:13	"	14:27
45:11; 60:21	"	19:25; 29:23
51:11	"	35:10
56:8	"	11:12
61:2; 63:4	"	34:8
55:25	"	11:9

(2) Similar thought or figure.

40:3-4	compare	35:8-10
41:17-18	"	35:6,7
42:7	"	9:2
43:13	"	14:27
47:3	"	3:17
51:4	"	2:3
53:1	"	6:9-12
59:11	"	38:14
60:21	"	11:1
63:17	"	6:10
66:16	"	27:1 2.

This is also an abbreviated list from Raven, but he has also left out some important phrases. The words, "Thus saith the Lord," occur somewhat frequently in Isaiah and are widely distributed (e.g. 7:7 and 66:13).³ "Jehovah" is the usual name for Deity in both parts of Isaiah. It occurs 228 times in chapters one to thirty-nine and 193 times in chapters forty to sixty-six.⁴ Another unique title is "The Holy One of Israel" which runs throughout Isaiah, being found fourteen times in the earlier part (1 - 39) and sixteen times in the

¹•Raven, op. cit., p. 190.

²•Ibid., p. 191-92.

³•Allis, op. cit., p. 64.

⁴•Ibid.

latter part (40 - 66).¹ Broomall also tells us that what makes this more significant is that this title is not used elsewhere. It would seem as if it were Isaiah's "trade-mark" showing unity of authorship.²

Reading carefully, a few more obvious reasons for regarding Isaiah as the author of the book can be seen. It is the headings: "The vision of Isaiah the son of Amoz which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." (1:1)³. This is important for it definitely gives us a name to apply to the book. There is also the fact that every one of the fifteen books which compose the collection known as the "Latter Prophets" commences with a heading. They vary in length but all agree in at least stating the name of the prophet whose utterances are contained in the book at the head of which each is placed. There is also no manuscript evidence to show that the entire sixty-six chapters do not belong together.⁴

The Isaiah Scroll which has recently been discovered gives us proof of this.

For example, Chapter 40:1, "Comfort ye, comfort ye," is written close to the last verse of chapter 39, the scribe actually writing it on the last line of space left on

1. Broomall, op. cit., p. 137.

2. Ibid.

3. Allis, op. cit., p. 39.

4. Ibid., p. 39-40.

the page. The scribe thus brings the "comforts" of the Incomparable God in Chapter 40 into closest possible connection with the "threats" of Chapter 39: apparently quite unconscious of the critical idea that they were written centuries apart! The scribe may be teaching us! The unity of the book is not a mere modern opinion.¹.

Another fact to be considered is that the writer of chapters forty to sixty-six does not show the familiarity with the land or religion of Babylon which would be expected from a man living among the captives. This lack of detail shows the prophet's standpoint among the captives as ideal rather than real.².

Both the advocates of the Biblical and critical conception of prophecy agree that the last twenty-seven chapters of Isaiah are admitted to be the most exalted and remarkable literary production of any prophet in Israel. The questions that may be asked are: why is the name of this "unknown prophet" forgotten, why should his work become a mere appendix to that of an inferior prophet, and why should it remain there for twenty centuries without even being recognized? It is also incredible that the Jews who held their records as sacred would allow some bungling editor to mix such works so that they can not be properly recognized or arranged in a chronological order.³.

With both the so called differences and the similarities before the eyes of the critics, they have to admit that the second

¹.George L. Robinson, The Book of Isaiah (Grand Rapids: Baker Book House, 1954), p. 17.

².Raven, op. cit., p. 195.

³.Ibid., p. 194-195.

Isaiah exhibits many signs of similarity to the first. Driver makes a very significant remark in this regard.

The subject of c. 40-66 is not so different from that of Isaiah's prophecies (e. g.) against the Assyrians, as to necessitate a new phrasology and rhetorical form: the differences can only be reasonably explained by the supposition of a change of author.¹

If the critics can make the supposition that on the basis of the differences of the literary style the book was not entirely written by Isaiah, why can it not be supposed on the basis of similarities in the book of Isaiah that the entire book was written by Isaiah?

The third critical claim is that differences in the theological ideas of the two sections indicate separate authorship of Isaiah.²

The theological ideas of c. 40 - 66 (in so far as they are not of that fundamental kind common to the prophets generally) differ remarkably from those which appear, from c. 1 - 39, to be distinctive of Isaiah. Thus, on the nature of God generally, the ideas expressed are much larger and fuller. Isaiah, for instance, depicts the majesty of Jehovah: in c. 40 - 66 the prophet emphasizes His infinitude; He is the Creator, the Sustainer of the universe, the Life-Giver, the Author of history (41:4), the First and the Last, the Incomparable One. This is a real difference.³

The differences in theological ideas are to be accounted for in the same way as the differences in style.⁴ Both Raven and Unger agree at this point. If a close check is made of the contemporaries

1.Driver, op. cit., p. 238.

2.Unger, op. cit., p. 319.

3.Driver, op. cit., p. 242.

4.Raven, op. cit., p. 192.

of Isaiah, it will be found that the theological ideas of Isaiah are much the same as those of Micah.¹ The following is a comparison with Micah:

Micah 1:1	compare	Isaiah 47:2-3
2:13	"	52:12
3:5	"	56:10-11
3:8	"	58:1
3:11	"	48:2
4:13	"	41:15-16
7:17	"	49:23 ²

III. CRITICAL ARGUMENTS CONCERNING ISAIAH 36 - 39

The chapters of thirty-six to thirty-nine as has been previously stated is the historical section between the first and second part of the book of Isaiah. Driver states that these chapters do not come from the pen of Isaiah but from the book of Kings.³ Driver continues by giving the following chart which shows the likenesses of II Kings and the chapters thirty-six to thirty-nine of Isaiah.

This is apparent--(1) from a comparison of the two texts.

Thus (minor verbal differences being disregarded)

II Kings 18:13	=	Isaiah 36:1
18:14-16		* * *
20:1-6		36:2-37, 38
20:7-8		38:1-6 (abridged)
20:9-11		38:21-22 (out of place)
* * *		38:9-20 (Hezekiah's Song)
20:12-19		39 (Merodach-Baladan's embassy) ⁴

¹Unger, op. cit., p. 319.

²Raven, op. cit., p. 193.

³Driver, op. cit., p. 226.

⁴Ibid., p. 227.

Driver states that the details in II Kings are more complete than the details of Isaiah which were evidently abridged from it.¹ Young and Raven agree that Isaiah may have taken the content of these chapters from some annals of his time which may have later constituted a part of the books of Kings, but not necessarily from the book of Kings. Also there is the mention of the lump of figs in Isaiah and the death of Sennacherib in 37:37; these help point to the fact that Isaiah probably was the original writer of these chapters.²

These historical chapters also provide another view. It is a view that they are a connecting link between the first and last part of the book.

The reader should note that this section serves not only as an historical appendix to chapters 1-35, but also as a bridge to connect these earlier chapters with the latter half of the book. In the first portion of the prophecy the background has been the Assyrian period; in the latter half it is the time of the Babylonian exile. These chapters serve as a remarkable connecting link between the two. The Assyrian period closes, as it were, with the account of Sennacherib's invasion. Then we are told of the Babylonian envoys, and of Isaiah's prophecy of the captivity(39:3-8). Thus we are prepared for the atmosphere which we find when we begin to read chapter 40.³

From this can be seen that Isaiah used chapters thirty-six to thirty-nine as a transition point from that which was happening to that which was going to happen.

1. Ibid.

2. Edward J. Young, An Introduction to the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co. 1954), p. 216.
Raven, op. cit., p. 194.

3. Young, op. cit., p. 215.

IV. PROPHECY CONCERNING CYRUS

As has been previously seen the critics hold to a different view of prophecy from that of the traditional school. It would be only natural that the results would be different. According to the critics, prophecy indicates very clearly its own situation and date. On this basis the section of Isaiah forty to sixty-six is exilic; also on this basis, the section of chapters forty to forty-eight which contains the career of Cyrus is put in the situation that Cyrus has begun to attack Babylonia. This means that the prophet is not dealing with a non-existent situation but that it is real and this would imply that he is already well-known to the people of this area. To the captives this meant that at last their deliverance was coming to pass.¹

Cyrus, in short, is not presented as a prediction, but as the proof that a prediction is being fulfilled. Unless he had already appeared in flesh and blood, and was on the point of attacking Babylon, with all the prestige of unbroken victory, a great part of Isaiah 41 - 48 would be utterly unintelligible.²

It can be seen that by applying this situation to the prophecy it also reduces the scope by eliminating the predictive element from it. As the critic views this, these words need not be written by a prophet who could see that the fall of Babylon was inevitable.³

¹Allis, op. cit., p. 59.

²George A. Smith, The Book of Isaiah (New York: A. C. Armstrong and Son, 1906), II, p. 9.

³Allis, op. cit., p. 50.

The question that is being asked in this section is, "does the prophet emphasize the fact that he is himself predicting the coming of Cyrus or, that former predictions concerning Cyrus are now in his time coming to pass?"¹. As has been seen above, the critics answer the second question by eliminating the first according to the function of prophecy. The traditional school has objections to this for they claim that Cyrus is a prediction.

Cyrus is repeatedly referred to in Isaiah forty to forty-eight, as the one who will deliver the children of Israel from captivity. Cyrus is the central figure in the deliverance of God's people, and he is referred to as "the righteous man" and "his annointed". In chapter 41:2-5 the question that is found is, "who raised up from the east the righteous one?" The answer is speedily given, "I, the Lord, the first and with the last; I am he."². The nations of the world have no answer for the coming of Cyrus, but it is found that in the book of Isaiah his mission was the deliverance; that it was God who raised him for this purpose and declares, "He shall build my city and he shall let go my captives."³.

Another question that is asked is, how did God use Cyrus? It is a known fact that Cyrus was a worshipper of idols, and it is supposed that by doing this he would get the people whom he had conquered

¹. Robinson, The Fundamentals, p. 84.

². Allis, op. cit., p. 53.

³. Ibid., p. 52.

to follow him. In this way also he embraced the God of the Jews as one of many gods. This can be seen from the Cyrus Cylinder where he uses the words, "May all the gods . . . pray daily . . . may Cyrus, the king who worships thee and his son. . . .¹

The name of Cyrus does not appear in the New Testament, nor do the writers refer to passages which contain his name. The explicit testimony of the Jewish historian Josephus is very valuable and instructive. Like the New Testament writers, Josephus refers to Isaiah several times by name and clearly ascribes both parts of the book to him. He also refers to the Cyrus prophecy and attributes it to Isaiah as O. T. Allis quotes from the writings of Josephus.

"And these things God did afford them; for he stirred the mind of Cyrus, and made him write this throughout all Asia: 'Thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea.'

"This was known to Cyrus by his reading the book which Isaiah left behind of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: 'My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple.' This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this and admired the Divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem,

¹. Ibid., p. 55.

and the temple of their God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices."¹.

The name of Cyrus is important for upon the rejection of it as prophetic rests the genuineness of the last twenty-seven chapters of Isaiah, and the unity or disunity of the book of Isaiah.².

V. THE SERVANT OF THE LORD

In the case of the servant, the main problem is that of identity. The problem of identification of the servant has become a very real one to the critics. This has resulted from their particular interpretation of prophecy in which they limit the scope of prophecy to the sphere of contemporary events. In studying these passages closely, it can be seen that the servant is referred to frequently.³.

"Servant" occurs twenty times in Isaiah 40 - 55. The servant is called "Israel" (49:3), Jacob (48:20), "Jacob Israel" (41:8,9; 44:1,2,21; 45:4). He is called "my servant" (42:1, 19; 43:10; 49:6; 52:13; 53:11), "His servant" (44:26; 49:5; 50:10) "a servant of rulers" (49:7). In 44:2 the epithet "Jeshurun" is added, and in 53:11, the word "righteous." It is worthy of note that while the word "servant" also appears 11 times in chapters 54 - 66, it is always in the plural (54:17; 56:6; 63:17; 65:8-9, 13, 14-15; 66:14). Since the division of 40 - 66 into 40-55,

¹. Allis, op. cit., p. 57.

². Ibid., p. 58.

³. Ibid., p. 81.

56-66 is so popular today, it is interesting to note that the use of the plural begins in chapter 54.¹

There are also four passages called the "Songs of the Servant", (42:1-4; 49:1-6; 50:4-9; 52:13-53:12); it is also thought that 61:1-3 should be included in this group even though the word "servant" is not contained in the passage.²

Besides being frequently referred to, it is found that the prophet portrays the servant quite vividly. The servant is presented as present in thought and therefore he is spoken of; he is spoken to; and he even speaks himself. The servant was so clearly present in the mind of the prophet that he described the mission of the servant as it happened before his eyes.³

The problem of the servant is also a complex one.

He is called "Israel" and "Jacob" (41:8). He is deaf and blind (42:18f.), sinful and in need of redemption (44:22). Yet he is also pictured as one who has a mission to Israel and the Gentiles (42:1-7, 49:1-6), as one who has suffered grievous cruelty, though he has not been rebellious but has trusted in the Lord (50:6-9), as one who has suffered uncomplainingly, not for his own sins, but for the sins of others (53:4-6), as one who will be gloriously vindicated and greatly honored in days to come (52:13-15; 53:10b-12).⁴

In the Old Testament it is noted that the name "servant" is used continually. Such people as Abraham, Moses, Caleb, Joshua, David,

¹. Allis, op. cit., p. 81.

². Ibid., p. 82.

³. Ibid.

⁴. Ibid., p. 83.

Isaiah, Eliakim, Job, and the prophets were called servant, even the heathen were called servant. However, it can be seen that Isaiah uses the term in a particular sense.¹.

The over all view of the servant as can be seen above has two sides to it, the individualistic and the collective. A single person can stand for a group, and a group can stand for a single person. It is with this idea that many have interpreted the Servant of Jehovah.

Critical View of Collective Interpretation

In presenting the servant as a collective, he is present as the entire Israelite people, "the pious kernel of the people, the ideal Israel."² The advocates of this view of the servant being the entirety of Israel are: K. Budde, Pfeiffer, Kissam, Hyatt, Friedlander, Humbert, Lods, Bewer, and Regnell. The purpose of Israel's suffering was that it would spread the knowledge of God over the world. This is the theme of the Servant Songs and the death represents the death of Israel politically.³ The collective interpretation also appears in a modified form, this regards the Servant not as Israel in entirety but as a special manifestation of Israel, or the Ideal Israel.⁴ Some critics use Delitzsch's idea of the pyramid.

¹S. R. Driver, Isaiah: His Life and Times (New York: Anson D. F. Randolph and Company, n. d.), p. 175.

²Curt Lindhagen, "Important Hypotheses Reconsidered, IX, The Servant of the Lord," The Expository Times, LXVII, (June, 1956) p. 281.

³Ibid.

⁴Ibid., p. 282.

The first song applies to Israel, the second to a purified Israel, the third to the nation as a whole, or perhaps to one of its individual representatives and leaders, the fourth to an individual still to come who is to carry out Israel's world mission but who is nevertheless not the Davidic Messiah.¹

The fulfillment of the Servant prophecy in Christ, in which— for the first time— the equation Servant equals Messiah takes place, has also a collective aspect, the Church.² There is yet a third group of critics who suppose that there are differences in the Servant's Songs and are to be interpreted allegorically of Israel. J. Lindblom divides the songs as follows: "In 42:1-4 we have a description of a vassal king of Yahweh; 49:1-6 and 50:4-9 refer to the prophet himself; 53:2, 12 to a leper who, like the vassal king, is a wholly fictitious person."³

Individual Interpretation

Historical-individual interpretation. The autobiographical interpretation is that in which the servant is Deutero-Isaiah himself, and has a few adherents as A. Weiser, E. L. Allen, Kissane, and S. Smith. Martin Buber states that Deutero-Isaiah felt himself to be one of the figurations of the servant for whom the very work of redemption of world history was reserved.⁴

¹. Ibid.

². Ibid.

³. Ibid., p. 283.

⁴. Curt Lindhagen, "Important Hypotheses Reconsidered, IX, The Servant of the Lord," The Expository Times, LXVII, (July, 1956) p. 300.

Some scholars as A. Bentyen, H. W. Wolff, and W. Zimmerli have combined the autobiographical with Messianic interpretations. Wolff identifies the servant with Deutero-Isaiah, but also sees in the servant-figure a prototype of Jesus Christ such as prophecy foretells. To Zimmerli, the servant-figure in Isaiah 53 goes far beyond Deutero-Isaiah's own person.¹

There is yet a third interpretation to the Servant Songs. The Servant Songs are associated with the Davidic dynasty; the servant is there a royal figure. This is the view of E. Burrows and J. Coppens. Burrows also states that the servant is related to the Davidic line by past, present, and future.²

Messianic Interpretation. To the critic the Suffering Servant as the Messiah is still a problem; however, the Messianic interpretation is characteristic of Jesus. The Messianic interpretation was not questioned until the 1770's when the exilic date began to be asserted for Isaiah forty to sixty-six. It is still asserted that the deepest meaning of the Servant Songs only becomes clear in the fulfillment of Christ.³

The critics generally conclude as C. R. North has on the Servant Songs.

¹•Ibid.

²•Ibid.

³•Ibid., p. 301.

After examining and rejecting the historical individual, mythological, and collective interpretations, North himself decides for the Messianic. The Servant is an individual still to come. The Songs are myth in the sense of provisional or anticipated history, not allegory. The Servant is not the Davidic Messiah of Isaiah 9 and 11; he is a soteriological rather than a political Messianic figure. We may venture to believe that in the purpose of God, the Servant-Songs were primarily intended to afford guidance to Jesus.¹

From this can be seen that the critic will be on much safer ground and less likely to be misunderstood, if he simply tells his reader that Isaiah 53 has been "applied" to the death of Christ, just as Isaiah 7:14 has been applied to the birth of Christ. "Applied" is sufficiently different from "fulfilled" to make clear to the discerning reader the vast difference between the Biblical and the critical positions.² This also avoids the ambiguous use of words and allows the issue to be clearly seen.

Traditional View

Those who stand for the traditional view, such as G. Robinson, O. T. Allis, E. J. Young, and others, state that Isaiah wrote the book of Isaiah and that all that is contained therein is from his pen. Isaiah was the servant of God; as such Isaiah was able to see into the future. In the case of Cyrus, Isaiah saw into the future a little more than a century. The Messiah was also in the future; but Isaiah did not definitely know how far into the future. He did know that the

¹. Ibid., p. 302.

². Allis, op. cit., p. 95.

Messiah would come. With reference to the Suffering Servant, the prophet writes as one who has witnessed the awful tragedy of Calvary and also looks forward to the glory that is to come. This can also be stated negatively. Deny to Isaiah the son of Amoz, the chapters forty to sixty-six; it is but logical to go farther and deny to him the Messianic hope which is associated with his name.¹

VI. THE BASIC ISSUE

The critics have taken the book of Isaiah and made several books of it in a unique way. It could be called a library of little books. The basis upon which they have done this is their definition of the function of prophecy. This definition, it could be stated, is very limited for it leaves out the possibility of prediction and supernaturalism.

The traditional school has used the same methods in showing the unity of Isaiah as the critics have used in showing the disunity of Isaiah. The conclusion of the traditional school is that Isaiah is a unit; this is also supported by history and archaeology along with the evidence found in the Bible.

In the preceding chapter, it has been reviewed how the critics have divided the book of Isaiah. The view of the traditional school who holds to the unity of the book was also presented. It is now the writer's purpose to examine the evidence in the New Testament with reference to the problem presented.

¹. Ibid., p. 88-89.

CHAPTER III

DIRECT QUOTES FROM ISAIAH IN THE NEW TESTAMENT

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DIRECT QUOTES FROM ISAIAH IN THE NEW TESTAMENT

The teaching of the New Testament in relation to the book of Isaiah is very significant. Isaiah is quoted by name more than any other prophet, and the book of Isaiah is quoted more than all the prophets together.^{1.}

Critics attempt to set aside this evidence for three reasons: (1) that none of these citations is made "by our Lord Himself", (2) that none of them are in answer to the question, "did Isaiah write chapters 40 - 66 of the book called by his name?" and (3) that Isaianic authorship is not "involved" in the argument.^{2.}

In this chapter each direct quote that uses the name of Isaiah will be cited. Table one at the close of this chapter will show the source of the quotes and the section from which they come: first section includes chapters 1 - 39, second section includes chapters 40 - 54, and the third section includes chapters 55 - 66.

I. MATTHEW

In Matthew there can be found six direct references to Isaiah. Each one has its important meaning but from them all can be drawn some

^{1.}Young, op. cit., p. 202.

^{2.}Smith, op. cit., II, p. 6

definite conclusions. First, the scripture references which Matthew uses are presented.

1. For this is he that was spoken of through Isaiah the prophet, saying,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
(Matthew 3:3 Source, Isaiah 40:3)
2. That it might be fulfilled which was spoken through Isaiah the prophet, saying,
The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the Gentiles,
The people that sat in the darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.
(Matthew 4:14-16 Source, Isaiah 9:1,2)
3. That it might be fulfilled which was spoken through Isaiah the prophet saying, Himself took our infirmities,
and bare our diseases.
(Matthew 8:17 Source, Isaiah 53:4)
4. That it might be fulfilled which was spoken through Isaiah the prophet, saying,
Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.
He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
And in his name shall the Gentiles hope.
(Matthew 12:17-21 Source, Isaiah 42:1-4)
5. And unto them is fulfilled the prophecy of Isaiah, which saith,
By hearing ye shall hear and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;

Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.
 (Matthew 13:14-15 Source, Isaiah 6:9, 10)

6. Ye hypocrites, well did Isaiah prophecy of you, saying,
 This people honoreth me with their lips;
 But their heart is far from me.
 But in vain do they worship me,
 Teaching as their doctrines the precepts of me.
 (Matthew 15:7-9 Source, Isaiah 29:13)

Summary of Matthew. The scripture verses of Matthew can give us some very definite conclusions.

1. Matthew refers to Isaiah by name six times. Numbers 2, 5, and 6 come from section I of Isaiah, while numbers 1, 3, and 4 come from section II.

2. In most of these instances the writer uses the words, "that it might be fulfilled." From this can be concluded that Matthew very likely had the book of Isaiah before him or he knew it from memory, for he states that this is what Isaiah had said and is now being fulfilled.

3. There is another important fact to be considered, and that is the one of language. In the passages that Matthew uses can be seen the very close resemblances to Isaiah.

4. In all the references cited, Matthew seems to assume but one author of the book of Isaiah.

5. It was noted in the introduction to this chapter that the critics give Christ no credit for referring to Isaiah as the author

of Isaiah. In Matthew 15:7, Jesus can be found speaking to the Pharisees and scribes; He states that Isaiah definitely prophesied of these people and that what he had written was true.

II. MARK

The book of Mark also records words of Isaiah which contribute valuable information to this study; one of these is used by our Lord himself.

1. The beginning of the gospel of Jesus Christ, the Son of God.
Even as it is written in Isaiah the prophet,
"Behold, I send my messenger before thy face,
Who shall prepare thy way;"¹.
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
(Mark 1:1-3 Source, Isaiah 40:3)
2. And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,
This people honoreth me with their lips,
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men.
(Mark 7:6-7 Source, Isaiah 29:13)

Summary of Mark. Mark did not refer to Isaiah very extensively, but when he did he definitely stated that he was using Isaiah. Mark begins his gospel by saying that his book is the beginning of the gospel of Jesus Christ. The theme of the book of Mark is Christ as the Suffering Servant; Mark definitely shows that this theme is a continuation from Isaiah. The book of Isaiah is known for its Servant passages; it can be seen how Isaiah speaks of the Servant yet to come,

¹Malachi 3:1

while Mark tells about the Servant and His work. Mark incorporates a short reference in the middle of his quotation from the prophet, Malachi who agrees with him on this subject.

There are four conclusions which can be drawn from the references in Mark.

1. The words "it is written," in both of the quoted passages show that Mark was definitely taking scripture from a written source.
2. The written source is named by referring to its author, which was Isaiah in both cases.
3. It will also be noticed that Mark quoted from both sections of the book of Isaiah, making no distinction between the sections or that there was more than one author.
4. In Mark 7:6 Jesus is again found speaking to the Pharisees and scribes; once again He refers to Isaiah. Here, Jesus again supports Mark, as he did Matthew in saying that the book of Isaiah was written by Isaiah.

III. LUKE

There are two direct quotes from Isaiah found in Luke.

1. As it is written in the book of the words of Isaiah the prophet,
 The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
 Every valley shall be filled,
 And every mountain and hill shall be brought low
 And the crooked shall become straight,
 And the rough ways smooth;
 And all flesh shall see the salvation of God.
 (Luke 3:4-6 Source, Isaiah 40:3-5)

2. And there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written,
 The Spirit of the Lord is upon me,
 Because he anointed me to preach good tidings to the poor:
 He hath sent me to proclaim release to the captives,
 And recovering of sight to the blind,
 To set at liberty them that are bruised,
 To proclaim the acceptable year of the Lord.
 (Luke 4:17-19 Source, Isaiah 61:1)

Summary of Luke. In Luke there are noted two references to the book of Isaiah. Each reference has its important consideration. Matthew and Mark have also used the first reference which gives an introduction to John the Baptist, the forerunner of Jesus.

The second reference is especially important for it is recorded that the book of Isaiah was delivered to Jesus who read from it. Upon this basis the following conclusions can be given.

1. Luke uses the name of Isaiah twice; both times from the second section of Isaiah.
2. Within the references that Luke has used, there can be found no reference as to a first or second Isaiah.
3. Luke uses the words "the book of the words of Isaiah the prophet." By the use of these words, Luke shows that the references come directly from Isaiah.
4. Luke records in his writing that Jesus read from Isaiah. Luke has recorded it so carefully that he has even included the passages which Christ read, and that Christ opened and closed the book. With Christ opening and closing the book, there can be found no evidence that there were two books of Isaiah or that it was divided

into two sections. Seemingly, Christ was given the entire book of Isaiah which in content is almost the same as the book is in the Bible today.

IV. JOHN

John has used the name of Isaiah four times in connection with the references which are found to be from Isaiah.

1. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. (John 1:23 Source, Isaiah 40:3)
2. That the word of Isaiah the prophet might be fulfilled, which he spake,
Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?
(John 12:38 Source, Isaiah 53:1)
3. For this cause they could not believe, for Isaiah said again,
He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart,
And should turn,
And I should heal them.
These things said Isaiah, because he saw his glory; and he spake of him. (John 12:39-41 Source, Isaiah 6:10)

Summary of John. At the beginning of John the Baptist's ministry, it was found that he was witnessing to the priests and Levites that Isaiah had spoken of him. John in his Gospel also uses other references to tell what Isaiah said of the people who did not believe on our Lord and Savior.

From the references used above, the following conclusions may be drawn.

1. John used the name of Isaiah four times in connection with

the three references used from Isaiah.

2. Numbers 1 and 2 are taken from the second section of Isaiah.
Reference number 3 is taken from the first section of Isaiah.

3. In John 12 there are found references numbered 2 and 3.
These references succeed one another; however it will be noted that reference number 2 is taken from section two and reference number 3 is taken from section one of Isaiah. It is important to notice here that John has used both sections of Isaiah in referring to the hard hearts of the people of John's time.

4. Within the three references used by John, he has not mentioned a first or second Isaiah.

V. ACTS

The book of Acts records that the Apostle Paul and Philip used the book of Isaiah.

1. And he was returning and sitting in his chariot, and was reading the prophet Isaiah. (Acts 8:28)
2. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? (Acts 8:30)
3. Now the passage of the scripture which he was reading was this,
He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.
(Acts 8:31-33 Source, Isaiah 54:7,8)

4. And when they agreed not among themselves, the departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying,
 Go thou unto this people, and say,
 By hearing ye shall hear, and shall in no wise understand;
 And seeing ye shall see, and shall in no wise perceive:
 For this people's heart is waxed gross.
 And their ears are dull of hearing
 And their eyes they have closed;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.
 (Acts 28:25-27 Source, Isaiah 6:9,10)

Summary of Acts. The book of Acts records two interesting experiences in the lives of two men, who have referred to Isaiah in their work for the Lord.

The following conclusions can be drawn from these experiences.

1. Philip saw an Ethiopian eunuch reading the prophet Isaiah.
2. Philip heard the Ethiopian eunuch reading from Isaiah the prophet.
3. Philip explained to the eunuch the verses he had been reading.
4. Paul had been speaking to a group of Jews who did not agree with one another; Paul used a passage from Isaiah to show the hardness of their hearts.
5. The writer of the book of Acts has not recorded any information which shows a possibility of more than one Isaiah.
6. The writer has used the name of Isaiah three times, but has only quoted Isaiah twice, once from each section.

VI. ROMANS

Paul in his letter to the Romans has used Isaiah in an interesting fashion. A study of these verses will make this evident.

1. And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved; for the Lord will execute his word upon the earth, finishing it and cutting it short. (Romans 9:27-28 Source, Isaiah 10:22-23)
2. And as Isaiah hath said before,
Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah. (Romans 9:29 Source, Isaiah 1:9)
3. But they did not all hearken to the glad tidings.
For Isaiah saith, Lord, who hath believed our report?
(Romans 10:16 Source, Isaiah 53:1)
4. But Isaiah is very bold, and saith,
I was found of them that sought me not;
I became manifest unto them that asked not of me.
But as to Israel he saith, All the day long did I spread
out my hands unto a disobedient and gainsaying people.
(Romans 10:20-21 Source, Isaiah 65:1-2)
5. And again, Isaiah saith,
There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.
(Romans 15:12 Source, Isaiah 11:10)

Summary of Romans. In the study of the verses used by the writer of Romans, it can be seen that he uses the references from Isaiah as support for that which he previously has stated. Each time he uses Isaiah, it is in connection with other verses from the scripture which also give support to his proclamations.

From the preceding verses the following conclusions can be drawn.

1. The name of Isaiah appears five times in the book of Romans. Paul uses the first section of Isaiah three times and the second section twice.

2. Paul introduces the quotations of Isaiah by the use of the words "Isaiah saith."

3. Paul has used these verses to support his proclamations; it was found that he only refers to one and not two or more Isaiahs.

VII. REMAINING BOOKS OF THE NEW TESTAMENT

Thus far the Gospels and the books of the Acts and Romans have been covered. What of the rest of the books in the New Testament, do they contain the name of Isaiah? This will have to be answered in the negative for the name of Isaiah does not appear in the remaining Pauline epistles, in the general epistles, or in the book of Revelation. It will suffice to state here that these books do use Isaiah by quoting him but giving no affirmation that Isaiah was the source of the quotations. This will be discussed further in the succeeding chapter.

VIII. SUMMARY

In this study of the name of Isaiah as it was utilized by the writers of the New Testament, a number of important conclusions can be drawn.

1. Isaiah's name is mentioned twenty-two times in connection

with twenty-one scripture verses used from Isaiah.

2. Of these twenty-one verses that are used in this connection, ten come from the first section and eleven come from the second section of Isaiah.

3. The writers definitely state that they are referring to Isaiah by using such phrases as: "it is written," "Isaiah said," and "the book of the words of Isaiah the prophet."

4. The writers of the New Testament do not state or even hint that there is more than one Isaiah in connection with these references.

5. Jesus used the book of Isaiah, He opened the book, read from it, and closed it. There was no mention made of the slightest possibility of another author.

6. There were a number of people who came in direct contact with the book of Isaiah. It was noted that Jesus Christ, Philip, and the Ethiopian eunuch each had the book of Isaiah in their possession and that they read from it. John the Baptist witnessed to the fact that Isaiah wrote of him, while Paul used the book of Isaiah for his support. No doubt that if the preceding men handled the book and knew of it, the writers of the Gospels also knew of it and used it in their writing.

TABLE I

NEW TESTAMENT REFERENCES CONTAINING THE NAME OF ISAIAH
 AND THE SECTION OF ISAIAH FROM WHICH THEY ARE
 TAKEN: SECTION I, CHAPTERS 1-39; SECTION II,
 CHAPTERS 40-54; SECTION III, CHAPTERS 55-66

NEW TESTAMENT	ISAIAH	SECTION
Matthew 3:3	40:3	II
4:14-16	9:1,2	I
8:17	53:4	II
12:17-21	42:1-4	II
13:14-15	6:9,10	I
15:7-9	29:13	I
Mark 1:1-3	40:3	II
7:6-7	29:13	I
Luke 3:4-6	40:3-5	II
4:17-19	61:1	III
John 1:23	40:3	II
12:38	53:1	II
12:39-41	6:10	I
Acts 8:28	- -	- -
8:30	- -	- -
8:31,33	54:7,8	II
28:25-27	6:9,10	I
Romans 9:27-28	10:22-23	I
9:29	1:9	I
10:16	53:1	II
10:20-21	65:1-2	III
15:12	11:10	I

This table has been compiled from the passages referred to in this chapter.

CHAPTER IV

WORDS AND THOUGHTS FROM ISALAH

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WORDS AND THOUGHTS FROM ISAIAH

In the preceding chapter it has been pointed out how the writers of the Gospels, Acts, and Romans have referred Isaiah's name to the verses which they have utilized from his book. Other verses of Isaiah have been referred to, but Isaiah's name has not been mentioned. There are two types of verses that the writers use from Isaiah; first, there are those which are direct quotes; second, there are those which express the same thought or idea.

The purpose of this chapter is to investigate these verses and find what evidence they can present to the unity or disunity of Isaiah.

I. DIRECT WORDS FROM ISAIAH

To see what evidence these verses contain they will have to be placed side by side; in this relationship any similarities and differences may be seen, along with the evidence for or against the unity of Isaiah.

1. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us. (Matthew 1:22,23)
2. Therefore the Lord himself will give you a sign; behold a virgin shall conceive, and bear a son and shall call his name Immanuel. (Isaiah 7:14)

Beginning with the first verse in Matthew, it will be noted that in this chapter the account of the genealogy of Christ is given. The genealogy which is given places Christ in the line of kings who had ruled Israel for centuries. At the time when Isaiah used these words it will be noted that they were spoken to Ahaz, Christ's predecessor by generations.

Looking at the two verses in question, it will be found that they have a similar word construction. There is more expressed than just an idea. Matthew also speaks of "the prophet" in a singular sense, showing that he used this from only one source. If it could have been found in one of the other prophets also, Matthew would have, in all probability, used the word "prophet" in the plural sense. There is yet another reason for this verse coming from Isaiah; it can be found in one word, "Immanuel." Matthew and Isaiah are the only ones who use this name and use it only in the sense of a name in referring to a person, generally being Jesus Christ. It will also be noted that Matthew made no reference to the fact that this portion of scripture came from the so-called first or second section of the book of Isaiah.

Turning to the Gospel of Mark; three references to the book of Isaiah can be found. To examine each reference separately would require much space and be very repetitious. Since they are much the same, an investigation of one should be ample for all.

1. And he taught, and said unto them, Is it not written,
My house shall be called a house of prayer for all
nations? but ye have made it a den of robbers.
(Mark 11:17)

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all peoples. (Isaiah 56:7)

It was found in Mark that Christ was speaking to the men in the temple who sold merchandise. Upon this occasion Christ quoted Isaiah to tell these men the purpose of the temple. Christ did not use all of the words that are recorded in Isaiah 56:7, but He did use those which fit the occasion at that time. It will be noted here, as it was in Matthew, that Mark makes no distinction between the first and second sections of Isaiah, nor does he divide it in any other way. It is also interesting to notice that even Christ, who used Isaiah gave it no distinction except that it was written; therefore, he implied that Isaiah belonged to the sacred scripture.

Only two verses have been used from the Gospels even though there are more as shown in table one at the end of the chapter. The writers of the Gospels, Acts, and Romans, as was previously observed, were the only ones who directly referred to Isaiah's name with that which they quoted. They also referred to quotations from Isaiah without the use of his name. What of some of the other books in the New Testament? In I Corinthians there are five quotations from Isaiah.

1. For it is written,
I will destroy the wisdom of the wise,
And the discernment of the discerning will I bring to naught. (I Corinthians 1:19)

Therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14)

2. But as it is written,
Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that
love him. (I Corinthians 2:9)

For from of old men have not heard, nor perceived
by the ear, neither hath the eye seen a God besides
thee, who worketh for him that waiteth for him.
(Isaiah 64:4)

3. In the law it is written, By men of strange tongues
and by the lips of strangers will I speak unto this
people; and not even thus will they hear me, saith
the Lord. (I Corinthians 14:21)

Nay but by men of strange lips and with another
tongue will he speak to this people; to whom he
said, This is the rest to him that is weary; and
this is the refreshing: yet they would not hear.
(Isaiah 28:11-12)

4. If after the manner of men I fought with beasts
at Ephesus, what doth it profit me? If the dead
are not raised, let us eat and drink, for tomorrow
we die. (I Corinthians 15:32)

And behold, joy and gladness, slaying oxen and
killing sheep, eating flesh and drinking wine;
let us eat and drink, for tomorrow we shall die.
(Isaiah 22:13)

5. O death, where is thy victory? O death, where is
thy sting? (I Corinthians 15:55)

He hath swallowed up death for ever; and the Lord
Jehovah will wipe away tears from off all faces;
and the reproach of his people will he take away
from off all the earth: for Jehovah hath spoken
it. (Isaiah 25:8)

It will be observed that several of these references begin with
the phrase "it is written," again undoubtedly referring to the Holy
Scriptures as the Hebrew people knew them. Then there follows a close

similarity to that which is found in Isaiah. Paul also uses these references as if they came from one source; within these references he makes no distinction between the various so-called sections of Isaiah.

In Galatians the following words are found:

For it is written,
Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not;
For more are the children of the desolate than of her
that hath the husband. (Galatians 4:27)

Compare this with the following verse from Isaiah.

Sing, O barren, thou that didst not bear; break forth into
singing, and cry aloud, thou that didst not travail with
child; for more are the children of the desolate than the
children of the married wife, saith Jehovah. (Isaiah 54:1)

Here again, the words "it is written" appear; the words as they are found in Galatians appear much the same as in Isaiah. Paul does not make any distinction from which section of Isaiah he took the words.

This same procedure could be continued with the remaining verses as they are found in the New Testament and listed in table two at the close of this chapter. In each case the same observations may be made; that is, that each verse comes from Isaiah, and that the writer who uses Isaiah does not make any distinction from which part of Isaiah he has taken it. From the way in which the New Testament writers have used Isaiah, it may be inferred that Isaiah as such is a unit written by one author.

II. THOUGHTS OR IDEAS FROM ISAIAH

Previously in this study, passages containing the name of Isaiah have been considered as well as those passages which directly use words from Isaiah but do not contain his name. Together, these two factors constitute about one third of the verses used from Isaiah. It will be noted that the remaining verses which are used contain only the idea or thought of Isaiah in them as they are referred to by the writers of the New Testament.

The following verses will illustrate the similarity of thought between the New Testament and Isaiah.

1. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. (Matthew 24:7)

And I will stir up the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom. (Isaiah 19:2)

2. Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. (John 12:15)

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! (Isaiah 40:9)

3. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ. (I Corinthians 2:16)

Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? (Isaiah 40:13)

4. holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. (Philippians 2:16)

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah. (Isaiah 66:23)

5. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. (II Timothy 2:19)

O Jehovah our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. (Isaiah 26:13)

It can be seen from the preceding references that there is a definite thought connection between Isaiah and the references as they occur in the New Testament writings. Some may say that these thoughts come from other books, but why may they not come from Isaiah? The words may not be exactly parallel; however, the ideas that the New Testament writers present give strong indication that they are taken from Isaiah.

An investigation of the foregoing verses has shown that there is nothing in them that would indicate the disunity of the book. The study of the remaining verses listed in table three has revealed the same observations as have already been presented.

III. SUMMARY

From the previous study of direct words and thoughts from Isaiah the following conclusions can be presented.

1. Where the words of Isaiah are used without his name, there can be found a very close similarity.

2. Wherever these words are used there is no reference to prove that there is more than one Isaiah.

3. Usually when the writers quoted words from Isaiah they introduced the quotation with the words "it is written." This is a definite sign that the words have been taken from a well established source. This source, no doubt, was the Holy Scripture as the Jewish people knew it to be at that time.

4. The thoughts or ideas as the New Testament writers presented them are very much like the thoughts of Isaiah. It was noted that the words are not the same, but that the thoughts have a definite resemblance.

5. Some contend that these thoughts come from other books, but with this same definite presupposition, it could also be stated that these thoughts come from Isaiah.

6. A study of all the verses listed in tables two and three has revealed that the writers of the New Testament had no knowledge of the fact that there was a possibility of more than one Isaiah; but rather, they look at Isaiah as one complete book and as such it was written by one author.

TABLE II

NEW TESTAMENT REFERENCES CONTAINING DIRECT WORDS FROM ISAIAH

AND THE SECTION OF ISAIAH FROM WHICH THEY ARE

TAKEN: SECTION I, CHAPTERS 1-39; SECTION II,

CHAPTERS 40-54; SECTION III, CHAPTERS 55-66

NEW TESTAMENT		ISAIAH	SECTION
Matthew	1:22,23 21:13	7:14 56:7	I III
Mark	4:12 9:48 11:17	6:9,10 66:24 56:7	I III III
Luke	8:10 19:46 22:37	6:9,10 56:7 53:12	I III II
John	6:45	54:13	II
Acts	7:19,50 13:47	66:1,2 49:6	III II
Romans	2:24 3:14,16 9:33 10:15 11:26,27 11:34 14:11 15:21	52:5 59:7,8 28:16 52:7 59:20,21 40:13 45:23 52:15	II III I II III II II II
I Corinthians	1:19 2:9 14:21 15:32 15:55	29:14 64:4 28:11,12 22:13 25:8	I III I I I
II Corinthians	6:2 6:17	49:8 52:11	II II

NEW TESTAMENT		ISAIAH	SECTION
<hr/>			
Galatians	4:27	54:1	II
Ephesians	6:14	11:5	I
Hebrews	2:13	8:17,18	I
I Peter	1:24,25	40:6-8	II
	2:6	28:16	I
	2:8	8:14	I
	2:22	53:9	II
Revelations	3:7	22:22	I
	5:1	29:11	I
	7:16	49:10	II
	21:24	60:3	III
	21:25	60:11	III
	22:5	60:19	III

This chart was compiled from references taken from
D. Eberhard Nestle, Novum Testamentum Graece (Stuttgart: Privileg.
Wurttt. Bibelanstalt, 1952.) p. 665 - 667.

TABLE III

NEW TESTAMENT REFERENCES CONTAINING THOUGHTS FROM ISAIAH,
 AND THE SECTION OF ISAIAH FROM WHICH THEY ARE
 TAKEN: SECTION I, CHAPTERS 1-39; SECTION II,
 CHAPTERS 40-54; SECTION III, CHAPTERS 55-66

NEW TESTAMENT	ISAIAH	SECTION
Matthew	1:23	I
	2:11	III
	2:23	I
	3:17	II
	5:3	III
	5:3	III
	5:4	III
	5:34	III
	6:6	I
	8:11	II
	8:11	III
	11:5	I
	11:5	I
	11:23	I
	11:29	I
	21:5	III
	21:33	I
	24:7	I
	24:29	I
	24:29	I
	24:31	I
Mark	12:1	I
	13:8	I
	13:24	I
	13:25	I
Luke	1:32,33	I
	1:54	II
	1:79	I
	1:79	III
	2:30	II
	2:30,31	II

NEW TESTAMENT		ISAIAH	SECTION
Luke	2:32	42:6	II
	2:32	46:13	II
	2:32	49:6	II
	6:20	61:1	III
	6:20	57:15	III
	7:22	35:5,6	I
	10:15	14:13,15	I
	13:29	49:12	II
	13:29	59:19	III
John	12:15	40:9	II
Acts	2:39	57:19	III
	7:51	63:10	III
	8:23	58:6	III
	10:36	52:7	II
	10:38	61:1	III
	13:22	44:28	II
	13:34	55:3	II
	15:18	45:21	II
	17:24,25	42:5	II
	18:10	40:10	II
	18:10	43:5	II
	26:18	42:7,16	II
	26:18	35:5	I
Romans	4:25	53:12	II
	8:33	50:8	II
	9:20	45:9	II
	9:20	29:16	I
	9:22	13:5	I
	9:22	54:16	II
	9:32,33	8:14	I
	11:27	27:9	I
	14:11	49:18	II
I Corinthians	1:20	19:11,12	I
	1:20	33:18	I
	1:20	44:25	II
	2:16	40:13	II
	14:25	45:14	II
II Corinthians	9:10	55:10	III

NEW TESTAMENT		ISAIAH	SECTION
Galatians	1:15	49:1	II
Ephesians	2:13,17	57:19	III
	6:14,17	59:19	III
	6:15	52:7	II
	6:17	51:16	II
	6:17	49:2	II
	6:17	11:4	I
Phillipians	2:16	49:4	II
	2:16	65:23	III
Colossians	2:3	45:3	II
	2:22	29:13	I
I Thessalonians	5:8	59:17	III
II Thessalonians	1:9	2:10,19,21	I
	1:10	2:11,17	I
	2:8	11:4	I
II Timothy	2:19	26:3	I
Hebrews	1:11	50:9	II
	1:11	51:6	II
	2:16	41:8	II
	5:9	45:17	II
	9:28	53:12	II
	10:27	26:11	I
	10:37	26:20	I
	12:12	35:3	I
	13:20	55:3	III
	13:20	63:11	III
James	1:10,11	5:9	I
	2:23	40:6,7	II
	5:4	41:8	II
I Peter	1:18	52:3	II
	2:4	28:16	I
	2:9	43:20,21	II
	2:12	10:3	I
	2:24	53:4,5,12	II
	2:25	53:6	II

NEW TESTAMENT		ISAIAH	SECTION
I Peter	3:14,15	8:8	I
	4:14	11:2	I
II Peter	1:17	42:1	II
	2:2	52:5	II
	3:13	65:17	III
	3:13	66:22	III
Revelation	1:5	40:2	II
	1:6	61:6	III
	1:17	44:2	II
	1:17	44:6	II
	1:17	48:12	II
	1:19	48:6	II
	2:8	44:6	II
	2:17	62:2	III
	2:17	65:15	III
	3:9	60:14	III
	3:9	43:4	II
	3:9	45:14	II
	3:9	49:23	II
	3:12	65:15	III
	3:12	62:2	III
	4:2,9	6:1	I
	4:8	6:2,3	I
	5:1,7,13	6:1	I
	5:5	11:1,10	I
	5:6	11:2	I
	5:6,12	53:7	II
	5:10	61:6	III
	6:12	13:10	I
	6:13,14	34:4	I
	6:15	2:10,19,21	I
	6:16	6:1	I
	7:10,17	6:1	I
	7:17	25:8	I
	8:10	14:2	I
	9:20	2:8,20	I
	11:8	1:9,10	I
	12:3,5	66:7,8	III
	12:12	49:13	II
	12:12	44:23	II
	13:8	53:7	II
	14:3	42:10	II

NEW TESTAMENT		ISAIAH	SECTION
Revelation	14:5	53:9	II
	14:10	51:17	II
	14:8	21:9	I
	14:11	34:9,10	I
	14:20	63:3	III
	15:8	6:1	I
	16:1,17	66:6	III
	16:6	49:26	II
	16:10	8:21,22	I
	16:12	41:2,25	II
	16:12	44:27	II
	16:12	11:15,16	I
	16:19	51:17	II
	17:2	23:17	I
	18:2	13:31	I
	18:2	21:9	I
	18:2	34:11,14	I
	18:4	48:20	II
	18:4	52:11	II
	18:7	47:8	II
	18:8,23	47:9	II
	18:20	44:23	II
	18:22	24:8	I
	18:23	23:8	I
	19:3	34:9,10	I
	19:4	6:1	I
	19:11,15	11:4,5	I
	19:15	63:3	III
	19:20	30:33	I
	20:6	61:6	III
	20:11	6:1	I
	20:1	66:22	III
	21:1,4	65:17	III
	21:2	61:10	III
	21:2,10,27	52:1	II
	21:3	8:8	I
	21:4	35:10	I
	21:4	25:8	I
	21:4	65:19	III
	21:5	43:19	II
	21:5	6:1	I
	21:6	55:1	III
	21:8	30:33	I
	21:11	58:8	III

NEW TESTAMENT		ISAIAH	SECTION
<hr/>			
Revelation	21:11,23	60:1,2,19	III
	21:19	54:11,12	II
	21:23	24:23	I
	21:24	60:5	III
	22:7	55:1	III
	22:7,12	40:10	II
	22:13	44:9	II

This chart was compiled from references taken from
 Nestle, op. cit., p. 665 - 667.

CHAPTER V

THE WITNESS OF PERSONS

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THE WITNESS OF PERSONS

In chapter three it has been pointed out how the name of Isaiah was used by the New Testament writers. In chapter four it was shown that where Isaiah's name is not used with the scripture references from his book there was a close resemblance between Isaiah and the way it was used in the New Testament. The purpose of this chapter is to show how certain New Testament individuals have used and referred to the book of Isaiah.

Critics. Critics attempt to set aside the evidence that Isaiah is one book written by one author for three reasons: (1) that none of these citations is made "by our Lord Himself", (2) that none of them are in answer to the question, "did Isaiah write chapters 40 - 66 of the book called by his name?" and (3) that Isaianic authorship is not "involved" in the argument.¹ From the study that has just been made, the answer may be given that they did not need to answer these questions because some of the writers of the New Testament referred to Isaiah as one book written by one man. The writers, no doubt, knew the book of Isaiah not only as a book in the Jewish scriptures, but it was very likely that they had memorized a good portion of it.

Mark. The Gospel written by Mark gives a basis for believing

¹.Smith, op. cit., II, p. 6.

that Isaiah was written by one man and that it is a unit. It was noted that Mark begins his gospel by stating that it was the gospel of Jesus Christ. The writings of Mark give the servant view of Christ. Isaiah also spoke of the Servant. From this it may be said that the Gospel of Mark is the fulfillment of that gospel which we first find written in the book of Isaiah.

Christ. Men have been an important part in this study. The most important person is Christ. The critics say that Christ did not refer to Isaiah or set His approval upon the book. It is a known fact that at the time of Christ the Hebrew Bible was almost the same as it is in the Old Testament today. They referred to the scripture as, The Law, The Prophets, and The Writings. Christ used this division more than once when He was teaching. If there were two authors, it is possible that it would have been mentioned in this division. Christ also had contact with the scribes and Pharisees many times; these men knew the scripture thoroughly. They knew it so well that many times they criticized Jesus for what He did. If they could tell Him what He had done wrong, would not they have corrected Him if He had quoted an incorrect verse of scripture? Christ spoke with such authority that there was no other answer to it.

John the Baptist. Christ was not the only witness to the book of Isaiah. John the Baptist witnessed that Isaiah had written of him. In Isaiah 40:3 is found the verse which John the Baptist refers to as Isaiah speaking of him. It is important to note that this reference is located within the disputed chapters of Isaiah 40 - 66. Here it could

be said that if Isaiah knew of John the Baptist, he must have known of Christ also.

Philip and the Ethiopian eunuch. The witness of Philip and the Ethiopian eunuch is important. In the book of Acts, it was found that the eunuch was reading from the book of Isaiah. Now, if there had been a division of the book, would not the writer have stated from which section the eunuch was reading? There is no mention made of such a division. The writer of Acts continues by stating that Philip explained to him Christ beginning with the verse he was reading and from the scripture.

The question may be raised as to the accuracy of the writer of the book of Acts. Luke is proven as an exact reporter.

. . . Luke is a historian of the first rank; not merely are his statements of fact trustworthy; he is possessed of the true historic sense; he fixes his mind on the idea and plan that rules in the evolution of history; and proportions the scale of his treatment to the importance of each incident. He seizes the important and critical events and shows their true nature at greater length, while he touches lightly or omits entirely much that was valueless for his purpose. In short, this author should be placed along with the very greatest of historians.¹

Paul. Last but not least, the name of Paul must be mentioned. Paul used the book of Isaiah in most of the letters he wrote. There are only three letters of Paul which have no connection with the book of Isaiah, they are: I Timothy, Titus, and Philemon; all three are very short letters. It is surprising to notice that Paul has referred

¹W. M. Ramsay, The Bearing of Recent Discovery (Grand Rapids: Baker Book House, 1953), p. 222.

to Isaiah in ten out of thirteen letters that he wrote.

Other Factors. There are only four other books in the remaining New Testament that make no reference to Isaiah. These are: I, II, III John, and Jude -- four very short books. It can be seen from this that twenty out of the twenty-seven books of the New Testament have used Isaiah in the various ways which have been presented.

Another factor that can be presented to show how Isaiah has been used in the New Testament is his language. A study of the verses listed in the three tables in this study has shown a very close similarity to the words of Isaiah. It also must not be forgotten that whenever the writers did use the words of Isaiah, they either mentioned his name or stated that it was written. Sometimes they even used the word prophet showing that the words which they were using came from one of the prophetic books of the Old Testament.

It has been seen that the New Testament writers have used Isaiah very extensively. They have mentioned his name and referred to him indirectly. Within all of these verses, there has not been found one clue that would give a possible suggestion that Isaiah is not a unit and that it was written by more than one author.

CHAPTER VI
SUMMARY AND CONCLUSIONS

CHAPTER VI

SUMMARY AND CONCLUSIONS

In this thesis a study has been made of the unity of the book of Isaiah as it is reflected in the New Testament writings.

I. SUMMARY

The book of Isaiah was written about twenty-five centuries ago. From the time of writing to a century and a half ago, there was no critical question concerning the book.¹ The unity and authorship of the book was commonly accepted. In 1780 came the first question regarding the dismemberment of Isaiah by a man named Koppe. Of that which Isaiah wrote, critics today give him credit for only 262 verses out of the 1292 verses. The critics claim that the verses which Isaiah did not write were written by a "Great Unknown."

It was found that the critics based their criticism upon their view of the function of prophecy. Prophecy to them was the prophet speaking to his own contemporaries; relating it to the situation of his time. According to this definition, the prophet never abandons his own historical position, but speaks from it. It can be seen that in this definition the critics have left out the element of supernaturalism of the Bible and prophecy. They have put a limitation

¹.Quotation p. 7 of this thesis.

upon the prophet.

By the use of this definition, the critics attack the book of Isaiah. The critics have studied his style, the language, and the internal evidence. With the applying of the definition of prophecy to these principals, the critics have come up with the answer that Isaiah is divided into several sections.

The man Cyrus is among the main contentions for the critics. Isaiah had prophesied that he would release the people from captivity. The critics, by the use of their definition of prophecy, have stated that this was impossible for Isaiah to do. Isaiah could not see that far into the future. Cyrus, they say, was on the field of battle when Isaiah wrote of him.

It is upon this same basis that they reject Christ as the Servant spoken of in Isaiah. Christ was six centuries in the future; Isaiah could not possibly have known about him. To them Isaiah uses the word "servant" to refer to someone of his time. The critics say that the word "servant" and the other similar references can only be accommodated to Christ. They say these verses are definitely not fulfilled by Christ.

The New Testament has recorded in it quotations from Isaiah. The writers of the New Testament have referred to Isaiah in various ways. The name of Isaiah was found twenty-two times in connection with quotations from the New Testament. The writers have quoted Isaiah to show that what he had written previously is now come to pass. The critics do not agree with the writers of the New Testament

as has been shown, they feel that Isaiah could not see so far into the future.

A study of the verses themselves, both those in connection with Isaiah's name and those that do not contain his name, reveals that the language is that of Isaiah. A comparison of the verses that the New Testament writers use and their companion in Isaiah shows that they are alike in wordage also.

There remain the thoughts of Isaiah as the New Testament writers have used them. Some contend that these thoughts come from other books in the Old Testament. That, however, does not mean that they can not be from Isaiah. The same supposition can be used to point out that the verses either come from Isaiah or that they do not come from Isaiah.

It has been shown that there are numerous verses of Isaiah used in the New Testament. In the use of these two hundred verses or more, it is important to notice that not once is there mentioned the problem of two Isaiahs or anything leading to such a conception. Twenty books of the New Testament have used over two hundred verses from the whole book of Isaiah. The only chapters of Isaiah that are not mentioned in the New Testament are the historical chapters 36 - 39.

II. CONCLUSIONS

From this study the following conclusions were arrived at. First a statement of fact is given followed by the resulting conclusion.

1. Since the book of Isaiah was written six centuries before Christ and twenty-five centuries before modern critics; therefore, this long time between Isaiah and modern critics reveals an unbroken tradition which would indicate that Isaiah is a unit.

2. Since criticism of the book of Isaiah began in 1780; therefore, it may be concluded that modern criticism is relatively recent.

3. Since critics have rejected the unity of Isaiah upon the basis of their definition of the function of prophecy and the elimination of supernaturalism from it; therefore, it may be concluded that their definition of prophecy is too limited in its use.

4. Since Isaiah's name occurs twenty-two times in the New Testament and can be found ten times in relation to the first section of Isaiah and twelve times in the second section; therefore, it may be concluded that some of the New Testament writers regarded Isaiah as a unit by the fact that they made no distinction as to the section of Isaiah in their use of the various passages.

5. Since some of the New Testament writers have used without distinction both words and thoughts from the several sections of Isaiah; therefore, it may be concluded that these New Testament writers thought of Isaiah as a unit.

6. Since the examination of the use of Isaiah in the New Testament has provided evidence substantiating the unity of Isaiah; therefore, it may be concluded that the book of Isaiah is a unit written by a single author.

III. RECOMMENDATIONS FOR FURTHER STUDY

From this study has come recommendations for further study.

1. A systematic study of the Biblical and critical use of the term prophecy.
2. A systematic study of the term "servant" as found in Isaiah.

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