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Jeffreys, Letitia D.

Unity of the Book of Isaiah : linguistic an
evidence of the undivided authorship /

THE UNITY OF THE BOOK OF ISAIAH

“Hezekiah fortified his city and brought in water into the midst thereof . . . In his time Sennacherib came up and sent Rab-Shakeh . . . The Holy One out of heaven heard them and delivered them by the ministry [hand] of Isaiah . . . For Hezekiah had done the thing that pleased the LORD, and was strong in the ways of David his Father as Isaiah the Prophet, who was great and faithful in his vision, had commanded him. In his time the sun went back, and he lengthened the king’s life. He saw by an excellent spirit what should come to pass at the last, and he comforted the mourners in Zion. He showed what should come to pass for ever, and hidden things before they came.”

ECCLESIASTICUS xlvi. 17—25.

Written by the son of Sirach about B.C. 200.

THE
UNITY OF THE BOOK OF ISAIAH:

Linguistic and other Evidence

OF THE
UNDIVIDED AUTHORSHIP

BY
LETITIA D. JEFFREYS

WITH A PREFACE

BY THE
REV. R. SINKER, D.D.

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PREFACE

WE have been assured so persistently of late years that the Book of Isaiah is the work of two, or, more probably, of several hands of widely differing dates, that any attempt to run counter to the stream may seem a somewhat hopeless one. Yet when we have regard not only to the immense importance of the issue at stake, but to the curiously dissimilar nature of the evidence ranged on the two sides, we do well to feel that till the new view, in one definite and undisputed form, has absolutely and utterly crushed out the old belief, it is wise to keep the question open, to hold one's judgment in abeyance, to be ready to consider with open mind each fresh statement of the case as it is urged.

The last recorded utterance of Isaiah to Hezekiah is the Divine pronouncement of the Captivity of Babylon, though Nineveh was then the capital of the empire. This threat may well be the key to the promise of the deliverance from that captivity dwelt on in the twenty-seven succeeding chapters, which leads on to the thought of deliverance from a mightier foe than Babylon and by a mightier deliverer than Cyrus.

The question is an important one, because the Divine challenge, urged again and again (*e.g.* xli. 21 f.),

full of point and force if uttered by Isaiah, and known to be ancient when Cyrus's career of conquest began, becomes strangely pointless if, instead of being a prophecy generations old, it merely stated present-day history.

Curiously diverse too is the character of the conflicting evidence. On the one hand we have the unity of the book handed down by an unbroken and unchallenged tradition till the last century. Those who maintain that we have two or more hands at work have to show how a prophet, or prophets, of so surpassing power, could have been an unknown name to the generation which saw the editing of the second volume of the Hebrew Bible; and why, even if the name were unknown, the prophecy should tacitly have been joined on to the writing of a much earlier prophet.

The arguments used on the other side, whatever force may be allowed to them, are not sufficient answers to the above. Roughly put, they fall into three sets. The "historical background" of cc. xl.—lxvi. is said not to be Palestinian, as it ought to be. But then some critics call the background Babylonian, and some call it Egyptian; so that this argument may be left alone till adverse criticism has settled what its own conclusion certainly is.

Then too it is maintained that the "theological background" is different in the earlier and latter part of Isaiah. This means little more than that certain

topics are specially dwelt on in the former and certain others in the latter. It is as though the author of the Epistle to the Ephesians could not be the same as the author of the Epistle to the Romans, since the doctrine of justification by faith was no longer the all-engrossing topic. Is even a mere human writer not to be free to change his ground as he needs? how much less may we rule that the Inspiring Spirit sees only with our eyes?

There remains the argument drawn from alleged differences of vocabulary and style. This argument has always seemed to me a precarious one: a writer's style varies as time goes on, varies all the more in proportion to the influence of external events.

If a critic chose to shut his eyes to the compelling external evidence, he could easily say that the mass of new words in the Pastoral Epistles showed conclusively that St. Paul was not the author. Or to come to our own days, an interesting object-lesson in this particular might be obtained by a comparison of the earlier and later works of Tennyson—for example, the early lyrics and the Idylls, or *In Memoriam* and the dialect poems. An author, whether inspired or not, is not a mere machine which records ideas mechanically.

Indeed, it may be asked at the outset whether the styles of the two parts of Isaiah are so markedly different as to necessitate a change of hand. A leading English Higher Critic, writing a few years ago, gave it as his opinion "that the peculiar expressions of the

latter prophecies are, on the whole, not such as to necessitate a different linguistic style from the historical Isaiah; and that consequently the decision of the critical question will mainly depend on other than purely linguistic considerations." It is true that a few years after he withdrew his opinion, but the record stands as an important witness.

The problem is whether the style of the later chapters is so different that it is inconceivable that they should have come from the hand which penned the earlier chapters. It is this last point to which the writer of the present little work mainly addresses herself. Although, as I have said above, I think that the linguistic evidence in such matters is *per se* somewhat precarious, still it cannot be doubted that, in a matter of such exceptional importance, every individual point should be carefully weighed and tested. That a great amount of linguistic evidence can be adduced hostile to the unity of the book is undoubted. It has been the author's endeavour to show that there are also numerous links connecting the two parts. Clearly of course all these are not of equal value, nor will they appeal with equal force to all minds. They evince, however, much patient and minute study of the Hebrew, and the labour of love has evidently grudged no pains which could insure accuracy.

Yet, though the author gives proof of a good grasp of the Hebrew, the book is not *specially* designed for

Hebraists, though she would appeal to and welcome the unbiassed judgment of scholars. The Bible is not God's gift to Hebrew scholars merely; it is the treasure of the Christian world, and anything which seems rightly or wrongly in any way to impair the truth of our treasure should be faced at once boldly and thoughtfully, that the truth may be reached, not by offhand decision, but after the fullest and most reverent thought. I think that students of Isaiah, both Hebraists and ordinary English readers, will find much to interest and much that is suggestive in Mrs. Jeffreys' work.

R. S.

AUTHOR'S PREFACE

THE following short treatise on the unity of the Book of Isaiah is the result of long and careful study. It has been submitted to prominent scholars of the day, *e.g.* to the Rev. R. Sinker, D.D., Librarian of Trinity College, Cambridge, who has given me much important and most kind assistance, and to whom I am indebted for the foregoing preface.

The work has also been submitted to Professor D. S. Margoliouth, of Oxford, to whom I am indebted for observations and corrections, which have been most helpful and valuable to me, and who has expressed himself in kind and complimentary terms respecting my acquaintance with the Hebrew language and with the text of the Old Testament.

To the learned Hebrew scholar, the Rev. A. Bernstein, I owe much for revision made in the first instance, and information imparted from his large store of knowledge, and for help in securing accuracy of statement when I have consulted him respecting the quotations made. The help thus given me deserves my thankful recognition.

This little work is greatly indebted to the Rev. R. Valpy French, D.C.L., Examining Chaplain to the Bishop of Llandaff, as well for matter bearing closely

and with force on the argument as for the very pleasing suggestion to be noted, that the individual personality of the Great Prophet is markedly characterized by a love for horticulture and for farming operations, of which instances may be observed and traced—together with their spiritual and metaphorical application—throughout the Book of Isaiah from its first to its last chapters. He has furnished some striking illustrations of this bent of mind in the Prophet, which will be found on page 32. The list is necessarily left incomplete, for, as Dr. French has pointed out, the subject is one which admits of wide development. The tracing of this characteristic love of flowers, and also of the love of beauty in general, together with other personalities and gifts of genius to be observed in this great Author and Poet, may be pursued *ad infinitum*.

I would gladly commend the further study of this fascinating subject to the vigorous mind of the theological student and lover of Holy Writ. For him it is my earnest prayer that the treasures of sacred lore to be found throughout the Bible may ever prove inexhaustible, the source of joy unspeakable and of supreme satisfaction.

THE

UNITY OF THE BOOK OF ISAIAH

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THE UNITY OF THE BOOK OF ISAIAH.

THE testimony of Jewish history, both national and sacred, is continuous and unvarying in ascribing the authorship of the books of the Hebrew prophets to the writers whose names they bear; and notably the great Prophet Isaiah, the son of Amoz, is attested as the author of the Book of Isaiah.

It is proposed in the following notes to consider this testimony as to its correctness and authenticity, and also to controvert a theory which modern criticism has propounded on the Book of Isaiah, viz., that chapters xl. to lxvi. were written by another (and much later) author than that of the previous chapters, who, being unknown, is described and referred to as a "deutero-Isaiah," or as "the Prophet." Of this theory one of the chief English exponents is Dr. S. R. Driver, and as his treatise *Isaiah : his Life and Times*, deals the most ably with the linguistic side of the question, and is frequently used as a text-book by young theological students, such as candidates for Holy Orders, these notes are mainly devoted to an examination of the theory as therein set forth.

In the said treatise (page 181) Dr. Driver tells us that his unnamed prophet (to whom he attributes chapters xl. to lxvi.) by stirring addresses incites the captive Jews in Babylon to look to Cyrus for deliverance, *after* Cyrus had arisen, prospered, and was warring in

Asia—this unknown prophet impressing on the captives that Cyrus was then in the north, and would surely come and restore their captivity. He maintains that these were forensic utterances; were not “written in a chamber”; that they were *uttered* in public addresses, which the then rulers of Babylonia are supposed to have permitted.

And yet these supposed utterances are by the Jewish Church accepted as the *written* word of Isaiah, and the deception is kept secret with such complete success as never even to have been suspected, or suggested. It is received by Ezra (see Ezr. i. 2*). The favour and help of Cyrus are given on account of it—Cyrus in his decree making reference to the words of the prediction concerning himself; “The Lord God of heaven . . . hath charged *me* to build him” (Ezr. i. 2). The adversaries of Judah in their bitter accusations against the Jews (Ezr. iv.) do not suggest this fraud. Nor does Sanballat (Neh.). The LXX translation, begun about 150 years later, gives the Book of Isaiah in an undivided whole as we have it now.† The Son of Sirach, author of Ecclesiasticus, writing about B.C. 200, had evidently never heard of the suggestion, or of a doubt of Isaiah’s authorship, from the profound reverence with which he makes mention of Isaiah. He calls him “great and faithful in his vision,” and adds, “In his time the sun

* Ezra i. 1 refers to the accomplishment of the seventy years’ term of servitude to the king of Babylon predicted by Jeremiah xxv. 11, 12, xxix. 10: the time then being come “the Lord stirred up the spirit of Cyrus, king of Persia.” . . . In *v.* 2 Cyrus in his proclamation makes use of the very words from Isa. xliv. 28 and xlv. 1, 13, as applied to himself.

† It should be borne in mind that no known MS. of the Hebrew, or of its earliest version, the LXX (or, indeed, of any version), shows ought but an undivided Isaiah.

went back, and he lengthened the days of the king. He saw by an excellent spirit what should come to pass at the last, and he comforted the mourners in Zion. He showed what should come to pass for ever, and hidden things before they came." The next in order of witnesses is the great forerunner of our Lord, John the Baptist. To the enquiries of the Pharisees, "What sayest thou of thyself?" he replies, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, as said the Prophet Esaias." "John bare witness to the truth," is the solemn declaration of our Lord. He Himself has specially honoured the Book of Isaiah in His references to it, and markedly to these last chapters. His apostles give their testimony to the unity of Isaiah, quoting from both parts, "as said Esaias," (see John xii.). The great scholar St. Paul quotes from both parts, "as said Esaias . . . Esaias saith again." Such testimony is of the highest importance if viewed only as historical testimony. The Jewish people remain to this day "My witnesses." Josephus, their great historian, records the undisputed tradition (Ant. xi. i. 1, 2), "Now Cyrus learnt this by reading the book Isaiah had left of his own prophecies 210 years before. . . . These things Isaiah foretold 140 years before the Jewish temple was destroyed. When Cyrus therefore had read them, and admired their divine character, an impulse and emulation seized him to do what was written," etc.

The important cumulative testimony of history Dr. Driver passes over without adequate recognition, and he appears to *assume* without seeking to establish the existence of a personage of whom he does not put forward any trace whatever. The ground he takes for

assuming this position is that in chapters lviii. 12; lxi. 4; lxiv. 10, 11, not the inhabitants of Jerusalem are addressed, but the Jewish captives in Babylonia. "Jerusalem and the temple *are** in ruins: have been for long. It must have been written during the exile, as a prophet's stand-point is always in the present time, and must be bounded by the horizon of his own day." Yet in reading the verses which immediately follow, this position of the prophet's horizon vanishes. The context at once follows; "I am sought of them that asked not for Me; I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by My name." Here indisputably the prophet's stand-point is not in the last days of Belshazzar, shortly before the vessels of Jehovah were to be brought forth at those midnight orgies, but is in that of our own day. Our own day, that of the present Gentile Church, is the stand-point which in the prophetic vision is vividly brought before us equally with that of the captivity and desolations of Zion, which had been predicted by Isaiah, not alone in xxxix., but from the very first, when he received his prophetic call and commission (vi. 9, 11, 12, 13). At the very outset of Isaiah's prophetic career he was commissioned to foretell the desolation (vi. v. 11), the captivity (v. 12), and the restoration of Judah (v. 13). The Prophet Micah, Isaiah's contemporary, had predicted these desolations emphatically, "Therefore for your sake shall Zion be plowed as a field and Jerusalem become heaps" (Micah iii. 12). Hezekiah's weakness gives occasion for the sentence of doom to be pressed home on him and on his family,

• "Are" in the Hebrew is in past tense.

but it had been already pronounced "in the year that King Uzziah died." In the further prophetic vision beginning "Comfort ye! Comfort ye!" these previously predicted desolations being viewed as accomplished, would be well understood by Hezekiah and by those accustomed to the use by their prophets of the prophetic past (see chapter i. 7, where Judea is spoken of as being already desolated).* Our own day of grace and the rejection of their Messiah by the Jews (lxv. 1, 2) are equally viewed as present before the eye of Him who from the beginning declareth the end. We have full light thrown on the verses (lxv. 1, 2) by St. Paul in his comments on them (see Romans x. 20, 21).

But if the announcement to man of God's will two centuries, or even two milleniums, beforehand, as in the case of Abraham, "who rejoiced to see *My* day, and he saw it and was glad" (John viii. 56), if this should appear illogical or unreasonable to critics of the nineteenth century, surely their position now taken up, including Dr. Driver's, is inconsistent and unreasonable. His Unknown, while Cyrus was still warring in the north, two years before his taking Babylon (the date given, page 189), is supposed to announce to the captive Jews "Your warfare [military service]† is accomplished." To human sight the downfall of Babylon might possibly

* Respecting the use of the prophetic past see also Isa. iii. 8: "Jerusalem is ruined and Judah is fallen" (preterite tense); v. 13: "My people are gone into captivity"; v. 25: "He hath smitten them." Observe the preterite here after *therefore*. These are admittedly from the mouth of Isaiah; so he could most certainly have written words to the same effect in the latter part of his prophecy. In chapter ii. we find the epitome of the whole book.

† מִלְחָמָה occ. Job. vii. 1, x. 17, xiv. 14, where rendered "appointed time," *i.e.*, *time of tribulation* [appointed].

seem likely; but only with God is a day as a thousand years, and the Unknown could not announce to the captives until they were once more in their own land, or had obtained Cyrus' grace, that the term of their bondage was now ended, their iniquity pardoned, and that they *had* received at the Lord's hand double for all their sins. The then Babylonian rulers as well as Cyrus would have to be reckoned with. Those ruling in Babylon would regard him, the Unknown, as an agitator to be quickly suppressed. Would not the Nebuchadnezzar of that day have had a very hot furnace ready for such an orator?

Hezekiah, according to the supposition that not to him, but to the Jewish exiles, were addressed the words "Comfort ye! Comfort ye!" is supposed to have been left during the added fifteen years of his life without one reassuring word after the sad and dread sentence pronounced in xxxix. 6, 7. He would have lived those added fifteen years of life without the pardon and precious hope announced in chapters xl.—lxvi.; without this wider, deeper revelation of the Leader and Commander of His people—of "the sure [the well assured] mercies of David" (lv. 3, 4) which they disclose, and for the reception of which his pious resignation so well fitted him.

But most of all unlikely, inconceivable is it that Isaiah should have kept silence after the pronouncement of those words of heaviest doom on his country and on those most near and dear to him—a sentence by which his own feelings would be most deeply moved: for the royal family was doubtless to him as his own family. Rabbinical tradition states that his father, Amoz, was brother to King Amaziah. If we may suppose this

tradition to be correct, Isaiah was then of the house of David, and this sentence on David's line would be most painful to him. It is natural that he should have followed such a sentence with words of comfort. In the providence of God his sorrow of heart would be a means for preparing him to receive the higher spiritual revelation which he was yet to be commissioned to proclaim—that revelation the most difficult to be apprehended of man—the vicarious sufferings of the Prince of Peace, the Prince of our salvation: a revelation beyond human conception, almost beyond human faculty to grasp. Well might he exclaim, "Who hath believed our report?" (liii. 1). Sorrow would thus be an *enabling* preparation for the reception of the mysteries of redemption. He was yet to see that the Mighty Child of the earlier vision—"the Wonderful, the Counsellor, the Mighty God" (ix. 6), should as the servant of Jehovah (lii. 13) "deal prudently," "be exalted and extolled and be very high": that the Prince of Peace of the earlier vision should have "the many for His portion and divide the mighty for His spoil": that "the increase of His government upon the throne of David" should be the sprinkling of many nations and the submission of kings (lii. 15): that the rod out of the stem of Jesse on whom the "Spirit of the Lord should rest" (xi. 1, 2, 3, 4) should be "anointed"—the "Spirit of the Lord be on him to preach good tidings, to bind up the broken hearted, to proclaim the acceptable year of the Lord" (lxi. 1, 2). Isaiah had already learnt in the earlier vision "the zeal of the Lord of Hosts will perform this": and *how* this should be performed is shown him in the further vision.

To argue that enlargement of revelation and fresh spiritual insight prove different authorship is an untenable position. It is not only to limit the power of God in revelation, but as regards the ordinary working of the human mind it is not tenable: and to those acquainted with progressive stages in spiritual knowledge it is contrary to experience, and appears absurd.

Lastly, regarding the unreasonableness of the position taken up—we find no trace whatever of this supposed personage, nor does there seem any room for his career as a stirring, moving orator, inciting the Jewish exiles to expect deliverance from their Babylonian rulers. There is no trace in facts, and there is scarce a possibility of his existence as the enactor of the role ascribed to him at the close of the exile. In the continuous, sustained history—sacred and national—of the Jewish people, he is not admissible. Yet in the work before us are confidently attributed to him as if they were reality—actions, words, movements, and positions of the author's own imagining: and this with an ingenuity, skill, and diligence the writer of fiction and fairy tale may well covet.

But let us look to sober fact and reality in searching for the truth. In every case of the prophets of the Old Testament, of whom there are sixteen,* the name of

* "Sixteen"—numbering Daniel among the prophets. We have high warrant for calling him prophet (Matt. xxiv. 15): but some doubt that he should be so numbered has been caused by the position which the Book of Daniel occupies in the Hebrew Canon being placed among the "Holy Writings" [Kethuvim, ἁγία γράφα] and not among the "prophets." This collocation, however, is a natural consequence of a right apprehension of the different functions of the prophet and seer. Daniel had the spirit, but not the work of a prophet. He was a statesman at the court of a heathen, foreign monarch: therefore his active work could not be in the midst of his own people, struggling with their

the prophet meets us at the opening of his work. Had chapters xl.—lxvi. proceeded from some prophet near the close of the exile, his name would have stood at the opening; and this not only from these sixteen unbroken precedents of Holy Writ, but from the laws of common sense. No king would commit a royal message, claiming the obedience of his subjects, to nameless hands, or to parties left without proof or sign of their royal commission. How much less could these noblest prophecies form a solitary exception to this universal rule, and have the title and name wanting, and the date and place wanting? The prophetic call and commission also would be wanting, which mark all the other leading books of prophecy, and which would have been essential to their reception by the whole Jewish Church as of divine authority. Can we think the only wise God would ever suffer one of His choicest gifts to be flung into the world in the dark, and then to pass current under false pretences for 2500 years?

But as regards facts, most conclusive is it that in these twenty-seven chapters contemporary persons and names are wanting which form one striking feature of all the more important books of prophecy, and whereby their intimate connection with the actual course of God's providence and of the sacred history is maintained. Seventeen persons are thus named in Isaiah i.—xxxix., fifty in Jeremiah, eight or ten in Ezekiel, besides definite groups like the Elders and the Sun-worshippers:

corruptions, warning, instructing them, as was that of the prophets of Judah and Israel. In the triple division of the Scriptures which is preserved in the Hebrew Bibles, the characteristics of the classes show that it was not based on the supposed outward authority, but on the inward composition of the books.

more than this number are named in Daniel, and thirty in the books of the Minor Prophets. But in these later prophecies, written—on this hypothesis—in stirring times and at a most critical season of Israel's history, not one single personal or historical name except that of Cyrus,* can be found. Ezekiel and Daniel are not named. There is no mention of Jeconiah, of Shealtiel or Zerubbabel: of Josedech or Joshua: of Nebuchadnezzar, Evil-Merodach, Neriglassar or Belshazzar: of Amasis or Croesus. Viewed as *prediction*, the solitary mention of Cyrus gives reality and vividness to a picture of bright and distant hope, which would else combine a misty vagueness with its rainbow-like brilliancy of colouring. The foreseen stubbornness of Israel is the occasion of the mention of Cyrus' name, and is given as the reason why he thus was named, and the prediction made so clear. Events were foretold in order *to prove* to His people that He is God, and to shame them into the acknowledgment of His hand. . . . "Because I knew that thou art obstinate and thy neck an iron sinew and thy brow brass: I have even from the beginning declared it to thee, before it came to pass I showed it thee" (xlviii. 3, 4, 5). Note the whole argument from chapter xl. to xlviii.

* It is important to note that whereas according to the higher criticism the mention of the name of Cyrus fixes the date of authorship to the time of the exile: yet the context indisputably proves that it was a prophecy of a *distant* event. See especially xlvi. 10, 11, where the "calling a ravenous bird from the East" [= Cyrus] is prefaced by the words "declaring the end from the beginning" as though to preclude the possibility of *vaticinium ex eventu* being suggested, or anything approaching to it. Koresh [Cyrus] is said to have signified "Sun" in Persian, and may have been a title rather than a proper name: but latest researches do not tend to confirm this meaning of the name or the supposition that it signified a title.

Denial of Isaiah's authorship is not confined by modern critics to the later prophecies. In a large number out of the sixty-six chapters of the Book of Isaiah, "traces of a later age" are supposed to be found, and in only twenty-two is the entire authorship conceded to him. Two-thirds are held by these critics to be falsely ascribed to him. No ground can be adduced, and no excuse found for charging the Jewish Church with such manipulation of the sacred oracles. Their belief in the divine inspiration of them is matter of record. They were scrupulous in their reverential care of "the oracles committed to them," and in guarding them from the most trivial alteration: the inviolability of the sacred text was a canon of their Rabbinical writings, and their subsequent faithfulness to the text may be said to be slavish—a worshipping of the very letter. Of this several instances might be noticed.

As the language itself when looked into strikingly confirms the one authorship throughout, such criticism can only proceed—start from the premiss that real prophetic foresight is impossible, or has never been vouchsafed at all, unless shrewd guesses at what is likely to happen within a year or two may be dignified with that name. Under this treatment the whole book of Isaiah becomes a riddle, incapable of any key: whereas the books of Euclid have scarcely clearer marks of unity and successive dependence than will be found, on patient search, in the prophecies revealed to this divine messenger since the time when his lips had first been touched with fire from heaven. The late Professor Birks, of Cambridge, in his instructive Commentary on Isaiah, brings out this successive dependence of the visions most conclusively. His

scholarly research into the language from the first to the last chapter, is an invaluable assistance in weighing the evidence of Isaiah's authorship throughout, and to it the writer of these notes acknowledges great indebtedness.

Language is matter for tangible evidence: and we ought very carefully to examine whether the language and style of the Book of Isaiah give any countenance to, or cause for, this mythic production of the nineteenth century—a "deutero-Isaiah."

Dr. Driver gives lists—which afterwards will be referred to—of words found in the earlier and not recurring in the later chapters: and conversely, of words appearing in chapters xl.—lxvi. and not found in the first part (page 193).

The Book of Isaiah is remarkable for a very great number of, and variety in, words from the first to the last chapter. There are frequently found in it throughout words which occur but *once* in the book and no where else in the Old Testament. And this is characteristic of both parts (so called): as is likewise the use of rare words occurring only in some *one* other book of scripture—often in Job.

Thus it is not surprising that we should find Isaiah not *always* repeating the same words, especially when treating of different subjects and writing at different periods.

Could we now judge of the spoken language of his day, doubtless we should see from the power and sublimity of his diction that his wide range of words is suited with exquisite and poetic beauty to the variety and range of his subjects. While he is gifted with great riches in diction, yet his style is characterized by

leading words, favourite expressions, exclamations, the play on words, and by phrases peculiar to Isaiah alone. These run continuously throughout his writings, and must be felt to constitute a link between the several visions and the various subjects. They are irresistibly forcible when developed and considered cumulatively.

We give here some instances of such leading words and remarkable expressions, while feeling how inadequate to render full justice to the subject, and how imperfect as regards completeness the following list is.

LIST OF WORDS, PHRASES, EXPRESSIONS, ETC., RUNNING CONTINUOUSLY THROUGH THE BOOK OF ISAIAH.

-
- | | |
|--|---|
| <p>1. אָמַר יְהוָה
"Saith the LORD."</p> | <p>1. ["The LORD will say," Heb. fut.] occurs thrice in the early prophecies (i. 11, 18; xxiii. 10) and five times in the later (xl. 1, 25; xli. 21; lviii. 9; lxvi. 9) in their first and in their last chapter. Elsewhere it is found only in Ps. xii. 5 [6 Heb.], whilst the past tense in such phrases, אָמַר, is of constant occurrence. The difference of tense in אָמַר need not be regarded absolutely as one of time, but rather as conveying the idea "saith and will continue to say." It forms thus a striking internal sign of Isaian authorship in the very first verse of the later portion.</p> |
| <p>2. קָדוֹשׁ יִשְׂרָאֵל
"The Holy One of Israel."</p> | <p>2. Occurs about thirteen times in earlier [xxix. 23 is Holy One of <i>Jacob</i>] and fourteen times in later portion, also xlix. 7, Israel <i>his</i> Holy One. Elsewhere in all Old Testament Scripture only in</p> |

II. Kings xix. 22, where Isaiah himself is the speaker, three times in Pss., and twice in Jeremiah.*

3. אֲבִיר יִשְׂרָאֵל
 "The Mighty One of Israel."

3. In construction and as a divine title is rare. It is found here in i. 24 [Mighty One of *Israel*] and xlix. 26, lx. 16, where "Mighty One of *Jacob*." Only besides in Gen. xlix. 24; Ps. cxxxii. 2, 5 (with ל prefixed).

4. פִּי יְהוָה דִּבֶּר
 "The mouth of the Lord hath spoken" (it).

4. Occurs i. 20 and xl. 5; lviii. 14. Isaiah uses this phrase always to ratify a previous message. It has not the same import, nor is it exactly in the same form in the only two places where it may be said to recur, viz., in Jer. ix. 11 (12 Eng.),

and in Micah iv. 4, where it is the mouth of the Lord of *Hosts*. Compare Isa. lxii. 2, "Mouth of the Lord shall name"; lv. 11, "My word that goeth forth out of My mouth"; also i. 2; xxii. 25, "The Lord hath spoken it," etc.

5. "In *all my Holy Mountain*."

5. Occurs xi. 9, where it seems to denote the whole of Palestine. It is a peculiar phrase, and so occurs only beside lxv. 25. In Joel iii. 17 we have "*My Holy Mountain*," and Joel ii. 1; Zeph.

* Dr. Kennedy observes that "the Holy One of Israel" is the chosen, almost uniform, designation of God in the Book of Isaiah, and adds, "If we seek to know how Isaiah came to think so habitually of the God of Israel as the Holy One of Israel, we find the explanation in the remarkable vision in which he received his prophetic commission (chapter vi.), when he heard the Seraphim crying one unto another, 'Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of His glory.' The effect of this vision was immediate and profound—'Woe is me, for I am undone, because I am a man of unclean lips.' The experience of this vision was never forgotten." It has been well said also, "The whole book of Isaiah bears traces of the impression of this ecstasy (chapter vi.). All the prophecies of Isaiah bear this name of God on them as their stamp."

iii. 11, "*in My Holy Mountain*," also in Isa., "My Holy Mountain." These should be distinguished from "in *all My*," etc. The "Holy Mountain of God" occurs elsewhere, and usually denotes Zion alone.

6. "Sharon."

6. Occurs xxxiii. 9; xxxv. 2 and lxv. 10. Only besides in Cant. ii. 1, and I. Chron. xxvii. 29 (v. 16, a different place); Joshua xii. 18 is disputable.

7. הוי

"Ho," "Woe," "Ah,"
"O." [Hoi.]

7. Is variously rendered, and is of constant recurrence throughout. Some instances of its various renderings in Isaiah are here noted, as i. 4, 24 "Ah"; x. 5 "O"; in chap. v. frequent as "Woe";

xviii. 1, where the sense suggests *invitation*, and xlv. 9, 10 "Woe"; lv. 1 "Ho." This exclamation is not frequent, and is found *only* in the prophets, with the one exception of I. Kings xiii. 30. In the sense of invitation, exhortation, it is peculiar to Isaiah, Zech. ii. 6 [Heb. 10] only excepted. Jeremiah's exclamations are chiefly אוי and אָהָה, and although he, next to Isaiah, uses הוי [Hoi] the most often among the prophets, it is always in the sense of woe. In Ezekiel, the prophet nearest the days of the supposed Unknown, the exclamations are אָהָה, אוי, אָח, אָהָה, אָהָה, and only in two chapters does הוי [Hoi] occur, and then in the sense of woe. It should be observed that while Jeremiah, and especially Ezekiel, employ various exclamations, Isaiah confines himself to הוי, with the exception of אוי, which occurs iii. 9, 11; vi. 5; xxiv. 16 [Heb. 15],* and he puts אָהָה into the mouth of a heathen idolater once (xliv. 16).

* The observation has been made by a profound scholar that while אוי is always threatening, הוי [Hoi] takes its colour from the context.

8. מִסְלָה
“highway.”

8. Occurs vii. 3; xi. 16; xix. 23; xxxiii. 8; xxxv. 8; xxxvi. 2, and xl. 3; xlix. 11; lvii. 14 [verb]; lix. 7 [*paths*]; lxii. 10 [verb and noun]. The figurative use of this word as Highway of Holiness is a remarkable link throughout in the prophecies of Isaiah.

9. אֲנִיּוֹת תַּרְשִׁישׁ
“ships of Tarshish.”

9. Occurs ii. 16; xxiii. 1, 14; and lx. 9. With the exception of *once* in Ezekiel (xxvii. 25) the phrase occurs in no other prophet. Besides only once in the Psalms, once in I. Kings, and once in II. Chron.

10. פָּאָר
“to adorn, beautify.”

10. The verb in Piel and Hithpl. is very variously rendered throughout. There are several forms of nouns rendered: “beauty,” “glory,” “boast,” “pride,” “comely,” “bough or foliage of a tree,” “tiaras of beauty,” “ornaments.” It is remarkably a favourite word with Isaiah, and is found iii. 18, 20 [same as lxi. 10]; iv. 2; x. 12, 15, 33; xiii. 19; xx. 5; xxviii. 1, 4, 5, and xlv. 13, 23; xlvi. 13; xlix. 3; lii. 1; lv. 5; lx. 7 [verb and noun], 9, 13, 19, 21; lxi. 3, where “play on word” *beauty* [for] *ashes* פָּאָר [תַּחַת] אֲפָר, lxi. 10; lxii. 3; lxiii. 12 [glorious arm], 14, 15; lxiv. 11 [Heb. 10].

11. עָיַב
“to forsake, forsaken,
a forsaking.”

11. Occurs i. 4, 28; vi. 12; vii. 16; x. 3 [leave], 14 [left]; xvii. 2, 9; xviii. 6 [left]; xxvii. 10; xxxii. 14, and xli. 17; xlix. 14; liv. 6; lv. 7; lviii. 2; lx. 15; lxii. 4, 12, where, in the promised reversal of doom, graceful allusion is made to Hezekiah's espousals with Hephzibah (mother of Menasseh), a delicate, indirect sign of the date and authorship; also lxv. 11.

12. שְׁמָמָה
“desolation, desolate,”
12. Occurs i. 7 ; vi. 11 ; xvii. 9 ; xxxiii. 8, and xlix. 8, 19 ; liv. 1, 3 ; lxi. 4 [bis] ; lxii. 4, where the repetition of the *idea* is even more interesting than of the word—the reversal in the later prophecies of the doom pronounced in the earlier.
13. אֶרֶץ
“way,” “path.”
13. Occurs ii. 3 ; iii. 12 ; xxvi. 7, 8 ; xxx. 11 ; xxxiii. 8, and xl. 14 ; xli. 3. Besides of the prophets, once in Joel and once in Micah only.
14. אָחֹר
“back,” “after,”
“backward.”
14. Occurs i. 4 ; ix. 12 [Heb. 11] ; xxviii. 13 ; and xli. 23 ; xlii. 17, 23 ; xliv. 25 ; l. 5 ; lix. 14. It occurs in Jeremiah and once in Ezekiel, but not in the later prophets.
15. מֵאָז
“from that time.”
15. Is rare in this form, and whereas it is found in i.—xxxix. twice, and in xl.—lxvi. six times, it only occurs eight times throughout the rest of the Old Testament.
16. אָרַג
“to weave.”
16. Occurs xix. 9 ; xxxviii. 12 ; and lix. 5, and in no other text of the prophets. Though not frequent, it is found in Ex., Job, Judg., Sam., Kings, and I. Chron.
17. בְּרוֹשׁ
“fir-tree or cypress.”
17. Occurs xiv. 8 ; xxxvii. 24, and xli. 19 ; lv. 13 ; lx. 13. It occurs in Kings, and besides but nine times in the rest of the Old Testament.
18. אֲגַם
“pool.”
18. Occurs xiv. 23 ; xix. 10 [where in construct. pl., and is believed by some authorities to be a different word] ; xxxv.

7, and xli. 18; xlii. 15. Elsewhere in that sense only in Pss. cvii. 35, cxiv. 8; Ex. vii. 19; viii. 1. Jer. li. 32 has not this meaning.

19. אֶסֶר
"prisoner."

19. Occurs x. 4; xxiv. 22, and xlii. 7. Used in these three texts alone in this intensive form. Lagarde's theory that we have in x. 4 a reference to Beltis and Osiris seems fanciful.

20. דָּבַר
"nothing."

20. Occurs v. 8; xxxiv. 12, and xl. 17; xli. 12, 29; xlv. 6, 14; xlvi. 9; xlvii. 8, 10; lii. 4; liv. 15. It occurs at the beginning and close of the earlier and in seven chapters of the later prophecies. Is rare besides.

21. אָנַח
"sighing."

21. Occurs xxi. 2; xxxv. 10, and li. 11. It occurs in Psalms and Job, but is peculiar in this form to Isaiah and Jeremiah amongst the prophets.

22. אָוַר
"to gird."

22. Occurs viii. 9, and also xlv. 5, l. 11 [compass about]. This verb occurs in Psalms, Sam., Job; also in Jeremiah, but in no other prophet.

23. אָן
"to listen," "to give ear," in Hiph. Qal. obs.

23. Occurs i. 2, 10; viii. 9; xxviii. 23; xxxii. 9, and also xlii. 23; li. 4; lxiv. 3. So "mine ear, or ears," applied to God, v. 9; xxii. 14; xxxvii. 29, and in l. 4, 5, applied to the Servant of Jehovah forms a double mark of unity.

24. אֹר

Verb: "to burn, kindle, shine"; noun: "light."

24. As verb, "shine, kindle," xxvii. 11, and in lx. 1, 19 [verb and noun in both verses]. As noun "light," ii. 5; v. 20, 30; ix. 2 [Heb. 1] twice; x. 17; xiii. 10 twice; xxx. 26 four times, and xlii. 6, 16; xlv. 7; xlix. 6; li. 4; lviii. 8, 10; lix. 9; lx. 1, 3,

19, 20. The frequency of this illustrative figure in both parts of Isaiah is one sign of the unity of the whole. So "the Light of Israel" as a divine title occurs *only* x. 17 and—so applied—ix. 2 and lx. 1, 20.

25. אֵשׁ

"fire or firelight."

25. Occurs xxiv. 15 [Heb. 14]; xxxi. 9, and also xlv. 16; xlvii. 14; l. 11. Also Ex. xxviii. 30 [*lights* and *perfections*]; Num. xxvii, 21; Ezek. v. 2. Rare besides.

26. אִי

"island or maritime country."

26. Occurs xi. 11; xx. 6; xxiii. 2, 6; xxiv. 15, and xl. 15; xli. 5; xlii. 4, 10, 12, 15; xlix. 1; li. 5; lix. 18; lx. 9; lxvi. 19. This word thus occurs seventeen times in the Book of Isaiah; five times in the earlier, twelve times in the later portion.

It occurs in Jeremiah and Ezekiel, but in the later prophets only once (Dan. xi. 18.)

27. עָפָה

"to fly or alight."

27. Occurs xi. 14 and lx. 8, where it has reference to the same or a similar event.

28. אִינָה

"vanity," "iniquity."

28. Occurs i. 13; x. 1; xxix. 20; xxxi. 2; xxxii. 6, and xli. 29; lv. 7; lviii. 9; lix. 4, 6, 7; lxvi. 3. Besides once in Jer., twice in Ezek., but of the later prophets only once in Zechariah.

29. אָבֵל
 “to mourn,”
 “mourning.”
29. Occurs iii. 26; xix. 8; xxiv. 4, 7; xxxiii. 9, and lvii. 18; lxi. 2, 3 twice, lx. 20; lxvi. 10.
30. אוֹת
 “sign,” “token.”
30. Occurs vii. 11, 14; viii. 18; xix. 20; xx. 3; xxxvii. 30; xxxviii. 7, 22, and xliv. 25; lv. 13; lxvi. 19. This idea is characteristic of the early visions, from the promise of Immanuel to Hezekiah's recovery. In the later visions it is applied to three main events, viz., the false signs of the Chaldeans to be made void through Cyrus, the moral triumphs of the Gospel, and the promised recovery of Israel from their long rejection and dispersion in the last days.
31. שְׁלוֹם
 “peace.”
31. Occurs twelve times in earlier and seventeen times in later portion. The deep significance attached throughout to this word and to the *idea* of peace is even more to be observed than the repetition of the word, *e.g.*, in ix. 6, 7 (Heb. 5, 6), “The Prince of peace . . . of the increase of his government and peace”; xxvi. 3 “Thou wilt keep him in peace, peace . . .”; xxvii. 5 “Let him take hold of my strength that he may make peace with me, and he shall make peace . . .”; and xlviii. 18; lii. 7 “How beautiful upon the mountains . . . that publisheth peace”; liii. 5 “The chastisement of our peace was upon him”; liv. 13 “Great shall be the peace of thy children”; lv. 12 “Be led forth with peace”; lxvi. 12 “I will extend peace to her like a river.”
32. בְּאֵמֶת
 “in truth.”
32. Occurs x. 20; xvi. 5; xxxviii. 3, and xlviii. 1; lxi. 8. Never in the later prophets with the exception of Zech. viii. 8.

33. אָמֵן

“to be firm or true.”

33. Does not occur in the Niph'al and Hiph'il forms in the prophets later than Jeremiah. In Isaiah in Niph'al i. 21, 26; vii. 9; viii. 2; xxii. 23, 25; xxxiii. 16, and also xlix. 7; lv. 3; lx. 4 [nursed]. In Hiph'il vii. 9; xxviii. 16, and also xliii. 9; liii. 1.

34. אֱמוּנָה

“faithfulness.”

34. Occurs xi. 5; xxv. 1; xxxiii. 6, and lix. 4. This word, and also אֱמֶת, truth, are from the root אָמֵן, to be firm, true. In various forms, whether active or passive, verb or noun, this idea of “truth,”

“faithfulness,” “support,” “be established,” constantly recurs throughout the Book of Isaiah, and is eminently characteristic of his authorship. In the translation the root אָמֵן is necessarily so variously rendered that some recapitulation of references where it occurs—giving the English with the Hebrew—may bring more home to us its frequent and varied but always forcible use. The instances given below culminate (lxvi. 16) in “the God of truth,” twice repeated. The God of truth, אָמֵן, (our Lord's verily, verily, Ἀμὴν, Ἀμὴν) our Amen.

אָמֵן is the root of—נֶאֱמָנָה, “faithful” (i. 21, 26); תִּאֲמִינוּ, “will not believe . . . shall not be established” (vii. 9); נֶאֱמָנִים, pl., “faithful” (viii. 2); “in truth” (x. 20); אֱמוּנָה, “faithfulness” (xi. 5); “in truth” (xvi. 5); אֱמוּנָה אָמֵן, “faithfulness [and] truth” (xxv. 1); הַמֵּאֲמִין, “he that believeth” (xxviii. 16); אֱמָנִים, “truths” (xxvi. 2); נֶאֱמָן, “sure” (xxii. 23, 25); אֱמוּנָת, “stability” (xxxiii. 6); נֶאֱמָנִים, “sure” (xxxiii. 16); “truth, thy truth” (xxxviii. 3, 18, 19 [Hezekiah's prayer], and in xxxix. 8). And also “truth” (xlii. 3, xliii. 9); “believe” (xliii. 10) [verb in Hiph'il]; “truth” (xlvi. 1),

נֶאֱמָן, "faithful" (xlix. 7); אֲמִנֵיךָ, "thy nursing fathers—sustainers" (xlix. 23) [see Ruth iv. 16, אֲמֵנֶת]; הֶאֱמִין, "believed" (liii. 1); נֶאֱמָנִים, "sure" (lv. 3); "truth" (lix. 4, 14, 15); תִּאֲמִנָה, "nursed" (lx. 4); "in truth" (lxi. 8); אֱמִן, "truth [the God of]," twice repeated (lxv. 16).

These are remarkable and irresistible instances of correspondence in words, phrases, exclamations, and turns of thought between the author of i.—xxxix. and of xl.—lxvi., and which are for the most part special, peculiar to Isaiah alone, occurring nowhere else, or but rarely elsewhere in Scripture.

RARE WORDS AND WORDS OCCURRING ONCE ONLY.

A correspondence may also be traced between the two portions in their alike characteristic of variety and wide range of words, and in the use of words which occur but once, and are not found elsewhere in the Old Testament. We proceed to consider a few of these, and also some new, interesting, and rare words found in xl.—lxvi., of which we desire to notice first—

1. סָגָנִים
"Princes."

1. Occurs xli. 25, and only here in Isaiah. It is the title of Babylonian and Assyrian rulers, and here fixes the application of the message to the coming overthrow of Babylon. Isaiah would have been familiar with the title even—if not much earlier—from the embassy of Sargans sent by Merodach to Hezekiah, familiar as we are to-day with Turkish titles, such as Pasha. It links xli. with xxxix. It occurs besides only in Jer., Ezek., Dan., and Ezr. and Neh. We should observe that in xl. 23, referring to Jewish and other rulers, the Hebrew title רוֹזְנִים is employed; in xliii. 28 שָׂרִים, the most ancient and honourable of Hebrew titles.

2. קָנָה

"worship."

2. Occurs xlv. 15, 17, 19; xlv. 6, and here only in Isaiah—signifies to fall down before, adore—is used only of idol worship, and signified to touch the ground with the forehead, as was common with idolaters (Dan. ii. 46; iii. 5). It is an instance of Isaiah's characteristic gift in suiting diction to subject.

3. כִּנְיָה

"surname himself."

3. Occurs xlv. 5; xlv. 4, and here only in Isaiah. Is only found besides in Job xxxii. 21, 22, where it is translated "flattering titles." The Book of Job proves only the early use of the word,* but the context plainly fixes its meaning here as to "surname." The idea which requires the use of the word does not occur in the earlier prophecies.

* Most present-day criticism assigns a late date to the Book of Job. Very striking, however, and numerous are the confirmations of its great antiquity afforded by the internal evidence of language, references to surroundings and subject-matter. One very appreciable confirmation, and interesting to the antiquarian, is the mention of the כֶּסֶף, the "piece of money" which "every man brought to Job" (xlii. 11). In these same "pieces of money" Jacob paid for his purchase from the sons of Hamor one hundred "pieces of money" (Gen. xxxiii. 19), and "the piece of money" is named elsewhere *only* in reference to this same purchase (Josh. xxiv. 32), and never at any later date. Most philologists connect the word with a root found in Arabic giving the notion of counting definitely weighed. We find the word again only as "truth" (taking כֶּסֶף = כֶּסֶף) (see Ps. lx. 6, Prov. xxii. 21). Truth, purity may be the primary meaning, and hence may come to weigh out [money] justly, truly—as our sterling value; or conversely, purity, truth may be derived from just weight. The Targum and LXX and the Vulgate render the word "lambs" (see Marg.). As there is no known instance of the word being used for sheep or lambs, and bearing in mind the meaning of the root—whether primary or secondary—this rendering leads to the inference that the כֶּסֶף "piece of money" may have been stamped with a lamb representative of its ideal quality of purity, and having regard to the ideal of the sacrificial lamb without spot or blemish.

4. פְּקֻחַת
“opening of the prison.”

4. Occurs only lxi. 1, and nowhere else in Scripture. Is written in some texts in one word, פְּקֻחַת, an opening (of a prison), then liberation, deliverance of captives. It is generally taken now to be a reduplicated form of פָּקַח, and to refer to opening of the eyes.

5. שִׁבְלָה
“leg.” So rendered in
A. V.

5. Occurs xlvi. 2, and here only. Is generally taken now to signify skirt or train: root “to flow” or “stream.” It is noticed as one of the many instances which can be shown of words occurring *once* in xl.—lxvi. and found nowhere else in Scripture, as is likewise the case in first part.†

6. סִינִים
“Sinim.”

6. Occurs xlix. 12, and only here in Scripture. Is supposed to be China. Nowhere else mentioned.

7. בְּרָפְרוֹת
“swift beasts.”

7. Occurs lxvi. 20, and only here. Root (obsolete) is supposed to be בָּרַר, “to go round,” “roll,” “turn about,” hence in reduplicated form בְּרַבֵּר, “to dance,” “skip about,” as II. Sam. vi. 14, 16, where, in the participle (Piel form), the word only occurs—“David dancing . . . with all his might.” There is no ground for the translation “swift beasts.” Rolling, turning round and round, does not denote animal progression of any kind, and no creature

† We may notice also of words occurring *once* in xl.—lxvi., and not found elsewhere in the Old Testament—הָדָה, to dream; גִּבָּה, to bark (both in same verse, lvi. 10); תְּקֵדָה, cedar; אֲשֵׁר, pine (ash) (both in same verse, xlv. 14); and פָּתַח, to stretch (xl. 22), nowhere else as verb, but occurs as “sack” (capable of being distended) (Gen. xlii. to xlv.); כָּר, drop, only in Isa. xl. 15.

rolling round and round could be rapid in its progress. The word brings before us irresistibly modern methods of swift progression used in these latter days; and by this word Isaiah foretells the restored of Israel—"all your brethren"—should be brought "an offering to the Lord." The Prophet's vision—it may come home to us—is here "projected beyond the horizon of his own day."

8. שְׁבִלִים

(only pl.) root

שָׁבַל

[The children which thou shalt have] "after thou hast lost that other" (xlix. 20).

8. שְׁבִלֶיךָ noun masc. pl. with suffix—

derived from Piel form of שָׁבַל "to be childless, be bereaved"—should rather be ". . . which thou shalt have in thy childless bereaved state." The word in this form occurs only here. The figure thus prophetically employed to indicate the future of spiritual Israel lends sublimity and strength to the idea to be conveyed.

In the next verse (the 21st) the participle pass. fem. of the same verb, *i.e.* "childless, bereaved condition," is also applied figuratively to a depopulated state. The verb "to become childless" is not infrequent, as Gen. xlii. 14, "if I am bereaved of my children, I am bereaved."

We have pointed out that words which occur but once, and which are found nowhere else in Scripture, characterise xl.—lxvi. equally and as strikingly as they do the earlier chapters. Very significant and important is it that of such words a certain number recur in both parts—*four* according to Professor Driver, who names the words (p. 196): "caprice" occurs iii. 4 and lxvi. 4; "thorn-bush," vii. 19 and lv. 13; "to swell," xxx. 13 and lxiv. 2 [differently applied]; "streams" of water, xxx. 25 and xliv. 4.

To these should be added **שָׂרָב** ("parched ground," "heat") which occurs xxxv. 7 and xlix. 10, and nowhere else (see page 42).

We now proceed to give a further list of words occurring in both parts of Isaiah and found but once elsewhere in the Old Testament for the most part; while those which do occur more than once are yet so rare as not to detract from the significance of their being used in both portions of the Book of Isaiah.

WORDS OCCURRING IN BOTH PARTS OF ISAIAH AND FOUND
BUT ONCE ELSEWHERE, OR WHICH OCCUR BUT
RARELY ELSEWHERE.

1. **אִפְעָה**
"viper."

1. Occurs xxx. 6 and lix. 5; only here in Isaiah. It occurs but once beside in Scripture, Job. xx. 16. The idea is that of puffing up itself, blowing or hissing; hence the following word—

אִפְעָה
(see margin A. V.)

"Nothingness" which may be noticed here though occurring but *once* (xli. 24), and not in first part or elsewhere in the Old Testament. The margin gives "or [worse] than of a viper" recognising the play of idea "behold ye are of nothing [**כִּי־אֵין**] and your work worse than nothing," **כִּי־אִפְעָה** a viper!

2. **עָרָה**
"to pour out."

2. Occurs liii. 12 and xxxii. 15 [where spoken of the Holy Spirit]. Only beside in sense of pouring out, Gen. xxiv. 26. Root to "make bare," "naked": in 2 Chron. xxiv. 11 "to empty" [a chest of money].

3. סַעֲפֵי

“clefts” [of the rock].

3. Occurs [with this meaning] only ii. 21 and lvii. 5. Judg. xv. 8, 11 is different in form.

4. נֹכַח

“uprightness.”

4. From straight ahead, right on, in front; it only occurs as *uprightness*, xxvi. 10 and lvii. 2; as “right things,” xxx. 10; “equity,” lix. 14. It occurs as “do right” in Amos iii. 10, and rarely, if anywhere,

besides *in this sense*. This figurative use of the word in both parts of Isaiah is the more remarkable, as in Ezekiel xiv. 4 it has its usual meaning *in front, before*: “putting the stumbling block of his iniquity *before* his face.”

5. חֲרוּץ

“threshing instrument.”

5. Occurs xxviii. 27 and xli. 15 as *threshing instrument*, and only besides [with this meaning] in 2 Sam. xii. 31 and Amos i. 3, where, in both places, it is in another form. In xli. 15 it is joined with מוֹרֵג from מוֹרַג “to press, bruise,” which is rare.

6. יְבֵלֵי

“streams” [of waters].

6. Occurs xxx. 25 and xliv. 4 [from יָבַל “to bring, conduct or carry along”]; only here as *streams*.* In Hoph. “to bring forward, present [as gifts] xviii. 7 and liii. 7; Ps. xlv. 15; lxxvi. 12.

7. עִנְגָּה

“delight, pleasure.”

7. Occurs xiii. 22 and lviii. 13 only. The verb “to live delicately,” “sport,” “delight oneself,” is rare, and occurs several times in xl.—lxvi.

8. בָּדַר

“liars, lies” (only pl.).

8. Occurs xvi. 6 and xliv. 25; as *lies* only here, and in Job. xi. 3. Jer. l. 36 is doubtful.

* This word is noticed by Professor Driver (page 196) in his note.

9. נִשְׁתָּה
“be dried up.”
9. Occurs xix. 5 and xli. 17. Only besides Jer. li. 30, where *failed* [of strength].
10. כָּרָה
“be burnt,” in Niph.
or “scorched.”
10. Occurs xliii. 2; Prov. vi. 28 only; but כִּי “burning” in iii. 24 has same root.
11. צִפְפֵּי, צִפְפוֹנִי
“cockatrice.”
11. Occurs xi. 8; xiv. 29; and lix. 5. Only besides with this meaning—Prov. xxiii. 32; Jer. viii. 17.
12. צָוַח
“cry out, shout.”
12. Occurs xxiv. 11 (noun), and xlii. 11 (verb). Besides only in Ps. cxliv. 14 (complaining), and in Jeremiah xiv. 2; xlv. 12 where “cry of sorrow.”
13. מְקַמֵּר
“net” (hunter’s).
13. Occurs li. 20 and xix. 8 [fish] “net” (fem.); root כָּמַר. Only besides Ps. cxli. 10 *nets* (pl. masc.), and Hab. i. 15, 16 “drag” net (fem. with suffix only).
14. צָהַל
“cry out, shout.”
14. Occurs x. 30 [lift up thy voice]; xii. 6 [cry out]; xxiv. 14 [cry aloud]; and liv. i [cry aloud]. Only with this meaning in Isaiah. The primary meaning may be “to exhilarate,” then “make to shine” (Ps. civ. 15). It occurs only besides in Jer.—applied to “neighing” [of horses] “bellow” as bulls (l. 11)—and as “gladness” (xxx. 7), and once in Esth. as “gladness.”
15. עֵיט
“eagle.”
15. Occurs xviii. 6 [fowl], and xlvi. 11 [ravenous bird]. Besides only Gen. xv. 11; Job. xxviii. 7; Jer. xii. 9; Ezek. xxxix. 4, where slightly different in form.

16. אֶשְׁפָּה
“quiver.”

16. Occurs xxii. 6 and xlix. 2. Only four times besides: once in Job, Pss., Jer., and Lamentations.

17. צִיּוּף
“turban.”

17. Occurs iii. 23 [hoods] pl. fem., and lxii. 3 [diadem, see Q'ri]. Only besides Job xxix. 14 [diadem]; Zech. iii. 5 [mitre]. Verb “to roll,” “wrap,” only in Is. xxii. 18; Lev. xvi. 4.

18. פָּלֵס

“to weigh” [as in scales]. Verb in Piel. Qal. obs.

18. Occurs xxvi. 7 and xl. 12 (as noun) *scales*. Only besides three times in Proverbs and twice in Psalms.

19. עָדָר

“to be missing,” in Niph'l. Qal. “to marshall.”

19. Occurs xxxiv. 16 and xl. 26. Only besides with this meaning 1 Sam. xxx. 19; 2 Sam. xvii. 22. Isa. lix. 15 and Zeph. iii. 5 have not the meaning “to be missing.”

20. סָחָר

“mart, merchandise.”

20. Occurs xxiii. 3, 18 and xlv. 14; is rare in this sense. As *merchants* it occurs xxiii. 2, 8 and xlvi. 15. Verb “to trade,” “traffic,” is found in Gen., Prov., and elsewhere.

21. עָזָן

“to use magic.”

21. Occurs as *soothsayers, sorceress* ii. 6 and lvii. 3. Only besides with this meaning Lev. xix. 26; Deut. xviii. 10, 14; Mic. v. 11; 2 Kings xxi. 6; Jer. xxvii. 9; 2 Chron. xxxiii. 6.

22. רָהַב

“Rahab.”

22. Occurs li. 9: a poetic name for Egypt as in Pss. lxxxvii. 4; lxxxix. 10 [Heb. 11]; it probably means crocodile. In Isa. xxx. 7 we again find this word in

connection with Egypt, and we there translate it "strength"; but this passage condemning the rebellious children who seek their strength in Egypt says, "Their strength—Rahab—is to sit still," and is doubtless a play upon the word. The root **רהב** is rare; the original meaning is to rage, be violent; hence the fierce crocodile appropriately symbolising Egypt. The word occurs besides Job ix. 13 [proud—Marg. "of strength"]; xxvi. 12; Isa. iii. 5 [behave proudly]; Ps. cxxxviii. 3 [to strengthen].

23. **תָּהוּ**
"wasteness."

23. Figuratively emptiness, vanity, occurs three times in i.—xxxix., eight times in xl.—lxvi., and besides only nine times in the rest of the Old Testament.

24. **נְשָׁמָה**
"breath."

24. Occurs ii. 22, xxx. 33, and xlii. 5. lvii. 16 is not the usual word—occurs twice in Gen., once in Deut., three times in Joshua, and elsewhere.

25. **חֲצִיר**
"grass."

25. Occurs xv. 6 [where rendered *hay* but should be grass—hay cannot "wither"]; xxxiv. 13 where rendered *court* from to enclose, but the word in same form is rendered grass elsewhere, and luxuriant long grass [for the ostrich's nest] gives the sense; xxxvii. 27 and xl. 6, 7, 8; xlv. 4; li. 12. It also occurs in Pss., Kings, Job, Prov., where always rendered grass—and Num. xi. 5 where translated "leeks," as being tubular Lex. suggests. Tubular, succulent grass seems to be the idea signified.

26. **נָעַר**
"to shake," "to stir."

26. This verb is rare; it occurs xxxiii. 9, 15 and lii. 2. Besides only once in Ex., Job, and Judg., twice in Pss., and Neh. v. 13 [three times in v.]. The noun "youth," masc. and fem. [from being brisk], is very frequent.

27. אֲנָמוֹן
“bulrush.”

27. Occurs ix. 13, xix. 15, and lviii. 5.
Only besides in Job twice.

Additions might be made to this list. It might be largely increased by including words which occur rather more often in the Hebrew Scriptures, while still they are not usual nor frequent, and which yet appear in both parts of Isaiah. For example, מָרַט “to pluck”; occurs xviii. 2 and I. 6; twelve times in Old Testament besides. רוּה “to steep, satiate”; occurs three times in first and three times in second parts of Isaiah, and thirteen times in rest of Old Testament.

עָרַץ “to frighten, terrify”; occurs in both parts [in xlvi. 12 is translated “prevail”]; eighteen times in rest of Old Testament.

רָוַע “to cry out, shout”; occurs xv. 4, xvi. 10, and xlii. 13; xliv. 23 signifies to make a loud and repeated shouting. Is not frequent.

הָרַס “to destroy”; xiv. 17, xxii. 19 [pull thee down], and xlix. 17, 19. Forty times elsewhere.

שָׂשׂוֹן “to rejoice”; occurs twenty-five times in Isaiah, about equally in both parts, including the nouns of the root—מְשׂוֹשׂ, מְשׂוֹשׂוֹן. Thirty-eight times elsewhere.

The literal mention and metaphorical use made in both parts of names of various trees, and of horticultural and agricultural terms, form a striking argument for the unity of Isaiah which might almost stand by itself as conclusive of the identity of authorship.

For example we may instance—

Oak אֵלֹן cf. vi. 13 with xliv. 14.

Fir-tree בְּרוֹשׁ cf. xxxvii. 24 with xli. 19, lv. 13, lx. 13.

Thorns בְּעֵצוֹתָיִם cf. vii. 19 with lv. 13.

Cedar אֲרֵז cf. ii. 13, xxxvii. 24 with xliv. 14.

Bulrush אֲגָמוֹן cf. ix. 14 [Heb. 13] with lviii. 5.

Reed קַנְה cf. xix. 6 with xliii. 24, xlvi. 6.

Willow עֲרָבִים cf. xv. 7 and xliv. 4.

We may add to these a host of allusions to horticulture and to the husbandman's operations, *e.g.*—

Garden גֶּנֶז cf. i. 29, 30 with lxi. 11.

Threshing instrument חֲרוֹץ cf. xxviii. 27 with xli. 15.

Grass דָּשָׁא cf. xv. 6 with lxvi. 14.

Flower צִיץ cf. xxviii. 1 with xl. 6.

Tree עֵץ cf. x. 15, 19 with xli. 19.

Leaf עֵלֶה cf. i. 30 with lxiv. 6.

Wood [forest] יַעַר cf. vii. 2 with xliv. 23.

Bud צִמְחָה cf. iv. 2 with lxi. 11.

Stubble קֹשׁ cf. v. 24 with xli. 2.

These allusions, including their metaphorical application, are so very numerous throughout that we might continue the study of them without seeing an end. Regarding husbandry: cf. xxviii. 24—29 with xl. 21; xli. 19; lv. 10, etc.

For planting **נָטַע**: cf. v. 2, 7; xvii. 10, 11; xxxvii. 30 with xl. 24; xlv. 14; lx. 21; lxi. 3; and figuratively li. 16.

It would be interesting to pursue this subject, and also to dwell further on rare and corresponding words; but as we are now engaged in a comparison between the two parts (so-called) of Isaiah, and time and space must be economised, we proceed to the consideration of the lists given by Dr. Driver of words which occur in first part and not in second, and conversely, which occur in second and not in first part.

Under the head of these lists it is a great loss that the original Hebrew of each word is not given; its significance consequently is not at once appreciated, but often a mistaken impression is conveyed, instances of which will be observed later.

At page 194 of his work Dr. Driver gives the list of words occurring in first part and not found in second. Of these a very large number are words which he marks † as being peculiar to "Isaiah." Some of these do not occur more than twice, and as they but confirm previous observations that words peculiar alone to the Book of Isaiah characterize it throughout, such words need not so much engage our attention as should those occurring oftener and found in other parts of Scripture. The most important to notice in this list are:

1. *The Lord* (Adon)
Jehovah of Hosts: i. 24;
iii. 1; x. 16, 33; xix. 4.
†

1. **יְהוָה** with the article as here.
Occurs also in Ex. xxiii. 17, and Mal. iii. 1
in conjunction with *Jehovah of Hosts*. Is
it not here marked † by mistake? With-
out the article it is frequent.

2. *Not-gods*: ii. 8, 18, 20; x. 11; xix. 1, 3; xxxi. 7.

3. The figure of Jehovah's showing himself *exalted* (ii. 11, 17; xxxiii. 5), or *lofty* (v. 16), or *arising* (ii. 19, 21; xxviii. 21; xxxi. 2; xxxiii. 10), or *lifting himself up* (xxx. 18; xxxiii. 3, 10).

No. 3. The idea of the figure is familiar to us throughout Scripture—especially of the Lord arising—(see Deut., Num., Pss., Hab.) and the Hebrew words employed are of frequent use in xl.—lxvi., and throughout the Old Testament.

4. *Rottenness* (iii. 24; v. 24). †

5. *To mourn* (unusual word): iii. 26; xix. 8.
†

2. אֱלִילִים is rare. Occurs as “*idols*,” Lev. xix. 4; Pss. xcvi., xcvii.; as “*nothingness*,” “*no value*,” Job. xiii. 4; as “*vanity*,” Zech. xi. 17 (idol shepherd).

3. Reference is here made, not to any *word*, but to “the figure of Jehovah's showing himself *exalted*,” or “*lofty*,” or “*arising*,” or “*lifting himself up*.” Respecting this last figure reference is made, in a note, to lvii. 15, distinguishing it as “*different—not that of lifting himself up, but of being already lofty*.” It is not easy to distinguish the point aimed at in

4. מֶקֶךְ is here marked †, thus coming under the head of those words which are peculiar alone to “*Isaiah*.” Other derivations from the root, מִקְקָה, are found in xxxiv. 4, and in Ezek. xxiv. 23, xxxiii. 10, Zech. xiv. 12, Lev. xxvi. 39.

5. *Mourn* represents different Hebrew words in these two references here given. In iii. 26 it is אָבַל, which recurs in lxi. 3, etc. In xix. 3 *mourn* is אָנָה (akin to אָנָה). This instances the hindrance in elucidating the text from not giving the Hebrew.

6. *The escaped* or *body of fugitives*: iv. 2; x. 20; xv. 9; xxxvii. 31, 32.

7. *Atrampling down*: v. 5; vii. 25; x. 6; xxviii. 18.

8. The *glory* of a nation, esp. with figures signifying its disappearance or decay: v. 13 [R.V. marg.]; viii. 7; x. 16, 18; xvi. 14; xvii. 3, 4; xxi. 16.

9. *Hay*: v. 24; xxxiii. 11. †

10. *Dust* (not the usual word): v. 24; xxxix. 5. Rare besides.

11. The figure of Jehovah's hand *stretched out* against a nation or part of the earth: v. 25; ix. 12, 17, 21; x. 4; xiv. 26, 27; xxiii. 11; xxxi. 3. A figure used also by other writers (*e.g.*, Exod. vi. 6), but applied by Isaiah with singular picturesqueness and force.

6. The word here referred to, פְּלִיטָה (construct. of פְּלִיטָה), recurs in the pl. masc. lxvi. 19, as פְּלִיטִים, "the escaped" (only pl.), פְּלִיט abs.

7. מְרַמֵּס the verb occurs xli. 25, "the potter treadeth clay."

8. כְּבוֹד the word here referred to is the usual one for "*glory*," and is frequent throughout xl.—lxvi. In lx. 13 it occurs twice. The figures in question here befit much of the subject matter of i.—xxxix., but the theme of xl.—lxvi. is not warning of decay, but a message of comfort, the promise of restoration and of salvation complete and glorious.

9. חֵשֶׁשׁ is translated "*chaff*" in the Authorised Version.

10. אֶבֶק from verb "to collide," "wrestle"; as a noun, "small dust or powder." Ex. ix. 9, etc. The word is rare. See note on No. 4.

11. See note on No. 3. נָטָה "*to stretch out*," occurs in Job, Gen., Ex., Num., Sam., Pss., and is frequent. This word, and the figure also of "Jehovah *stretching out* [the heavens]," recur xliv. 24, xlv. 12, li. 13, and also lxvi. 12, "I will *extend* [peace unto her]."

12. *To hiss* (as a signal): v. 26; vii. 18.

12. שֶׁרַק to hiss as a signal occurs Zech. x. 8, also as "hissing" and "to hiss," Jer. xix. 8, I. Kings, ix. 8, Job. xxvii. 23, and in Lam., Ezek., and II. Chron.

13 and 14. †

13 and 14. These numbers are both marked with †.

15. Figures borrowed from *Harvest*: ix. 3 [Heb. 2]; xvii. 5, 11; xviii. 4.

15. Metaphors drawn from Harvest we have continuously throughout the Scriptures.

16. *Burden*: ix. 4 [Heb. 3]; x. 27; xiv. 25. †

16. סָבֵלוּ (w. suf.) his burden: (abs. form סָבַל obs.), is marked as being used only by Isaiah (first part), but the verb occurs xlv. 4, 7, liii. 4, 11 to "*bear as a burden* [our sins]," and also in Gen. xlix. 15. The noun, *burden*, סָבֵל occurs Ps. lxxx. 6 [Heb. 7], and Ex. vi. 6, pl. fem.

17. *To spur, or incite*: xx. 11 [Heb. 10]; xix. 2. A remarkable word. †

17. סָכַסַךְ (root סָכַךְ) is here in the reduplicative form which is characteristic throughout of Isaiah's authorship; so בְּרִפְרוֹת lxvi. 20.

18, 19, 20. †

18, 19, 20. These numbers are marked with †.

21. *Garden land* [R.V. fruitful field]: x. 18; xvi. 10; xxix. 17.

21. בְּרִמְלָה "cultivated ground or park," is the same word as "*Mount Carmel*," and occurs in Lev., Josh., Jer., I. and II. Kings, etc.

22. *Remnant*: x. 19, 20, 21, 22; xi. 16; xvi.

22. שְׁאֵר This term *remnant* is frequent from vii. 3 to xxviii. 5, and is

14; xvii. 3; xxi. 17; xxviii. 5; and in the proper name *Shear-Jashub*, vii. 3. The term expressing Isaiah's characteristic teaching, used by no other prophet except—in less special applications—chap. xiv. 22; Zeph. i. 4; Mal. ii. 15; and occurring elsewhere only in Chron., Ezr., Neh., Esth. [The term used generally for remnant is different.]

undoubtedly characteristic of the teaching of the earlier chapters. Isaiah tells us (viii. 18) that his children are "for signs and for wonders in Israel from the Lord of Hosts"; thus his eldest son is named (vii. 3) Shear-Jashub שְׁאָר יָשׁוּב *i.e.*, [the] remnant shall return—for a "sign" to press home upon the people, inculcate on them that there should be a remnant which should return from the captivity foretold (vi. 9—13). See x. 20, 21, 22. This teaching does not recur with a like persistence later on. The theme of chapters xl.—lxvi. is not confined to the restoration of a *remnant*, *i.e.*, a partial quantity, but extends to the full, perfect, and final restoration of Israel in victory and glory! The term 'remnant' occurs in the form שְׁאֵרִית xxxvii. 32, xlvi. 3, xlv. 17 (residue). This variation in the form of the word cannot be significant of a later origin, or of any change in the language, as we find both forms freely employed, and seemingly interchangeable, in earlier and later writers. Notably שְׁאָר [Shear] generally translated "rest of," "residue," is frequent in Ezr. and Neh., where also the other form שְׁאֵרִית appears.

27. Devastator: xvi. 4; xxi. 2; xxxiii. 1. Not very common besides except in Jeremiah.

27. שׁוֹדֵד *devastator* is in the participial form and from the same root as שָׁד devastation, which occurs li. 19; lix. 7; lx. 18; and xiii. 6; root שָׁדַד

28. *Many* (an uncommon word, not the one usually employed in Hebrew): xvi. 14; xvii. 12; xxviii. 2. Only seven times in Job besides.

28. כָּבִיר *many* in the reference xvi. 14 is in the Authorised Version rendered *feeble* (marg. "not many"): in xvii. 12 the Authorised Version text is *mighty* and

cannot be rendered *many* on account of the ordinary word for "many" רַבִּים occurring in the same verse. In xviii. 2 the word is plural כְּבִירִים and is rendered *mighty*. It has the meaning *mighty* in Arabic, and is applied to God in this sense in the Jewish liturgy.

29 and 30. †

29 and 30. These numbers are marked with †

"*In that day*." Used by Isaiah more than thirty times, especially in the introduction of scenes or traits in his description of the future. Examples from two or three chapters iii. 18; iv. 1, 2; vii. 18, 20, 21, 23; xix. 16, 18, 19, 21, 23, 24; xxxi. 7. This is used also by other prophets, but by none so frequently as by Isaiah. In chaps. xl.—lxvi. lii. 6 only.

Dr. Driver dwells on the frequent recurrence of this phrase in first part, which occurs but *once* in second part. It is a phrase used by other prophets, and not peculiar to Isaiah himself alone, as are so many of the phrases, words, and expressions which have been pointed out in the previous lists. His comparison of the use of this phrase in first part with St. Mark's "straightway" cannot be carried out. We cannot compare prophetic visions—cast in majestic poetry and under varying circumstances, and on different subjects, and at long periods extending over many years—with the historical, prose [though sacred] narrative of St. Mark in sixteen chapters.

"*And it shall come to pass*:" a frequent introductory formula, *e.g.*, iv. 3; vii. 18, 21, 23; viii. 21; x. 12; xi. 10, 11, and elsewhere (common also in other prophets). In chaps. xl.—lxvi. lxv. 24; lxvi. 23 only.

This phrase is common also to other prophets. It does occur twice in the second part.

We proceed to consider the list of words and phrases occurring in xl.—lxvi. and absent from first part (page 197 of Dr. Driver's *Isaiah: his Life and Times*).

1. *All flesh*: xl. 5, 6; xlix. 26; lxvi. 16, 23, 24.

1. כָּל־בָּשָׂר This striking expression is also found in Gen., Num., Deut., Job, Pss., and throughout Scripture. See specially David's Psalm lxv. 2. בָּשָׂר is the ordinary word for 'flesh.' It occurs in the first part of Isaiah x. 18 (see Marg.) and xxxi. 3.
2. *As nothing* in a comparison: xl. 17; xli. 11, 12; cf. xl. 23; xli. 24.

2. בְּאֵין "in a comparison" occurs here only in the two first references. The other references (xl. 23, xli. 24 לְאֵין and בְּאֵין) are ordinary in occurrence. The word אֵין "nothing" is frequent. It is found in Gen. ii. 5, and throughout Scripture.
3. *Lift up* [your eyes] etc.: xl. 26, etc.

3. שָׂא "lift up" is from the usual verb נָשָׂא "to lift," so frequent throughout the Book of Isaiah and in all Scripture.
4. *To choose*, of God's choice of Israel: xli. 8, 9; xliii. 10; xliv. 1, 2, etc. So xiv. 1.

4. The verb בָּחַר "to choose" occurs i. 29; vii. 14, 15; xiv. 1, and in all Old Testament writings from Genesis to Zechariah. It does not appear to be peculiar in its occurrence here, and its application is in harmony with previous Scripture. See chap. xiv. 1.
5. *Those incensed against thee* (or him): xli. 11; xlv. 24. †

5. נִחְרִים Niph'al of the verb חָרָה "to burn," "glow with anger," which verb is frequent in Scripture. It is here marked

†, and quoted as occurring twice only. Probably the Niph'al form is referred to. It exemplifies the variety of diction found throughout the Book of Isaiah.

6. *Praise* (substantive and verb): xlii. 8, 10, 12; xliii. 21; xlvi. 9; lx. 6, 18; lxi. 3, 11; lxii. 7, 9; lxiii. 7; lxiv. 10; xxxviii. 18 is in Hezekiah's Song. In the reflexive conjugation "to boast" xli. 16; xlv. 25.

6. תְּהַלֵּה The root of this word *praise* is הִלֵּל of which the primary meaning is "to irradiate," "shine," as in xiii. 10, but it occurs as "to commend," "praise" (Gen. xii. 15), as "*praises*" (Ex. xv. 11). From the primary sense of the word—"to irradiate," "shine"—may be deduced the meaning of the Hebrew title of the Book of Psalms סֵפֶר תְּהִלִּים *i.e.*, "the book of the shinings forth, irradiations, *praises*" (thence הַלְלִיָּה "Hallelujah," Ps. civ.

36). It is frequent in Pss. see ix. 15; xxii. 4 "Thou that inhabitest the *praises*"—where perhaps it has the primary meaning "shinings forth, glorious manifestations." (See also Pss. cxliv. 9, cxlvii.; Prov. xxxi. 30, and elsewhere). This ancient and beautiful word occurs for the first time in the Book of Isaiah (xxxviii. 18) in Hezekiah's Song. Conclusive proof can be shown of the Isaian authorship of xxxvi.—xxxix.

7. *Things that are coming* peculiar expression: xli. 23; xliv. 7; xlv. 11. †

7. אָתִיּוֹת from the verb אָתָה *to come*, which is somewhat rare, but occurs in Hiph'il xxi. 14, and also xli. 25; lvi. 9, 12, and is another proof for the unity of the authorship of Isaiah.

9. *To shoot or spring forth*: xliv. 4; lv. 10; lxi. 11a; especially me-

9. צָמָה "to shoot" or "spring forth." It is here observed "this verb is not used even in a literal sense by Isaiah." But

taphorically—(a) of a moral state xlv. 8; lviii. 8; lxi. 11*b*; (b) of an event manifesting itself in history (not so elsewhere), xlii. 9; xliii. 19. (This verb is not used, even in a literal sense, by Isaiah.)

10. *To bow down* (unusual word): xlv. 15, 17, 19; xlvi. 6. †

11. *To break out* (a peculiar word) into singing: xlv. 23; xlix. 13; lii. 9; liv. 1; lv. 12. Also xiv. 7. Only Ps. xcvi. 4 besides.

words occur only besides in Ps. xcvi. 4, where it is thus expressed: “*Break ye forth, sing ye, sing Psalms.*”

12. *Pleasure*: (a) of Jehovah’s purpose, xlv. 28; xlvi. 10; xlvi. 14; liii. 10; (b) of human purpose or business, lviii.

the noun the “shoot,” the “branch [of the LORD]” יְהוָה יִצְמַח occurs iv. 2.

10. סָגַד has been noticed in a previous list. It is here marked † as if only occurring in xlv., xlvi., yet it is found besides in Daniel (in chaps. ii. iii. only), and is there applied to idol or heathen worship. It is an instance here of Isaiah’s characteristic gift in suiting his diction to his subject.

11. [רָנָה] פָּצַח is special to the Book of Isaiah, and first occurs (xiv. 7) in one of the six chapters of the earlier portion, to which alone the name of Isaiah strictly belongs. It is thus a distinct reason to prove that chapters xl.–lv. have the same author with the “Burden of Babylon which Isaiah the son of Amoz did see.” The *phrase* occurs in no other scripture; the

12. חָפֵץ “pleasure” is not a word peculiar to xl.–lxvi. It is frequent in Pss., and found in Job., Gen., Sam., Kings, Prov., Cant., etc., and cannot affect a question of

3, 13. More generally authorship unless to recall to us that
 liv. 12; lxii. 4. Hezekiah's marriage with Hephzibah,
 mother of Menasseh, whose name signi-
 fies "my delight (pleasure) in her," may
 probably have brought the word specially before the mind of
 Isaiah at the time of the nuptials, and induced the graceful
 allusion. See lxii. 4 where the allusion to the marriage cannot
 be overlooked, and where it is made the occasion for the an-
 nouncement of a promise of final reversal of the doom pronounced
 in vi. 11. 12 of a "great forsaking" and of "utter desolations,"
 and the union of marriage is taken to symbolize Zion's final bliss,
 her security in her own land, and her relationship with her God.

15. *The mirage*: xlix.
 10; xxxv. 7. †

15. שָׂרַב *heat, parched ground, A. V.*,
 is peculiar to Isaiah, and occurs only xxxv.
 7 and xlix. 10. The root is supposed to be
 akin to שָׂרַף "to burn, bake thoroughly,
burn as brick" (Gen. xi. 3), and צָרַב "burn, scorch." The
 meaning of *mirage* is not conceded by all scholars. It is here
 given on the authority of the use of the word in Arabic for
 mirage; but this is beside the mark, for words in two cognate
 languages often follow different laws of development, and *mirage*
 is of course the result of heat. Our aim is to find what Isaiah
 meant, and what did ancient witnesses think he meant? The
 LXX Version gives *καύσων*, "scorching, burning heat," same as
 James i. 11.

16. The figure of
*clothing oneself or being
 clothed*—often employed
 with great picturesque-
 ness and beauty: xlix.
 18; l. 3; li. 9; lii. 1;
 lix. 17; lxi. 10. The

16. The verb לָבַשׁ "to clothe," though
 not very frequent, occurs in Gen., Job,
 Sam., Pss. Ezek., Dan., and also in first
 part of Isaiah iv. 1; xiv. 19; xxii. 21. It
 is here observed that "the figure is not
 one which Isaiah employs." This criticism

same figure xiv. 19, in a different connexion. The figure is not one which Isaiah employs.

18. *To rejoice* (a strong word): lxi. 10; lxii. 5; lxiv. 5; lxv. 18, 19; lxvi. 10, 14. Also xxxv. 1.

this root **שׂוֹשׂ** (**שׂוֹשׂ**) and **שִׂשׂוֹן** (intensive) *i.e.*, exultant "joy," "rejoicing," occur repeatedly throughout both first and second parts. "To rejoice (a strong word)" is here represented as special to the second part: but substantive and verb of the same root cannot be dissociated. Cognate forms have their place in all languages, and the construction of Hebrew especially renders it a necessity to recognise substantives belonging to the root.

20. The combination of the Divine Name with a participial epithet, *e.g.*, *Creator of the heavens or the earth*: xl. 28; xlii. 5; xliv. 24*b*; xlv. 7, 18; li. 13; *creator or former of Israel*: xliii. 1, 15; xliv. 2, 24; xlv. 11; xlix. 5; *thy Saviour*: xlix. 26; lx. 16; *thy [your, Israel's]*

may be used to prove any great poet not to be the author of two of his own works, for he is not likely to repeat the same imagery, nor strictly to apply again the same words, especially when engaged on another subject.

18. lxi. 10 **שׂוֹשׂ אֶשְׂשׂוּ** "I will greatly rejoice" [Heb. to rejoice, I will rejoice]. It is indeed a strong word used on the most joyful occasions, as Pss. xlv. 8, lxviii. 4, and in David's Messianic Psalm xxxv. 9. The verb occurs first in the Book of Isaiah xxxv. 1, but the substantives (of

20. The "combination of the Divine Name with a participial epithet" has its counterpart fully in the earlier prophecies. Though the form of wording is not just the same, it is in the fullest accord and harmony with what they affirm. "Behold, God is my salvation . . . he also is become my salvation" (xii. 2); "therefore he that made them will not have mercy on them, and he that formed them will show them no favour" (xxvii. 11); "we have waited

redeemer: xliii. 14; xliv. 24a; xlviii. 17a; xlix. 7; liv. 8. Isaiah never casts his thought into this form.

for him, and he will save us" (xxv. 9); "the Lord is our king, and he will save us" (xxxiii. 22); "The Lord is a God of judgment" (xxx. 18). See also xii. 1; xiv. 1; xxix. 22; xxxv. 10. The change in the form of wording noticed by Dr. Driver is expressive of a relationship closer and more tender, and accords well with the message of comfort and hope to be conveyed after the sad doom pronounced in chapter xxxix.

Dr. Driver says (page 200) "words and idioms occur in chaps. xl.—lxvi. which point to a later period of the language than Isaiah's age. A remarkable instance of this is afforded by lxv. 25, where in the condensed quotation from xi. 6—9, which that verse contains, the common Hebrew word for *together*, used twice in the passage by Isaiah, is replaced by a synonym of Aramaic origin, which occurs besides only in the latest books."

In xi. 6—9 the Hebrew word for "together" is יַתְּדָר and in lxv. 25 it is פְּאַתָּר (as one). The only Hebrew for the numeral *one* is אֶחָד. It is frequent in Genesis, and throughout all Hebrew scripture. In Aramaic (or Chaldaic) the numeral *one* is חַדָּה or חַדָּא, and sometimes חַד. See Dan. ii. 9, 31; iv. 16; vi. 2. The variation here noticed between xi. 6—9 and lxv. 25 cannot be due to a change taking place in the language, for "the common Hebrew word for *together*"—יַתְּדָר—(same as in xi. 6), occurs repeatedly throughout the second part, in nearly every chapter from xl. 5 up to lxvi. 17. The use therefore of פְּאַתָּר (as one) seems to be intended to give a varied expression, more forcible, it may be, than the one already employed xi. 6: and the variation is well consonant with Isaiah's powerful and gifted diction. We may ask ourselves, who but the Author of these marvellous verses would have dared to give this deviation

when repeating xi. 6—9 :—a variation vivid and striking, likely to be made by himself but very unlikely to be made by another Writer when quoting him. That the *idiom* is Hebraic we may gather from Num. xiv. 15 ; Judg. xx. 1 ; and I. Sam. xi. 7 (*as one man*). See also Isa. xxvii. 12 לְאַחַד אֶחָד.)

אֶחָד (as one) is pure Hebrew, and Ezra's employment of the term cannot in itself constitute it of "Aramaic origin," or prove its origin to be later than the rest of what is Hebrew in his book. He does not introduce it in the Aramaic part of his writing. That he was well acquainted with xl.—lxvi. we know from Ezr. i. 2, and very especially would the Book of Isaiah be valued by him and by the returned exiles ! The Sacred Books would naturally form for them the study of their language. How otherwise indeed could they have written Hebrew as they have ? We are made aware by Nehemiah (chapter viii.) of how far the colloquial language had deteriorated in his day.

Dr. Driver adds (page 201) "No doubt the language of chaps. xl.—lxvi. is relatively free from the marks of a later style; but it is not so free as the language of Isaiah." Yet no instance can be adduced in these chapters of any departure from the classical Hebrew, and no trace whatever can be shown of that deterioration, change in the language which in the days of Ezra and Nehemiah—in less than a century later than the supposed utterances of xl.—lxvi. in public addresses to the people—necessitated the preparation of the Targum for them, paraphrases of their scriptures being made for the people in order that they should be understood by them. Somewhat of this alteration would already have taken place in their

language near the end of their seventy years' captivity (within two years of it): and addresses calculated to stir and incite them would naturally show some traces of this, as the audience would consist, for the most part, of Jews born in exile.

On looking carefully through Dr. Driver's lists—as given on pp. 197—201 of his book—we think it will be apparent that the words and phrases quoted are not leading important words as are those pointed out above (see pages 13 to 21). With the perhaps single exception of *remnant* שְׁאֵר No. 22 (which see), they are not words which characterise an author in matter and style, and are not words which give us the characteristics special to the *whole* book of Isaiah. For the most part they are words exemplifying power and varieties of beauty in diction; and it may be observed that they are selected and applied to the subject admirably with poetic genius in giving force and reality to the idea to be expressed. We are all aware that language even in our own day, is a varying quantity. Expressions and the turn of words come into vogue, die out, and are displaced by others for the moment. Thus too much stress seems to be laid by Dr. Driver on such variations as “the escaped” פְּלִיטָה (iv. 2) etc., which is represented as special to the first part, appearing there as a noun of multitude fem. sing.,* while it is found in the plural masc. פְּלִיטִים in lxvi. 19. It there refers to the escaped who were to be sent “unto the nations, to Tarshish, Pul,” etc., and may be an instance of force

* This form of the word, *i.e.*, the noun of multitude fem. sing., recurs Ezr. ix. 14.

and poetic genius in thus distinguishing them. However this may be, such variations are to be observed in the works of all authors—of poets very especially. They may much depend on the subject, change of theme calling for change of expression. We now say *people* and *peoples* indifferently, and in poetry especially much choice is admissible. If we were to compare Milton's *Paradise Regained* with his *Paradise Lost*, or Dante's *Paradiso* with his *Purgatorio* or his *Inferno*, we might perceive as differentiating them those "nuances," that "certain mould or type . . . consisting largely of elements that refuse to be analyzed or expressed in words," to quote from Dr. Driver (p. 197), which he perceives as impressed on the first part and as "differing widely from the mould or type of chaps. xl.—lxvi." With Dante and Milton change of theme accounts for these "nuances"; but here we have not alone change of theme to account for them. In the case before us the authorship extends over long years of historical events, most critical and stirring, calling forth various emotions with the fresh subjects treated of, which range continuously over widest themes of spiritual instruction under divine revelation. It is computed that sixty years elapsed between "the year that King Uzziah died" (chap. vi.) and the death of Hezekiah. Years may well account for a sweeter, softer tone—while always lofty and sublime, a change of key, modulation of notes in xl.—lxvi. more to be felt even in the English than in the Hebrew: for in the English we have not the recurrences in varying form of the word and of the root in the Hebrew brought before us. But necessarily, from the requirements of an English translation, wholly different words have to be

supplied. The language and style of the Hebrew is the same in both parts. There is no sign in xl.—lxvi. of that subtle change, difference in “the march of the words,” perceptible in Ezra and in some of the books written after the exile.

Further, in his lists, in addition to words which “do not recur in both parts,” Dr. Driver points out as differentiating the two Isaiahs, words which recur “less frequently” or “more frequently” or “not in the same proportion” in the two parts. Were the proof of the identity of each one of ourselves to be dependent on this test—especially after the lapse of long years—but few could safely stand it. Few of us strictly limit ourselves in conversation to the same vocabulary we may have used forty years ago, or to the use of words in the same proportion, with the same frequency: and this under different circumstances. How much less should we expect it to be found in the writings of a great author, poet, and historian (see 2 Chron. xxvi. 22 and xxxii. 32).

With regard to style much stress is laid by Dr. Driver on the “duplication of words” as differentiating the style of xl.—lxvi. from that of the first part. He adduces the very first words of the prophecy (xl. 1), “‘Comfort ye, comfort ye,’ which mark a rhetorical peculiarity of the author” (see pp. 181, 2 of his book). Deeply impassioned are these words which open chapter xl.: but instances of duplication of words for emphasis are found also in the first part of Isaiah. “Thou wilt keep him in peace, peace, whose mind is stayed on thee” (xxvi. 3; and cf. lvii. 19); “Misery,

misery ! the treacherous ones have dealt treacherously ; yea, the treacherous ones have dealt very treacherously ” (xxiv. 16) ; “ The lofty city, he layeth it low, he layeth it low to the ground ” (v. 3) ; “ Precept on precept, precept on precept,” etc. (xxviii. 10, 13) ; “ Woe to Ariel, to Ariel ! ” (xxix. 1). Not only are such repetitions common to both portions, but the use of the rhetorical figure, *Epanaphora*, is noticeable in both parts alike : that is, verbal repetition at the beginning and end of sentences ; cf. iv. 3 with xlv. 5.

The exceptional treatment meted out to those chapters in first part to which recognition of the Isaian authorship is refused, complicates and confuses Dr. Driver’s lists, making indefinite his division between first and second parts. This is the case notably with xxxiv., xxxv. which give the connection with xl.—lxvi., and are indeed their key-note. No ground is adduced for the excision of certain chapters from Isaiah’s writings other than the dictum that “ to base a promise upon a condition of things *not yet existent* and without any point of contact with the circumstances or situation of those to whom it is addressed, is alien to the genius of prophecy.” We cannot accept this suggestion, as it does not accord with the history of God’s dealings with man. The promise of the Saviour in her seed was made to Eve while her children were “ not yet existent ” ; to Abraham was the promise made in the land of his sojournings that he should be “ the heir of the world,” and that in him should “ all the families of the earth be blessed,” while as yet there was no Isaac : and so on

throughout all scripture which tells us of "the Lamb slain from the foundation of the world!" Chapters xiii. and xiv., the former bearing the name of Isaiah, are pronounced not his, "as unrelated to Isaiah's own age" (pp. 85, 86), because that the Jews are represented as in exile (xiv. 1, 2), and it is the City and Empire of Babylon whose overthrow is announced (p. 126). . . . "Though Isaiah had a substantial motive for announcing in chap. xxxix. 6, a future exile to Babylon: it could supply no motive for such a promise of a subsequent return from exile, as these chapters [xiii. and xiv.] contain" (pp. 126, 127). Therefore the prophecy is assigned to a date during the exile.

It seems to be forgotten here that the captivity and *restoration* had both been distinctly foretold in chap. vi. Is this chapter also to be excised? Closely upon it follows Isaiah's teaching—inculcation on the people, of the assured promise of the restoration of a remnant, emphasised by the name given to his first-born son, Shear-Jashub, (the) "remnant shall return" vii. 3. See also x. 20—23 . . . "the remnant shall return, even the remnant of Jacob, unto the Mighty God . . . a remnant of them shall return," etc. The prophecy is developed in xiii. and xiv., and the condemnation and doom of their captors is foretold in detail. Babylon was the seat of the High Pontificate in the Empire of Assyria, and always *claimed* the predominance in the empire. History shows a series of struggles on her part to maintain her supremacy, often successfully maintained in earlier days: whether or not supreme at that moment, the City of Babylon would, it can only be believed, be most representative to the Jews of the Assyrian power as known to them, rather than would

Nineveh. We hear all along their history of more connection, communication, and commerce with Babylon than with Nineveh. We may even remember Achan's Babylonish garment—Heb. שִׁנְעָר of Shinar—in the days of Joshua. All that has come down to us from history points to the required "point of contact" having in the days of the Kings of Judah been then existing.*

The "compiler of the Book of Isaiah" is supposed to have lived during or after the exile, and to have interpolated these and various other chapters, as xxiv.—xxvii. The testimony of Jewish history and of all Jewish writings forbids the assumption of any tampering with the sacred records, of which the Jews wholly recognized the divine inspiration and authority. Although quotations from their scriptures by our Lord and His Apostles told so unanswerably against themselves, the Jews never questioned, but admitted their authority and genuineness in authorship. They witness to their reverence for the sacred oracles and belief in them to this day. (See the details in the *Times* of July, 1897, of the Genizah—the "treasure-house" where the worn-out copies of their scriptures are deposited: and see especially *Times* for 3rd August, 1897, "A hoard of Hebrew manuscripts," etc.) To destroy them would be profane in their eyes. This reverence is not merely that of to-day, but seems to be inherited. On this point Dr. Plumptre says, "The one aim of these early scribes was to promote reverence for the law. . . . They

* It should be observed in this connexion that Micah, the prophet to whom "the Word of the Lord came in the days of Jotham, Ahaz, and Hezekiah," expressly designates Babylon by name when predicting the Captivity. He foretells explicitly . . . "thou shalt go even to Babylon; there shalt thou be delivered . . ." chap. iv. 10.

would write nothing of their own lest less worthy words should be raised to a level with the oracles of God." A saying is ascribed to the men of the great synagogue (of whom Simon the Just was the last survivor, B.C. 300—290): the passage runs, "They (*i.e.* the men of the great synagogue) said three things. Be cautious (*lit. slow*) in judgment, and raise up many disciples, and make a hedge for the law."—*Pirke Abhoth* i. 1.*

We may note here two apparent quotations from the later chapters of the Book of Isaiah made by the Prophets Nahum and Zephaniah who lived within a century of Isaiah the son of Amoz. Compare Isa. xlvi. 8 with Zephaniah ii. 15: and Isa. lii. 7 with Nahum i. 15 (Heb. ii. 1). We should observe also the similarity to Isa. xl. 15, 17, of Nebuchadnezzar's words: see Dan. iv. 35 (32 Chald.). He would doubtless from the history, have been under Daniel's instruction at the time. When comparing, we must allow for the turning into the Chaldaic of chapters ii. 4—vii. in Daniel.

* Josephus thus describes the literature of his nation: "We have not a countless number of books, discordant and arrayed against each other: but only two-and-twenty books, containing the history of every age, which are justly accredited as divine. . . . (He gives their description which, it is admitted, corresponds with the Old Testament Canon as we have it now). He adds, "From the time of Artaxerxes, moreover, until our present period, all occurrences have been written down: but they are not regarded as entitled to the like credit with those which preceded them, because there was no certain succession of prophets. Fact has shown what confidence we place in our own writings. For although so many ages have passed away, no one has dared to add to them, nor to take anything from, nor to make alterations. In all Jews it is implanted, even from their birth, to regard them as being the instructions of God, and to abide steadfastly by them, and, if it be necessary, gladly to die for them."—*Contra Apionem*, Book I., Section 8.

Of Isaiah xxxv. Dr. Driver says, "the precise date of the prophecy is uncertain . . . it presents parallels with chapters xl.—lxvi." (page 131). As well might we mistake the root for the blossom. The later prophecies have their text in xxxv. the closing chapter of the earlier prophecies. These, the earlier prophecies, are amplified and unfolded in xl.—lxvi. In xxxv. we have the announcement, "Behold your God will come with vengeance . . . he will come and save you." Chapter xl. opens with "Comfort ye, saith your God . . . say unto the cities of Judah, behold your God."* xxxv. closes with "The redeemed shall walk [there], and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness," etc. These words the parting promise of the earlier visions are their key-note, and we find them repeated, without change, in li. 11. See Professor Birks' Commentary on Isaiah, Appendix I., for his admirable and most interesting study of chap. xxxv. and of the earlier chapters in their connection with the later. He also points out that "for an Old Testament Prophet to begin his message abruptly with simple promises, before a single word of caution, reproof and remonstrance has prepared the way, contradicts every known precedent. It sets aside a truth which lies deeper than

* Behold "your God" (xxxv. 4; xl. 1, 9; lix. 2). The name with this pronoun and not forming part of the compound title, "the Lord your God," is here a distinct characteristic. Whereas the compound title appears about 130 times in the Old Testament, it never so occurs in Isaiah: but we have "your God." This title is of exceptional use comparatively, occurring throughout the Old Testament only about ten times, and in some of these cases it is applied to the false gods or is spoken of the God of Israel by the heathen.

those precedents, a settled law of divine revelation, expressly taught us by Isaiah himself in his earlier prophecies. The Great Husbandman always convicts of sin before He convinces of righteousness, and ploughs and harrows the ground with warnings and judgments before He casts in the incorruptible seed of the promises of the gospel."

CLOSING OBSERVATIONS.

While we fully credit Dr. Driver with good intentions and honest, earnest conviction as to the soundness of his own views, we claim that the theory he advocates has not evidence to support it. To controvert established facts and evidence of the highest historical importance continuously borne out, no solid argument is sought or attempted, nor indeed can be attempted, but that which is to be found in language, and this when carefully examined signally breaks down. The language is found to be the same pure Hebrew throughout, and to show a correspondence and recurrence in the words, a speciality to the book in phrases, in exclamations, and characteristics of style* confirming the unity of authorship throughout the book in a very remarkable and unusual, and we may now feel, providential manner. The theory of a deutero-Isaiah lands us moreover in an inextricable confusion of impossibilities!

* As instances of "play on words," *i.e.*, words almost the same in letters and sound, but a *contrast* in meaning: see v. 7 צדקה . . . צדקה
righteousness . . . *ery* [of oppression]; lxi. 3 אפר [תהרה] אפר *beauty*
 [for] *ashes*.

Under these circumstances it seems unwise to require of theological students to prepare for their examination in Isaiah *on the basis* of a deutero or later author. To accept what is unproven in the face of evidence passed over, must be deleterious to the mental powers, deductive and inductive: and the illusive statements this theory necessarily requires, and the adaptations of scripture to premises of its own creating are not only painful, but to the spiritual development of the young student they are a grievous hindrance. They cut at the very roots of truth in scripture: deny the divine predictions as being truly *prediction*, making a mockery of the challenge from Jehovah to the false gods to foretell coming events as He, Jehovah, only can. They asperse our Lord's knowledge and His teaching of His Apostles, when after His resurrection "He opened unto them the Scriptures." They distract attention from the study of the revelation of salvation which Isaiah was commissioned to deliver, a revelation to be found in nearly every chapter, and clearly enunciated in vii., ix. xii., xxxv.: while the details of *how* this salvation is to be accomplished are so developed and defined in lii. 13 and liii., that one marvels how the Jew can resist conviction and have still "the veil on his heart" while reading his own scriptures.

Some writings of the Higher Criticism would impose a veil upon the heart of the reader. They interpose alas! a thick veil between us and Holy Scripture. They seem to lead straight to a new apostasy from the Word of God.

But the question of their correctness of view, of the truth of the theory they adopt is what most concerns

us here. We are seeking after the truth, the proven truth: and under the guidance of God's Holy Spirit the victory of the truth is sure.

By careful examination of the language itself, our conviction has become firm—certified—that in the Hebrew we have every indication, every proof which language can afford, that the author of the later chapters is none other than the Isaiah of the earlier chapters. The theory of a deutero-Isaiah has the charm of novelty, and so attracts adherents; but it remains, as it appears to us, unproven: and we keep to the old paths assured they are the true paths.

We do not well to neglect the evidences and the testimony which we have received. The Apostles SS. John and Paul emphasize the unity of authorship throughout the book, quoting from both parts "the saying of Esaias . . . Esaias saith again." Our Lord Himself has endorsed the authority of the Book of Isaiah for us and placed his seal notably on the prophetic character of these last chapters. We do well to learn of Him. Let us call to mind the honour He ever put upon scripture—His "it is written . . . it is written," "cannot be broken," "must be fulfilled"—in the agony of Gethsemane His . . . "how then shall the scriptures be fulfilled that thus it must be" . . . "but the scriptures must be fulfilled."

So "keeping ourselves in the love of God," we shall "bless ourselves in the GOD OF TRUTH."

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