Asbury Theological Seminary

THE VOICE OF ISAIAH:
A STUDY OF THE LITERARY STRUCTURE OF ISAIAH

Submitted to Dr. Mark Boda
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OT799 Research: Old Testament

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The book of Isaiah has been described as having "one of the most complex literary structures of the entire Old Testament."[1] Its sixty-six chapters address issues facing Israel spanning hundreds of years and at least three empires. Its verses explore the essential themes of identity, faithfulness, judgment and restoration. While its opening verse identifies the author as Isaiah son of Amoz, the content, flow and structure have lead many to argue for multiple authors and/or redactors. The purpose of this paper is two-fold: to explore the literary structure of the book of Isaiah, and; to examine the debates concerning authorship and the implications these hold for understanding the book.

Literary Structure

The opening verse of Isaiah is a superscription that indicates the author, time period and geographic setting of the book. The reader is told that what follows is "The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."[2] This information sets the stage and indicates a great deal about the text at hand. First, we are told this book is the based on the prophetic vision of Isaiah and thus is rooted in the words of an actual person. Prophets are those called by God to speak for God,[3] as such the message of Isaiah should be seen as God's message to his people. Second, the reader learns the setting is the Southern Kingdom of Judah, Jerusalem specifically, in the 8th century BCE. This places the message of Isaiah in a time and place where the Southern Kingdom

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[1] Ronald E. Clements "Beyond Tradition-History: Deutero-Isaianic Development of First Isaiah's Themes." *JSOT* 31 (1985): 98.

[2] Unless noted, all scripture quotations are from the *New Revised Standard Version*.

[3] William Sanford La Sor, David Allan Hubbard, and Frederic William Bush. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. (Grand Rapids: Eerdmans, 1996): 222.

was under real threat from the Assyrians who had already concurred the Northern Kingdom. In addition to Isaiah 1:1, Marvin A. Sweeny has identified twelve other superscriptions. They are as follows: Isaiah 2:1; 13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; 30:6; 38:9.[4] Of these, two mention the author (2:1, 13:1) and two mention the temporal or geographic setting (14:28, 38:9); the rest introduce specific oracles and do not directly indicate setting or authorship. It should be noted all thirteen superscriptions occur in the first 39 chapters of Isaiah. There is heated debate over the accuracy of these claims of authorship and setting and to what extent they apply to the text as a whole and the importance of this discussion cannot be overlooked. Questions of dating and authorship will be addressed in detail in the second section of this paper.

Isaiah is primarily written in the elevated speech of poetic language; however, there are key passages written in prose. In addition to the superscriptions, much of chapters 6-8 are prosaic as they outline the commission of Isaiah the prophet along with his interaction with Ahaz, king of Judah. The second major narrative segment of Isaiah is found in chapters 36-38. This segment also addresses Isaiah's interaction with a king, but this time it is Hezekiah. These chapters address how Hezekiah responded to the Assyrian threat and his subsequent illness and closely follow the account of 2 Kings 18-20.[5] The remainder of the book is prophetic poetry. Most of this material takes the form of self-contained literary units that address specific issues or audiences. This has led some to describe the style of Isaiah as anthological in nature.[6] This collection of prophecies exhibits chronological as well as thematic groupings while maintaining an overall loose structure.

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[4] Marvin A. Sweeney. *Isaiah 1-4 and the Post-Exilic Understanding of the Isaianic Tradition*. (Berlin: de Gruyter, 1988): 27.

[5] For a detailed discussion of the similarities, differences and the significance of this, see Brevard Childs, *Isaiah*. OTL. (Louisville: Westminster/John Knox, 2001).

[6] John Oswalt. *The Book of Isaiah, chapters 1-39*. NICOT. (Grand Rapids: Eerdmans, 1986): 1-39, 25-6.

The divisions of Isaiah are generally agreed upon–the most significant of these being between chapters 1-39 and chapters 40-66. In fact, the transition is so significant that nearly all multiple-volume commentaries address these divisions in separate works. Chapters 1-39, which are generally referred to as First Isaiah, are distinct in their focus on judgment and have a clear contextual connection with the events of the 8th century in the Southern Kingdom.[7] Chapters 40-66 on the other hand focus on restoration and "proclamations of expatiation" in light of the bloodguilt revealed in the first 39 chapters.[8] The second major division is between chapters 55 and 56. Although many will agree that this division is less substantial, it is generally accepted that the final eleven chapters of the book are strongly connected. The modern conclusion is that 40-55 address exilic Israel, while 56-66 relays a post-exilic message; these divisions have been called Second and Third Isaiah respectively.[9]

In additional to the divisions between First, Second and Third Isaiah, numerous other segments have been identified.[10] Chapters 1-12 contain prophecies concerning the Judah. These chapters promise judgment on those who rebel, but salvation for the faithful remnant. Chapters 13-23 contain oracles against foreign nations. Thematically, chapters 24-27 continue this theme in their address of judgment, but their tone and content make them distinct. These chapters are apocalyptic in nature and address "the final, eschatological judgment of God of cosmic evil."[11] Chapters 28-35 tend to be grouped together primarily because the texts bracketing them are

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[77] For a detailed discussion of these connections see Christopher R. Seitz, "Isaiah, Book of (First Isaiah)." Pages 473-88 in Vol. 3 of *The Anchor Bible Dictionary*. Edited by David Noel Freedman. 6 Vols. (New York: Doubleday, 1992): 479-87

[8] David Carr. "Reaching for Unity in Isaiah." *JSOT* 57 (1993): 66.

[9] Sweeney, 1.

[10] See Appendix A to compare how various authors have divided the book.

[11] Childs, *Isaiah*, 173.

clearly defined.[12] Chapters 28-33 are directly related to Judah's interaction with Assyria, while

34 and 35 present an eschatological message for Edom and the Exiles.[13] As noted earlier, 36-39

is an account of Hezekiah's response to Assyria with a concluding segment regarding the

impending Babylonian campaign. Ronald E. Clements has argued these chapters are designed to

"assist the reader in making the transition from the 'Assyrian' part of the book (1-35) to the

'Babylonian' part (40-66)."[14]

The rhetorical movement in Isaiah 40 represents a "macrostructural shift" from a message

of judgment to a message of comfort.[15] Chapters 40-55 convey a primary theme of restoration as

the faithfulness of God is described. These chapters also introduce the figure of the servant who

is to be instrumental in this restoration process.[16] The transition from chapter 55 to 56 is

apparent, but not nearly as abrupt as what is found between 39 and 40. In fact, a number of

scholars do not draw the dividing line here at all.[17] These final eleven chapters center on the

communal character of those who have or will experience the restoration of the Lord.[18]

The book of Isaiah can be outlined as follows:[19]

I. Obedience Required, Unfaithfulness Punished (1-39)
    A. Introduction to book (1:1)
    B. Rebellion must be answered (1:2-6:13)

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[12] Ibid., 199.

[13] Gene M. Tucker. "The Book of Isaiah 1-39." in Vol. 6 of *The New Interpreter's Bible: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible Including the Apocryphal / Deutrocanonical Books in Twelve Volumes*. Edited by Leander E. Keck et. al. (Nashville: Abingdon, 2001): 43.

[14] Ronald E. Clements. "The Unity of the Book of Isaiah." *Int* 36 (1982): 120-1.

[15] Carr, "Reaching for Unity in Isaiah," 70.

[16] Walter Brueggemann. *An Introduction to the Old Testament: The Canon and Christian Imagination*. (Louisville, Ky: Westminster John Knox Press, 2003): 167-8.

[17] Sweeney places it between 54 and 55, Steitz between 53 and 54, LHB between 59 and 60.

[18] Brueggemann. *An Introduction to the Old Testament,* 170-1.

[19] See Appendix B for a more detailed outline.

       1. Rebellion must be addressed (1:2-31)
       2. Last days (2-4)
       3. Judgment (5)
       4. Isaiah's commission (6)
  C. New Hope (7-12)
       1. Isaiah, Ahaz and a new child (7-9:7)
       2. Judgment on Israel and Assyria (9:8-10:19)
       3. Salvation comes to the remnant (10:2-12:6)
  D. Judgment on the nations (13-23)
       1. Babylon is dealt with (13-14:27)
       2. Impending judgment on nations (14:27-23:18)
  E. Final Judgment (24-27)
  F. YHWH will overcome (28-35)
       1. World powers will fail (28-31)
       2. The way it should be (32-35)
  G. Hezekiah's response to Assyria (36-39)
II. Life Beyond Exile (40-66)
  A. Faithfulness of God and his servant (40-55)
       1. God's faithfulness in the midst of rebellion (40-48)
       2. True Servant (49-55)
  B. How it shall be (56-66)
       1. Israel's rejection of God (56-59)
       2. Vindication (60-64)
       3. The way it shall be (65-66)

Formation of Isaiah

A quick survey of Isaianic studies in the last thirty years will reveal one of the most heated debates in the field revolves around the formation of Isaiah, and more specifically, the role various authors and / or redactors may have played in the final outcome of the book. If decades of debate have not produced an agreement, it is doubtful this paper can achieve such a feat. Therefore, it is not the purpose of this paper to come to a definite conclusion on how Isaiah was formed, but rather to explore the various arguments and the implications thereof in hopes of finding the best way to approach the text.

Multiple Authors: Proto-, Deutero-, and Trito-Isaiah

Commentators going back at least to the Middle Ages with the work of Ibn Ezra have inferred that a different author from a later date penned chapters 40-66 than the one who wrote chapters 1-39. In 1788 these arguments were formalized through the work of J.C. Doederlein. However, it was with the publication of Berhard Duhm's commentary in 1982 that that the multiple author theory of Isaiah's development became firmly rooted in the discussions of Biblical scholars.[20] Duhm hypothesized that three authors, from three historical periods, each were responsible for a segment of the book. His work made it customary to speak of Isaiah 1-39, 40-55 and 56-66 as Proto-, Deutero-, and Trito-Isaiah respectively.[21] Furthermore, he advocated that passages within these works could be further segmented and assigned specific authorship.[22] Sweeney has expanded this approach recently in his monograph.[23] He has used the technical approach of redactional-criticism to tease out the underlying author of various segments of the book.

There are numerous reasons this multiple author hypothesis has gained such popularity. First, even decidedly conservative commentators admit even "a novice Bible study with some skills in observation can feel the change in tone and focus at ch. 40, and it takes only slightly more perspicuity to detect a similar change at ch. 56."[24] As noted earlier, the theme clearly shifts from judgment to restoration to praxis, as does the probable audience from pre-exilic to exilic to

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[20] Clements, "Beyond Tradition-History," 95.

[21] H. G. M Williamson. *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction*. (Oxford: Clarendon Press, 1994): 1-2.

[22] For a detailed discussion of the development of critical approaches to Isaiah, see Brevard S. Childs. *Introduction to the Old Testament as Scripture*. (Philadelphia: Fortress, 1979) 316-25.

[23] Sweeney.

[24] John Oswalt. *The Book of Isaiah, chapters 1-39*. NICOT. (Grand Rapids: Eerdmans, 1986): 17.

post-exilic. Brueggemann summarizes critical scholarship concerning the transition to Second

Isaiah by saying these chapters are:

> Different in literary style and genre where this text is much more lyrical in its articulation that First Isaiah; different in historical circumstances as this text is preoccupied with the fall of Babylon (46-47) and the rise of Cyrus the Persian (44:28; 45:1), and; different in theological vista as this text moves decisively towards monotheism, voicing the God of Israel as the sole God, the creator of heavens and earth.[25]

Brueggemann goes on to describe the transition to Third Isaiah as being primarily a thematic

shift.[26]

Beyond the designations of First, Second and Third Isaiah first introduced by Duhm,

constant discussion has occurred concerning smaller passages within each of these divisions.

Coggins has noted that some critical approaches to the text have concluded that less that 40% of

chapters 1-39 are actually pre-exilic by nature.[27] Brueggemann dismisses chapters 13-23, 24-27

and 34-35 as being "beyond the eighth-century Isaiah"[28] and nearly all scholars recognize the

role redactors have played in editing the material throughout.

In addition to scholars who reject the entire multiple author hypothesis, certain key

challenges have been raised against the traditional Duhmian three-part understanding of the

Isaianic material. It is Clements conclusion that the book of Isaiah contains unifying features that

preclude it from being definitively segmented.[29] Similarly, Coggins has concluded that clear

divisions are impossible given the complex nature of the text and that geographic and historic

attribution of specific texts is not based on evidence, but rather on pre-existing ideologies.[30]

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[25]Brueggemann, *An Introduction to the Old Testament*, 166.

[26] Ibid., 169.

[27] Richard J. Coggins. "Do We Still Need Deutero-Isaiah?" *JSOT* 81 D (1998): 78-79.

[28] Brueggemann, *An Introduction to the Old Testament,* 163-6.

[29] Clements, "Beyond Tradition-History," 95-113.

[30] Coggins, 77-92.

Finally, the fact that no independent texts of First, Second or Third Isaiah are known to exist, makes it difficult to claim these books circulated separately before being joined.

Single Authorship

Undoubtedly, the dominate, if not sole, theory of authorship in the pre-critical era was to assume that Isaiah the son of Amoz was in fact the author of the entire book attributed to his name. This theory has not disappeared in the modern era and in fact is still strongly supported, especially among conservative evangelical scholars. Perhaps the most prominent commentator to take this approach is John N. Oswalt. While affirming the diversity of the text, he nonetheless concludes "the essential content of the book has come to us through one human author, Isaiah the son of Amoz."[31] He bases this conclusion on the theological and ideological unity of the book and is willing to allow for a God that can control history and the possibility of predictive prophecy.[32]

Proponents in the single author camp often stress the link between conclusions on authorship and scriptural authority. In his review of scholarship Richard L. Schultz has looked at the implication critical approaches, such as those advocating multiple authors can have on faith and practice.[33] He argues the text allows a single 8th century author, especially when affirms divine action and reality of predictive prophecy. It is his conclusion that to deny the single

[31] Oswalt, *The Book of Isaiah, chapters 1-39,* 25.

[32] Ibid., 23-28.

[33] Richard L. Schult. "How Many Isaiahs Were There and What Does It Matter: Prophetic Inspiration in Recent Evangelical Scholarship." Pages 150-70 in *Evangelicals & Scripture: Tradition, Authority, and Hermeneutics*. Edited by Vincent Bacote, Laura C. Miguélez, and Dennis L. Okholm. (Downers Grove: InterVarsity Press, 2004).

Shulz has made the strong statement that "One of the primary threats today to a traditional understanding of biblical inspiration and inerrancy is the unrestricted employment of historical-critical tools by evangelical biblical scholars" (150). It is clear that Shultz is as concerned with theological correctness as he is with the question of authorship.

authorship of Isaiah is to start down a slippery slope of rejecting the authority of scripture.[34] G.

K. Beal has presented a similar argument, but has rooted his case in attributions of authorship in

canonical and extra-canonical literature. He concludes that since when Jesus quotes from Isaiah –

all parts of Isaiah – he cites the prophet as the source, to question the authorship is to question

the knowledge and authority of Christ. He also looks to other ancient sources that make similar

claims to support his argument.[35] Beal, like Schultz, considers the question of authorship to be

more than just a historical question, but rather, sees it as a litmus test for one's view on inerrancy

and the authority of Scripture. It is the view of this present author that connecting authorship and

historical setting with one's view of inerrancy and authority is dangerous and unnecessary. Both

approaches demand more from the text than the text itself claims to present.[36] Furthermore, these

views allow pre-existing ideologies and ideals to limit the possibilities of what intentional and

thorough study may reveal.

Unity in the Midst of Diversity

Beyond simply debating the authorship of Isaiah, some scholars have turned the focus to

understanding the unity of the text despite apparent divisions. The most significant contribution

in this area certainly comes from Brevard Childs and his canonical approach to understanding

scripture that was made famous in his book *Introduction to the Old Testament as Scripture*. It is

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[34]Ibid., 150-70.

[35] G. K. Beal. "A Specific Problem Confronting the Authority of the Bible: Should the New Testament's Claim That the Prophet "Isaiah" Wrote the Whole Book of Isaiah Be Taken at Face Value." Pages 135-76 in *Resurrection and Eschatology: Theology in Service of the Church : Essays in Honor of Richard B. Gaffin, Jr.* Edited by Richard B. Gaggin, Lane G. Tipton, and Jeffrey C. Waddington. (Phillipsburg, N.J.: P & R Publishing, 2008).

[36] It is a straw man argument to assume Jesus was making a claim of authorship in referring to Isaiah the prophet; likewise, pointing to the opinions of ancient authorities ignores the findings of 2000 years of later study. Similarly, to reject historical-critical approach out of fear of lowering one's view of scripture only reveals a weak trust in the text itself. Evangelical scholars should not fear higher criticism.

his assertion that while the historical-critical approach to understanding Isaiah has provided

certain positive insights, it has also brought with it liabilities. He suggests that while the

discussion of formation is important, modern readers should not overlook the message of the

book as it is found in the canon in a rush to answer such questions.[37] In his commentary on the

book of Isaiah, Childs employs an approach that: is concerned with the unity of the book without

arguing for single authorship; appreciates the redactional process while viewing the final

canonical text as being ultimately authoritative; seeks to understand the text in light of the canon

as a whole; values the synchronic and diachronic elements of the text, and; respects the discreet

voice the Old Testament provides on its own, while valuing the perspective the New Testament

provides.[38] This approach respects the discussion of authors and redactors in the formation of

Isaiah, but does not make it the primary question.

Many authors have sought to employ a similar approach by looking for unity without

making claims of singular authorship. One approach to this is to emphasize the role later authors

and/or redactors played in providing a unified work. This is the approach Clements has put forth.

He argues that each person who played a role in editing the text would have done so in order to

clarify or further a document. Therefore, later edits of earlier material would have been used to

provide insight based on unfolding circumstances and revelation. "That such a redactional

history was undertaken by ancient scribes and interpreters for profound spiritual and interpretive

reasons is an important factor for us to bear in mind."[39] Concerning Isaiah 40-55 specifically, he

says these "were intended as a supplement and sequel to a collection of the earlier sayings of the

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[37] Childs, *Introduction to the Old Testament as Scripture*, 325-38.

[38] Childs, *Isaiah*, 3-5.

[39] Clements, "The Unity of the Book of Isaiah," 129.

eight-century Isaiah of Jerusalem."[40] The result of such discussion is an appreciation for the text as a whole that is firmly connected to the formation process.

Other scholars have chosen to discuss thematic unity as a primary concern without dwelling on the formation process. Nearly all commentators identify unifying themes in their treatment of Isaiah. Additionally, others have used thematic unity as the key for understanding the book apart from a discussion of authorship. Barry G. Webb has argued that Isaiah finds its unity in the discussion of the transformation of Zion. By tracing the role the "remnant" plays in the text, as well as other significant plot points and motifs, he concludes that these concepts provide the necessary link between judgment and restoration and shapes the path towards the future.[41]

Striking a Balance

In order to best utilize the socio-historic elements of the text without getting bogged down in debate over authorship it is important to take a balanced approach. Walter Brueggemann strikes this balance superbly in his treatment of the text. He argues that attempts to emphasize unity without adequate attention to authorship neglect the social dynamic behind the text.[42] In approaching Isaiah and the formation of the text he asks, "What were the processes and dynamics that caused the literature to reach this particular shaping?"[43] Without doubt, the

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[40] Clements, "Beyond Tradition-History," 101. Richard J. Clifford makes similar claims and concludes chapter 40-55 are designed to interpret chapters 1-35. See Richard J. Clifford. "Isaiah, Book of (Second Isaiah)." Pages 490-501 in Vol. 3 of *The Anchor Bible Dictionary*. Edited by David Noel Freedman. 6 Vols. (New York: Doubleday, 1992).

[41] Barry G. Webb. "Zion in Transformation: A Literary Approach to Isaiah." Pages 65-84 in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*. JSOT, 87. Edited by David J. A. Cline, Stephen E. Fowl, and Stanley E. Porter. (Sheffield, England: 1990): 65-84.

[42] Brueggemann, "Unity and Dynamic in the Isaiah Tradition," 90.

[43] Ibid., 91.

concerns of pre-exilic Israel were much different than that of exilic or post-exilic Israel. To ignore that is to miss the force behind the text. Brueggemann argues that Isaiah 1-39 serves a critique of the world as it is; chapters 40-55 are a public embracement of pain that releases the hope of restoration; finally, chapters 56-66 serve as the impetus social imagination and the vision of things as they can be.[44] By taking this approach, Brueggemann is able to unlock the socio-historic context, without having to delve into an overly technical text-critical approach.

In light of the various approaches explored here, one must conclude that to properly understand the book as a whole, one must be willing to explore the history of formation for this text. The evidence overwhelmingly points towards a dynamic tradition; however, a reader should not make the historic dissection of the text the primary concern, but rather, should allow the socio-historic underpinnings to better inform their reading.

Conclusion

The book of Isaiah presents its reader with a complex structure that demands attention to detail and a willingness to scratch below the surface. While its formation may have taken a meandering path, the themes that drive it are essential touchstones for all who seek to understand themselves as a part of God's chosen people. This prophetic book explores the high calling of YHWH's followers, and the consequences that accompany the abandonment of this call. Through it all, it maintains its assertion that the Lord is faithful and just and stands by with the promise of restoration for those who are oppressed. Whether one insists on a theory of single-authorship or is willing to entertain the idea of a dynamic text, the reality is that Isaiah addresses the concerns of the faithful and the fallen, the just and the unjust, those under threat and those

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[44] Ibid., 94-102.

given freedom. It is this universality that should drive scholars and laity alike to drink deeply of these weighty words while appreciating the larger tradition revealed in its formation.

Appendix A: Notable Divisions

Anchor Bible Dictionary
- 1-12
- 13-23
- 24-27
- 28-33
- 34-35
- 36-39
- 40-55
- 56-66

Walter Brueggemann
- 1-12
- 13-23
- 24-27
- 28-31
- 32-35
- 36-39
- 40-55
- 56-66

Brevard Childs
- 1-12
- 23-23
- 24-27
- 28-35
- 36-39
- 40-55
- 56-66

Craig Evans / W. H. Brownlee
- 1-5 / 34-35
- 6-8 / 36-40
- 9-12 / 41-45
- 13-23 / 46-48
- 24-27 / 49-55
- 28-31 / 56-59
- 32-33 / 60-66

La Sor, Hubbard & Bush
- 1-12
- 13-23
- 24-27
- 28-35
- 36-39
- 40-48
- 49-59
- 60-66

New Interpreter's Bible
- 1-12
- 13-23
- 24-27
- 28-33
- 34-35
- 36-39
- 40
- 41-48
- 49-53
- 54-66

John N. Oswalt
- 1-5 / 6
- 7-39
  - 7-12
  - 13-35
    - 13-23
    - 24-27
    - 28-33
    - 34-45
  - 36-39
- 40-55
  - 40-48
  - 49-55
- 55-66
  - 56-59
  - 60-62
  - 63-66

Marvin Sweeney
- 1
- 2-4
- 5-12
- 13-23
- 24-27
- 28-35
- 36-39
- 40-54
- 55-66

Appendix B: Detailed Outline

Isaiah				
Verses	**Pericope**	**Segment**	**Section**	**Division**
1:1	Introduction	Introduction to book	Introduction to book	Obedience required, unfaithfulness punished
1:2-17	Israel is rebellious	Rebellion must be addressed	Rebellion must be answered	
1:18-20	Call to return			
1:21-24	Leaders are corrupt			
1:25-27	God will cleanse			
1:28-31	Corrupt will be destroyed			
2:1	Vision of Isaiah concerning Judah and Jerusalem	Last days		
2:2-5	Last days, all is right			
2:6-22	Day of Lord, Judgment is coming			
3:1-4:1	Judgment to Jerusalem and Judah is coming through oppressors			
4:2-6	Remnant will be holy and blessed			
5:1-7	Song of the Vineyard (reason for judgment)	Judgment		
5:8-23	Woes to the unjust			
5:24-30	Therefore: judgment comes from another nation			
6:1-8	Isaiah sees God (year Uzziah died)	Isaiah's Commission		
6:9-13	God's message: judgment is absolute			
7:1-9	Isaiah's message to Ahaz (don't fear northern kingdom)	Isaiah, Ahaz and a new child	New Hope	
7:10-25	Ahaz receives the sign of Immanuel			
8:1-10	Isaiah's children become symbol of coming Assyria			
8:11-22	Words to Isaiah			
9:1-7	New hope in a child			
9:8-10:4	Judgment against Israel	Judgment on Israel and Assyria		
10:5-19	Judgment against Assyria			
10:20-34	Remnant shall trust god, not fear Assyrians	Salvation comes to the remnant		
11:1-9	Peaceful judge, peaceful world			
11:10-16	God delivers the remnant			
12:1-6	Coming Praise of God.			
13:1-22	Judgment against Babylon	Babylon is dealt with	Judgment on the nations	
14:1-27	God will restore Israel and punish Babylon			
14:28-32	Against Assyrian	Impending judgments		
15:1-16:13	Against Moab			

17:1-14	Against Damascus		
18:1-7	Against Ethiopia		
19:1-25	Against Egypt		
20:1-6	Isaiah prophecies against Egypt		
21:1-10	Against Babylon		
21:11-12	Against Edom		
21:13-17	Against Arabia		
22:1-25	Against Jerusalem		
23:1-18	Against Tyre		
24:1-13	Judgment against all the earth	Final Judgment	Final Judgment
25:1-12	Praising God for deliverance		
26:1-21	Song of Victory		
27:1-13	Description of day of Redemption (other vineyard)		
28:1-13	Judgment on Ephraim	World Powers will fail	YHWH will overcome
28:14-29	Judgment on Jerusalem (therefore)		
29:1-16	Jerusalem (Ariel) attacked		
29:17-24	Hope will come		
30:1-7	Egypt will not save you		
30:8-18	Rebellious punished, patient rewarded		
30:19-26	God will take care of you		
31:1-5	Egypt will not save you		
31:6-9	Assyria shall fall		
32:1-8	Justice is coming	The way it should be	
32:9-20	The city will fall, but justice will be in the wilderness		
33:1-16	God will deal with opponents		
33:17-24	Perfect reign of the king		
34:1-17	The Lord's vengeance		
35:1-10	Be strong, things will be made right		
36:1-10	Assyria threatens Jerusalem	Hezekiah's response to Assyria	Hezekiah's response to Assyria
36:11-21	Can Hezekiah save you?		
37:1-13	Hezekiah consults with Isaiah		
37:14-20	Hezekiah prays to God		
37:21-35	Isaiah relays God's word: don't worry about Assyria		
37:36-38	God strikes down 185K Assyrian soldiers		
38:1-7	Hezekiah's illness - receives 15 additional years.		

38:9-21	Hezekiah's response			
39:1-8	Babylon visits - they shall take it all.			
40:1-31	Take comfort in God's rule	God's faithfulness in the midst of rebellion	Faithfulness of God and his Servant	Life beyond exile
41:1-20	God will respond			
41:21-29	Nothing Compares to God			
42:1-9	Peaceful servant			
42:9-17	Praise to God			
42:18-25	Israel's rebellion			
43:1-21	Promise of restoration			
43:22-28	Charge of unfaithfulness			
44:1-8	Yet, God will bless			
44:9-20	Idols			
44:21-28	God Redeems Israel			
45:1-46:13	God uses Cyrus			
47:1-15	Babylon is humiliated			
48:1-22	God has always been with Israel			
49:1-13	The servant of God	True Servant		
49:14-50:3	Unfaithfulness of Israel			
50:4-11	Resolve of the servant			
51:1-52:12	Call to obedience			
52:13-53:12	Suffering Servant			
54:1-17	Rejoice, a new day is here			
55:1-13	Blessings abound			
56:1-8	Inclusion of all who serve	Israel's rejection of God	How it shall be	
56:9-57:21	Israel's corruption			
58:1-14	True worship vs. fake worship			
59:1-21	Israel's sin has pushed God away.			
60:1-22	The Glory of the Lord	Vindication		
61:1-11	Proclamation of God's favor			
62:1-12	Vindication and Salvation			
63:1-10	Vengeance on Edom			
63:11-64:12	Recalling God's actions			
65:1-16	God cares for servants even in judgment	The way it shall be		
65:17-25	The way things will be			
66:1-4	Worship of God			
66:5-16	Jerusalem is restored, the Lord reigns			
66:14-24	All shall recognize the Lord.			

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