

Scoggin, J. Alberto. Introduction to the Old Testament. The Westminster Press: Philadelphia. 1974. Trans. 1976.

Isaiah, with 66 chapters, is the longest of the prophetic books. However, the attentive reader will find it easy enough to see that it is composed of different parts and that there are considerable differences between them. A first part is made up of chs. 1-39, which are clearly distinct from chs. 40ff, as J.G. Eichhorn already noted in the eighteenth century. Chapters 40ff. do not refer to people and events of the eighth century BC, but to those of the sixth century, that is, during and after the Babylonian exile. Even within chs. 1-39, however, there is an erratic block, made up of the apocalyptic section chs. 24-27. Chapters 56-66 again address a different audience: the community of the restoration rather than the community of the exile. They must therefore be assigned for the most part to the last quarter of the sixth century BC. So we have three, if not four, distinct collections, and we shall therefore speak of 'Isaiah' (eighth century), 'Deutero-Isaiah' (flourished from the middle of the sixth century); and 'Trito-Isaiah' (last quarter of the sixth century); the last two will not be examined in any detail until we reach the exilic and post-exilic prophets, and at that point we shall also seek to establish why they bear the name of Isaiah. (p.255)

There is a marked difference of style between the book of Isaiah from the eighth century and the passages under consideration even in a good translation: Isaiah has been edited according to the pattern and in the style of a prophecy of his time, whereas Deutero-Isaiah is marked by a style which we might call 'epic', with a particularly elevated and flowing manner. (p.311) =

With few exceptions, virtually all these facts, which are now obvious to anyone with a critical approach, were only noted from the eighteenth century on: and only at the end of the last century did the majority of biblical critics recognize them. A computerized statistical check has recently been carried out at the University of Haifa, and the results obtained have confirmed what critics had said earlier about Isaiah. . . . There is still room for doubt and controversy over these results, but they do give scholars the best solution for all their problems. Consequently we too shall begin our investigation by accepting a Deutero-Isaiah whose ministry covered the middle of the sixth century BC. (pp.311-312)

There is much to be said for the theory according to which Deutero-Isaiah would be essentially a unity, with logical breaks, even if it is possible to divide the text into many smaller units; whether these units come from the author or from redactors is irrelevant to this suggestion. (p.312)