

A Farewell to Trito-Isaiah?:

An Inner-Biblical Exegesis of Isaiah 54–57 in Light of Isaiah 1–2 and Psalm 1

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I. Introduction

Intertextuality, or inner-biblical exegesis, has flourished during the recent decades; this approach has been instrumental in the study of Isaiah in particular. This methodology has generated the ‘unity’ movement in Isaiah scholarship, through which readers find numerous catchwords, phrases, or themes that interconnect diverse parts of the book of Isaiah as a unified whole.¹⁾ Such a movement has consequently spurred a holistic reading of this great prophetic scroll and has garnered renewed interests and insights about the redactional relations of the formation processes, the intertextual relations with other biblical books, and the reception history.

The present study will add to recent observations on the intertextual correlations between the so-called Proto-Isaiah (PI= chs. 1-39), Deutero-Isaiah (DI= chs. 40-55), and Trito-Isaiah (TI= chs. 56-66). On the basis of the various scholarly findings of interconnections, I will propose and examine further cases of inter-

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1) Roy F. Melugin, “Isaiah 40–66 in Recent Research: The ‘Unity’ Movement,” A. J. Hauser, ed., *Recent Research on the Major Prophets*, Recent Research in Biblical Studies 1 (Sheffield: Sheffield Phoenix Press, 2008), 142-194.

textuality between Isaiah 1-2 and 54-57, as well as Psalm 1. In light of these correlations, this study proposes that the discrepancy or division between the so-called DI and TI is no more distinct than other joints among various chapters and sections in the book of Isaiah. Linguistic and thematic similarities within chs. 54-57 in concatenated interrelations make it more worthwhile to read with literary continuity rather than discontinuity. Some resultant considerations regarding the implications of reading with continuity will conclude this study.

II. Pertinent Scholarly Observations

First of all, concerning the larger correlations within the book of Isaiah, scholars have observed linguistic and thematic similarities between Isaiah 1 and 65-66. Marvin A. Sweeney presents the resemblances to these chapters as a redactional “envelope” which “binds the whole book together into a unity.”²⁾ The following lists are selective examples of the linguistic and thematic similarities between chs. 1-2 and 65-66 which various scholars have observed:

- 1:2 = 66:24 (word “rebel”)
- 1:10 = 66:5 (“Hear the word of YHWH”; cf. 39:5)
- 1:11, 29 = 65:12 (the theme of false ‘choice’ against God’s “delight”)
- 1:13 = 66:23 (the rituals of “new moon and sabbath”)
- 1:29-31 = 65:3 (the denunciation of idolatrous practices, word “gardens”)
- 1:30-31 = 65:22 (reversal of the rotten tree into God’s chosen tree)
- 1:31 = 66:24 (divine judgment as “unquenchable fire”)³⁾

2) Grace I. Emmerson, *Isaiah 56-66* (Sheffield: Sheffield Academic Press, 1992), 37. See also Marvin A. Sweeney, “The Book of Isaiah in Recent Research,” *CR:BS* 1 (1993), 141-162.

3) Emmerson, *Isaiah 56-66*, 37-38; L. J. Liebreich, “The Compilation of the Book of Isaiah,” *JQR* 46 (1955), 259-277 and 47 (1956), 114-138; Marvin A. Sweeney,

Moreover, in addition to the explicit ring structure between Isaiah 1-2 and 65-66, scholars have discovered close interconnections between chs. 1-2 and 33. These correlations are noteworthy in that, just as the beginning and ending chapters of the entire scroll share resemblances, comparable similarities can also be found within the first half of the scroll. Building on W. A. M. Beuken's analysis on ch. 33 as a bridge ("mirror text"), which connects the two halves of the book of Isaiah, Sweeney presents notable references from ch. 33 that echo ch. 1. These allusions, Sweeney argues, display the function and place of ch. 33: "Whereas ch. 1 summarizes the themes of judgment against Jerusalem and Judah and the eventual restoration of Zion from the perspective of the coming punishment, ch. 33 looks forward to the end of that punishment and the resulting restoration of Zion as the site for YHWH's peaceful rule."⁴ The following examples are some of the references of inner-biblical allusions:

1:4-5, 7 = 33:24 (reversal of ch. 1 in the "despoiling of the oppressor, the relief from sickness, and the pardon from sin")

1:8 = 33:20 (reversal of Zion from a solitary booth to a solid tent)

1:16-17, 21-26 = 33:14-16 (the qualities of a righteous king in the entrance liturgy)

1:21-27 = 33:5 (Zion's future with justice and righteousness)

Isaiah 1-4 and the Post-Exilic Understanding of the Isaiah Tradition, BZAW 171 (Berlin: de Gruyter, 1988), 21-24; Anthony J. Tomasino, "Isaiah 1:1-2:4 and 63-66, and the Composition of the Isaianic Corpus," *JSOT* 57 (1993), 81-98; and Shalom M. Paul, *Isaiah 40-66* (Grand Rapids: Eerdmans, 2012), 590-591, 610.

4) Sweeney, *Isaiah 1-39*, FOTL 16 (Grand Rapids: Eerdmans, 1996), 432; W. A. M. Beuken, *Isaiah 28-39*, trans., Brian Doyle (Leuven: Peeters, 2000), 244-246; Patricia K. Tull, *Isaiah 1-39* (Mason, Ga.: Smyth & Helwys, 2010), 486, 496-497. Tull (*Isaiah 1-39*, 486) also observes the recurrences of the rare niphal verb of נָשַׁח ('exalted') in 2:11, 17 and 33:5 (cf. 12:4; 57:15).

III. Intertextuality between Isaiah 1-2 and Isaiah 54-57

A. Isaiah 1-2 and 54

Now, let us consider the relationship between chs. 1-2 and chs. 54-57. Recent Isaiah studies have closely followed the relationship between PI and TI as well as the pertinent role of the redactor(s) of TI on the formation of the whole book. Adding to Claus Westermann's observations, Brevard S. Childs has argued for the intertextual affinity between the initial sections of TI and Isaiah 1-2.⁵⁾ Christopher R. Seitz offers a thorough follow-up analysis on this case, especially on the correlations between ch. 1 and ch. 54. In light of his analysis, Seitz presents a thesis that "chap. 54, sitting as it does as the preface to Isaiah's concluding chapters [chs. 54-66], offers a conscious counterpoise to Isaiah's opening chapter ... chap. 54 was indebted to the portrayal and time frame of Isaiah 1."⁶⁾ The following passages are some of Isaiah 54's allusions to Isaiah 1, delineated by Seitz:

1:2-3 = 54:13 (Zion as God's children, "taught by YHWH")

1:15 = 54:8 (hiding of God's eyes, ears, and/or face)

1:24-25 = 54:8 ("overflowing wrath")

5) Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox, 2001), 462: "Westermann has pointed out the striking similarity, both in form and content, between Third Isaiah's oracles in chapters 56 and 57 with those of the preexilic prophets ... The use of central intertextual references by Third Isaiah, derived especially from First Isaiah, offers a major reinterpretation of the relation of First and Second Isaiah."

6) Christopher R. Seitz, "The Book of Isaiah 40-66," Leander E. Keck et al., ed., *The New Interpreter's Bible*, vol. 6 (Nashville: Abingdon, 2001), 477-478. For a study on ch. 54's role as an opening of chs. 54-66, see Marvin A. Sweeney, *Reading Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-Biblical Literature* (Tübingen: Mohr Siebeck, 2014), 94-113.

1:26 = 54:14 (Zion to become the city of righteousness)

1:26 = 54:16-17 (filtering and cleansing of Zion)

1:26-27 = 54:15, 17 (justice and righteousness, plus destruction upon the sinners)

1:29 = 54:4 (the “double reference to shame and the mention of youth”)

As Seitz cogently delineates how ch.1 is reinterpreted in ch. 54 in his study, for our purpose, the extensive list of correlations between Isaiah 1 and 54, provided by Seitz, should suffice the case on intertextuality between Isaiah 1-2 and ch. 54. Now we add our study on chs. 55, 56, and 57, which all contain notable amounts of inner-biblical allusions to chs. 1-2.

B. Isaiah 1-2 and 55

Just as there are similarities between Isaiah 1 and 54, there are linguistic and thematic correlations between chs. 1-2 and ch. 55 which demonstrate a comparable case of inner-biblical exegesis. Thus, the promise pregnant in the call to repent in the opening chapter (1:19-20) recurs in the all-inclusive call to the people who lack money—especially the poor, thirsty, and disenfranchised (55:1-2; cf. 5:13; 32:6; 41:17; 49:10). The initial promise is now fulfilled in a dramatic and reassuring command. Here the phraseological similarities are striking:

1:19, “If you admit and hear, you shall *eat the good* of the earth”

(וַאֲכַלְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ);

55:2, “Really hear me and *eat what is good*, and delight yourselves for the nourishment of your souls” (שִׁמְעוּ שְׂמוֹעַ אֱלֹהִים וְאֲכַלְוּ טוֹב).

The word combination of “eat”(as the verb) and “good”(as the direct object) occurs only in these two verses within the entire

scroll of Isaiah. The invitation or command to “hear” strengthens the affinity of these two texts. Furthermore, the unique phrase in 55:2, “really hear” (שמעו שמוע), is reminiscent of the same phrase in the call of the prophet in 6:9 which occurs nowhere else in the book of Isaiah:

6:9, “Really hear, but you do not understand” (שמעו שמוע ואל-הבִּינּוּ).

These connections may signify the following insights. On the one hand, unlike the conditional element of the promise in ch. 1 (i.e., “if you hear” in 1:19 versus “if you rebel” in 1:20), there is only a positive admonition in ch. 55. The negative overtones with a stern warning (“you shall be eaten by the sword”) of 1:20 are missing altogether, as if the audiences of ch. 55 should look forward to the grand advent of the divine banquet (cf. 25:6-10), as opposed to the impending judgment implicit in ch. 1.⁷ On the other hand, likewise, by repeating the unique phrase of the call narrative in ch. 6, the divine invitation in ch. 55 accentuates the uplifting mood. In 6:9, the outcome of the sinful people’s attentive listening was only their inability or stubbornness to understand. In contrast, in 55:2, they must listen attentively, not to misunderstand (ואל-) but to YHWH (אלֵּי). And, the outcome would be for the hungry, thirsty, and repentant to eat the good, not the bitter punishment.

Moreover, the extended inclusion of unknown nations in Isa 55:5 seems to echo the related descriptions in 2:2-3:

2:2-3, “All the *nations* shall stream to it. Many peoples shall come and say…”;

55:5, “Look, you shall call a *nation* that you do not know,
and a *nation* that does not know you, they shall run to you.”

7) Note that the addresses of 25:6-7 and 56:7 are depicted in the same way, ‘all peoples’ (בְּלֵ-הָעַמִּים).

This comparison is not a verbatim correlation at all, and the motif of 2:2-4 occurs in many other places in Isaiah (cf. 60:3; 66:18). Yet, the theme of an inclusive aspect toward nations and peoples (55:4-5) makes the correspondence of these two texts more distinct, thereby, asserting the collective notions of the disciples of the servant (ch. 53) and offspring of Zion (ch. 54) with their leading role for nations and peoples (ch. 56).

Additionally, the subsequent exhortation to “seek YHWH” alludes back to the social justice adumbrated in ch. 1. Although direct citations are not evident, the motif of the divine intention to forgive those who repent and return in ch. 55 seems connected to that in ch. 1:

1:17-18, “Learn to do good, *seek justice*, make straight the ruthless; Judge for the orphan, fight for the widow. ‘Come now, let us judge together,’ says YHWH, ‘Even if your sins are like stained scarlet, *they will be purified* like snow; Even if they are red like dyed crimson, they will be like wool’” (cf. Amos 5:4-6, 14);

55:6-7, “*Seek YHWH* that he may be found; call unto him as he is getting near. Let the wicked abandon their way, and the unrighteous one his thoughts; Let him return to YHWH, that he *may have mercy* on him, to our God, for he will *generously forgive*.”

Last, but not least, the depiction of the mouth of God and the divine utterance uniquely connects these two texts:

1:20, “...for the mouth of YHWH has spoken” (cf. 40:5; 58:14);

55:11, “So shall *my word* be which goes forth *from my mouth*, it shall not return to me empty”;

34:16, “Seek from the scroll of YHWH and proclaim, not one of these shall be missing, none shall be lacking its mate; For *his mouth has commanded*, his spirit indeed has gathered them.”

The particular phrase, “for the mouth of YHWH has spoken” (1:20, כִּי פִי יְהוָה דִּבֶּר, *ki pi yehovah diber*) occurs elsewhere only in Isa 34:16 (with a variant) as well as 40:5; 58:14 (verbatim). This phrase initiates the corpus of chs. 1-39 as well as the corpus of chs. 40-66. Also, the similar phrase in 34:16 builds a ring structure with 1:20 within the first half of the scroll. Here, besides the similarity of YHWH’s “mouth” between ch. 1 and ch. 55, it is intriguing that only in 34:16 and 55:11, this notion contains additional commentary-like explications. Both 34:16 and 55:11 have additional phrases that expound the surety of words from the divine mouth with the effect as though both of these texts are commenting on 1:20. Words spoken from the mouth of YHWH (1:20) shall not fail their mission (34:16) nor return empty (55:11).

C. Isaiah 1-2 and 56

There is a cumulative collocation of intertextual links between Isaiah 1-2 and 56. A careful examination of these texts would suggest that these correlations are intentional.

First, scholars have identified an initial psalm-like statement in 56:1-2. Whether Psalm 1 is labeled as a torah-psalm or wisdom-psalm, I propose that the initial statement of 56:1-2 echoes Psalm 1 with its deliberate adaptations. The phrase, “Happy is the human being who does this” (Isa 56:2), is admittedly too common a phrase, although its affinity with Psalm 1 has been duly noted.⁸⁾ Rather, a striking feature is the set of phrases that resemble those of 1:1:

8) Claus Westermann, *Isaiah 40-66*, trans. David M. G. Stalker, OTL (Philadelphia: Westminster, 1969), 310; John D. W. Watts, *Isaiah 34-66*, WBC 25 (Nashville: Thomas Nelson, 2005), 820; Brueggemann, *Isaiah 40-66*, Westminster Bible Companion (Louisville: Westminster John Knox, 1998), 169; John N. Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998), 455; Seitz, “The Book of Isaiah 40-66,” 485.

Ps 1:1, “Happy is the one *who does not* walk in the council of the wicked,
who does not stand in the way of the sinners,
who does not sit in the seat of scoffers”;

Isa 56:2, “Happy is the human being who does this,
 a member of the humankind *who holds fast* to it;
who keeps the sabbath, *from* profaning it,
 and who keeps her hand from doing all evil.”

In these correlations, both texts contain the threefold descriptions of the happy one. In Ps 1:1, a happy person’s qualifications are depicted in a negative way, i.e., someone who does “not” do such sinful things. On the one hand, the happy person in Isa 56:2 is similarly depicted in a passive manner, i.e., someone who does “not” profane the sabbath or commit any evil. Yet, on the other hand, this person is still depicted in a positive manner as someone who would hold fast to the covenant requirements (note the absence of the three occurrences of the negation particle **לֹא** in Isa 56:2).⁹ Either way, the more inclusive aspect of Isa 56:2 is noticeable in the designations of the subject from “any one” (**הַיָּחִידִים**) in Ps 1:1 to “any human being” (**בֶּן־אָדָם** and **אִנְשׁוֹ**) in Isa 56:2, as if the addressees include not only anyone of the Israelite community but also anyone from humanity, regardless of physical or ethnic differences.

Next, we return the focus back to chs. 1-2 of Isaiah. As Seitz notes, the emphasis on “justice” and “righteousness” in 56:1 hearkens back to the pertinent messages of lament and restoration in 1:21, 27.¹⁰ Likewise, the declaration on the “sabbath” in 56:2, 4, 6 makes a linguistic connection to 1:13 (“new moon and sab-

9) Brueggemann, *Isaiah 40–66*, 169: “Positively, the ground of good fortune is sabbath observance ... Negatively, good fortune arises from the avoidance of evil.”

10) Seitz, “The Book of Isaiah 40–66,” 485: “An alternative is to see in the opening appeal of Isaiah 1 the source of this prophetic word: ‘Zion shall be redeemed by justice, and those in her who repent, by righteousness’ (1:27).”

bath”). Elsewhere in Isaiah, the word “sabbath” occurs only in 58:13 and 66:23 (the latter apparently forming an inclusio with 1:13).¹¹ Also, the notion of “delight” in 56:4, “who choose what I delight” (הִפְצִיחַ), is reminiscent of the similar notion in 1:11, “the blood of bulls, lambs, and goats, I do not delight” (הִפְצִיחַ), and in both of these passages, YHWH is the subject. The converse themes are evident in that whereas YHWH will not delight in the Israelites’ hypocritical offerings in ch.1, YHWH will extend the invitation to the eunuchs who will choose the things in which YHWH takes delight in ch.56.

Furthermore, the “foreigners” (literally, “the son of the foreigner”; cf. “the son of Adam” in 56:2; cf. 51:12, 14) who are permitted into the congregation of YHWH may correlate with the “nations” who ‘shall stream to it’ and the ‘peoples’ who claim, “let us go up to the mountain of YHWH”(2:2-3).¹² The comparable locations in both texts “my holy mountain” (56:7) and “the mountain of the house of YHWH” (2:2-3), further heighten the intertextual connections.¹³ Read together, against

11) We should also note that “Frederick Gaiser ... has noticed that 39:7 and [56:3-4] are the only two mentions of eunuchs in the book of Isaiah. The first of these, 39:7, concludes First Isaiah and our verse opens Third Isaiah, thus together bracketing Second Isaiah. We may suspect that the claim of 56:3-5 is to readmit those tragic figures destined for the role of eunuch in 39:7” (Brueggemann, 171); Frederick Gaiser, “A New Word on Homosexuality? Isaiah 56:1-8 as Case Study,” *Word & World* 14 (1994), 280-293. We may further posit whether the expression of a “dry tree” (דָּבַשׁ) in 56:3 may echo the phrase “the grass withers” (דָּבַשׁ) of 40:7-8, emphasizing both the ephemerality of human beings that “people are grass” (40:6-7) and the sure faithfulness of the divine promise, “the word of our God shall stand forever” (40:8).

12) Watts, *Isaiah 34-66*, 821: “Isa 2:2-4 had stressed its nature as a gathering place for teaching. Now its accessibility to כָּל־הָעַמִּים, ‘all peoples’ who want to pray to YHWH is stressed.”

13) Childs, *Isaiah*, 463, 467: “In 56:7 and 57:7, 13, Third Isaiah introduced the theme of the holy mountain by combining the theme of First Isaiah (2:2) and Second Isaiah (40:9) in order to show the sharpest possible contrast between the promise of God to his servants of true worship in Zion (56:6; cf. 55:1ff.; 57:13)

the prohibition toward foreign nations (Deut 23:2-9 [Eng. 23:1-8]), now ch. 56 asserts that YHWH will bring them into YHWH's holy mountain and make them rejoice. This radical inclusion, to the implied audiences, can be an answer to those "nations" and "peoples" who yearn to enter "the mountain of YHWH ... the house of the God of Jacob" (2:3).¹⁴

Moreover, the word combination of "burnt offerings ... sacrifices" (56:7) coheres with "sacrifices ... burnt offerings" (1:11), as these two references together build an inverted chiasm. Additionally, the word "prayer" (two times in 56:7) makes a distinct comparison with "many prayers" (1:15), considering that this word "prayer" occurs elsewhere only in 37:4. Last, but not least, John N. Oswalt notes the unique correlation between 1:24 and 56:8: "The only places in the OT where the phrase An oracle of the Sovereign Lord stands first in a sentence are here and in 1:24."¹⁵ All together, the combination of the correlated words, phrases, and motifs makes the interconnections between chs. 1-2 and ch. 56 very likely. Whereas God declared not to accept the sacrifices, burnt offerings, and many prayers of the rebellious people of God in ch. 1 (e.g., 1:11-17), now the prophet announces that the dis-

and the adulterous and idolaters of 56:9-57:12 ... Especially significant is that the use of adjectives chosen in the expression of v. 7 [57:7], 'a high (*gabrah*) and lofty (*nissa*) mountain,' is found only in relation to Isa. 2:2 (cf. Micah 4:1)." Note also W. A. M. Beuken, "Isa. 56:9-57:13 - An Example of the Isaianic Legacy of Trito-Isaiah," ed. J. W. van Henten et al, *Tradition and Re-Interpretation in Jewish and Early Christian Literature: Essays in Honour of Jürgen C. H. Lebram* (Leiden: Brill, 1986), 51.

- 14) Paul, *Isaiah 40-66*, 448: "A scathing polemic against the Judean isolationists reverberates in Deutero-Isaiah's words ... Deutero-Isaiah objects to this particularism [e.g., Ezra 4:3; 9:1-2, 12; 10:11; Neh 9:2; 13:3] and instead preached inclusion and integration of foreigners in the community." For reading Isaiah 56 as a polemic against imperial ideology, similar to 2:1-4, see Jacob L. Wright and Michael J. Chan, "King and Eunuch: Isaiah 56:1-8 in Light of Honorific Royal Burial Practices," *JBL* 131 (2012), 99-119.
- 15) Oswalt, *The Book of Isaiah: Chapters 40-66*, 461.

persed diasporas (56:8), including the eunuchs and foreigners (56:3-7), shall be brought and admitted into the temple. That is not all. YHWH promises that in this “house of prayer for all peoples” (56:7), God will accept their burnt offerings and answer their prayers.

D. Isaiah 1-2 and 57

Isaiah 57 shares many phrases and motifs with Isaiah 56. In fact, many commentators consider 57:1-2 to have originally belonged to 56:9-12.¹⁶ Furthermore, ch. 57 shares a similar formula to ch. 56 in the way it makes inner-biblical exegesis on chs. 1-2, in addition to allusions on Psalm 1.

First, like 56:1-2, 57:1-2 contains similar intertextual echoes of Psalm 1. The very beginning of 57:1 reads strikingly similar to Ps 1:6:

Ps 1:6, “But the way of the wicked will *perish*” (רְשָׁעִים הָאֲבָדוּ);

Isa 57:1, “The righteous one *perishes*” (הַצַּדִּיק אֲבָד).

Any reader familiar with Psalm 1 would anticipate that the wicked, not the righteous, would perish. However, Isaiah 57 begins with the exact opposite of the proclamation in Psalm 1. Also, when the psalmist declares that “YHWH knows the way of the wicked” (Ps 1:6), the atmosphere of Isaiah 57 is contrary: “the faithful ones are taken away, yet no one understands” (Isa 57:1). Likewise, the emphasis on the righteous in Isa 57:2, “those who walk uprightly will rest on their beds,” echoes the motif of walking

16) Oswalt, *The Book of Isaiah: Chapters 40-66*, 467-71; Joseph Blenkinsopp, “Who is the *SADDIQ* of Isaiah 57:1-2?” ed. Peter W. Flint, Emanuel Tov, and James C. VanderKam, *Studies in the Hebrew Bible, Qumran, and the Septuagint Present to Eugene Ulrich* (Leiden: Brill, 2006), 110-111.

uprightly in Ps 1:1, “does not walk in the counsel of the wicked” (cf. Isa 2:5).

Moreover, as if mirroring the rhetoric of Psalm 1, the כִּי clause of Ps 1:6 (“for...”) is found in 57:1 (“for...”) as well. The irony in Isaiah 57 is the reversal of the fate of the righteous pronounced in Ps 1:6 which follows the כִּי clause: “for, because of the evil one, the righteous one was taken away” (Isa 57:1). And, the calamity about this righteous one in Isa 57:1 is caused by the wicked. Readers can sense that the situation in Isaiah 57 is far worse than anything suggested in Psalm 1.

Equally interestingly, the initial description of the “righteous one” in Isa 57:1 is in the singular form (occurring two times, except “the faithful ones” [אֲנֹשֵׁי־חֶסֶד] in the plural). The depiction of the dismissal of the righteous in 57:1-2 forms an *inclusio* with the comparable depictions of the wicked in 57:20-21, “But the wicked are like the tossing sea... “There is no peace,” says my God, “for the wicked.””¹⁷) Here, in 57:20-21, “the wicked” are in the plural form (הַרְשָׁעִים), making a sharp contrast with “the righteous one” in the singular form (הַצַּדִּיק) in 57:1. This contrast seems deliberate in connection with Psalm 1, where the righteous one is an individual surrounded by the multitude of the wicked in Ps 1:1-3, even though the righteous ones are recognized eventually in the plural form in Ps 1:6.¹⁸) Just as the righteous individual is rare and often outnumbered by the tempestuous throng of many wicked ones (Psalm 1), Isaiah 57 paints shocking imagery of the disappearance of the righteous one against the bullying wicked (cf. 53:8).

Returning to the relationship between chs. 1-2 and ch. 57, one

17) The similar nuance of the fleeting nature of the wicked is significant as well:

Ps 1:4, “Not so the wicked; they are *like chaff* that the wind blows away”;

Isa 57:20, “But the wicked are *like the tossing sea*...”

18) Nahum Sarna, *Songs of the Heart: An Introduction to the Book of Psalms* (New York: Schocken, 1993), 31: “And it is not unintentional that it is an individual, not a class, that is discussed, in sharp contrast to the ‘wicked’-n the plural-soon to be mentioned.” Note that “the evil one” in 57:1 is in the singular form, while “the wicked” are in the plural form in most cases.

may find further cases of intertextual affinities. For example, the wicked are addressed as “sons of a sorceress” (57:3); the word for “sorcerer, sorceress, or soothsayer” (עַנְנָה) occurs elsewhere only in 2:6 (עַנְנִים) throughout Isaiah. The nuances of the indictment against idolatry are similar in both texts (e.g., 2:6-8; 57:8-9). Add the comparable connotations of the derogatory name calling such as the “offspring of an adulterer (זֶרַע מְנַאֲף) and a harlot” (57:3) and “evil-prone offspring (זֶרַע מְרַעִים), corrupt sons” (1:4; cf. 14:20).¹⁹ They are called the “children of *transgression*” (יְלִדֵי-פֶשַׁע) and “offspring of deception (זֶרַע שֶׁקֶר)” in 57:4, thematically referring to God’s children who have “*transgressed* against me (הֵם פָּשְׁעוּ בִּי)” in 1:2.²⁰

The word “harlot” (זוֹנָה) of 57:3 does not occur frequently in Isaiah (elsewhere only in 23:15-18), but it does occur in 1:21, “How the faithful city has become a *harlot*” (זוֹנָה). The socio-religious void of justice and righteousness (1:21; 57:1-2), both in Zion (ch. 1) and in the community (ch. 57), makes the correlation of this rare word ‘harlot’ in these two texts more compelling.²¹ Also, the “oaks” (אֵילִים, 1:29), of which the transgressors (1:28) shall be shamed, coincide with the pursuers of the illicit cults in 57:5: “You who inflame yourselves among the *oaks*, under every green tree” (אֵילִים).²²

Furthermore, the expressions of “the clefts of the rocks” (57:5, סַעְפֵי הַסְּלֵעִים) are relevant to those in 2:21, “to enter into the holes of the rocks and into the clefts of the cliffs” (סַעְפֵי הַסְּלֵעִים). That this common phrase occurs rather infrequently in Isaiah (elsewhere only in 2:19; 7:19) is noteworthy. In addition, the transgressors

19) Consider Paul D. Hanson’s translation: “sons of a witch, offspring of the adulterer and the whore” (*The Dawn of Apocalyptic* [Philadelphia: Fortress, 1975], 198).

20) See Watts, *Isaiah* 34–66, 829.

21) Watts, *Isaiah* 34–66, 829: “[on 57:1] an observer notes that the collapse of order and justice in the city. The situation has come full circle to that described in 1:21-23 and in chap. 3”

22) Jacob Stromberg, *An Introduction to the Study of Isaiah* (London: T&T Clark, 2011), 51.

who have set their beds “upon a lofty and exalted mountain” (57:7, על הרִגְבָּה וְנִשְׂא) echo the free-falling humiliation of the haughty and proud:

For YHWH of the army has a day
 against all that is proud and high,
 against all that is *exalted* (על כל־נִשְׂא), and it shall be brought low;
 against all the cedars of Lebanon, high and *exalted* (הַרְמִים וְהַנְּשִׂאִים);
 against all the *oaks* of Bashan;
 against all the high *mountains* (על כל־הַהָרִים הַרְמִים),
 against all the hills that are *exalted* (על כל־הַגְּבוּעוֹת הַנְּשִׂאוֹת) (2:12-14).

Although the syntaxes and nuances are not exactly the same, the motif of “high,” “exalted,” and “mountain” heightens the likelihood of intertextual correlations. W. A. M. Beuken’s remark on the similar phrases between 57:7 and 2:2 is significant: “Elsewhere in the Bible *bar* occurs linked up with *gāboab* ... but with *niśśā’* only in Isa. 2:2 ... So the combination *gāboab weniśśā’* of 57:7 is not stereotype.”²³) This motif about reversals between highs and lows is a predominant theme in the entire book of Isaiah.²⁴ Isaiah 2 establishes this theme as a resounding thesis-statement, both with the stern warning that “the haughty eyes of human beings shall be brought low, the loftiness of everyone shall be bowed down” (2:11a; cf. 2:17a) and with the culminating pronouncement

23) Beuken, “Isa. 56:9–57:13,” 54. For an insightful study of echoes of ch. 1 in ch. 57, see also Katheryn Pfisterer Darr, *Isaiah’s Vision and the Family of God* (Louisville: Westminster John Knox, 1994), 184-190: “The wanton woman in 57:7 is not unrelated to the ‘(once-) faithful city’ of Isa 1:21-26. But an important innovation has occurred” (188).

24) See Bo H. Lim, *The “Way of the Lord” in the Book of Isaiah*, LHB/OTS 522 (New York: T&T Clark, 2010); Hyun Chul Paul Kim, “Little Highs, Little Lows: Tracing Key Themes in Isaiah,” ed., Richard J. Bautch and J. Todd Hibbard, *The Book of Isaiah: Enduring Questions Answered Anew: Essays Honoring Joseph Blenkinsopp and His Contribution to the Study of Isaiah* (Grand Rapids: Eerdmans, 2014), 141-166.

that “Yhwh alone shall be exalted on that day” (2:11b; cf. 2:17b). In fact, the initial oracle (2:2-4) declares the exaltation of the mountain of YHWH: “In the later days the mountain of the house of Yhwh shall be raised at the top of the mountains and shall be exalted (שׁוֹרֵי) above the hills” (2:2; cf. 1 Sam 2:6-8). Just as YHWH and Zion are announced to be the highest in ch. 2, now, in 57:15, the “high and exalted One” (שׁוֹרֵי יְהוָה, cf. 6:1; 52:13) will lift up the humble and contrite who are indeed righteous against the daunting threats of the wicked: “I dwell on a lofty and holy place, but with the contrite and lowly of spirit.”²⁵⁾

IV. Intertextuality within Isaiah 54, 55, 56, and 57

Now, we note the intertextual links within chs. 54-57, in order to examine how these chapters are closely interrelated, contrary to the conventional opinion of distinct separation between ch. 55 and ch. 56. Several observations display linguistic, thematic, and thereby compositional affinity among these chapters.

There are many catchwords and motifs that flow in concatenated fashion within chs. 54-57. Shalom Paul insightfully observes key terms that link one chapter with its preceding chapter: “The sequence of prophecies of Deutero-Isaiah creates a tightly knit tapestry by employing many of the same phrases, terms, and motifs in consecutive units (be they complex amalgams or single prophecies). These links weave together the entire work from beginning to end, chapter by chapter.”²⁶⁾

For example, key catchphrases tie chs. 54-57 together. Between

25) Note also Stromberg, *An Introduction to the Study of Isaiah*, 49: “There is a fair measure of agreement that 57.14-21 has taken these allusions to ch. 40 and blended them with subtle references to ch. 6 (likely under the influence of ch. 40’s own allusions to this chapter).”

26) Paul, *Isaiah 40-66*, 31.

ch. 54 and ch. 55, the ‘everlasting faithfulness’ (חסד עולם) and “covenant of peace” (ברית שלום) YHWH promises toward Zion (2nd person feminine singular) in 54:8, 10 recur in the divine assurance of the “everlasting covenant of faithfulness” (עולם חסד) (ברית) to Zion’s offspring, the exilic and postexilic people (2nd person masculine plural) in 55:3.

Furthermore, between ch. 55 and ch. 56, an “everlasting sign” (אות עולם) which “shall not be cut off” (לא יכרת) in 55:13 is extended to the outgroups, such as the eunuchs, to whom YHWH vows to give an “everlasting name” (שם עולם) which “shall not be cut off” (לא יכרת) in 56:4 (cf. 57:8, 11). Indeed, the descriptions of the eunuchs correlate chs. 55-56 together in that they are the ones who choose “that which [YHWH] delights” (אשר חפצתי), 56:4; cf. 55:11), who “hold fast to [YHWH’s] covenant” (בריתי), 56:4; cf. 54:10; 55:3), and who “love the name of YHWH” (שם יהוה), 56:6; cf. 55:13). Moreover, other notable catchwords recur in these chapters: e.g., the “Holy One of Israel” (54:5; 55:5), the vocative “behold” (הן), 54:15; 55:4, 5), YHWH’s “nearness” (קרוב), 55:6; 56:1; cf. 54:14), “joy” (שמחה) upon YHWH’s people including the foreigners (55:12; 56:7), and “peace” (שלום) upon Zion’s faithful offspring (54:13; 55:12; cf. 57:2, 19, 21).

Additionally, between chs. 54-56 and ch. 57, the expression of the divine “anger” (קצף) and “hiding” (סתר) YHWH’s face in 54:8-9 reverberates in the divine “anger” (קצף) and “hiding” (סתר) in 57:17.²⁷⁾ The twofold imperative, “build up, build up” (57:14), is a common feature from the previous chapters (51:9, 17; 52:1, 11; cf. 57:19). In fact, the command to “prepare the way” (פנידודך) in 57:14 echoes the same phrase (פנידודך) in 40:3, which follows the twofold imperative to “comfort, comfort” (40:1) and thereby forms an inclusio between ch. 40 and ch. 57. The exhortation to “keep *justice* and do righteousness” (56:1) likewise coincides with the previous command to “eat *good* ... hear that you may live

27) For the fuller lists of interconnections within chs. 54-57, see Paul, *Isaiah* 40-66, 415, 435, 450, 461.

... *seek* YHWH” (55:2-3, 6). Interestingly, these words are reminiscent of the comparable expressions in the opening oracle: “Learn to do *good, seek justice* ...” (1:17; cf. 1:19). At the same time, the admonition of repentance to the “wicked” in 55:7 (cf. 53:9; 57:20-21) correlates with the adversity upon the “righteous” in 57:1 (cf. 53:11) so that in their reciprocal connection, the beatitude (אֲשֶׁר־י, “happy”) in 56:2 takes its central place.

Thematically, these chapters contain common denominators as well—especially at the beginning of ch. 55 and at the end of ch. 56. Thus, the invitation to ‘all,’ especially the poor and needy, to “*come, buy, and eat*”(55:1) recurs in a similar expression concerning the corrupt leaders, “all the beasts of the field, *come to eat*” (56:9). The offer for “all” (כָּל) to buy “wine” (55:1) forms a further bracket with the divine condemnation on “all” (כָּל) the beasts who devise to attain “wine”(56:12). Whereas the righteous offspring of Zion are to “really hear” to eat good(55:2), the wicked officers are “blind” and ‘do not know’(three times in 56:10-11). Interestingly, these expressions to “really hear”(שָׁמְעוּ שְׁמוֹעַ) and “do not know to understand”(לֹא יָדְעוּ הַבֵּינִי) in 55:2; 56:10-11 together echo the prophet’s call narrative where YHWH chastises the people who “really hear [שָׁמְעוּ שְׁמוֹעַ] but do not understand [אֶל-הַבֵּינִי], really see but do not know [אֶל-תִּדְעוּן]”(6:9). Consequently, these corresponding catchwords and motifs in 55:1-2 and 56:9-12 neatly frame chs. 55-56 together—further complicating the conventional argument for a major break between ch. 55 and ch. 56.

Scholars have long argued that one of the key differences between ch. 55 and ch. 56 is the unique uses of the words ‘justice’ and ‘righteousness’ that are present only in the latter.²⁸ However, the theme of the wicked and their admonition to repent occurs already in 55:7, “let the wicked abandon their way” (cf. 53:9; 57:20-21; Psalm 1). In fact, the “righteous” servant is already announced to make many ‘righteous’ in 53:11 (cf. 51:1, 5, 7; 54:14;

28) Thomas L. Leclerc, *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis: Fortress, 2001).

56:1), paving a way into the contrasting depiction of the ‘righteous’ one’s unwarranted calamity in 57:1 (cf. 57:12). Accordingly, the suffering servant who will make ‘many’ righteous (53:11; cf. 52:14-15; 53:12) coincides with the barren Zion who shall have “many” children (54:1). The invitation to the inclusive “all” who are to come to the salvific banquet in ch. 55 then finds its thematic expansion-or its radical, subversive exemplification—in the divine inclusion of eunuchs and foreigners in 56:1-8, as opposed to the divine denouncement of the reprobate leaders, idolatrous ingroups, in 56:9-12. This subversive thematic development culminates in the declaration of the vindication of the “righteous” against the “wicked” in ch. 57.

V. Resultant Issues and Implications: A Farewell to Third Isaiah

From these observations of the inner-biblical allusions between chs. 1-2 and chs. 54-57 as well as linguistic and thematic conjunctions (than disjunctions) within chs. 54-57 of Isaiah, what issues and implications can we retrieve? Here I would like to expound three resultant issues, followed by concluding remarks.

First and foremost, these intertextual links provide substantial evidences to reconsider the commonly considered division between ch. 55 and ch. 56. Put another way, DI (chs. 40-55) and TII (chs. 56-66) are fluid in their formal and thematic compilations and such fluidity demonstrates the final redactor(s)’s intention for chs. 40-66 to cohere more tightly and integrate more homogeneously.²⁹⁾ It

29) Blenkinsopp, *Isaiah 1-39*, AB 19 (New York: Doubleday, 2000), 87: “In our attempt to get inside the editorial history of the book we have one firm point of reference in chs. 40-55 or 40-54 usually known as Second or Deutero-Isaiah. ... These chapters comprise *the most stable and homogeneous* section of the book with relatively little evidence of editorial additions” (emphasis added). I intend

is perhaps overdue, to say farewell to the so-called Third Isaiah,³⁰ especially with regard to the claims that there once independently existed an isolated unit of chs. 56-66 and that this unit inherently deserves an interpretive treatment on its own as a separate entity.

Some of the main claims of TI ever since Bernhard Duhm's major theory include that ch. 56 starts a drastically new unit with language and theme different from DI and also betrays a changed setting of postexilic return in Yehud. Recent studies have added another perspective that chs. 56-66 build a chiasmic format with chs. 60-62 as a central nucleus.³¹ In light of the observations and discussions presented above, I join the scholars who have challenged this theory.³² We have observed that chs. 54-57 consistently and uniquely contain numerous cases of intertextual echoes of chs. 1-2. The ranges of linguistic and thematic correlations are substantial enough to consider deliberate inner-biblical allusions. Furthermore, are the divisions and distinctions between chs. 54-55 and chs. 56-57 as explicit as has been considered?³³ To the con-

to expand his argument that the "homogeneous" aspect encompasses the TI section as well.

- 30) Compare the notable work by Tryggve N. D. Mettinger, *A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom* (Lund: CWK Gleerup, 1983). Also, consider Ulrich Berges, "Farewell to Deutero-Isaiah or Prophecy without a Prophet," in congress Volume Ljubljana 2007 (ed. Andre Lemaire). (VTSup 133; Leiden: Brill, 2010): 595: "But if there is no individual prophet 'Deutero-Isaiah' in chs. 40-55, there is no 'Trito-Isaiah' in chs. 55-66 either."
- 31) Stromberg, *An Introduction to the Study of Isaiah*, 41-42.
- 32) Etienne Charpentier, *Juennesse du Vieux Testament* (Paris: Fayard, 1963), 79-80; Norman K. Gottwald, *The Hebrew Bible: A Socio-Literary Introduction* (Philadelphia: Fortress, 1985), 508; Gregory J. Polan, *In the Ways of Justice toward Salvation* (New York: Peter Lang, 1986), 14-17; Oswald, *The Book of Isaiah: Chapters 40-66*, 461-465; Blenkinsopp, *Isaiah 56-66*, AB 19 (New York: Doubleday, 2003), 61, to list a few.
- 33) Watts, *Isaiah 34-66*, 802: "But before Duhm, A. Kuenen (*Historisch-kritische Einleitung*) had dealt with a division that ran from chap. 54 to chap. 66, followed by Elliger and, more recently, by H.-C. Schmitt"; Bernhard Duhm, *Das Buch Jesaja übersetzt und erklärt* (Göttingen: Vandenhoeck & Ruprecht, 1891). Consider also W. A. M. Beuken's seminal study on the intricate redactional relationship between ch. 55 and chs. 56-57, in light of key linguistic parallels, such as 'eternal,'

trary, chs. 54-57 exhibit many internal catchphrases and motifs that help form these chapters in mutual connectedness, as opposed to disjointedness between chs. 54-55 and chs. 56-57. Put another way, common features within chs. 54-57 are too strong to uphold their compositional discrepancy compelling. Paul D. Wegner offers a similar observation: “Duhm’s break between Isa 55 and 56 is likewise questionable. Is Isa 55 really intended to conclude Deutero-Isaiah? ... It is far too simplistic to suggest that the phrase ‘Thus says the Lord’ beginning ch. 56 indicates a new oracle.”³⁴⁾

Where then do we find major breaks within chs. 40-66, as well as within the book of Isaiah? Ironically, the most evident disjoiner should be the gap between ch. 39 and ch. 40, which Abraham Ibn Ezra already noted in the twelfth century.³⁵⁾ Text-critically, another notable marker lies in the scribal gap of three lines between ch. 33 and ch. 34 in the Isaiah scroll of Qumran; and for this reason some scholars propose to divide the entire book of Isaiah into two parts: chs. 1-33 and chs. 34-66.³⁶⁾ Likewise,

‘cut off,’ and so on (“Isa. 56.9-57.13: An Example of the Isaianic Legacy of Trito-Isaiah,” 48-64.

- 34) Paul D. Wegner, “Seams in the Book of Isaiah: Looking for Answers,” Randall Heskett and Brian Irwin, ed., *The Bible as a Human Witness to Divine Revelation: Hearing the Word of God through Historically Dissimilar Traditions* (New York: T&T Clark, 2010), 84. See also Paul V. Niskanen, *Isaiah 56-66* (Berit Olam; Collegeville, Minn.: Liturgical, 2014), ix-xiii.
- 35) Abraham Ibn Ezra, *The Commentary of Ibn Ezra on Isaiah* (New York: P. Feldheim, 1873), 170: “The prophecies contained in the second part of Isaiah were announced either after the redemption from the Babylonian exile, or at least immediately before the fall of Babylon, when the coming events could already be foreseen by every one ... In a similar way, the second part of the book of Isaiah, which contains allusions to events that took place long after the death of Isaiah, as to historical facts, is ... not written by the same prophet.”
- 36) Consider J. T. Milik’s comment on 1QIsa^a: “One detail is of some significance: chapter 33 finishes towards the foot of column XXVII, and the three ruled lines which follow are left blank. Furthermore, the sheet on which it is written has only two columns instead of the four that are usual in this roll. Chapter 34 begins on a new sheet of leather, and the text thereafter continues without further interruption until the end of the book” (*Ten Years of Discovery in the Wilderness of Judaea* [Naperville, Ill.: A. R. Allenson, 1959], 26-27). See also Sweeney, *Isaiah*

rhetorically, the oracles against the nations section of chs. 13-23 with key markers of נשׂא (“burden” or “oracle”) can uniquely stand alone. Similarly, the collection of ״הו- oracles (“woe”) in chs. 28-33 shares comparable features with chs. 1-12. In other words, these dividers could equally cause us to claim many “Isaiahs” even within chs. 1-39.

How about within chs. 40-66? Proposals to subdivide have been diverse and contentious as well. Other than the conventional way to divide chs. 40-55 and chs. 56-66, many scholars have suggested that the most notable, and explicit, marker lies at the difference between chs. 40-54 (where the “servant” is consistently in the singular form) and chs. 55-66 (where the “servants” are consistently in the plural form).³⁷ Alternatively, Reinhard G. Kratz’s observation of the identical markers, “Here is your God” (40:9) and “Your God reigns” (52:7), presents a salient case of considering chs. 40-52 as an original collection, bracketed by “the herald of good news.”³⁸ Moreover, many scholars recently suggest two subdivisions of chs. 40-66: chs. 40-48 (the prophet located in Babylon)

1-39, 43: “The transitional functions of chs. 32-33; 34-35 and 36-39 indicate that the structure of the book of Isaiah falls into two basic parts: chs. 1-33 and chs. 34-66”; John D. W. Watts, *Isaiah 1-33*, WBC 24 (Nashville: Thomas Nelson, 2005), lxxiv-lxxv, “I used this reasoning to justify dividing my commentary’s two volumes between chap. 33 and chap. 34”; idem, *Isaiah 34-66*, 505.

37) Ulrich F. Berges subdivides chs. 49-66 into chs. 49-54 and chs. 55-66 (“Where Does Trito-Isaiah Start in the Book of Isaiah?” Lena-Sofia Tiemeyer and Hans M. Barstad, ed., *Continuity and Discontinuity: Chronological and Thematic Development in Isaiah 40-66* [Göttingen: Vandenhoeck & Ruprecht, 2014], 63-76); idem, *The Book of Isaiah: Its Composition and Final Form*, trans., Millard C. Lind (Sheffield: Sheffield Phoenix Press, 2012). Seitz divides Isaiah 40-66 into chs. 40-53 and 54-66: “Perhaps forgotten in the present climate is Karl Elliger’s learned, detailed argument in favor of taking both chap. 54 and chap. 55, on linguistic and stylistic grounds, as part of the contribution of his own version of ‘Third Isaiah.’ From a different methodological climate, I concur with Elliger’s judgment” (“The Book of Isaiah 40-66,” 473).

38) Reinhard G. Kratz, “Der Anfang des Zweiten Jesaja in Jes 40,1f. und das Jeremiabuch,” *ZAW* 106 (1994), 243-261; idem, “Der Anfang des Zweiten Jesaja in Jes 40,1 f. und seine literarischen Horizonte,” *ZAW* 105 (1993), 400-419.

and chs. 49-66 (the same prophet upon return to Yehud).³⁹⁾

All in all, the divisions (whether by formality or by content) within chs. 1-39 are more vivid and heterogeneous than those within chs. 40-66: indeed, chs. 36-39 are the most out-of-place section that abruptly breaks the flow within the book of Isaiah. Hence, for an alternative lens, I propose that one apparent formal marker within chs. 40-66 is the proverb-like closing phrases at the end of chs. 48 and 57 (compare the term “peace” in association with “the wicked” in 39:8; 48:22; 57:21; 66:24). This pattern of markers seems to resemble the doxologies at the end of each of the five collections of the book of Psalms. Therefore, at least two possible structural divisions can be considered in chs. 40-66. On the one hand, the conventional separations of chs. 40-54/55 and chs. 55/56-66 do show interpretive merits. Yet, on the other hand, equally justifiably, the demarcating markers may signal threefold separations of chs. 40-48, chs. 49-57, and chs. 58-66 (ironically, nine chapters in each section).⁴⁰⁾ Hence, the final form of chs. 40-66 invites readers to use at least two pairs of lenses to comprehend and appreciate this aesthetic poetic collection.

Second, this widespread web of allusions probes a pertinent question. If the cases of intertextuality occur substantially and somewhat consistently in chs. 54-57, what ramifications would they have concerning the formation of DI and TII? As to the intertextual correlations between chs. 1-2 and chs. 54-57, we also posit the question concerning the direction of redactional influences. Did the redactor(s) of chs. 54-57 read and incorporate the words and notions of chs. 1-2? Or did the redactor(s) of chs. 1-2 reframe these

39) Paul, *Isaiah 40-66*, 5-12, 321.

40) Seitz, “The Book of Isaiah 40-66,” 491: “The final section in its entirety (chaps. 40-66) might fall into thirds (chaps. 40-48; 49-57; 58-66), thereby stressing continuity across these chapters instead of a sharp break at chap. 55 or chap. 56”; R. Norman Whybray, *Isaiah 40-66*, NCB (Grand Rapids: Eerdmans, 1975), 134. Consider also Blenkinsopp, *Isaiah 1-39*, 85-86. Benjamin D. Sommer in his annotations on the book of Isaiah for *The Jewish Study Bible* divides Isaiah 40-66 into those three sections (*The Jewish Study Bible* [2nd ed.; ed. Adele Berlin and Marc Zvi Brettler; Oxford: Oxford University Press, 2014], 763-899).

initial chapters of Isaiah by way of excerpting key phrases and motifs of chs. 54-57? In other words, as Jacob Stromberg recently proposed, did the TI's redactor incorporate inner-biblical exegesis of chs. 1-2 into chs. 54-57, in mutual directions, both as the reader and the final redactor?⁴¹⁾

Detailed analysis and scrutiny of these crucial issues would require a more extensive and lengthier study. It seems feasible to argue that the redactional effects of the final form may have been mutual and multifaceted rather than one-directional. With regard to the cases of inner-biblical allusions and exegeses, it is plausible to consider that chs. 54-57 pick up the key phrases and motifs of chs. 1-2.⁴²⁾ To restate, the final redactor(s) intended the composition of the Isaiah scroll to read as if the thesis-like prologues of chs. 1-2 both anticipate the correlated recurrences in the subsequent texts such as chs. 54-57 and subsequently influence the DI's and TI's intertextual adaptations in light of the shifted sociohistorical settings and implied readership.⁴³⁾ These features are more evident in the ways chs. 54-57 not only echo similar phrases and themes of chs. 1-2 but also reinterpret them either

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- 41) Stromberg argues that TI must have been instrumental in both reading and redacting Isaiah 1-55: "In my study, this method illuminates several passages throughout 1-55 that have long been regarded as redactional additions. I argue that these additions were made by the author of TI... Such a conclusion takes on even greater force, in light of our discussion of chs. 40-66: these final chapters, focusing largely on exile and restoration, have been fully integrated into the book through allusion looking back and redaction looking forward" (*An Introduction to the Study of Isaiah*, 51, 53).
- 42) Admittedly, certain subunits within chs. 1-2 may have been later editorial additions. Consider, for example, Stromberg, *An Introduction to the Study of Isaiah*, 52-53: "Reinforcing the impression that 1.27-31 is a later addition made in light of TI is the widely held opinion that this passage comes as a secondary literary extension of the oracle preceding it in 1.21-26 ... Isaiah 1.27-31 stems, in all probability, from the author of TI." Note also Blenkinsopp, *Isaiah 1-39*, 188: "That this final stanza [1:27-31] of the poem derives from the same intellectual and religious milieu as these passages in the last section of the book [chs. 56-66] is also clear from the language."
- 43) John Goldingay and David Payne, *Isaiah 40-55*, vols. 1-2, ICC (New York: T&T Clark, 2006 and 2007).

by means of reinforcing (with comparable accusations and/or announcements) or reversing (from negative to positive messages). These aspects further demonstrate the significant roles the final redactor(s) must have played on the overall formation and themes of the book of Isaiah.

Third, inasmuch as chs. 54-57 allude to the language and concepts of chs. 1-2, so they borrow and reuse from various other parts of the book of Isaiah as well as other books of the Hebrew Bible. As briefly noted in the study above, there are numerous cases of interconnections between chs. 54-57 and the rest of Isaiah. Likewise, among other books of the Hebrew Bible, the book of Psalms stands out for this issue, though Isaiah and the twelve prophets too share much in common in terms of themes and formation. Admittedly, scholars have already noted close intertextual relationships between Psalms and Isaiah.⁴⁴⁾

What would this case of inner-biblical exegesis of Psalm 1 imply for understanding the book of Isaiah? It indicates that the redactor(s) of DI and TI, as well as PI, freely referred to the popular and powerful texts in order to affect their audiences by conveying similar or renewed messages, whether those references came from other parts of the book of Isaiah or from additional books/traditions. The Isaianic texts can be better understood when we find those echoes of inner-biblical exegeses and interpret them in light of the related words and themes.

One of the predominant themes in Isaiah 54-57 and in fact the entire book of Isaiah is the theme of the “righteous” versus the “wicked” of Psalm 1. It is thus my contention that, alongside other major themes, the theme of the “righteous” versus the “wicked” is a foundational thread that runs throughout the entire book of Isaiah (not just as a social tension apparent in the final chapters).⁴⁵⁾ The community or tradents of the final redactor(s)

44) For example, consider Patricia Tull Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*, SBLDS 161 (Atlanta: Scholars, 1997); Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40-66* (Stanford: Stanford University Press, 1998), 108-131.

may have had to wrestle with this incessantly reappearing social, religious, and political tensions between the (often disenfranchised) righteous and the (mostly power-holding) wicked. It is striking that the theme of the schism between the righteous and the wicked is not only pervasive in the book of Isaiah but also pivotal in the final composition of the book of the twelve prophets (cf. Mal 3:13-21 [Eng. 3:13-4:3]), let alone the book of Psalms.

The irony is that the wicked can be not only the heinous Assyrians or Babylonians but also the Israelites, the children of God (chs. 1-2 and also chs. 63-66). At the same time, the righteous can be not only the virtuous king (chs. 36-39), as a model after YHWH the divine king, but also the humble and contrite, including the exiles and “servants” of YHWH as well as the eunuchs and the foreigners (chs. 54-57). Just as the book of Psalms opens with Psalm 1, together with Psalm 2, as a dual introduction to the whole book, and, in fact, to the entire Writings (*ketuvim*) section, so too the book of Isaiah opens in chs. 1-2 and echoes in chs. 54-57 with the intertextually comparable delineations of the existential and conceptual fluidity between the righteous and the wicked, by means of their shifting addressees, the ambiguity (anonymity) of their identities, and the tension between the two (or more) parties and communities.⁴⁶⁾

45) Brooks Schramm, *The Opponents of Third Isaiah: Reconstructing the Cultic History of the Restoration* (Sheffield: Sheffield Academic Press, 1995). Consider also Childs, *Isaiah*, 463: “Third Isaiah described the present evil within the community with intertextual references to the wicked and rebellious of First Isaiah. The selfsame reality denounced by Isaiah of Jerusalem in the days of Ahaz and Hezekiah was still at work opposing God’s new world. By a reuse of this earlier language of accusation and judgment (e.g., 1:28ff.), Third Isaiah succeeded in reshaping the entire Isaianic corpus into a theological unity and offered a comprehensive prophetic reflection on the nature of abiding evil, which cast a continuing shadow even on the rule of God (63:1-6; 66:24).” Also, Hans Wildberger, trans. Thomas H. Trapp, *Isaiah 13-27* (Minneapolis: Fortress, 1997), 75-76.

46) Interestingly, just as the issues of justice and righteousness (versus wickedness) initiate Psalm 1 and Isaiah 1, so the motifs of the nations and peoples take the stage in Psalm 2 and Isaiah 2. Ironically, whereas the nations (גוֹיִם) and peoples (עַמִּים) in Isa 2:2-4 aspire to do the humble pilgrimage to YHWH in Zion,

In conclusion, what implications can these observations and proposals entail in reading and interpreting the book of Isaiah? First, this study further heightens the validity and significance of looking at the book of Isaiah in its present form. Admittedly, we cannot discount various potential redactional and scribal processes that would span over four centuries. Still yet, inasmuch as dissecting and reconstructing compositional strata are invaluable, studying the intricate interconnections and intentions as well as the social settings of the final form can be fruitful.⁴⁷⁾ For this reason, and in light of observations and rationales delineated above, it is no longer convincing to consider that there existed an originally independent unit called Trito-Isaiah in chs. 56-66.⁴⁸⁾ These chapters seem more integral to the preceding chapters.

Second, discovering and investigating manifold intertextual or inner-biblical allusions continue to be productive, especially in the study of the book of Isaiah. In this lengthy scroll, there are bountiful cases of concatenated links of key words, motifs, and expressions as though the whole scroll is an artfully interwoven tapestry or a complex web designed by a spider-poet.⁴⁹⁾ Such awareness

the nations (גוֹיִם) and peoples (עַמִּים) in Ps 2:1 conspire to throw havoc and taunt against YHWH's sovereignty in Zion. Furthermore, conversely, the concluding psalms summon not only God's people but every creature, including animals, all peoples (עַמִּים, Ps 148:11), and "everything that breathes" (Ps 150:6) to join in the collective praise to YHWH. Ironically, here too, we hear the tones of punishment on the nations and peoples: "to do vengeance on the nations (גוֹיִם) and chastisement on the peoples (עַמִּים)" (Ps 149:7). Not unlike this tension within the concluding psalms, there is the notion of gathering various pilgrims (proselytes) from the nations (גוֹיִם, Isa 66:18-20) into "my holy mountain Jerusalem" (Isa 66:20; cf. Isa 2:2-3), as well as the notion of startling punishment on the wicked transgressors (Isa 66:24).

47) H. G. M. Williamson, "Recent Issues in the Study of Isaiah," David G. Firth and H. G. M. Williamson, ed., *Interpreting Isaiah: Issues and Approaches* (Downers Grove, Ill.: IVP Academic, 2009), 26: "It is clear that the return to the study of Isaiah as a whole is proving fruitful for theological research, and it is probable that the appearance of such studies will continue for some time to come."

48) Jacob Stromberg, *Isaiah after Exile: The Author of Third Isaiah as Reader and Redactor of the Book* (Oxford: Oxford University Press, 2011).

49) Hyun Chul Paul Kim, "The Spider-Poet: Signs and Symbols in Isaiah 41," ed.

and appreciation of the complicated richness of this great scroll can be painstaking but rewarding, just as one must examine both each independent tree and the entire forest to comprehend the topography of a mountain.

Finally, the issues concerning the authorship of chs. 40-66, with attention to the similarity within chs. 54-57, lead to the issues and implications of the locales and social settings of these chapters, and the entire book of Isaiah. Scholars for many centuries have debated as to who the servant is, where the author(s) of chs. 40-66 must have resided, what communities are meant by the “remnants” (“those who returned from Babylon” or “those who never left but remained in Judah”), which groups are the righteous and the wicked, and so on.⁵⁰ Current Isaiah scholarship continues to tackle these frustrating yet fascinating matters.

In the meantime, it is marvelous to note the anonymity of so many of these agents, groups, and communities.⁵¹ It remains appropriate to conjecture what political parties, religious groups, or ethnic identities are meant in the texts of Isaiah. Nevertheless, reflecting on the pain-stricken history of Korea during the colonial occupation era of the last century, one wonders whether we can accurately pinpoint and label one individual or group as pro-imperial, anti-imperial, patriot, traitor, righteous, or wicked. Perspectives may change, as the same group’s ideology may shift

A. Joseph Everson and Hyun Chul Paul Kim, *The Desert Will Bloom: Poetic Visions in Isaiah* (Atlanta: SBL, 2009), 159-179.

50) Hans M. Barstad, *The Babylonian Captivity of the Book of Isaiah: “Exilic” Judah and the Provenance of Isaiah 40–55* (Oslo: Novus, 1997); idem, *History and the Hebrew Bible: Studies in Ancient Israelite and Ancient Near Eastern Historiography* (Tübingen: Mohr Siebeck, 2008); Lena-Sofia Tiemeyer, *For the Comfort of Zion: The Geographical and Theological Location of Isaiah 40–55* (Leiden: Brill, 2011); Dalit Rom-Shiloni, *Exclusive Inclusivity: Identity Conflicts between the Exiles and the People Who Remained (6th–5th Centuries BCE)* (New York: T&T Clark, 2013), 99-136; eds., Lena-Sofia Tiemeyer and Hans M. Barstad, *Continuity and Discontinuity: Chronological and Thematic Development in Isaiah 40–66* (Göttingen: Vandenhoeck & Ruprecht, 2014).

51) Hyun Chul Paul Kim, *Ambiguity, Tension, and Multiplicity in Deutero-Isaiah* (New York: Peter Lang, 2003).

over time, or contentious groups may merge because of shared needs or contexts to survive. Yet certain values do not change. And this fact can offer profound implications for today's readers, just as it would have made upon the ancient readers. That is to say, whoever you are, what faith tradition you uphold, or to which party you may belong, you should always strive to pursue righteousness (1:17; 51:1), share solidarity with the humble and afflicted (57:15; 66:2), and listen to the word of YHWH that stands forever (40:8). Ultimately, all of us, each community, should pay heed—"really hear" (6:9; 55:2)—to the passionate exhortation of this beloved prophet Isaiah that we should never forget to be penitent, especially those with power and privilege:

Let the wicked abandon [your/our] way,
and the unrighteous one [my] schemes;
Let [us] repent to YHWH, and he will have compassion on [us],
to our God, for he will greatly forgive (55:7; cf. 1:18; 45:22; 55:7;
59:20; 66:13).

<Key Words>

Canon, Redaction, Formation, Deutero-Isaiah (Second Isaiah), Trito-Isaiah (Third Isaiah), Unity, Intertextuality, Isaiah 54-57, Isaiah 1-2, Psalm 1

<주요어>

캐논/정경, 편집, 본문 구성, 제2 이사야, 제3 이사야, 통일성, 상호텍스트 해석, 이사야 54-57장, 이사야 1-2장, 시편 1편

* 원고접수일 2015년 2월 16일, 수정일 2015년 2월 25일, 게재 확정일 2015년 3월 2일

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<Abstract>

A Farewell to Trito-Isaiah?:

An Inner-Biblical Exegesis of Isaiah 54-57 in Light of Isaiah 1-2 and Psalm 1

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Scholars have persuasively presented that Isaiah 1-2 and 65-66 share close linguistic and thematic connections. Brevard Childs, in his Isaiah commentary, continuing Claus Westermann's observations, argues that the initial sections of the so-called Third Isaiah also share close linguistic affinity with Isaiah 1-2. This study will examine this claim further with close attention to the intertextual connections between Isaiah 1-2 and 54-57. The study will enlist and investigate the cases of intertextual correlations and, subsequently, assess what kind of inner-biblical exegetical work is evident in these two interrelated units as well as within 54-57. Then we will assess how this analysis may shed further lights on the compositional complexity of Isaiah 40-66 as well as literary, social, and theological implications concerning the book of Isaiah as a whole.

<초록>

제3 이사야의 타당성 재평가

-이사야 54-57장에 나타난 상호텍스트적 공통성
이사야 1-2장 및 시편1편과의 연관성을 중심으로-

김현철

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최근 이사야 학자들은 이사야 1-2장과 65-66장이 상호간에 언어 및 주제적으로 중요한 연관성을 내포하고 있음을 논증했다. 베스터만과 차일즈는 제3이사야의 앞부분도 이사야 1-2장과 유사한 관계를 지니고 있음을 주장하였다. 본 연구는 제2이사야와 제3이사야가 맞물린 이사야 54-57장 모두가 이사야 1-2장과 시편1편과도 상호본문적 공통점들을 갖고 있음을 찾아내려 한다. 이와 아울러 이사야 54-57장 자체 내에 있어서도 54-55장과 56-57장이 서로 명백한 구분이 된다는 전통적 견해에 반하여 상호간에 문맥적으로 밀접한 유사성들이 있음을 밝히려 한다. 이를 통해서 40-55장을 제2이사야로 그리고 56-66장을 제3이사야로 분리하는 주장의 타당성을 거부하며, 오히려 54-57장의 공통점과 연계성을 이해함으로써 이사야서 전체 맥락 속에서 편집과 구조와 신학적 의미를 이해하는데 어떤 도움과 의미가 있는가를 고찰해 보겠다.