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as different from those that form the bulk of the previous 17 chapters as those are from the principal subjects of the first 39 chapters, and the idea of a third Isaiah, writing about a century after the second Isaiah, was introduced. Critical books written early in the present century divide Isaiah into innumerable sections said to have been written by a great number of various authors at different times. One critical book went so far as to say that we should never ask whether a particular verse was by Isaiah, but should try to determine in each case what historical background is represented by the verse and therefore can give us a clue as to the period at which it was written.

In recent years critical Biblical scholarship has retreated a little from this extreme position, but most of the critical writers on Biblical subjects still say that there were three main writers whom they call Isaiah, Deutero-Isaiah, and Trito-Isaiah.

Yet the follower of Christ need not be in doubt as to the question of the unity of Isaiah. The New Testament quotes from all three sections of the book as the work of Isaiah. In the ninth and tenth chapters of the book of Romans Paul quotes from each of the three parts and in every case labels the quotation as the work of Isaiah. It would have been simple for the apostle to say that a quotation was from "the book of Isaiah" and thus avoid taking any position as to its authorship, but Paul did not do this. In introducing each of the quotations he specifically said: "Isaiah says." To the evangelical this would seem a divine provision in advance to assure us that all three parts of the book come from Isaiah.