

The Structural Design of Segment V: Isaiah 36-39

Please read the [Introduction to Isaiah](#)

Segment V: Isaiah 36-39 A prophetic evaluation of the Assyrian onslaught of Judah

Having finished the quantitative structural analysis of the book of Kings, which contains in 2 Kings 18,13-20,19 another version of the material in Isaiah 36-39, I immediately started work on the Isaiah version to find out whether it were a comparable numerical composition. The first results revealed that the Isaiah version is indeed a well-designed numerical composition written in the contemporary scribal style, and that it is from the beginning to the end governed by the divine name numbers **17** and **26**, which highlight crucial events or utterances in the text. The Isaiah passage is finalized and sealed as an indubitable literary entity by its **1378** (53x**26**) words. Additionally, 55 of the 90 verses (**61%**) and 836 of the 1378 words (**61%**) are highlighted by **17** and **26**.

Let me mention a few passages with salient numerical features, which can be checked in the tables. Since it is very difficult, if not impossible, to tell chance from conscious design, some of the multiples may be due to coincidence, but it would be ludicrous to wave everything aside as a matter of chance.

1. Sennacherib sends his chief officer to Hezekiah; his officials go to meet the officer (36,2-3): **34** (2x**17**) words.
2. The chief officer pressures the officials and the people to surrender (36,11-22): **208** (8x**26**) words.
3. The chief officer: "Do not let Hezekiah persuade you to rely on YHWH!" (36,15): **17** words.
4. The Assyrians try to convince the people that YHWH cannot save them (36,20-22): **51** (3x**17**) words.
5. Isaiah reassures Hezekiah, but the Assyrians urge him not to rely on YHWH (37,5-12): **119** (7x**17**) words.
6. Isaiah divulges to Hezekiah YHWH's response to his prayer (37,21-35): **221** (13x**17**) words.
7. The words devoted to YHWH's sharp rejoinder to Sennacherib (37,22-29): **119** (7x**17**).
8. The words devoted to all the Assyrian utterances (36,4-37,13): **340** (20x**17**).
9. Merodach-baladan brings letters and presents for Hezekiah (39,1): **17** words.

A comparison of the numerical features of the Isaiah version with those of [2 Kings](#) suggests that the Isaiah version was composed quite independently from the 2 Kings version. The Isaiah scribe does not seem to have been influenced by the characteristic numerical structure of the 2 Kings text. The Isaiah author's work is an independent composition in its own right showing a marked preference for the use of the number **17**, contrary to the evident *pro miscue* use of both **17** and **26** in the 2 Kings version. This leads to the conclusion that the author/redactor of the Isaiah version did not use 2 Kings as his source. Therefore we may safely assume that he had another source at his disposal, to wit, the annals of the kings of Judah. Needless to say, this source was most probably also used by the author of 2 Kings in his own way.¹

In my opinion the Isaiah version of the 701 Assyrian onslaught was intentionally written to be positioned after Chapter 35 at the end of the book of the so-called Proto-Isaiah in order to bridge the gap between pre-exilic times and the Babylonian Exile, and more particularly, to pave the way for the prophecies of Deutero-Isaiah by prelude on his characteristic theological themes. In a decided way, 36-39 functions as a theological preamble to Deutero-Isaiah and may therefore stem from the hand of Deutero-Isaiah himself. That is why the prophecies of Deutero-Isaiah (40-55) can start in Chapter 40 *medias in res* without any introduction regarding their setting. Being the preamble to Deutero-Isaiah, it is an indispensable element in the book of Isaiah, and is certainly much more than simply a 'historical appendix'.²

In comparison with the 2 Kings version, which offers a *historical* report of the 701 Assyrian onslaught, the Isaiah version, aims at a *theological* presentation of the event and was in any case not written to give additional information about the prophet Isaiah. As the preamble to Deutero-Isaiah, its main theological themes are the

¹ For a discussion of different theories about the relationship between the two versions, see W.A.M. Beuken, *Isaiah Chapters 28-39* (HCOT, Vol. 2, 2000), pp. 335ff, and more recently *Jesaja 28-39* (Herders ThKAT, 2010), pp. 354-358. For a comprehensive study of the setting of Isaiah 36-39 in the book of Isaiah, see also Ulrich F. Berges, *The Book of Isaiah: Its Composition and Final Form* (Hebrew Bible Monographs, 46), Sheffield Phoenix Press, 2012, pp. 245-299, and C.R. Sietz, *Zion's Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36-39*, Minneapolis: Fortress Press, 1991.

² L.A. Snijders, in his commentary on Isaiah (1-39*) in the Dutch Series *De Prediking van het Oude Testament* (1969), p. 277, regards 36-39 as a *historisch 'aanhangsel'* (historical appendix), of which he comments only on the 'Song of Hezekiah' (38,9-20), p. 339, referring the reader for the rest of 36-39 to the commentary on Kings: 2 Kings 18-20. In my opinion, this is totally unacceptable. Among others, H. Wildberger, *Jesaja* (BKAT X/3, 1982), p. 1370, also considers Isaiah 36-39 a 'geschichtliches' Anhang, originating from 2 Kings.

topics pervading the prophecies of Deutero-Isaiah: YHWH as the supreme God, the Creator of the universe (37,16), the Saviour (37,20.35; 38,6.20), the living God (37,17) contrary to the the non-gods who perish (37,19), the God who reacts with cutting rejoinders when taunted by arrogant rulers disowning his power (37,22-29), the One and Only God whom all the kingdoms of the earth will acknowledge in the end (37,20), the God who determines the course of history (37,26) and foresees future events (37,30-32 and 39,5-7). Typical Deutero-Isaian themes! In order to illustrate the presence of YHWH in the events described in the text, the author/redactor has woven the name יהוה in a string of **39** instances into his text, with **26** occurrences in Chapters 36-37 and **13** in Chapters 38-39, denoting the *YHWH-’èchad* formula, ‘YHWH is One’: **26+13=39**, the most central theological notion in the text.³ In the Observations below, the reader will find the percentages of verses and words highlighted by **17** and **26**, as well as a review of all the crucial passages highlighted in the same way. It cannot be excluded that a number of instances are due to chance, but even if 5% were a matter of coincidence, enough remains to be taken seriously.

The compositional structure of Isaiah 36-39

The Isaiah version divides into two distinct parts, as has been observed by the great majority of scholars:

Part I: 36,1-37,38 The Assyrian onslaught of Judah in the reign of Hezekiah

Part II: 38,1-39,8 Hezekiah’s illness, his recovery, and the visit of Babylonian envoys

Taking the layout markers as demarcation devices seriously, I propose the following division of the text.

In §§1-2 and 4-5, however, due to the lack of layout markers, the delimitations of the paragraphs are based on the content. The delimitation of the paragraphs marked in blue are determined by their strong numerical features.

§1: 36,1-3	The Assyrian chief officer confronts Hezekiah: []	3 verses; 50 words.
§2: 36,4-10	The chief officer urges Hezekiah not to rely on Egypt: []	7 verses; 127 words.
§3: 36,11-22	The chief officer pressures the officials and the people: S	12 vs; 208 (8x26) words.
§4: 37,1-13	Hezekiah’s reaction to the precarious situation: []	13 verses; 206 words.
I §5: 37,14-20	The prayer of Hezekiah and YHWH’s reaction: []	7 verses; 95 words.
§6: 37,21-32	YHWH’s sharp rejoinder to Sennacherib: S	12 verses; 177 words. 221
§7: 37,33-35	YHWH’s promise to Hezekiah to save Jerusalem: S	3 verses; 44 words. (13x17)
§8: 37,36-38	An angel slays the Assyrians; Sennacherib goes home to die: S	3 verses; 44 words.
§9: 38,1-3	Hezekiah is ill; he prays to YHWH and weeps bitterly: S	3 verses; 50 words.
II §10: 38,4-8	Isaiah conveys YHWH’s message to Hezekiah: S	5 verses; 73 words.
§11: 38,9-22	The Letter-prayer of Hezekiah and Isaiah’s medicine: S	14 verses; 158 words.
§12: 39,1-8	The meaning of the visit of the Babylonian envoys: P	8 verses; 146 words.

§3 (36,11-22) stands out by having altogether 208 (8x26) words.

§§6-7 (37,21-35) constitute a distinct literary unit, determined by its 221 (13x17) words.

Parts I-II, §§1-12 (36,1-39,8): the text as a whole is made up of 1378 (53x26) words.

Nine different divisions into larger and smaller literary units

For the quantitative structural analysis of the version in 2 Kings 18,13-20,19, see [2 Kings](#).

The underlined passages are in accordance with my own division of the text.

W. EICHRODT (*Der Heilige in Israel: Jesaja 28-39*, Die Botschaft des Alten Testaments, 1960): 36,1-37,38; 38,1-22; 39,1-8.

G. FOHRER (*Das Buch Jesaja*, 2. Band Kapitel 24-39, Zürcher Bibelkommentare, 1967²): 36,1-37,9a; 37,9b-38; 38,1-22; 39,1-8.

O. KAISER (*Der Prophet Jesaja. Kapitel 13-39*. ATD, 18, 1973): 36,1-10; 36,11-21; 36,22-37,7; 37,8-13; 37,14-21; 37,22-35; 37,36-37; 38,1-8; 38,9-20; 38,21-22; 39,1-8.

H. WILDBERGER (*Jesaja*, 3. Teilband: *Jesaja 28-39*, BKAT, X/3, 1982): 36,1; 36,2-3; 36,4-10; 36,11-12; 36,13-20; 36,21-37,2; 37,3-4; 37,5-7; 37,8-9a; 37,37aβb-38; 37,9b-37αα; 38,1; 38,2-3; 38,4-5 (+6); 38,7-8; [38,9-20]; 38,21; [38,22]; 39,1-8.

³ In order to keep this formula intact, the scribe used יה 2x instead of יהוה in 38,11, and יהוה ארני instead of יהוה in 37,24; 38,14 and 16.

W.A.M. BEUKEN (*Isaiah Chapters 28-39*, HCOT, 2, 2000, and *Jesaja 28-39*, HThKAT, 2010): [36,1-3](#); [36,4-10](#); [36,11-21](#); [36,22-37,7](#); [37,8-13](#); [37,14-35](#); [37,36-38](#); [38,1-8](#); [38,9-20](#); [38,21-22](#); [39,1-8](#).

A. SCHOORS (*Jesaja*, BOT, IXA, Roermond, 1972): Ia: [36,1-22](#); [37,1-5](#); [37,6-7](#); [37,8-9a](#); Ib: [37,9b-13](#); [37,14-20](#); [37,21](#); [37,22-29](#); [37,30-32](#); [37,33-35](#); [37,36-38](#); II: [38,1-8](#); [38,9-20](#); [38,21-22](#); III: [39-1-8](#).

D.A. DORSEY (*The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi*, Grand Rapids: Baker Academic, 1999, pp. 217-235): [36,1-22](#); [37,1-7](#); [37,8-13](#); [37,14-20](#); [37,21-38](#); [38,1-22](#); [39,1-8](#).

J. BLENKINSOPP (*Isaiah 1-39*, The Anchor Bible, 2000): [36,1-37,38](#); [38,1-22](#); [39,1-8](#).

B.S. CHILDS, *Isaiah* (Old Testament Library, 2001): [36,1-3](#); [36,4-10](#) (11-12); [36,13-20](#); [36,21-37,4](#); [37,5-7](#); [37,8-9a](#); [37,9b-13](#); [37,14-20](#); [37,21-35](#); [37,36-38](#); [38,1-8](#); [38,9-22](#); [39,1-8](#).

Part I: 36,1-37,38 The Assyrian onslaught of Judah in the reign of Hezekiah

Vs	Text	Words	Let.	יהוה	Sum w.	P/S	[DS = Divine Speech] Compositional structure
1	Isa 36,1	16	66		16		§1 The Assyrian chief officer confronts Hezekiah
2	Isa 36,2	20+	84		36		36,2-3 Sennacherib sends his chief officer, with an army, to
3	Isa 36,3	14/34 (2x17)	56		50/50	[]	Hezekiah; his officials come to meet the officer: 34 (2x17) words.
4	Isa 36,4	19	68		69		§2 The chief officer urges Hezekiah not to rely on Egypt
5	Isa 36,5	14	49		83		Sennacherib is introduced as 'the great king, the king of Assyria'.
6	Isa 36,6	23	86		106		In 2 Kings מלך אשור occurs 42x. He is never called 'great'! See §3!
7	Isa 36,7	23	101	1	129		In Isaiah he is mentioned 'king' 17x ; 2x 'great king' (36,4.13).
8	Isa 36,8	17	63		146		36,8 Hezekiah is offered two thousand horses: 17 words.
9	Isa 36,9	15	58		161		
10	Isa 36,10	16	67	2-3	177/127	[]	DS 1 3+5=8
11	Isa 36,11	24+	93		201		§3 The chief officer pressures the officials and the people
12	Isa 36,12	25+	102		226		36,13-16a "Hear the words of the great king, the king of Assyria!
13	Isa 36,13	15+ 15+	60		241		Thus says the king!" 48 = אשור = Aššur. * See note in §2!
14	Isa 36,14	12+ 12+	40		253		36,15 Do not let Hezekiah persuade you to rely on YHWH!: 17 w.
15	Isa 36,15	17+ 17+	64	4-5	270		The signature of the great king seals the preamble to his words.*
16a	Isa 36,16a	4+ 4/48*	81		274	S	The function of this S is to direct attention to the message of the
16b	Isa 36,16b	19 +			293		great king of Assyria introduced by בנה אמר המלך אשור, which is
17	Isa 36,17	13+	50		306		the standard introductory formula of divine speeches! Therefore,
18	Isa 36,18	16+	64	6	322		Sennacherib's speech stands out as blasphemous! See §6 below!
19	Isa 36,19	12+	47		334		36,20-22 To the question who among the gods of the occupied
20	Isa 36,20	16+ 16+	59	7	350		countries have delivered them out of Sennacherib's hand, and
21	Isa 36,21	12+ 12+	43		362		whether YHWH could do so, the people keep silence: 51 words.
22	Isa 36,22	23/208 23/51	90		385/208	S	36,11-22 The paragraph as a whole has 208 (8x26) words.
23	Isa 37,1	12	49	8	397		§4 Hezekiah's reaction to the precarious situation
24	Isa 37,2	19	77		416		
25	Isa 37,3	19	70		435		
26	Isa 37,4	27	109	9-10	462		
27	Isa 37,5	6+	27		468		37,5-12 Isaiah tells Hezekiah that he should not be afraid, for
28	Isa 37,6	22+ 7+3+12	86	11	490	DS 2	YHWH knows Sennacherib will die soon. However, Sennacherib
29	Isa 37,7	12+ 12/24	47		502	3+24	sends messengers to Hezekiah urging him not to rely on YHWH,
30	Isa 37,8	15+	48		517		who has promised that Jerusalem will not fall into the hands of
31	Isa 37,9	15+	61		532		the Assyrian king. Moreover, Hezekiah must have heard what
32	Isa 37,10	21+	77		553	DS 3	Assyria has done to other nations and that the gods of these
33	Isa 37,11	12+	48		565	8+6	nations were unable to save them; so how can he possibly think
34	Isa 37,12	16/119 (7x17)	64		581		that his people will be delivered?: 119 (7x17) words.
35	Isa 37,13	10	38		591/206	[]	
36	Isa 37,14	14	67	12-13	605		§5 The prayer of Hezekiah and the reaction of YHWH
37	Isa 37,15	5	22	14	610		
38	Isa 37,16	19	77	15	629		
39	Isa 37,17	18	65	16-17	647		
40	Isa 37,18	10+	39	18	657		37,18-20 The gods of the nations, being non-gods, are ruined,
41	Isa 37,19	16/26+	54		673		but YHWH alone is God!: 26+13=39 . The apogee of the prayer.
42	Isa 37,20	13/39 (26+13)	55	19-20	686/95	[]	For the YHWH-èchad formula, see also 2Ki. 17,18-20!

43	Isa 37,21	19	5+7	74	21	705	DS 4	§6 YHWH's sharp rejoinder to Sennacherib
44	Isa 37,22	18+	6+113	63	22	723	5+7	YHWH speaks to Hezekiah about Sennacherib
45	Isa 37,23	14+		52		737	DS 5	6+113=119 (7x17) YHWH's rejoinder to Sennacherib.
46	Isa 37,24	23+		97		760		
47	Isa 37,25	10+		38		770		
48	Isa 37,26	16+		73		786		
49	Isa 37,27	15+		56		801		
50	Isa 37,28	7+		32		808		
51	Isa 37,29	16/119		69		824		
52	Isa 37,30	17		75		841		37,30 The sign denoting the survival of a remnant: 17 words.
53	Isa 37,31	10		43		851		
54	Isa 37,32	12		50	23	863/177	S	
55	Isa 37,33	23	7+16+	75	24	886	DS 6	§7 YHWH's promise to Hezekiah to save Jerusalem
56	Isa 37,34	12	12+	39	25	898		7+35=42
57	Isa 37,35	9	(2) 7/35	40		907/44	S	§§6-7 (37,21-35) have altogether 221 (13x17) words.
58	Isa 37,36	16		69	26	923		§8 An angel slays the Assyrians; Sennacherib goes home
59	Isa 37,37	8		35		931		
60	Isa 37,38	20		85		951/44	S	
60	Part I	951		3736	26x	951		Part I is sealed and authorized by 26 occurrences of יהוה.

* **Ad 36,13-16a:** An additional purpose of the S in the middle of v. 16 is to delimit the longwinded preamble to the 48-word message of the king of Assyria in vs. 13-16a. The number 48 represents the numerical value of the name אַשּׁוּר (1+21+6+20=48), which signifies the signature of the king of Assyria, c.q., the god Aššur. For the use of this most intriguing device, of which I have discovered many examples, see pp. 2-3 in my analysis of [1 Samuel](#).

Observation 1 In Part I 36 of the 60 verses (60%) and 540 of the 951 words (57%) are specifically highlighted by the numbers 17 and 26 in the following way:

1. Sennacherib sends envoys to Hezekiah, whose officials come to meet them (36,2-3): 34 words.
2. Hezekiah is offered two thousand horses to buy him off (36,8): 17 words.
3. 'Do not let Hezekiah mislead you by persuading you to rely on YHWH!' (36,15): 17 words.
4. The chief officer pressures the officials and the people to surrender (36,11-22): 208 (8x26) words.
5. The Assyrians try to convince the people that YHWH cannot save them (36,20-22): 51 (3x17) words.
6. Isaiah reassures Hezekiah, but the Assyrians urge him not to rely on YHWH (37,6-12): 119 (7x17) words.
7. The gods of the nations, being non-gods, are ruined, but YHWH is the One and only God. This confession constitutes the apogee of Hezekiah's prayer (37,18-20): 26+13=39 words, the YHWH 'èchad formula.
8. The passage in which YHWH rebukes Sennacherib, telling him that he will fail (37,22-29): 119 (7x17) words.
9. Isaiah's message to Hezekiah concerning YHWH's response to his prayer (37,21-35): 221 (13x17) words.
10. The sign given to Hezekiah to denote the survival of a remnant (37,30): 17 words.
11. Part I is sealed by 26 occurrences of the name יהוה which signify his complete presence in the events.

Part II: 38,1-39,8 Hezekiah's illness, his recovery, and the visit of Babylonian envoys

Vss	Text	Words	Let.	יהוה	Sum ws.	P/S	Compositional structure
61	Isa 38,1	23	86	27	974	DS 7	§9 Hezekiah is ill; he prays to YHWH and weeps
62	Isa 38,2	8	32	28	982	3+7	
63	Isa 38,3	19	78	29	1001/50	S	
64	Isa 38,4	6	23	30	1007	DS 8	§10 Isaiah conveys YHWH's message to Hezekiah
65	Isa 38,5	23+	85	31	1030	6+60	38,5-6 Isaiah is to tell him that YHWH has heard his prayer
66	Isa 38,6	11/34 (2x17)	43		1041		and that he will deliver him and the city: 34 (2x17) words.
67	Isa 38,7	13	42	32-33	1054		38,7-8 YHWH gives details about the sign: 26 words.
68	Isa 38,8	13 (7)	81		1074/73	S	
69	Isa 38,9	7	33		1081		§11 The Letter-prayer of Hezekiah and Isaiah's medicine
70	Isa 38,10	10+	41		1091		38,9 is the heading, which stands apart from the prayer.
71	Isa 38,11	1 14+	46		1105		For a detailed analysis, see my article on Hezekiah's-prayer .
72	Isa 38,12	15+	61		1120		
73	Isa 38,13	2 12+	45		1132		38,10-16 Strophes 1-3 have altogether 85 (5x17) words.
74	Isa 38,14	13+ 134	51		1145		38,17-19 Strophe 4 has 39 words, the YHWH-'èchad number.
75	Isa 38,15	3 12+	38		1157		38,20 The Coda has 10 words signifying the steps of the dial.
76	Isa 38,16	9/85 (5x17)	41		1166		
77	Isa 38,17	16+	53		1182		38,15-19 Strophes 3-4 have altogether 60 words, which are
78	Isa 38,18	4 12+	41		1194		divided by <i>atnach</i> into 26 before and 34 after, the numerical
79	Isa 38,19	11/39	38		1205		value of the key-words <i>בית יהוה</i> , 'the house of Yahweh'
80	Isa 38,20 Coda	10	42	34-35	1215/141		in vs. 20c and 22b (2+10+22=34 + 10+5+6+5=26).
81	Isa 38,21	9+	41		1224		38,21-22 Isaiah orders a cake of figs as medicine for the king,
82	Isa 38,22	8/17	29	36	1232/158	S	who asks for a sign that he will go up to YHWH's house: 17 w.
83	Isa 39,1	17	65		1249		§12 The meaning of the visit of the Babylonian envoys *
84	Isa 39,2	35	132		1284		39,1 Merodach-baladan brings letters and presents: 17 words.
85	Isa 39,3	22	95		1306		
86	Isa 39,4	18+	68		1324		39,4-5 Isaiah wants to know what the envoys saw in the palace;
87	Isa 39,5	8/26 4+4	34	37	1332	DS 9	he uses the king's answer to introduce YHWH's words: 26 w.
88	Isa 39,6	19 (2) 17+	66	38	1351	4+29	YHWH predicts the transportation of Hezekiah's property: 17 w.
89	Isa 39,7	12 12/29	49		1363		
90	Isa 39,8	15	59	39	1378/146	P	
30	Part II	427	1638	13x	427		1638 (63x26) letters.
90	Parts I-II	1378 (53x26)	5374	39x	1378		The uniqueness of YHWH is denoted by the formula 26+13=39.

* §12 is clearly meant to function as a cliffhanger to anticipate the Babylonian Exile, the setting of Deutero-Isaiah's prophecies. For the cliffhanger, see Observation 18 in my analysis of [2 Samuel](#).

Observation 2 Part II as a whole is authorized and sealed by the number 26 through its 1638 (63x26) letters.

- Isaiah is to tell Hezekiah that YHWH has heard his prayer and will save Jerusalem (38,5-6): 34 (2x17) words.
- YHWH gives details about the sign (38,7-8): 26 words.
- Strophes 1-3 of the prayer (38,10-16) have altogether 85 (5x17) words.
- Strophe 4 of the prayer (38,17-19) has 39 words constituting the YHWH-'èchad formula 26+13=39 words.
- Strophes 3-4 of the prayer (38,15-19) have altogether 60 words divided by *atnach* into 26 and 34 (2x17) words. This has obviously been done in order to constitute the numerical values of the key-words *בית יהוה*, 'Yahweh's house' occurring in vs. 20c and 22b ($\text{בית} = 2+10+22 = 34 + \text{יהוה} = 10+5+6+5 = 26$).
- Isaiah orders medicine for the king, who asks for a sign that he will go up to the temple (38,21-22): 17 words.
- 39,1 Merodach-baladan brings letters and presents for Hezekiah: 17 words.
- 39,4-5 Isaiah uses the visit of the Babylonian envoys to predict the exile: 26 words.

Observation 3 To crown it all, Parts I-II, Isaiah 36-39 as a whole, are finalized and sealed as a distinct literary entity by its 1378 (53x26) words. This is underscored by the string of 39 occurrences of the divine name *יהוה* woven into the text, divided precisely into 26 in Part I and 13 in Part II so as to constitute the YHWH-'èchad formula 26+13=39.

Observation 4 The 134 words of the prayer (Column 2) has, in my opinion, been chosen deliberately, for it represents 2x the numerical value (67) of the second word *להזקיהו* in the heading (38,9): *מכתב להזקיהו*, 'Writing attributed to Hezekiah' (12+8+7+ 19+10+5+6=67). This supposition is buttressed by the fact that the text of the prayer divides into 67 words *spoken about* and 67 *addressed to* God. For particulars and additional information, see my analysis of [Hezekiah's prayer](#).

YHWH's messages to the Assyrians, Hezekiah, and Isaiah

DSS	Texts	Introductions	Speaker >> Addressees	Words	Totals
1	36,10	3	YHWH >> the Rabshakeh	5	8
2	37,6-7	3	YHWH >> Hezekiah	24	27
3	37,10	8	YHWH >> Hezekiah	6	14
4	37,21	5	YHWH >> Hezekiah	7	12
5	37,22-29	6	YHWH >> Sennacherib	113	119 (7x17)
6	37,33-35	7	YHWH >> Hezekiah	35	42
7	38,1	3	YHWH >> Hezekiah	7	10
8	38,4-8	6	YHWH >> Isaiah	60	66
9	39,5-7	4	YHWH >> Hezekiah	29	33
Totals		45	YHWH	286 (11x26)	331

Observation 5 The following aspects of the nine divine speeches stand out as numerically significant:

1. The nine divine speeches have altogether **286 (11x26)** words.
2. YHWH's sharp rejoinder to Sennacherib (DS 5, including the introduction): **119 (7x17)** words.

The words spoken by Isaiah, Hezekiah, and the Assyrians

Speeches	Texts	Introductions	Speakers >> Addressees	Words	Totals
1 Isaiah	37,6-7	3	Isaiah >> Hezekiah's officials	31	34 (2x17)
2 Isaiah	37,21-35	7	Isaiah >> Hezekiah (message)	214	221 (13x17)
3 Isaiah	38,1	8	Isaiah >> Hezekiah	10	18
4 Isaiah	38,4-8a	10	Isaiah >> Hezekiah	56	66
5 Isaiah	38,21	2	Isaiah >> unnamed servants	7	9
6 Isaiah	39,3	8	Isaiah >> Hezekiah	7	15
7 Isaiah	39,4a	1	Isaiah >> Hezekiah	3	4
8 Isaiah	39,5-7	4	Isaiah >> Hezekiah	35	39
Totals for Isaiah		43	All words for the benefit of Hezekiah	363	406
1 Hezekiah	36,7	3	Hezekiah >> the people (quotation)	4	7
2 Hezekiah	36,15	7	Hezekiah >> the people (quotation)	10	17
3 Hezekiah	36,18	5	Hezekiah >> the people (quotation)	2	7
4 Hezekiah	36,21	5	Hezekiah >> the people (quotation)	2	7
5 Hezekiah	37,3-4	3	Hezekiah >> Isaiah (message)	41	44
6 Hezekiah	37,15-20	5	Hezekiah >> YHWH (prayer 1)	76	81+
7 Hezekiah	38,2-3a	9	Hezekiah >> YHWH (prayer 2)	14	23/104 (4x26)
8 Hezekiah	38,9-20	7	Hezekiah >> YHWH (prayer 3)	134	141
9 Hezekiah	38,22	2	Hezekiah >> Isaiah (question)	6	8
10 Hezekiah	39,3	2	Hezekiah >> Isaiah (answer)	5+	7 170
11 Hezekiah	39,4	2	Hezekiah >> Isaiah (answer)	12/17	14
12 Hezekiah	39,8a	4	Hezekiah >> Isaiah (response)	5	9
13 Hezekiah	39,8b	1	Hezekiah >> interior monologue	5	6
Totals for Hezekiah		55		316	371
1 Assyrian	36,4-10	4	Rabshakeh >> the king's officials	123	127
2 Assyrian	36,12	3	Rabshakeh >> the people	22	25
3 Assyrian	36,13-20	8	Rabshakeh >> the people	116	124
4 Assyrian	37,10b-13	12	Sennacherib >> bragging (quotation)	52 (2x26)	64
Totals for Assyrians		27		313	340 (20x17)

Observation 6

1. Isaiah speaks **34** (2x**17**) words to Hezekiah's officials (37,6-7).
2. YHWH's message concerning Sennacherib, conveyed by Isaiah to Hezekiah (37,21-35): **221** (**13x17**) words.
3. Hezekiah's message to the people (Speech 2) in connection with the Assyrian danger (36,15): **17** words.
4. The number of words devoted to prayers 1-2 by Hezekiah (Speeches 6-7): **104** (4x**26**) words.
5. The number of words devoted to Speeches 8-11 by Hezekiah (38,9-39,4): **170**.
6. Hezekiah's answers to Isaiah's questions about the visit of the Babylonians (39,3-4): **17** words.
7. The words quoted as spoken by the bragging king of Assyria (37,10-13): **52** (2x**26**).
8. All the words devoted to the Assyrian utterances (36,4-37,13): **340** (20x**17**).

[Next Segment: Isaiah 40-55](#)