

9/1/83

Assyrian Cap of Israel 722 BC

ISAIAH Babylonian Cap of Judah 586 BC

The meaning of his name, Jehovah saves, Jehovah is salvation, Jehovah's salvation, Jehovah effects salvation (Von Orelli, p. 1).
Also, "salvation is of the Lord" (Pullema, 19).

We do not know anything about his ancestry except that he was the son of Amoz (not Amos). He had access to the Kings and tradition says that he was a cousin of King Uzziah, but this is not supported by Scripture.

He lived in Jerusalem, and that city is prominent all through his ministry. So we can call him "a city prophet" (Robinson, p. 19).

He was married. His wife is called "the prophetess" (8:3), not because she prophesied but because her husband was a prophet. They had two sons:

- 1) Shear-jashub, which means, a remnant shall return (7:3).
- 2) Maher shalal hashbaz, which means the spoil speedeth, the prey hasteth, or "spoil swiftly, rob quickly" (Scroggie, I, p. 322). This referred to Assyria's "mad lust of conquest" (Robinson, p. 19). Assyria's conquest of the northern kingdom was thus prophetic of what would one day happen to Judah and Jerusalem.

Isaiah's name and the names of his sons were characteristic of his message to Judah and Jerusalem.

He was a prophet for a long time. He prophesied during the reign of 4 kings:

- 1) Uzziah - good
- 2) Jotham - good
- 3) Ahaz - bad
- 4) Hezekiah - good

Bible background
 2 K. 15-20
 Chron 26-32
 Before
 Joel 837-800
 Jonah 825-782
 Amos 810-785
 Hosea 782-725
 So he was #5 of the writing prophets. (Some put earlier.) He was a contemp. of Micah in Judah & Hosea in Israel

Isaiah is ~~records~~ ~~records~~ ~~to be~~ Isaiah's original call and so the beginning of his ministry would be at the end of Uzziah's 52 years as king. He probably prophesied for nearly 50 years (some say 60), and died when he was 80 or 90 years of age. Tradition again teaches that Manasseh had Isaiah cut in two with a wooden sword. Cf. Heb. 11:37.

Isaiah is a prophet, a poet, a musician, and a writer.

Isaiah has been called the fifth Gospel. There is no question but that his book is the foundational prophecy of the OT. It is well-known that when Augustine was saved he asked Ambrose where to begin reading in the Bible, and Ambrose replied, "Isaiah." (Bishop of Milan)

Isaiah's times.

Dates: 758-698 B.C. His ministry. ^(Beroggie) speaking generally we can say that he ministered 700 years B.C.

During Isaiah's time there were times of great prosperity, military power, which led to moral corruption, a false sense of security. Trade led of idolatry, and although there were good times under ~~Uzziah~~ Uzziah and Hezekiah, yet Isaiah's prophecy makes it clear that one of Judah's greatest sins was hypocrisy. Cf. ch. 1 and 29:13.

Assyria was the great power at the beginning of Isaiah's ministry. The people of Judah were inclined to trust either in Assyria or in Egypt, but Isaiah opposed both points-of-view.

Assyria	745-605,6	Later half of 8 th cent. B.C.
Babylon	606-536	Beginning of 7 th cent. B.C.

The prophecy of Isaiah:

For the most part, arranged chronologically.
This applies esp. to the first 39 chapters.

- 1) Chs. 1-6 Jotham group
- 2) Chs. 7-12 Ahaz group
- 3) Chs. 13-39 Hezekiah group

The last 27 chapters are unique in their prophecies of the inner life, comfort and hope. The differences between the last 27 chapters and the first 39 have led to the idea that there were two Isaiahs - a deutero Isaiah theory, which is really no more than a theory. See the solution in John 12:37-41.

There are three main divisions

- I. Chs. 1-35 - Prophecy.
- II. Chs. 36-39 - History.
- III. Chs. 40-66 - Prophecy.

The theme in the first part is predominantly judgment; in the latter part, hope and salvation. But there are predictions of salvation in the first part, as well as of judgment in the latter part.

The problem in I is Assyria; the problem in III is Babylon.

But in such a long book we need to break down these main divisions.