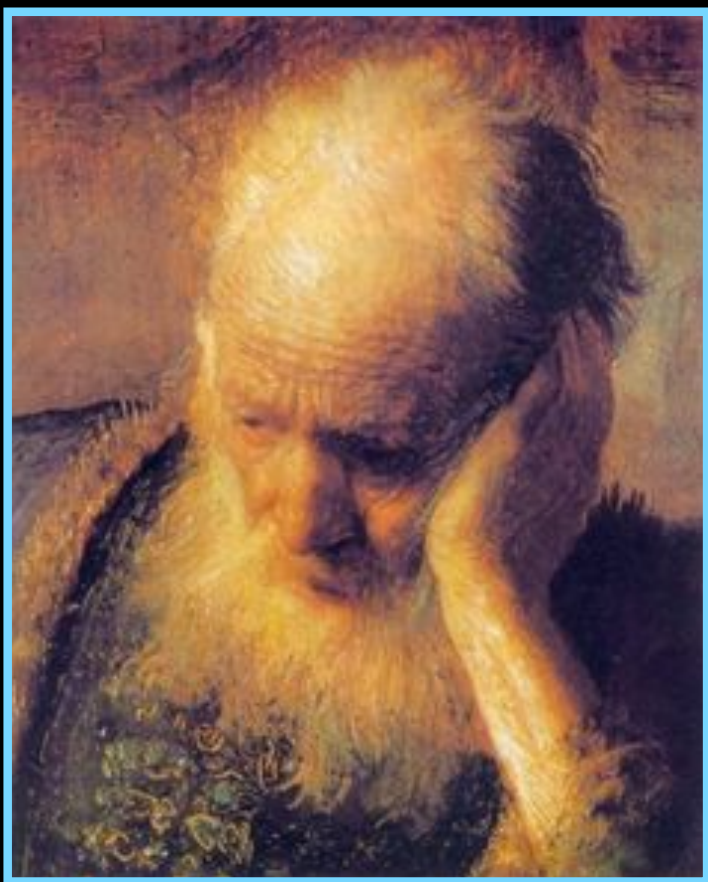


Isaiah

001



The Father Knows Best

School of the Bible Class

Isaiah

The Saving Prophet

Introduction

001

February 27, 2022

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Indian Hills Community Church

Segue to Isaiah

- We begin a new volume in our study. Yet it is closely related to **The Bible as a Contract** series.
- We finished it with an “end times” consideration focused on **Revelation 21-22 and Isaiah 65 and 66.**
- Since Isaiah is the Apocalypse of the Old Testament as Revelation is the Apocalypse of the New we will continue our consideration of **The Bible as a Contract** with an examination of the **Prophet Isaiah.**

Comparison

- Both Revelation and Isaiah were written by prophets—are considered prophecies. Although not everything in them is prophecy. Some is history recounted.
- But for an overall impact they are prophecies.
- Isaiah was called to a single office.
- John was an Apostle and came to the office of prophet late in his life.

Revelation and Isaiah

- Both talk about the Kingdom as Heaven.
- John does not change the expectations of the Jews about the Kingdom—there is some clarifications, but not changes.
- Both talk about the restoration/redemption of all things.
- There is a stark difference in the time—Isaiah writes 700 years before the sacrifice of redemption and anticipates creation's redemption.
- John writes with a full knowledge of personal redemption and explains the timing of full the restoration of creation—

Revelation and Isaiah

- Isaiah is prophetic (future), he shows there is a **hope of redemption** in spite of poor performance by Israel.
- **Isaiah anticipates restoration as promised by the Abrahamic and Mosaic covenants—sovereignty.**
- Isaiah moves through the warnings, judgments, and restoration cycles a number of times—not in a linear fashion.

Revelation and Isaiah

- The first three chapters are historic—from then on the construction of Revelation is linear—with a number of pauses (chapters) for explanations of new material. **Devil bound, 1000 yrs. Magog, GWT etc.**
- We have the time pauses in the Middle of the 70th Week (chp.10-15) and at the end of the 70th Week, (chp. 19-20) setting up the 2nd Advent and the eternal kingdom scenario.

Revelation and Isaiah

- The cycles in Isaiah are given in the context of the northern tribes conflict with Assyria—the king Sennacherib.
- (north) Hoshea an evil king of Israel who will in a few short years loose the tribes to Assyria.
- It is a permanent dispersion judgment—gone forever.
- Yet in the impending storm, Isaiah is commissioned to set claim to the Abrahamic Covenant (not said in those terms) and bring hope to all the nation even though this unbelieving generation in the North will suffer an eternal loss—but full nation will go on as Judah.
- The redeemed who die will be resurrected to enjoy the Kingdom (Dan 12).

Summary

- Isaiah has cycles (changes of themes).
- Isaiah writes while king Tiglath-Pileser, Shalmaneser V, Sargon II, Sennacherib are in power. Sennacherib and/or Sargon II will sweep away the northern portion of the nation.
- Judah is watching and is warned by this judgment.
- Isaiah warns about the horrible events coming—then not only does he give **hope of a final resolution** to the suffering but he also gives us the **greatest revelation concerning** how this will be accomplished, Isa. 9:6— **“For unto us a child will be born.”**



Sargon II

Israel

Ahaziah	853-852
Jehoram	852-841
Jehu	841-814
Jehoahaz	814-798
Jehoash	798-782
Jeroboam II	782-753
Zechariah	753-752
Shallum	752
Menahem	752-742
Pekahiah	742-740
Pekah	740-732
Hoshea	732-722

Judah

Rehoboam	931-913
Abijah	913-911
Asa	911-870
Jehoshaphat	870-848
Jehoram	848-841
Ahaziah	841
Ataliah *	841-835
Joash	835-796
Amaziah	796-767
Uzziah	767-740
Jotham	740-732
Ahaz	732-716
Hezekiah	716-687
Manasseh	687-642
Amon	642-640
Josiah	640-608
Jehoahaz	608
Jehoiakim	608-597
Jeconiah	597
Zedekiah	597-586





Hezekiah

Isaiah's ministry

The Captivity of Israel 721

EXILED TO ASSYRIA

Isaiah's ministry was "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

Sargonid dynasty (722-609 BC) [edit]			
Main article: Sargonid dynasty			
Portrait	Name	Reign	Succession
	Sargon II <i>Saru-kin</i>	722 – 705 BC (17 years)	Claimed to be a son of Tiglath-Pileser III, actual connections to previous royalty disputed. Seized the throne from Shalmaneser V in a palace coup.
	Sennacherib <i>Sih-athe-eriba</i>	705 – 681 BC (24 years)	Son of Sargon II

KINGS IN BLUE ARE GOOD
KINGS IN GREY ARE BAD



The story of King Hezekiah

586 EXILED TO BABYLON

Isaiah and Revelation

- **Revelation starts (after-5) with the judgment cycle revealed in Isaiah (The Tribulation) and carries it in a linear fashion to the eternal kingdom.**
 - Remembering the pauses are necessary to introduce new material.
- **There is complete compatibility and agreement in these two apocalyptic books.**
- **Define: Apocalypse “destruction of the world.”**

Isaiah the Prophet

- We have already set the time of the writing of Isaiah ca. 730-690 BC. 200 years after the division of the nation into two tribal factions (931 BC) after Solomon.
- The northern kingdom is in view in Isaiah as they will face conquest and destruction at the hand of Shalmaneser V (721 BC) king of Assyria.
- We will meet Isaiah in the text. We wait for that —

A lush, green forest scene featuring a small waterfall cascading into a calm pool of water. Sunlight filters through the dense canopy of trees, creating a bright, ethereal glow in the center of the image. The water reflects the light, and several large, smooth rocks are visible in the foreground. The overall atmosphere is peaceful and natural.

The Functions of Prophecy

Unique to the Judeo Christian Religion

The Prophet in Israel—in Religions

- **“The religion and history of Israel are fundamentally prophetic. The Old Testament revelation was, according to Hebrews 1:1, a revelation through the prophets. In the Old Testament, history and prophecy are closely related, inasmuch as the great events of Israel’s history (e.g., the call of Abraham, the exodus, the establishment of the Davidic kingdom, the destruction of Jerusalem, and the Babylonian exile) called forth the prophetic messages and revelations.”** Introduction to the Old Testament Prophets by Hobart Freeman p. 11

Compare Religions

- **Ed: Compare this (Judeo-Christianity) religion to that of mysterious meditative thought, empty hopes and vain aspirations of clouded minds who have no such revelation to guide their religious convictions.**
- **It is no wonder then today that Christianity stands as a condemnation (the oppressor) of the rest of the world's attempts at religion. That is why it must be destroyed.**

Prophets of the Future

- But prophecy makes known the mind and plan of God for His creation—no other religion even attempts it.
- Pagan religions always live in the past and the future is just a recycle of the past.
- However, we are talking about the prophets that reveal the mind of God.

Prophets as—

- There is another important feature of a prophet besides revealing the future, and the unknown things of God— for example.

THE PROPHETS FUNCTION AS THE PROSECUTING
ATTORNEYS FOR THE MOSAIC LAW.

- They are called up to serve as part of the enforcement provisions of the Law. They call attention to or charge the criminal with his violation.

Prophets Prosecute the Criminals

- We have a great example of this in the Book of Malachi where this is the pattern of the entire book.
- 1:11 “For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations,” says the Lord of hosts.

Prophets Prosecute the Criminals

- 12“**But you are profaning it,** in that you say, ‘The table of the Lord is defiled, and as for its fruit, its food is to be despised.’ 13“**You also say, ‘My, how tiresome it is!’ And you disdainfully sniff at it,**” says the Lord of hosts, **“and you bring what was taken by robbery and what is lame or sick; so you bring the offering!** Should I receive that from your hand?” says the Lord. Malachi 1:11–13

Prophets Prosecute the Criminals

- 14“**But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord,** for I am a great King,” says the Lord of hosts, “and My name is feared among the nations.” Malachi 1:14

Prosecuting the Guilty

- “The prophets boldly rebuked vice, denounced political corruption, oppression, idolatry and moral degeneracy.
- “They were preachers of righteousness, reformers, and revivalists of spiritual religion, as well as prophets of future judgment or blessing.
- “They were raised up in times of crisis to instruct, rebuke, warn and comfort Israel, but interwoven with their ethical and moral teaching are to be found numerous predictions of future events concerning Israel, the nations, and the Messianic kingdom. Freeman p. 14

Prophecy

- “Prophecy of the future is never an isolated utterance, but is to find meaning in its bearing upon the future kingdom of God and the Messiah.” Freeman p. 14.



The Messianic
Kingdom

Isaiah the Book

- As we move through the book we will see this motif again and again.
- The Lord through his prophet is charging them with crimes against Him and His Law.
- The prophets act as Attorney's General charging them with their crimes.
- Everyone should have his day in court when they can hear their charges before sentence is given—the prophets fill that role, speaking on behalf of the Law Giver.

Isaiah A Major Prophet

- “The importance of the prophecy is indicated by the frequent quotations from it by the New Testament writers and by the Lord Himself.
- “Besides numerous allusions and quotations where the prophet’s name is not given, there are twenty-one quotations by name. ’
- "Christ inaugurated His public ministry with a quotation from the Prophet Isaiah (Luke 4:17 ff.), and later referred to him in explaining the parable of the sower (Matt. 13:14 f.).” Freeman p. 191

Division as in the Ot and Nt

- “There are two principal themes in the book: judgment (chaps. 1-39) and redemption (chaps. 40-66).
- "As chapter 1 introduces the first theme whereby the prophet denounces the corruption of Jerusalem and its impending judgment, chapter 40 announces the second with a message of comfort and the promise of redemption.
- “As a sign of the latter, Isaiah predicts the birth of a Deliverer (7:14) as well as His spiritual work of deliverance (chap. 53). Freeman p. 191

A Jewish Apologetics Book

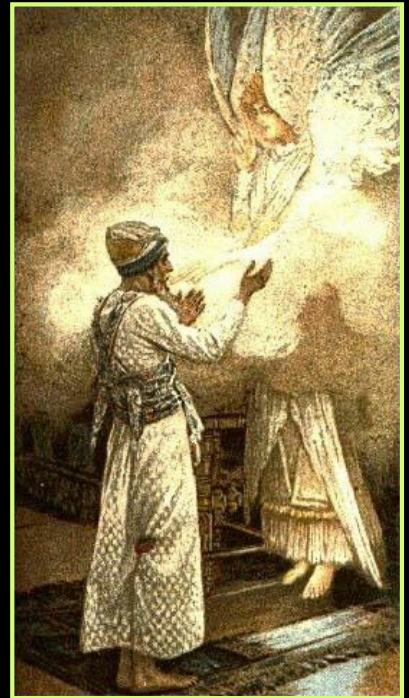
- “The book of Isaiah abounds with Messianic prophecies concerning the Messiah’s person, work, and kingdom, especially in its millennial aspect.
- “Isaiah predicts His virgin birth (7:14); His deity and eternal kingdom (9:1-7); His humanity (a branch of the root of Jesse, 11:1) and righteous reign (11:2-5); and His vicarious sufferings and death (52:13—53:12). Among the prophecies concerning the millennium and related events are chapters 2; 11-12; 24-27; 59-66.” Freeman p.

Isaiah Judgment and Redemption

- “While the principal theme of the first section of the book is judgment and that of the latter, redemption and deliverance, prophecies concerning both judgment and redemption occur throughout the two divisions of the single prophecy.
- Ed: In contrast to Revelation, Isaiah is not linear but cyclical.

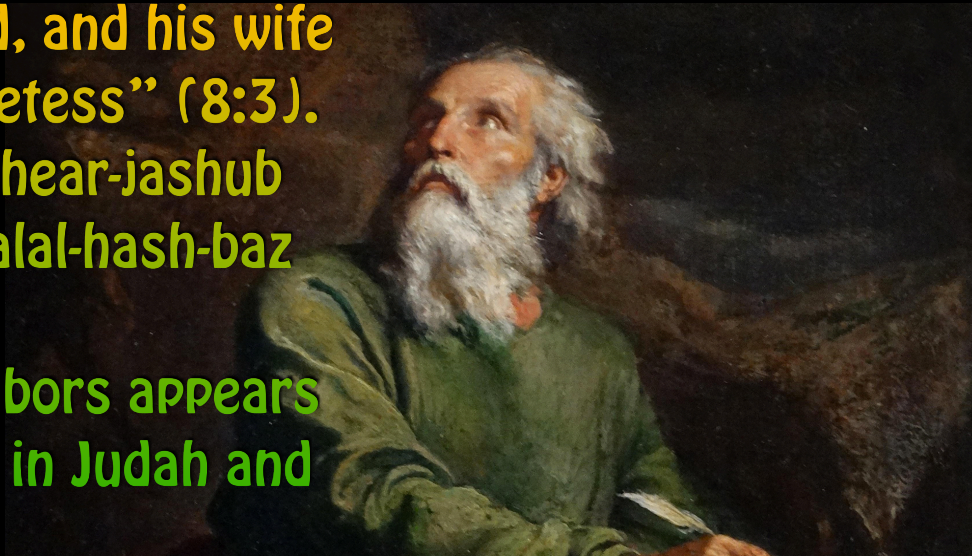
Isaiah Cousin of Uzziah

- “Isaiah was the son of Amoz, not to be confused with Amos, his contemporary.
- Amoz, “Isaiah’s father, according to Jewish tradition, was a brother of King Amaziah, which would make Isaiah a cousin to King Uzziah.” Freeman p. 194



Isaiah A Family Man

- “Isaiah was married, and his wife was called a “prophetess” (8:3).
- "He had two sons, Shear-jashub (7:3) and Maher-shalal-hash-baz (8:1-4).
- “The scene of his labors appears to have been chiefly in Judah and Jerusalem (1:1).



Prosperity can Lead to Apostasy

- “Under Uzziah, Judah had attained an unusually high degree of prosperity (II Chron. 26). Israel, under the reign of Jeroboam II which had just ended, had recovered most of the territory formerly subject to Solomon (II Kings 14:25, 28).
- “The material prosperity of the two kingdoms produced the usual social and moral evils, as well as religious declension, which inevitably results under such circumstances.

Prosperity can Lead to Apostasy

- “The wealth and luxury which resulted from their economic prosperity, together with the spirit of optimism created by their military successes, produced an attitude of carnal self-confidence and careless security in the two capitals, which was also rebuked by Isaiah’s contemporary, Amos (760-753).”

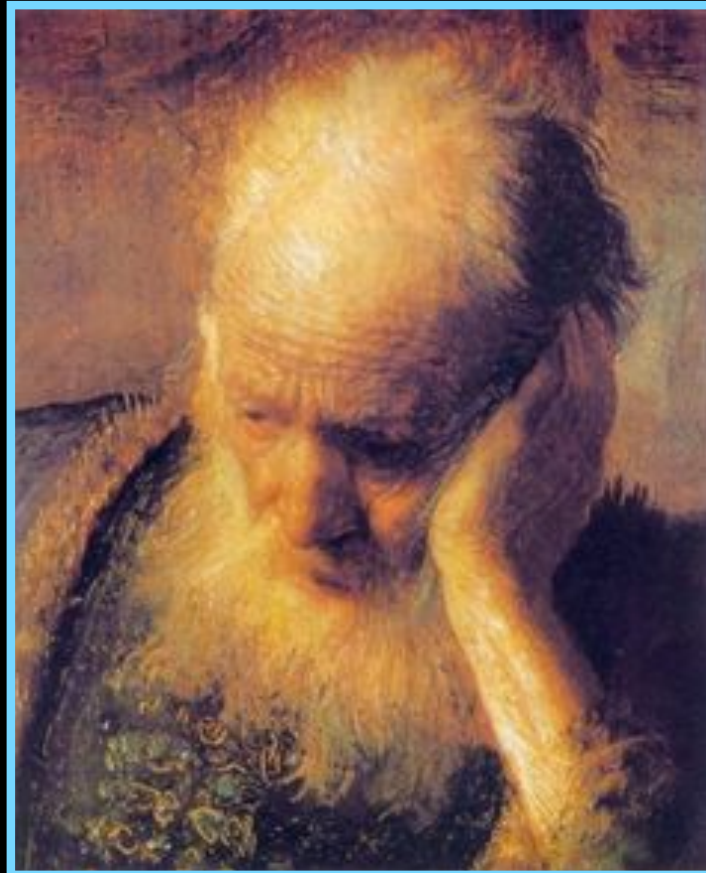


Prosperity

- Such was the situation, therefore, when Isaiah appeared upon the scene. Isaiah's mission was principally concerned with the rebuke of Judah for her iniquities, oppressions, injustices, foreign alliances and religious hypocrisy.
- He boldly denounced the sins of the people (chap. 1) and rulers alike (7:13), and predicted the overthrow of both kingdoms at the hands of Assyria and Babylon.

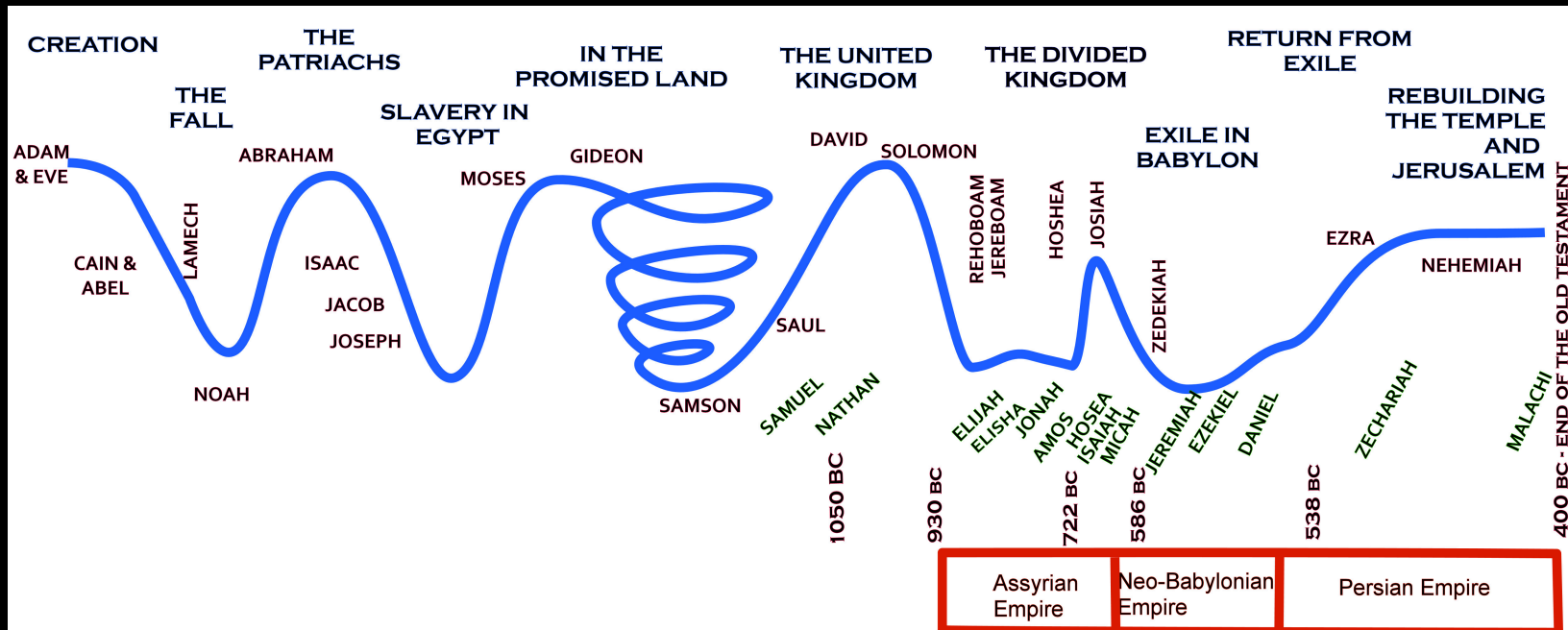
Isaiah 1:1

- “The vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.”



The Ups an Downs in Humanity

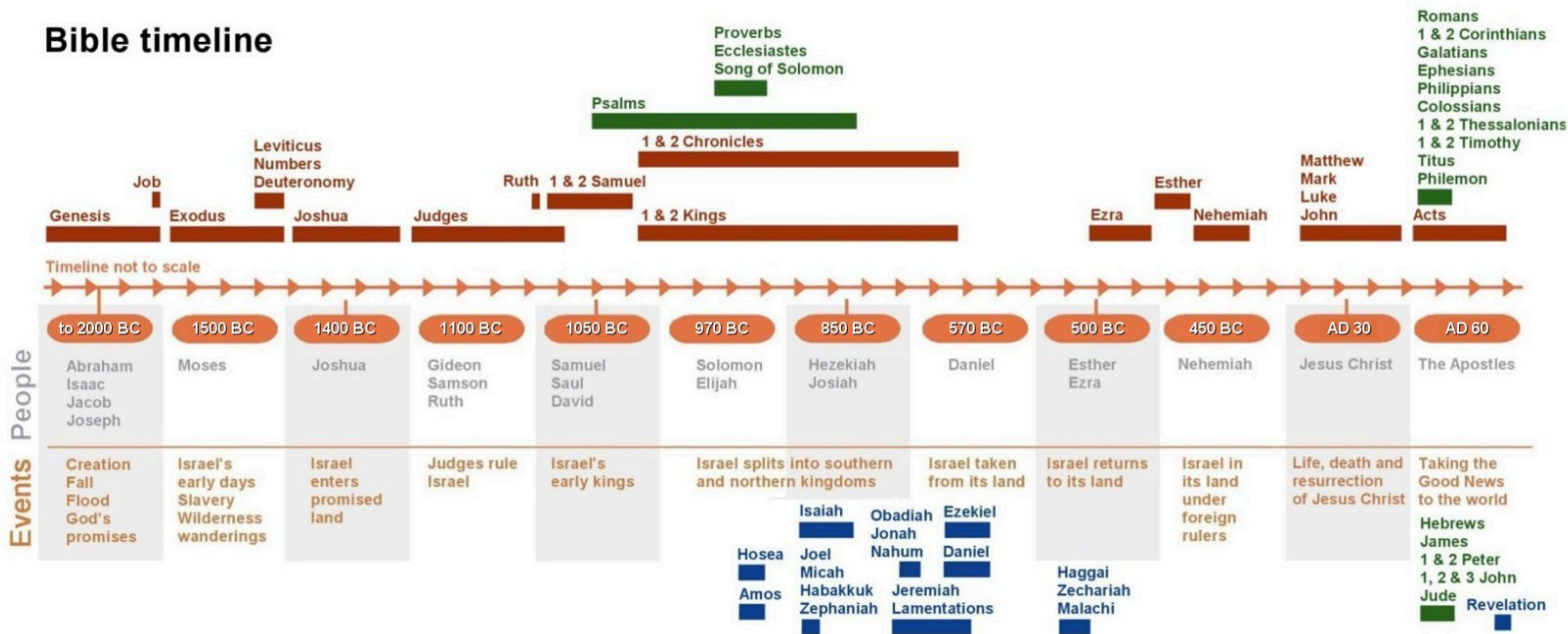
The art of constructing



Books Written

Understand Your Bible Understand Your Bible

Bible timeline



Thus far—