

## **INTRODUCTION**

### **The Book of Isaiah:**

#### **The Structure of the Book of Isaiah (The Bible)**

The Book of Isaiah is often referred to as the bible in miniature. The book of Isaiah is divided into 66 chapters, the same number as the books of the Bible. Furthermore, Isaiah has a distinct division between chapters 39 & 40.

The message of the first 39 chapters summarizes the message of the Old Testament, while the message of the last 27 chapters summarizes the message of the New Testament! Chapter one of Isiah begins with "Hear, O heavens, and give ear, O earth..." (Isaiah 1:2) and the first book of the bible begins with "In the beginning God created the heaven and the earth. (Genesis 1:1). Mathew the first book in the New Testament begins with the ministry of John the Baptist: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (Matthew 3:3), fulfilling the prophecy of Isaiah 40:3. The book of John, among other things, is known for its portraying of Jesus as God manifest in the flesh, the great I AM (John 8:58-59). The 43<sup>rd</sup> chapter of Isiah corresponds to the 43<sup>rd</sup> book of the bible, the gospel of John. It is in the 43<sup>rd</sup> chapter of Isaiah that we see God as the "I AM" (see Isa. 43:13), note all the first personal pronouns being used.

In other words, if someone took the whole Bible and squeezed it into one book, you'd finish up with the prophecy of Isaiah. It is the Bible in miniature.

#### **The critics of the book of Isaiah**

The Deutero-Isaiah Theory, see Appendix C

#### **The difficulty in outlining the book of Isaiah**

Historical and prophetic running on parallel tracks. Cycling through the Day of the Lord continually – See chapters 10-12.

It is therefore very important to read the historical account of the events surrounding the time Isaiah was prophesying (2 Kings 15-20 & 2 Chron. 26-33, Isaiah 36-39). See Appendix A & B.

## **Outline of Isaiah**

### **1-35 Prophecies of Condemnation**

- 1-5 The Word of the LORD Concerning Judah and Jerusalem
- 6-12 The Word of the LORD Concerning Israel
- 13-23 The Burdens of the Nations
- 24-27 The Burden of the Whole World
- 28-33 The 6 Woes Concerning Ephraim, Judah, and Jerusalem
- 34-35 The Day of Vengeance and the Restoration of Zion

### **36-39 Historical Interlude or Parenthesis Concerning Hezekiah**

### **40-60 Prophesies of Comfort and Consolation**

- 40-48 The Prophecies of Israel's Deliverance
- 49-57 The Prophecies of Israel's Deliverer
- 58-66 The Prophecies of Israel's Glorious Future

### **Isaiah the Prophet:**

**The Time of Isaiah's Prophesying:** Isaiah prophesied during the reign of 4 kings of Judah: Uzziah, Jotham Ahaz and Hezekiah and during the reign of 7 kings of Israel: Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea.

Isaiah's ministry lasted approximately 50 - 60 years, starting at the death of Uzziah (739 B.C.) to the reign of Manasseh (698 B.C. approx.)

Isiah's ministry was primarily to the tribe of Judah

**Isaiah's Personal Life:** Isaiah is the son of Amoz. Tradition says he was cousin to King Uzziah. Isaiah had access to the King (7:3) and intimacy with the high priest (8:2). Jerusalem was his home. He was married and had at least 2 sons, Shearjashub (7:3) and Mahereshalalhashbaz (8:1-3). Isaiah's sons' names were symbolic which is seen concerning the youngest son, Mahereshalalhashbaz. God directed Isaiah to name him this name meaning "speedy is prey" a prophetic indication that Damascus and Samaria were soon to be plundered by the king of Assyria (8:4).

According to tradition Isaiah was sawn asunder by evil King Manasseh.

### **Isaiah's Messianic Prophecies:**

The basic theme of this book is found in Isaiah's name, which means "Salvation if of the Lord." Of all the books in the Old Testament, only Psalms contain a larger number of messianic prophecies than Isaiah. Isaiah puts forth every aspect of the glory and ministry of Christ: His incarnation (7:14; 9:6); His youth (7:15; 11:1; 53:2); His mild manner (42:2); His obedience (50:5); His message (61:1,2); His miracles (35:5,6); His sufferings, rejection, and vicarious death (50:6; 52:14; 53:1-12); and His exaltation (52:13). Not to mention the innumerable number of prophecies concerning Christ's second coming and His establishment of the Millennium.

### **Isaiah's Fulfilled Prophecies of Christ:**

<b>The Messiah</b>	<b>Jesus Christ</b>
Will be born of a virgin (Isa. 7:14)	Was born of a virgin (Luke 1:26-31)
Will have a Galilean Ministry (Isa. 9:1,2)	Ministered in Galilee of the Gentiles (Matt. 4:13-16)
Will be an heir to the throne of David (Isa. 9:7)	Was given the throne of His father David (Luke 1:32, 33)
Will have His way prepared by a forerunner (Isa. 40:3-5)	Was announced by John the Baptist (John 1:19-28)
Will be spat on and stuck (Isa. 50:6)	Was spat on and beaten (Matt. 26:67)
Will be exalted (Isa. 52:13)	Was highly exalted by God and the people (Phil. 2:9, 10)
Will be disfigured by suffering (Isa. 52:14; 53:2)	Was scourged by the soldiers who gave Him a crown of thorns (Mark 15:15-19)
Will make a blood atonement (Isa. 53:5)	Shed His blood to atone for our sins (I Peter 1:2)

## The Book of Isaiah

### Appendix A

#### Synopsis of the Kings of Judah during the reign of Isaiah the prophet

**UZZIAH:** King Uzziah was one of the good kings of Judah. His father was King Amaziah, and his mother was a woman named Jecoliah, from Jerusalem. Uzziah was the father of King Jotham. Ministering during Uzziah's reign were the prophets Hosea, Isaiah, Amos, and Jonah. The kings in the northern kingdom of Israel during his time were Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea. Uzziah is also called Azariah in 2 Kings 14:21.

King Uzziah was sixteen years old when he began to reign, and he reigned for 52 years in Judah from approximately 790 to 739 BC. He "did what was right in the eyes of the Lord" as his father Amaziah had done (2 Chronicles 26:4). King Uzziah sought the Lord during the days of Zechariah, who instructed him in the fear of God. If Uzziah sought God, God made him prosperous (2 Chronicles 26:5). Unfortunately, after Zechariah died, Uzziah was lifted up in pride and died a leper.

King Uzziah was a wonderfully intelligent and innovative king, under whom the state of Judah prospered (2 Chronicles 26:6–15). He was used by God to defeat many enemies of Judah (verse 7), he built fortified towers and strengthened the armies of Judah (verses 9 and 14), and he commissioned skilled men to create devices that could shoot arrows and large stones at enemies from the city walls (verse 15). He also built up the land, and the Bible says for he loved husbandry. (verse 10). The Ammonites paid tribute to King Uzziah, and his fame spread all over the ancient world, as far as the border of Egypt (verses 8 and 15).

Unfortunately, King Uzziah's fame and strength led him to become proud, and this led to his downfall (2 Chronicles 26:16). He committed an unfaithful act by entering the temple of God to burn incense on the altar. Burning incense on the altar was something only the priests could do. By attempting to do this himself, Uzziah was basically saying he was above following the Law. Eighty courageous priests, led by Azariah, tried to stop the king: "And they withheld Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God". (2 Chronicles 26:18). Uzziah became angry with the priests who dared confront him: "Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy

even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar". (2 Chronicles 26:19)". King Uzziah would die a leper: "And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land". (2 Chronicles 26:21)

King Uzziah is also mentioned in the book of Matthew as one of the ancestors of Joseph, Jesus' legal father (Matthew 1:8–9).

**JOTHAM:** Jotham became king of Judah at age twenty-five and reigned for sixteen years, from 750 to 735 BC (2 Kings 15:33; 2 Chronicles 27:1). "And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly" (2 Chronicles 27:2; see also 2 Kings 15:34–35).

"So Jotham became mighty, because he prepared his ways before the LORD his God." (2 Chronicles 27:6). He rebuilt the Upper Gate of the temple and also did work on the wall at the hill of Ophel and built towns, forts, and towers (2 Chronicles 27:3–4). However, King Jotham failed to remove the high places so the people continued to make sacrifices there (2 Kings 15:35). Jotham waged a successful war against the Ammonites, resulting in their paying him tribute for three years (2 Chronicles 27:5). During Jotham's reign "In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah." (2 Kings 15:37). Initial defeat was followed by Ahaz seeking help from the Assyrians and ultimately looting and shutting up God's temple and creating more high places (2 Kings 16:5–18; 2 Chronicles 28:5–25).

Isaiah, Hosea, and Micah all prophesied during Jotham's reign (Isaiah 1:1; Hosea 1:1; Micah 1:1).

**AHAZ:** Ahaz was an evil king of Judah who became king at the age of 20 and reigned for 4 years with his father, Jotham, from 735 to 731 BC, and 16 years on his own, from 731 to 715 BC. Second Kings 16 and 2 Chronicles 28 record King Ahaz's destructive practices, such as idol worship and sacrilege against the temple of the Lord. The actions of Ahaz contributed to the downfall of the kingdom of Judah, which the Lord brought about in 586 BC. Isaiah 7–10 speaks of the results and consequences of King Ahaz's wicked ways.

Ahaz's father, King Jotham, was one of the good kings of Judah (2 Chronicles 27:2), so it is unclear why King Ahaz departed so completely from the teachings of the Lord. His repugnant deeds included sacrificing his own children, which was a great evil the kingdom of Israel had already been practicing (2 Kings 16:3; 2 Chronicles 28:3). King Ahaz also desecrated the temple as a result of his alliance with the king of Assyria, which came about in response to punishment God sent on Ahaz in the form of attacks on Ahaz's land.

King Rezin of Aram and King Pekah of Israel had besieged King Ahaz's lands, and, although they were not strong enough to defeat Ahaz, they did "inflict heavy casualties on him" (2 Chronicles 28:5). Not only were Ahaz's son Maaseiah and his second-in-command, Elkanah, killed, but over 100,000 soldiers were killed, and Judah's cities were plundered. Many Israelites who were living in Judah were taken captive (verses 6–8). Because of all this, Ahaz appealed to the king of Assyria, Tiglath-Pileser, for help in defeating Aram and Israel. Tiglath-Pileser complied and attacked Damascus, capturing the city and killing King Rezin.

When King Ahaz met the victorious king of Assyria in Damascus, he saw a pagan altar there he wanted to copy for his own use in Jerusalem. So he sent plans to his priest Uriah, who finished the altar before Ahaz came back from Damascus (2 Kings 16:11). Upon his return, King Ahaz made sacrifices on the altar to the gods of Damascus. He moved the altar of the Lord, and, although he still planned to use it for "guidance" (verse 15), Ahaz offered all the sacrifices on the new altar.

Ahaz's sacrilege did not end there. To impress the king of Assyria, he removed the royal entryway of the temple as well as the Sabbath canopy and cut the temple furnishings into pieces (2 Kings 16:17–18; 2 Chronicles 28:24). After shutting the doors to the temple, he placed altars at all the street corners in Jerusalem and high places for worshiping false gods in every city in Judah (2 Chronicles 28:24–25).

The Bible is not clear on how Ahaz died, but it does say that, although he was buried with his ancestors in Jerusalem, he did not earn a place in the tombs of the kings of Israel (2 Kings 16:20; 2 Chronicles 28:27). His son Hezekiah reigned after him, and, fortunately, King Hezekiah "And he did that which was right in the sight of the LORD, according to all that David his father had done." (2 Chronicles 29:2). He reversed what his father had done to the temple, purifying it and again consecrating it for worship of the Lord (verses 3–36).

**HEZEKIAH:** The Bible describes Hezekiah as a king who had a close relationship with God, one who did “And thus did Hezekiah throughout all Judah and wrought that which was good and right and truth before the LORD his God.” (2 Chronicles 31:20).

Hezekiah’s story is told in 2 Kings 16:20 – 20:21; 2 Chronicles 28:27 – 32:33; and Isaiah 36:1 – 39:8. He is also mentioned in Proverbs 25:1; Isaiah 1:1; Jeremiah 15:4; 26:18–19; Hosea 1:1; and Micah 1:1.

Hezekiah, a son of the wicked King Ahaz, reigned over the southern kingdom of Judah for twenty-nine years, from c. 715 to 686 BC. He began his reign at age 25 (2 Kings 18:2). He was more zealous for the Lord than any of his predecessors (2 Kings 18:5). During his reign, the prophets Isaiah and Micah ministered in Judah.

After Ahaz’s wicked reign, there was much work to do, and Hezekiah boldly cleaned house. Pagan altars, idols, and temples were destroyed. The bronze serpent that Moses had made in the desert (Numbers 21:9) was also destroyed, because the people had made it an idol (2 Kings 18:4). The temple in Jerusalem, whose doors had been nailed shut by Hezekiah’s own father, was cleaned out and reopened. The Levitical priesthood was reinstated (2 Chronicles 29:5), and the Passover was reinstated as a national holy day (2 Chronicles 30:1). Under Hezekiah’s reforms, revival came to Judah.

Because King Hezekiah put God first in everything he did, God prospered him. Hezekiah “For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses. And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria and served him not.” (2 Kings 18:6–7).

In 701 BC, Hezekiah and all of Judah faced a crisis. The Assyrians, the dominant world power at the time, invaded Judah and marched against Jerusalem. The Assyrians had already conquered the northern kingdom of Israel and many other nations, and now they threatened Judah (2 Kings 18:13). In their threats against the city of Jerusalem, the Assyrians openly defied the God of Judah, likening Him to the powerless gods of the nations they had conquered (2 Kings 18:28–35; 19:10–12).

Faced with the Assyrian threat, Hezekiah sent word to the prophet Isaiah (2 Kings 19:2). The Lord, through Isaiah, reassured the king that Assyria would never enter Jerusalem. Rather, the invaders would be sent home, and the city of Jerusalem would be spared (2 Kings 19:32–34). In the temple, Hezekiah prays for help, asking God to vindicate Himself: “Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all

the kingdoms of the earth may know that thou art the LORD God, even thou only." (2 Kings 19:19).

God kept His promise to protect Jerusalem. "And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpse." (2 Kings 19:35). The remaining Assyrians quickly broke camp and withdrew in abject defeat. "Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side." (2 Chronicles 32:22).

Later, Hezekiah became very sick. Isaiah told him to set things in order and prepare to die (2 Kings 20:1). But Hezekiah prayed, beseeching God to be merciful and to remember all the good he had done. Before Isaiah had even left the king's house, God told Isaiah to tell Hezekiah that his prayer had been heard and that his life would be extended fifteen years. (2 Kings 20:5-7).

However, soon after his healing, Hezekiah made a serious mistake. The Babylonians sent a gift to Hezekiah, for they had heard Hezekiah had been sick. In foolish pride, Hezekiah showed the Babylonians all of his treasures, all the silver and gold, and everything in his arsenal. There was nothing Hezekiah did not parade in front of them. Isaiah rebuked Hezekiah for this act and prophesied that all the king had shown the Babylonians would one day be taken to Babylon—along with Hezekiah's own descendants.

During the years following his illness, Hezekiah fathered the heir to Judah's throne, Manasseh, who would turn out to be the evilest king ever to reign in Judah (2 Kings 18 – 20; 2 Chronicles 29 – 32; Isaiah 36 – 39). Tradition has it that Manasseh is the one who murdered Isaiah.

## The Book of Isaiah

### Appendix B

Synopsis of the Kings of Israel during the reign of Isaiah the prophet

#### **JEROBOAM II:** Jeroboam II

The son of Joash and his successor as king of Israel. The Bible says little about Jeroboam's forty-one-year reign (ca. 786–746 BCE) except that "And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin." (2Kgs 14:24). He was able to expand his borders (2Kgs 14:25) and reclaim territory lost during the reign of Jehu and Jehoahaz (2Kgs 10:32-33; 2Kgs 13:1-9). The prosperity he brought to Israel, however, created sharper class distinctions, which, together with a continuation of Baal worship, provoked sharp judgment oracles from the prophet Amos, whose words dramatize the negative aspects of Jeroboam II's reign (Amos 2:6-8; Amos 4:1-3; Amos 5:10-12; Amos 6:4-7; Amos 6:11-14 Amos 8:4-6).

**ZECHARIAH:** Not much is known about King Zechariah, as he only reigned in Israel for six months in 753 BC. He was the son of Jeroboam and the contemporary of King Azariah in Judah, who was in the 38th year of his reign when Zechariah took the throne in Israel (2 Kings 15:8).

Sadly, in the little information the Bible provides about this king, we find that he was simply another evil ruler in a line of wicked kings. When God's people first asked for an earthly king, rejecting Him as their King, God had warned them that earthly kings would bring them trouble (1 Samuel 8:10-18). This was indeed the case in King Zechariah and his predecessors. The sin the evil kings brought into Israel would eventually result in God's judgment.

King Zechariah's short reign came to an end when he was assassinated by Shallum son of Jabesh right in front of the people (2 Kings 15:10). It is possible that Zechariah had been such a poor king that his assassination was a welcome one—which would explain why no one arrested Shallum for his act. In any case, Shallum took over as king. His rule turned out to be even shorter than Zechariah's, however, as he was himself assassinated just one month later (2 Kings 15:13-14).

One final thing to note about Zechariah is that he was the final king in the dynasty of King Jehu. Because Jehu had obeyed the Lord and destroyed the wicked King Ahab's family (2 Kings 9-10), God had promised Jehu that his descendants would rule in Israel for four generations (2 Kings 10:30; 15:12). King Zechariah was the last of the line.

**SHALLUM:** Originally a captain in the army of King Zechariah, Shallum "And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead." (2 Kings 15:10). He reigned only "he reigned a full month in Samaria." (2 Kings 15:13) before Menahem—another captain from Zechariah's army—rose up and put Shallum to death (2 Kings 15:14-17). Menahem then became king in Shallum's stead.

**MENAHEM:** Menahem's 10-year reign was distinguished for its cruelty. Events of his rule are related in II Kings 15:14-22. In about 746 BC, Shallum ben Jabesh assassinated Zechariah, king of Israel and established his throne in the region of Samaria. One month later, Menahem advanced from his headquarters at Tirzah, the old royal city of Israel, against Shallum and killed him. Menahem assumed power but was not accepted by the district around the city of Tappuah; in revenge Menahem slaughtered the city's inhabitants, including women.

Toward the end of Menahem's reign, the Assyrian king Tiglath-pileser III (identified in the Bible as King Pul) advanced against Israel; he was deterred only by a large bribe, which Menahem extorted from his wealthy subjects. Israel remained subjugated to Assyria under Menahem's son and successor, Pekahiah, who was forced to continue tribute.

**PEKAHIAH:** 2 Kings 15:22-26. Pekahiah was the 17th king of Israel, and the 6th to be assassinated. His father was King Menahem. Pekahiah reigned two years. His reign ended when he was assassinated by Pekah, a general in his army.

Pekahiah is described as an evil king who continued the worship of false idols that had been started by Jeroboam. Pekah conspired with 50 men from Gilead to assassinate Pekahiah at the palace at Samaria. Pekah then became king.

**PEKAH:** Pekah was an evil king. He began his rule in the kingdom of Israel by assassinating the former king, Pekahiah, for whom Pekah served as a chief officer, and taking over his throne (2 Kings 15:25). Pekah reigned for 20 years before he himself was assassinated by Hoshea son of Elah. Before Pekah was killed, however, some events took place that had a big impact on the nation of Israel and also on the whole world.

Late in his reign, Pekah entered an alliance with the king of Syria and attacked the southern kingdom of Judah, besieging Jerusalem. In response, King Ahaz of Judah sought help from the Assyrians, and Assyria invaded and “In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.” (2 Kings 15:29). This was the beginning of the destruction of the kingdom of Israel, which was God’s judgment for the sin and idolatry of the kings and their people (2 Kings 17:7–23). Pekah’s assassin, Hoshea, would reign for nine years after Pekah’s death, but King Shalmaneser of Assyria would discover Hoshea’s treachery in refusing to pay tribute and attempting to ally with Egypt against Assyria (2 Kings 17:4) and imprison Hoshea. Shalmaneser would then conquer the rest of the kingdom of Israel and deport its people, completing God’s judgment on the northern kingdom of Israel.

Another major event happened during Pekah’s rule that brought hope to God’s people. When King Pekah and King Rezin of Aram marched against Ahaz, king of Judah, the Lord sent the prophet Isaiah to comfort Ahaz and the people. He said, “Thus saith the Lord GOD, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established.” (Isaiah 7:7–9). In this prophecy, Pekah is referred to as “Remaliah’s son.”

The Lord also offered Ahaz a sign, and, even though Ahaz refused on the grounds that he did not want to test the Lord, God moved Isaiah to give this famous prophecy: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.” (Isaiah 7:14–16)

Not only did God promise that King Pekah and King Rezin would not prevail, but He also spoke about how His Son, Jesus, the Messiah Israel had long awaited, would come. Ahaz saw the sign of a child’s birth, but the ultimate fulfillment of the prophecy awaited

the birth of Jesus Christ, who was born to a virgin, grew up, died on a cross, and rose again, all to save His people from the reign of sin and death.

**HOSHEA:** Hoshea son of Elah became king of the northern kingdom of Israel in 732 BC after assassinating King Pekah, son of Remaliah. Hoshea reigned 9 years. He was a wicked king, but not as wicked as previous kings of Israel (2 Kings 17:2). Hoshea was the last king of Israel before the nation's destruction by Assyria.

King Pekah had fought with the Assyrians but lost territory to Tiglath-Pileser, king of Assyria. So, when Hoshea took the throne from Pekah, he was a vassal to Shalmaneser king of Assyria and was required to pay heavy tribute (2 Kings 17:3). In a bid for freedom and independence, Hoshea rebelled against Assyria and stopped paying the tribute, appealing to Egypt for help. This move was a failure. When Shalmaneser discovered King Hoshea's treachery, he threw Hoshea into prison (verse 4). The Assyrian army then invaded all of Hoshea's land. The capital, Samaria, was besieged for three years and eventually captured. The Israelites were then deported to Assyria and settled in Halah, Gozen on the Harbor River, and in the towns of the Medes. As most of the northern kingdom of Israel had already been conquered, this deportation effectively destroyed the entire kingdom. Israel's destruction partly fulfilled the prophecy of Isaiah 7:16.

On the surface this may sound like the usual intrigues of kings, but the Bible makes it clear that the Assyrians' takeover of Israel and the Israelites' subsequent exile was God's judgment on His people for their great sin. In spite of all the Lord had done for them, the Israelites had turned from God and worshiped false gods, setting up high places and burning incense to idols (2 Kings 17:7-11). God had sent prophets, including Elijah and Elisha, to warn the Israelites, but the people persisted in their idolatry. God had meant for Israel to be set apart as a holy people (Leviticus 20:26; 2 Kings 17:15), but instead they had assimilated the idolatrous practices of the societies they had conquered. God had given them many chances to turn back to Him, but they ignored all the prophets who warned them to turn from their evil ways. Because of their rebelliousness, "Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." (2 Kings 17:23) in fulfillment of Moses' warning in Deuteronomy 30:17-18.

**The Book of Isaiah**  
**Appendix C**  
**Deutero-Isaiah Theory**

Deutero-Isaiah Theory is the theory birthed during the time of higher criticism. The theory is that there were actually two writers of the book of Isaiah not one. According to this theory one writer wrote the first 39 chapters of Isaiah and another author wrote the remaining chapters.

Higher criticism is a term applied to a type of biblical studies that emerged in mostly German academic circles in the late eighteenth century, blossomed in English-speaking academies during the nineteenth, and faded out in the early twentieth (once the damage was done).

**History of the Deutero-Isaiah Theory**

1775 Doderlein, 2 authors

1779 Koppe, questioned chapter 50, Rosenmueller, 13 & 14

1794 Eichhorn, questioned chapters 40-66

1821 Gesenius, Questioned chapters 40-66

1886 Franz Delitsch yields his defense (see quote)

All the countless papers and books put forth from the higher critics however are cast away as rubbish with the words of our Lord Jesus Christ. In John chapter 12 the Apostle John quotes from both the first parts of Isaiah (before chapter 39 and after) and attributes them to Isaiah the prophet.

**That the saying of Esaias the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"** (**Quoting Isaiah 53:1**) Therefore they could not believe, because that Esaias said again, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." (**Quoting Isaiah 6:9,10**) These things said Esaias, when he saw his glory, and spake of him. (**John is referencing the timing for the previous quote being when Isaiah saw the Lord high and lifted up in chapter 6**) (John 12:38-41)

In the introduction to Delitzsch work on Isaiah.

"This profound and most valuable work of the late Dr. Franz Delitzsch needs no word of praise to recommend it to the biblical student. It is important, however, that the student know exactly what he is buying when he proposes to add a copy of Delitzsch on Isaiah to his library. Up to and including the third edition of this commentary, the author held what may be called the conservative view of the unity of the Book of Isaiah. On that view he based his exegesis. But with the fourth edition, issued a short time before his death, a change was made. The unity of the Book was given up. The modern view was accepted and the implications relating to exegesis connected with this view were taken into account. The fourth edition is, therefore, a new book containing Dr. Delitzsch's latest work on Isaiah."