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Isaiah. Shalom Spiegel. undated.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Isaiah's Ministry

1. Death of Uzziah to beginning of reign of Ath. 732
 2. Syro-Ephraimite invasion, ca. 735
 3. Fall of Samaria 721
 4. Anti-Assyrian intrigue, culminating in invasion and deliverance of 701.

1. ch. i-v; ix, 8-21 (of which v. 25-30 is conclusion)
probably xxxii, 9-14.

General resemblance to book of Amos.

Isaiah here mainly a preacher of righteousness and judgment to come. Two themes

a) sin of Israel, and b) certainty of national disaster.

2. ix 8-21; v, 25-30; xvii 1-11; vii; viii -
perhaps ix 1-7

Isaiah the political adviser.

vii - interview with Ahaz

xviii, 1-11 - announced failure of S-E alliance

viii - appealed to people to refute Ahaz' policy.

viii, 16-18 withdraws from public activity to discipline

3. v, 26-30; viii, 1-4; xvii 1-11; xxviii, 1-4

xiv, 28 - Isaiah broke his silence in
year of Ahaz' death - which
is disputed - 727 or 720

4. Desperate struggle to throw off Assyrian
yoke, after destruction of Samaria. And
Isaiah too began to see necessity of
annihilation of Assyrian Empire because she
had gone too far.

xiv, 29-32 - disaffection toward Assyria

How could Assyria be God's instrument?
How can an immoral force be used for
moral ends? When would the Assyrian
overstep the limits of his commission and
appear in open conflict with, God?

ch. X, 5-34:

vv 5-12 - contrast between God's purpose in raising up Assyria; and the unholy ambitions by which Assyria was motivated

16-19 - sudden annihilation of Assyria

20-27 encouragement to faithful remnant

28-34 imaginary description of Assyria's attack on Jerusalem & its destruction.

xiv, 24-27; xvii, 12-14; xviii - all predict great and speedy disaster to Assyrian arms.

Serach's consistent belief was that the safety of the state lay in abstinence from all attempts to recover its independence, and in quiet resignation to will of God.

This would not spare Judah from the Assyrian invasion, which could not be averted by any line of policy.

His purpose was to bring about a right religious disposition on part of rulers and people, so that when the blow fell its scathing effects might be experienced on as wide a scale as possible.

He was antipathetic to the spirit of unbelief which he discovered in all attempts to effect political salvation by human wisdom and the help of heathen states.

His idea was that faith must be the ruling principle of political action

for Israel, and is the indispensable
condition of national salvation. vii, 9 -
xxviii, 16 - xxx, 15.



Isaiah

Skinner

George Adam Smith

One extra commentator

Guth -

ch. 7

Journal Bill. Lit. ¹⁹³¹ 177-297 - Kraeling
Amer. Journal Sem. Lit. ¹⁹³⁴ 201-216 - Graham
Der Morgan ¹⁹¹⁸ Mezraim, Vol. 2, 229 ff. Buber

Is prophecy compatible with statecraft?

Must the prophet always oppose the state?

Or may the prophet be entrusted
with the office of government?

Jeremiah is a tragic figure - mistaken
as a traitor, outside the state.



6:1 17:12 - skirts, train of a robe
 ch 6 ca 740 death of Uzziah
 vhs 2-5 - ca. 736 Ahaz

Pekah of Israel }
 Rezin of Syria } → Tiglath-Pileser of Assyria

invaded Judah under Ahaz to force him to join their rebellion vs T-P.
 Ahaz wanted to call in T-P to intervene - i.e. advised against this.
 This brought support, however & became weak. Rezin killed.
 Israel destroyed - Judah temporarily saved.

AMERICAN JEWISH

T-P succeeded by Shalmaneser III. Hezekiah King of Judah.

Israel (Hosea) + So. of Egypt unite against Assyria.

Isaiah opposes Judah's entrance into alliance, esp. against depending on Egypt's support.

Shal. invaded Palestine - his successor Sargon captured Samaria 722.
 Sargon also destroyed Egypt & Raphia 720. Isaiah's judgment vindicated.

Sargon succeeded by Sennacherib 705. Another rebellion in which Hezekiah this time joined. Senn. reduced Babylonian Merodach-Baladar, also Hezekiah, proceeded toward Egypt; returned to invade Judah 701. Forced to retreat when menaced by Ethiopian Egyptian Tirhakah - also plague. Jerusalem saved.

Hezekiah ruled till 692 - Isaiah greatly honored.

- 6:1 ְלִבְשׁ - skirts, train of a robe
- 6:4 ְמַנְחָה - foundations
פָּזָה (פָּז) - sill, threshold
- 6:5 ְלִנְזָה - (Niph.) - לִנְזֵה - to be cut off, perish
- 6:6 ְלִבְשׁ - baking stone, hot stone, hot coal
- 6:10 ְלִמְצָה - to be smeared over, to be whit (figs)
- 6:11 ְלִקְטָה - to be laid waste
- 6:13 ְלִבְשָׁה - fem. ordinal adj.
לִבְשָׁה - tenacity (Strong, hardy, evergreen)
לִבְשָׁן - trunk, stump (אֶלְעָם - to plant)
-
- 7:2 ְלִבְשָׁה - to eat mealy down (of an army)
- 7:3 ְלִפְתָּח - channel, water-course, conduit
לִבְלָד - fuller, one who cleans clothes, plait
- 7:4 ְלִבְשָׁה - wooden pokers
- 7:5 ְלִבְשָׁה - press it hard

(6)

7:3 2/8 '86 - "turn to God" not
"return from exile"

7:6 Seag /s - another obscure adventurer
like Pekah - Syrian name.



6:9 God tells Isaiah to preach to deaf ears, but to be not hurt at lack of response

6:13 Crux of chapter. God dismisses prophet - and one would expect a ringing climax. Instead it is awkward.

Last 3 words, missing in LXX, are suspicious. Haplography - 3x23d from 2x3n. Thus the fact that it is missing from LXX means nothing, and does not invalidate Massoretic text. The last three words relieve the gloom.

$\rightarrow \text{נִזְבֵּח}$ - to be grazed upon - The land will again be grazed upon & lived on.
This is hopeful.

$\left\{ \begin{array}{l} \text{נַזְבֵּחַ} \quad (13,14 - 5,5) - \text{to devastate through} \\ \qquad \qquad \qquad \text{consuming} \end{array} \right.$

$\left. \begin{array}{l} \text{נִזְבֵּחַ} \quad (1\text{Kings } 14,10) - \text{to remove, sweep clean} \end{array} \right.$

$\left. \begin{array}{l} \text{נִזְבֵּחַ} - \text{to burn} \end{array} \right.$

$\left\{ \begin{array}{l} \text{נִזְבֵּחַ} - \text{casting off leaves in autumn} \end{array} \right.$

$\left. \begin{array}{l} \text{נִזְבֵּחַ} - \text{cut down, felling of trees} \end{array} \right.$

$\left. \begin{array}{l} \text{נִזְבֵּחַ} \quad (1\text{Ch. } 26,16) - \text{gate of Jerusalem} \end{array} \right.$

$\left. \begin{array}{l} \text{נִזְבֵּחַ} - \text{pole of cult, artifact} \end{array} \right.$

$\left. \begin{array}{l} \text{נִזְבֵּחַ} - \text{stump, part left after felling} \end{array} \right.$

$\left. \begin{array}{l} \text{נִזְבֵּחַ} - \text{(from Aramaic) sapling, growing younger, new shoot} \end{array} \right.$

How to decide whether he preached with or without glint of hope? What is method? Only from context can we decide. 7,3 - Shean-jeshub, his son
10, 20-22 ; 28, 5 ; 4,3 ; 1,26 . This indicates

cardinal doctrine, which is central and hence can be legitimately applied to this verse.

Jer 28, 8 ^{says to} attests that all great prophets preached doom & disaster - nothing else. This led to the editorial vandalism of removing anything of cheer from the prophets. This is false - Jeremiah doesn't mean that - means he himself bought property publicly at time of vision to restore morale.

The decision that the verse means doom - complete destruction of the old religion, is the attitude of Yian commentators who build a case for x on the basis of 6 and 7 in Isaiah. This tragic conception - joy in desolation - is the preparation for the world beyond the Cross - the transfigured Kingdom of God. There is something of grandeur in this - but it is not Jewish. Therefore the commentators must be read with this basic difference in the two points of view always kept in mind.

Method: 1. Establish text

2. Establish context

Thus necessary to know what kind of literature is this chapter. It is autobiography - which is absolutely unknown in antiquity. Earliest Greek auto. was Herod several centuries later. What prompted a poor man of Judah to note down his experience?

Throughout Jew. lit. there is great charity and penitence of auto. The auto. is the only form in which the thing can be described - the event is of primary importance, and must be told - therefore Apes & Hosea were slightly

of their life into the fabric of the story. In denying that he is a prophet (as a member of a specialized group) - Amos in 7, 14, gives certain auto. data, but it is reticent - not boasting - facts given in the heat of argument. And Hosea tells of his unfaithful wife, etc. - only to describe how he became a prophet - how God suffers the shame of Israel as prostitute. Personal disaster changed his life - and as such is described. All these auto. details - how else can one say them? God speaks through the events he sends into a man's life.

Isaiah has the same thing - There is a great reticence. פָּדַע means serpent everywhere. It burns with its poison. What does it mean here - The only place it means angel? What does Isaiah wish to convey?

רְפִּי - Gen. 5, 28 - what does it mean - God took him? This is the concept of masculine love - Zeus and his cupbearer. But in the Bible it is sublimated - means singling out from multitude of men one in whom God finds delight.

Isaiah wants to filter out this concept of homosexuality - This is what he does not want to say. He wants to say that he alone is authorized to speak for God - but that is arrogance - so he uses the term נֶסֶת - and deprecates self as being unworthy. No primitive selection as of Amos or Moses. He believes in the infinite distance between God & man - Therefore introduces the פָּדַע who punge him. It is a very

beautiful way of apology, of introducing an intermediary. No longer the direct touch of God. Behind it is the moralization of the myth of antiquity - God's arbitrary selections of taste, picking out favorites - is changed by Isaiah, who has God crying out lonely & orphaned looking for a messenger. Thus there is no impudence in Isaiah's volunteering. There is marvelous artistry in putting v.8 before v.10.

There is no sense of being favorite of God - of being erotically selected, as previously. There is simply a response to a need of God.

v.13^r is theological heart of this chapter - and is very frequent theme of ideas of Isaiah. This v.13^r is the secret of his selection - what does it really mean?

10/13

Term v.13^r occurs in Isaiah more often than anywhere else. In v.13^r and later v.13^r. v.13^r implies sense of distance, separation. Opposite word is Shl^h (Sh) means everyday realm, belonging to everyone - this strengthens notion of separation. v.13^r used earliest with a -f set apart to someone, holy for something (Num. 6,8) Neh. 8,9 Lev. 21,6; Num. 18,19, Deut. 23,16. It is very late that this term is set apart for God. Then it is no longer -f, no longer to anything. No longer relative but absolute. Early instance of v.13^r meaning full is 1 Sam 6,20. Here it means awfully horrible, ominous, dread, unapproachable.

The other instance of pre-lesionism 83^p as God is Hos 11,9 - He is above man, above wrath which would darken his lucid reason. God is not a victim of his own passions, but superior, serene. This is new connotation - holy meaning not subject to frailty, free, sovereign from heat of one's own anger.

How does Is. use 83^p - not the awful dread of 1 Sam - but in 6,5 rather a sense of shamefulness, impotence, eclipse, humility before his creator. Actually it means sinful. Holy in Isaiah = means 'without sin'. The sense Is had in 6,5 before God was one of sinfulness. His conception of 83^p = is one of becoming sinless and thus perfectly imitatio Dei.

Judaism blasts this because there is no imitation - no way from man to God, only from God to man. Any attempt at identification means making God human. But this is a working need of every human heart. Therefore in Judaism, the approach can be made - is allowed by The Rabbis - to the holiness of God by being sinless. This is The 113ⁿ n^e 83^p - which is the Jewish equivalent of imitatio Dei.

Thus the daring of speaking of man & God in one pronoun - 'I & ^{you} God' - comes from the concept that if man keeps away from sin he might become worthy of becoming the mouthpiece of God. Isaiah will try to make himself sinless and thus merit this achievement.

Another term is in 6,5 - al-kat^d " for First, "as" in v.3, occurs 279 times in Bible and is absent completely in certain books altogether - Genesis - Judges, Ex. Kiel, Isa. 56-66, Esrach Neh. This

is not chance. Very frequent in Jeremiah (72), Haggai + Zechariah, Malachi (24). In what period is it used most & what does it designate? Is. 1-39 (54 times). Usually translated "Host of the Hosts". Three possible translation:

- (1) Hosts meaning terrestrial armies of Israel - which God leads into war.
- (2) Heavenly hosts - angels
- (3) Heavenly bodies - stars, planets.

(1) Very clear designation of ① is 1 Sam 17, 45. If this is the real meaning, one would think it would occur often, esp. in those books telling of war. Here the statistics come in - no mention in Joshua. And Zach. 4, 6 proves conclusively that it does not mean a war-god because here it is a spirit-god. Also statistics show the term to be popular exactly in days of demilitarization.

(2) This is also unlikely meaning - 1 K 22, 19. In Bible there is great reverence about angels - never a want of faith - not important or frequent.

(3) This is frequent and fits the period after the Babylonian exile (as shown by statistics) Is 40, 26 - 45, 12. Amos 8, 9, which denies that the sun is God + renews the position for God alone. The preoccupation with the planets came after the Babylonian exile where astronomy was important.

This is real meaning - seeing God as the only power in the cosmos - superior

to sun, moon - other heavenly planetary hosts.

Now for 1403 "go" in v.5. Who needs go before do? Ps. 24 is very old and uses it often. Now what does go mean? Of course, King of Israel but also King of whole world. In Biblical psychology there was repudiation of kingship - any man who assumed title go was hated. go is the moving deity, giving advice, acting - go is the resting deity, of a house. go is not related to a place, but rather to time, in the sense of a historical people. The passage best expressing abhorrence of Hebrews for assumption of go is Gideon Judges 8, 22, who in 6, had been God for a moment when the go's go rested on him 1820 - but when this charismatic leadership was over & the battle won, he wished to sluff off the office. This is the difference between charismatic leadership and dynastic principle in J. 8, 22 - which Gideon refused. In J. 9, 6 - There is a climax by triple repetition of horrendous term go. Whole book of Samuel is stinging rebuke of Israel who wants to have Kings. 1 Sam 12, 14 speaks sarcastically of men who will assume position of kingship after God relinquished the go, a term despised. What impudence for man to succeed God. The dynastic principle was never solid in Israel - hence frequent assassination of Kings. In north, prophets often led in revolutions against Kings. Only in Judah did the prestige of David win over the people to a dynastic belief. David is unique - God wrapped himself in Gideon for awhile - in David forever.

Read ch. 1 in Sholem's book on mysticism.

So if you read now Sholem's "for it is a reminder that, in this year of the death of King Uzziah, he is not the real King but God is!"

What is *l'vot* (cf. Ellington - Stone Age 231) - ~~the~~ basic Jewish concept is in Ex. 7,1 (Also. 4,16) which shows that *l'vot* is *ad*. There is a source of inspiration - God - and a vessel of inspiration - the prophet. Verb - "to prophesy" is always in the passive. ^{n = number - to have a purpose.} God prophesies - in the field. *Nazid* - a leader, is also in the passive. 1 Sam 9,16. *Nazir* another passive. Those whose acts will bespeak their election by God - The designated ones. *Navi* - in Jer. 15,11 is the mouthpiece of God.

This all brings us back to *Tzof*. First, distrust of language to express ^{the} inexpressible, and second, restraint of true mystic to speak of something so sacred as a meeting with God. God speaks to man - his way is the dialogue of God + man. Thus speech is important - it guides history.

Isaiah feels that God's speech in his era is being ignored. God the supreme master *Shalom* you, is unhappy, is being ignored. Then Isaiah wonders how he can be the mouthpiece of God? The answer is to become sinless and thus *tzadik* - worthy to be a spokesman for God.

This is the beginning of a long prophet. This is his call, and seems to begin a dejected mood of failure. Is the prophecy one of harm from the start - or is it only in retrospect that Isaiah became convinced that God had intended failure.

Chronology

Date of Uzziah is very difficult
Thry. He is 52 yrs. King - 2K 15,2.

Destruction of Samaria 721 is in King
Nereziyah 6th yr. ^{2K 15,16} so Hez. began in 727. This
is fixed point. ^{2K} 15,33 ; 16,2 Joatham & Athaz
each ruled 16 yrs.

52 - Uzziah
16 - Joatham
16 - Athaz
727 - Hez.

This

is all ff.

727 is fixed - corresponds to extra-
Biblical sources.

10/20

What is year of death of Uzziah?
Is it on eve of Syria-Eph. conflict
or is it earlier - namely around 740?
If the latter - then Isaiah would have
had time to become disillusioned and bitter.
This question rests for a while.

Ch. 7 has had most effect of any
document on history of mankind. It is considered
by Christendom as the basis of the whole drama
of its faith. [Hence important to ascertain first
what the original signification was, if possible. Then
learn how men have interpreted it later.]

Besides the Emmanuel, there are other
equally grave problems - viz. 9b. [The LXX
says "if you don't believe, you don't understand" 1-2d.]

This is consonant with Xian doctrine that faith precedes intellect. ② Erlich, Keen and scholars, puts it after 10 - changes 'וְאַתָּה' to 'לֹא' - even as first verb "If you do not believe, since you are unbelieving, then ask not for a sign, etc." - Thus removing whole problem. ③ 'ז' is changed to 'י'.

The interpretation of Deut 32 as Jesus - as God in man - is a magnificent Midrash. It captures the imagination. God is man among us - is a thought that no Jewish mind ever conceived.

Theodor of Mopsuestia warns Xians not to accept too literally this idea, lest they suffer the jeers of the Jews.

→ In Prov 30, 19 'בָּנוֹת' doesn't mean 'girls', but the opposite - a prostitute.

Trypho points this out - That 'בָּנוֹת' doesn't have the connotation of parthenon (virginal) - simply means strength of puberty, a young girl at time of sexual maturity. T. speaks of her as mother of Hezekiah, but Jewish commentators gave up this idea.

Matthew 1 reflects the Greek fable of the birth of Perseus through the union of Zeus and D. This is Hellenic stories

Jews Sotiros + Helicanus, who speaks of regular Xian interpretation, Then also speaks of the word having some contemporary meaning for Staez. This is important advance in Xian Thinking - admitting what

The Jews have always maintained. It was beginning of Tiam attempts to find out what original meaning was. The eve of the French Revolution - 1774 - a denial of Tiam interpretation of Jeremiah led to martyrdom of a Tiam scholar, Isaacbiel. He said the 2^d referred to some particular woman by a pointing of the finger.

What is the 1st? Rabbis also feel there is something miraculous here - because they could not escape the import of the implications. Resay says, quoted by Ibn Ezra, that Isaiah predicted the child would be a male. This is a great miracle. Ibn Ezra adds that it was customary for babe to eat curds & whey - This is miraculous. Abarbanel says wife as wife of Ahaz, or his daughter - and it was not yet known that she was pregnant. How could prophet know it before even husband? This is miracle.

If prophet Isaiah had no other business but to keep track of births, he is not worth studying. And all talk about birth of messiahs, eschatology, etc. is just piffle.

Historical background is clue. Coalition wanting to stem Assyria, as it did in Karkar, also wanted to include Judah and behind it Egypt.

2 K. 15.19

738 - Last tribute pd. by Menahem to Assyria,
excessive cost - people exhausted.

733 - Pekah - means a change of
policy - no longer desirous of
paying tribute - hence eager to join
coalition - esp. when backed up by
Egypt - (who had her own interests).

It was a battle for the
freedom of the little nations - and
they were within the memory of
Kaiwan 853 to spur them on.

And there was also a party
in Judah which was in favor of the
coalition. The basis for the coalition's
success was unity and it was
necessary to confederate. Isaiah
was wrong in the politics of the time.
A successful revolt against the tyrant
necessitated 100% participation.

Why did Phaz not join? If Edom
is in the coalition - Judah cannot be,
because of the economics. The port of Eleuth
is the key - control of which is lucrative -
and Aram had already promised this
port to Edom. Therefore Judah had no
incentive to join the coalition - especially
since she was remote from Assyria, had
paid no tribute, etc. She's neutrality
was benevolent toward the coalition, and he
didn't expect the coalition would turn
against him instead of the enemy. From
their point of view they needed to open the
passage for Egyptian troops.

Kraeling - JB - Immanuel

ie. warning lest Ahaz give Assyrians legal claim to Judean loyalty, infringement of which later would be considered rebellion. Thus special emphasis of v.9b

A. Collective Interpretations of vv. 14-17

① Salutary - Durkin

neither pregnancy nor birth a sign, emphasis on name Immanuel - no particular woman - name sign of good news - before child 2 or 3 yrs. Area and esp. Ephraim destroyed - children in future with Emmanuel as name, reminder to Ahaz of his unbelief -

considers v.15 marginal, v.17 transitional (Glazebrook agrees.)

② Omnipotent inter. - Mornington (Kraeling disagrees)

as prophecy of woe - used in ironic sense of "be with us, O God" in our calamity

(Mornington) use of word פֶּרֶת introduces threat when used in 1:24, 5:13, 24

③ Mixed inter.

contains both woe + woe

- Young women call children Emmanuel for Pekah & Rezin destroyed; but children shall grow up in desolate land
- Curdles "messianic" type of mixture
a great disaster - Emmanuel symbol of Holy Remnant; generation to be born soon of young mothers.

B. Individual Interpretations

I. Definite

- Child Emmanuel son of King - וְהִי "Thou shalt call" - thus child will be confirming sign to Ahaz.
- Emm. son of prophet - main hold.

II. Indefinite

- Messianic inter.

a) mythological Theory - Geerman, Schmidt, Kittel

> moses - messiah mother (def. article)

bride of messiah to replace aher - such concept
of divine-mother, redeemer-babe traced back to
Egyptian sources. Food of ebd and shenit
food for divine child.

b) non-mythological

Trotter suggests Emmanuel to replace
Aher as leader of new remnant. Cf. Rudle.
not valid, for what about v.16 - also fantastic
Aher revived by messiah.

② non-messianic

This is Krailling's view
salutary, individual, indefinite, non-messianic

Kr. says it is legend, based
on Ex. 1-4.

8

10/27

- 1.) Plike Gird - common script, not hieratic script; or large letters, 732
- 2.) The two important officials testify to the date - which is earliest date in chp.
- 3.) If we take 734 as the crisis - in 2-3 years both states will be destroyed (Syria & Ephraim). Cynical scholars say Deirish knew that the glorification took place in 732 - and this is a puffery after the event. Fortunately this puffery is genuine - because it is false, i.e. Samaria was not destroyed till 722. A prophecy is not true authentic unless it is untrue. This is genuine prophecy (Kraeling to contrary notwithstanding) because it is only partly true.

The two officials who went along with Deirish believed in him, also had own interests. Uriah knew he would not be high priest if Ahaz became vassal of Asyria. This was last attempt of these men to persuade King and people not to make an alliance.

- 4.) se et sse 204 - inscriptions S - belonging to - unto. All deities had this. Thus this was pronouncement of doom uttered in re the enemies - thus by implication he is optimistic for Jerusalem. This is invitation to Ahaz not to make alliance - These w.r.t. are clearly before Ahaz committed himself.
- 5.) Here is another oracle on another occasion - not same as above.

6) 1:5-2:1 - symbol of tiny Kingdom of Judah. Those who despise This comes of strength are the ones who despair of their own endurance.

7-8 Point out the true danger

8 & 1:18-6 - after the description of the danger, this is a night of prayer - God have pity on us.

This is second phase - attempt of Jewish influence kings, suddenly confronted by masses, stirred up by foreign propaganda, who plan to coalition with Recab & Rekah.

9-10 don't fit this now - refer to Semachot. But if they are in this period - then they are shouts of defiance.

1:18-6 to Deut 33,11 - arm yourselves (i.e. enemies). You might try to attack Jerusalem, but you will be defeated because God is with us.

vv. 9-10 might be dated Sem. because there are many peoples not just two - and might have been inserted here through the policy of similar catch-words being grouped together.

If it be 734, it is said to the soldiers to inspire them, against the unswerving techniques of the enemy, hence directed vs. the enemy.

11 returns to earlier state. Jewish in lonely - people & royalty are against him.

He feels the heavy hand of God on him preventing him from following popular opinion.

12. Don't join in this shout for coalition
for which the people is shouting. Don't you
fear what this populace fears -

13. Fear only God - he is your dread
and your sanctuary unto which you can
withdraw.

14. And to the others God will be a snare

1. Early step to win over influential allies
at court to prevent alliance
2. Next to convince people in streets
3. He is helpless - outnumbered by crowds -
must withdraw to God.

16. All that is left to Isaiah is to return to
his disciples and write down what he felt
and said. For any further public attempt
to intervene would have meant death, for
the policy was decided now.

17. God decides to turn his face away from
Israel - and Isaiah will turn away with
him and wait - he & his sons & his disciples

They will wait till a better day dawns.

In 54, 13 - it says the disciples have
now decided to open the testimony and
make it public.

Compunction to write is due to censorship
of his public speech. No mere disagreement allowed.
Yet his hope & optimism are in his & his
children's name. What can we do? Resist
and wait.

10 - Jewish recipe for action in time
of distress -耶和華, etc.

This writing of prophet is first
political pamphlet in history - because of
danger of public utterance he writes - and his
documents protected by disciples, who later published
them. He is terrestrial politician - not
stargazer.

7, 17

Isaiah says that foolish & rash act
of Ahaz would be as disastrous for Judah
as anything - namely, loss of sovereignty and
title to a power that didn't even ask for
it. The world have been grateful to Ahaz
if he had resisted the two Kings. Isaiah
thinks it sheerest folly to hand over title.
He is clairvoyant - every King following Ahaz
tried to undo what Ahaz did - tried to
extricate Judah from tributes & idolatries.

7, 9

If you have no morale, how can
you have life? You must have faith
in order to endure - faith in yourself
on the basis of faith in God - faith that
nothing men can plan will harm one - for
God is with us.

7, 10

Speak again to Ahaz

11 He must be forced, by some man, to come
to his senses.

12

But be refuse to be forced by an omen -
he diplomatically refuses on basis of humility -

but actually the King is being shrewdly avoiding
the trap.

13. Isaiah is annoyed - and sees that
that ~~fact~~ the faith so necessary - is
confused

israel - impotent

Isaiah says - you know that you are
impotent - weak, confused - unable to solve
your situation : do you dare impute to
God the same impotence and inability?

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12/1

I, vv. 10-17 second part of speech, contains classic formulation of prophetic doctrine.

Earliest similar utterance 1 Sam 15, 22, 25

More profound & intense, Amos 5, 18 ff
esp. v. 25, which presupposes a negative answer

(3) Contemp. of Isaiah - reporting Hosea 5, 8 ff
on same event (i.e. S-E war) esp. 6, 6

Fortunate coincidence - a

report from the opposing camp.

By collocation of names we see in v. 8 The invasion comes from the south to north - i.e. Assyria post. attacking the rear guard of Tiglath-Pileser. v. 10 Judeans have invaded Israelite territory - beyond their own border.

v. 11 Hosea rebukes Israel for a policy which has brought this retaliatory invasion.

v. 13 Such alliances with T-P will not heal Israel.

ch. 6 continues the situation - imagines penitent pilgrims in sorrow returning to God

(
1st - before S-E war
2nd - after " " - after 734
have so " 722

Hosea says he doesn't know what he can do for them - except to repeat what God expects of them, which has already been told through a succession of inscriptions and prophets. 30% is the keynote - brotherly love which these 2 nations did not have, and ruined each other through stupid bloodshed.

(4)

Micah 6

Survey of great favors bestowed on Israel
Israel says - or Micah queries - how can I
best serve God - by bringing all these sacrifices?
v. 8 is answer - same as Hos. 6, 6

Eichler gives godly twist - places first
part (v. 7 & 8) to refer back to v. 6, 7 -
i.e. All this sacrificial ritual man has told
you is good - ~~but~~ now what does God
require? etc. This is to say that
all form is man-conceived - content is God's

(5) Jeremiah 7, 9 ff esp. 21, 22

post-Daianic This verse answers
Amos 5, 25. To the prophets the
Mosaic age was period of grace -
no ritual cult but God, 3733, etc.

The spirituality of worship after
destruction of Temple is prepared for by
the prophets.

Hosea hated political institutions -
wanted return to nomadic state. But
Isaiah believed in the state as a solution,
if the state were properly organized. v. 21

Ch. 2

What is the political situation? This is first proposal for world disarmament - That is all right - but what about the vision of suggesting little city of Jerusalem as center of universe?

p'ruw'ot m'suk - not eschatological, cf. Deut. 4:30 - but "at some future date in history"

- l'odid - usually means "to light up, to brighten" cf. Ps 34:6 - "to cheer"

l'odidat - something of their ways doesn't mean that the p'le are going to take over any religious customs - They are going to come to Jerusalem to find justice, for there it will be available.

cf 25:20,18 Like the 12 tables of Roman law which circulate in the provinces.

This shall be the importance of Jerusalem in later days, if the Jews follow God, and learn how to settle their own problems. Then they can judge for others.

148

9,13 - seems to refer to death of PeKish

9,20 - eve of Syro-Eph. war

9,9 - paying of tribute to Pnt

10

1-4 - continuation of 9. Judgment directed against judiciary.

4 - The idols cannot help you, because the Baal of Canaan and the Osiris of Egypt will be slain. This is clever.

Is 46,1 - Jer 50,2 The deities of Akad are given

Ezek 30,16 speaks of Egypt
pol' 'zg fsl → pol' ? fsl Ra
Clever emanation by Perses to find reference to Egyptian god.

4-34 One of best literary bits of statesmanship.
Carchemish, battle of 717 - This is terminus ad quem.

What is terminus ad quem? 701 Invasion of Scythians.

(Lxx gives 710 as lowest date (See Skinner))

v.6

717 - not only implies blasphemy but also internal ethical disorders.

5,26 ff shows admiration of stabilized world for great military power of Assyria

How did such political colossus originate? When was origin of state?
Earliest polit. organisations were in Valley of Mesopot. in 4th mill., later in Egypt.

Polit. culture begins with irrigation culture, where people have learned to build canals and dam water. But these require constant repair - else desecration. This struggle with river floods necessitates elaborate administration. All this made for stable govt - since each village + person realized necessity thereof.

First state was coordination of cities to regulate water supply - in Valley of Two Rivers - in 4th millennium.

Soon beats down - for in 3200 we have religious documents that clergy had to take over function of state which had become too weak. At this same date are beginnings of empire in Egypt.

Around 2250 there was eruption of barbarians into Valley - and no power base for several centuries.

Struggle between Egypt + Hittites for control of Fertile Crescent resulted in 12th c. in stalemate and both empires fell. So in 1150 Assyria inherited the area - but she was held in bay by the confederation of little states until 8th c.

Assyria was Prussia of antiquity - geographically placed so that it was necessary to have good army to defend all borders. She became tough by strain of continuous warfare. Assyrian State built around army. Armament involved horse + chariot and first consistent use of iron - arrow, heavy spears, shields, etc. Nahum 3

From defensive art The Assyrian power was soon turned to offensive action - whose objective was control of trade routes from East to West.

T-P III 785-727 was able to broaden frontiers and to subject greatest part of Syria which he organized into 13 Assyrian provinces. He is first to use deportations on large scale to break spirit of a people. He obliterates national distinctions and fuses all little nationalities into Assyria, as part of one civilisation. He disregards national groups in the demarcating of his provinces - They are organized geographically, cutting across ethnic lines.

He was ruthless, but not without some greatness in regard to underliners of organization. This urge to vast political org. is reflection of central worship - where everything is so ordered on such a scale. One law, one King, no system of roads + currency was to prevail over whole world (from lower to upper seas - Black to Med.)

Amos 5, 27 shows knowledge of method of deportation to break resistance.

The 10 Tribes disappeared, as result of this policy - but when Chaldea succeeded Assyria, and later conquered Judah in 586, this ruthless policy was no longer in effect.

Death of T-P rejoiced over in Isaiah 14. Shalmaneser I his son, 726-722. Sargon II 721-705 founded new dynasty, takes name of old Sargon (2000). This II raised Assyria to height of prestige as military empire. He reduced

Semaria, Philistia, Armenia - and also
Babylonian in east (Merodach-baladan).

Borders of Sargon II were from
Persian Gulf to island of Cyprus. First
Assyrian King to come to military conflict
with Egypt. 20⁴ - Thessian King conquered.

Sennacherib 705-681 successor to Sargon II
689 he demolished holy city of Babylon - turned
it into canal.

Ashurnasirpal - 681-669 - conquered
Memphis 671, but only for a time.

Assurbanipal 669-630 - after his
death country begins to split and in 612
Nineveh falls under attack of Medians
& Chaldeans.

Isaiah in days of Sargon II.

First relation of Isr. to this power was
fearable one. This refutes charge that
prophets were against civil. and wanted to
turn back to former primitiveness.

After all, isn't war vastly improved - and
this efficiency is admired in ch. 5. It could
be an instrument of God if not used for
selfish ends. Shows Isr. open-mindedness
and freedom from religious prejudice - to
oppose to this org. which would stop the
fratricidal wars of the little nations. This
could be God's design - to create a large
peaceful community of men. Even the
extinction of nationalities is justified if a
nation becomes a part 't' - and becomes

a nuisance in with religion. Men
assume brought a superior civil.

10, 7

Then Dr. sobered and saw
that it was not an instrument of God,
but selfish + lustful. The beginnings of
statehood might have been beneficent
(control water, overcome petty localities, etc.)
but power once tasted, became an end in
itself. Corruption of power, cf. Shab. 31a
Intoxication with conquest - lust + control
the weaker. No longer consonant with economic
necessity.

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P. 13

He mocks Assyria when she thinks
they by her might she has considered.
Just as great a factor in Ass. success was
the disintegration of each small nation with its
own corrupt govt - and almost a willingness
to become part of Empire.

"I have destroyed national frontiers
and have altered the futures of peoples."
is statement of Assyrian policy, which
was something hateful

14

Prostrated nations didn't sleep but
were plucked clean.

15

This is Jewish's answer which is
intended to devastate Assyria. It
demarcates the difference between a philosophy
of history ordered by God - and the
national aspirations which are man-made.
Nationalism is fragile + petty. The
organic conception of history - that

nations are not made by a conqueror, but rather by slow process of God and biologic element of growth which provide a people with a purpose — is always opposed in history by another tend, another technique, i.e. the brutal carrying out, by political expediency + military power, of nations.

Is. knew that the economic solutions for mankind required the levelling of small nationalistic frontiers — yet you accept the God given concept of nationalities. However This force of nationalism must be humanized. If Assyria, instead of swallowing in lust all the small groups, had organized them around some central tasks of civilization — (a form of federalism) — Then she could have been the instrument of God.

Meaning of
ch 2

Is. never preached a Judaean hegemony — after seeing Assyria. He doesn't want Judaea to control world — he accepts 70 nationalities. But he does say that the other nations can copy from Judaea, which was first to reawaken was first to try to develop itself internally.

This is magnificent conception of ordered humanity — and it is based on the background of "Assyrian" conquest.

RECOGNIZING NEED FOR NATIONS - BUT HUMANIZED NATIONS

14

12/15

What parts of ch. 14 are Assyrian?

28-32

Death of Ahab begins 742
727 also Tiglath-Pileser same year.

742-734 was regent; 734 he appealed to Assyria
(J.B.L. 1938 pp. 109-139) — Torrey reads away
v. 28 as a date — says it refers to Alexander.

v. 29 Philistia tried to use year of death
of great monarch T-P as opportunity for
revolt. She rejoices over his death.

The King of Gaza was Hanno, who
revolted in 720, immediately after destruction
of Samaria in 721. He was defeated at Raphia.

But this is seven years before, in 727.
And v. 32 tells that Philistia sent
messengers to Hazekiah asking him to join
in revolt upon death of T-P. Hanno was not
successful in 727 because of the intervention
of Sennacherib, who failed to keep Ahab clear of
foreign alliance in 734 but succeeded with
Hazekiah in 727.

Philistia — your oppressor is dead, but
his successor will be worse. The greater
days of Assyria are yet to come.

v. 31 73's 1st pt simply describes
military efficiency + power of Assyria — there
is no shaggan. don't expect a crack-up

v. 32 No prophet speaks in thin air. He
adheres self to Philistine ways — doesn't
peach into wind. Reality of the hour

is a question of foreign policy for young King Hezekiah. He strongly refuses any alliance for resolution - because even though T-P is dead the power of Assyria is still formidable.

The answer is that God has established Zion - Zion is the inviolate center unless there is impudent action of man.

Ahab squandered his country's sovereignty by going to Assyria - but once done, Deutrich advocated continuing to pay tribute - because the empire was too great to battle against.

This is contribution of Israel to world of thought - Theophony is in history, God shows himself in political events - and if there is evil, then God did that no -
Is 28:16. This is prophetic genius.

Jeremiah, 597, ch. 35, 5 - oppounds the Rechabites, nomadic hatters of civilization - who didn't build houses or empires. Prophet hated empire-building - loved simplicity.

Hosea 12, 10 - God liked desert sent better. Isaiah refutes all this. We're a civilised boy. Jewish history does not begin with the desert, but with the conquest of Jerusalem by David and the start of empire-building.

Gen 4, 17 - building of cities considered evil by Augustine because started by Cain. Not so for Deutrich, however.

He says cities are advance over animal life. Comforts of civil. may open up potentialities. Organized society may be able to abolish poverty and other social evils. Zion will take care of the poor of her people. 14, 32; 3, 14.

Hence purpose of empire-building is for securing of JUSTICE, both inter-and international.

This interest in the p'st is interesting in part of his tract. 3, 6 shows he hates anarchy & prefers an ordered government - but the poor are not to be excluded from this govt.

He detached self from his background and understood the p'st well.

Hence Isaiah wants no premature revolution, as Hanno suggests. Continue to pay tribute, he says - even though this harshly subjugates the very poor whom he feels for.

How does this explain chap. 10? To whom is this addressed? Is there anything in Jewish background to indicate how Isaiah could have conceived that Assyria was the instrument of God? What gave Isaiah his global thinking?

Chap. 14 is concrete - addressed to the ambassadors of Philistia. But to whom is chap. 10? Thus, question arises, is ch. 10

authentic? It is vague - are the winds to carry his words to Assyria?

Isaiah has predecessors - Amos, whom Is. studied. In chap. 1 and 2 The "transgression speeches" are directed to the ambassadors who gathered at a feast at Beth-el.

And then the universalistic utterance of 3,2. This eases our doubts about Is. 10 - he took idea from Amos. ~~the~~ ^{LN} implies brotherhood and the sins of these nations are that they violated the concept of brotherhood. This is the ~~task~~^{task} which the prophet desires - brotherliness in and between nations. God is the god of ~~Gent~~^{Gent} and reveals self not so much anywhere as in politics. (Amos 6,3; 9,7 are universalistic) The Ethiopians or the outskirts of the known world are also God's concern. In 9,8 Amos says God will destroy every sinful nation and does Israel expect that she will be a tiny exception?

Israel is all right - civilized nation is OK - but ~~other~~ - in which God is lacking - that is another story - that civilization must be destroyed.

God promises nothing but justice - no prosperity. This is the covenant relationship.

[²² Isa 24,15 is real chosenness]
and see the choosing.

Jewish God was god of history and justice, not god of nature - Thus people, even Jews, turned to the gods of the neighbors. Baalim were early gods - real gods, the people felt, to whom they went in trouble.

God of history, leading to a goal, is Jewish idea. And this belief of Isaiah is not in abstraction - There is a tradition in which he is steeped and out of which he spoke.

Josh. 24, 22 - speaks of choice of God by Israel - and the goal of history is achieved, v. 25 - The people has a God and God has his ends in the form of the people. Chaps. 2 & 3 do also affirm goal of history. Josh. 21, v. 3 Ex 19, 5. Thus prophetic conception of God working in history is clear, before us. Amos refused to admit special exemption for Israel - on contrary, Israel having chosen the law of God will be more punished for violation.

Thus if he addresses himself in chap. 10 ^{1/10/21} - he follows literary example of Amos, who spoke to foreign nations.

12/22

17, 18, 19

17-1, date - ad quem 732; ad gen, follows ch. 9, 135. This is beginning of S-E war, plotting of rebellion vs. T-P, coming to Judah asking her to join. This is earliest chapter. Damascus is spearhead of coalition - hence is selected by obnoxious obsequious Isaiah as the first to suffer Assyrian retribution.

2

בָּשָׁר בָּשָׁר - לְxx 3:5 בָּשָׁר נַפְשׁוֹ

3

בָּשָׁר בָּשָׁר - as unworthy as

בָּשָׁר because the name for "heathen", esp. Rome. There was no possibility of linking בָּשָׁר and the שָׁמֶן in this verse, so an אֵת is placed under בָּשָׁר. Actually this is a trace of a historic dispute - as result of which the Massoretes broke the obvious sense of the context in order to keep the names separate.

19, 24

The generous statement of universalism is refused by the Alexandrian Jews - refined, strangely enough. They changed in LXX to read - my people which is in Egypt, ... blessed be the Jews who are colonized in Egypt, not, blessed be Egypt.

This triple gives insight into mind of Egyptian Jewry.

Incidental to note, their claim to优越性 is most only in fable. When

They had own nation and some visible favors of God, then they could afford to be generous. 17,2 - They couldn't bring themselves to say that they would rule over the p'st as servants, hence there is deliberate obscurity of Hebrew.

As once the people took them (descendents) and brought them to their places - and took possession on God's own soil turned them on to rags & handmades - then will Israel offend their ^{its} oppressors.

These three examples show 17,3; 17,24; 17,2
The manipulation of the messmates and the ex.

17,8 - בְּשִׁלְחָה - altar of incense, now known from archaeology.

(This ch. long precedes ch. 10)

18 - At end of 8thc. Ethiopian King Piaski invades Delta (720) & achieves dominion over an internally torn country. His brother Shabaka seizes Egyptian crown & becomes founder of 25th dynasty - he becomes Pharaoh, ^{ca.} 714-700. There are other Kings, but not very important - dynasty disappeared 663 when Psammictus I restores native Egyptian dynasty.

These Ethiopians presented great novelty to Isaiah - he describes them in details. They are seen for first time - hence must be pretty close to 714 - which fits in well with ch. 10, which is 711, and in which he predicts the defeat of Egypt.

Isaiah is successful here in preventing

(28)

an alliance with Eth. (Egypt) - which he consistently believed it was futile to form. There was no rebellion possible vs. Sargon.

3 This is the firm answer & rejection of the proposed alliance

4 a dry heat above the sun
a warm cloud before the harvest

These figures are of God waiting for Assyria to be ripe before he cuts her down, like the vintner and the grapes. God is patient.

7 Then, having waited out the Assyrians, who are destroyed by God?, the Jews will receive the Ethiopian tribute to Jehovah instead of to the King.

19

Vv. 1-15 is Isaianic - almost everyone accepts that,
vv 16-25 is not.

Dating of 1-15 hinges on proper identification of v. 4. In v. 11 Zaan had become a provincial town from a capital - & princes of Zaan now vassals to the Ethiopic Pharaoh. The land is in terrible shape 7, 8, 9 - dams are all broken; 15. There is no project which Egypt can complete, etc. Who then is strong king in v. 4 to take over and tighten up the land? It cannot be the Eth. King because they themselves are addressed in v. 11. Thus it must be an outside power - Sargon who invaded Ashdod in

211 and defeated Egypt at Raphia.

Isaiah says that with the coming of Assyria to Egypt will be brought home the idea to E. that she must participate in some world union + world religion.

This is early day of Is. when he called Assyria the instrument of God. By the time of ch. 10, of Senn., Is. is disillusioned and castigates Assyria.

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v. 16 ff Egypt from 7th BC had large Jewish pop. down to late Hellenistic times.

When were Jews a threat ^{to} to the Egyptians? All the time up to the Persians when the Jews had garrisons in E. Time of Cambyses.

18 In this E. and Israel are friends, have a common ^{PATRI}, who ^{are} prob. Antiochus II + III - ca. 400

23-25 Seleucid + Ptolemaic era when two were related. This is usual assignment of these v.

There is possibility that this is Isaianic - that E. will be conquered not for conquest, but restored to a place in a world union. This is, granted, a dubious passage - and there are so many authentic ones to support this. There, i.e. ch. 2, end of ch. 14, etc. - That we might don't have to quote this one, but it's a possibility.

You have done me the honor
to ask me to speak to you
on some subject connected with this
place, a house of religion, and this
time, a time of war.

I have to ask myself what I
can say to justify this honor. It fills me
with a sense of humility and of respect.
for who is so wise as to presume to teach?
and who can stand aside & not try to
help?

I shall ~~try~~ speak briefly and
according to my best lights on two topics -
1) on Religion & War 2) on the Jews & war.



Egypt deserts people whom she had stirred up to rebellion - she hands over the King of Ashdod, Ya'ani, to Sargon. Gaza became Assyrian province 720 - Ashdod in 711. Jerusalem escaped the penalties of this particular rebellion. Why - we do not know. Probably because Judah did not take part actively, but just engaged in some preliminary conversations. This would be as a result of Isra'el's influence - who then saved his people. This is his consistent policy:-

once Ahab's folly had been done, and national sovereignty lost - there was to be no premature rebellion until such time as Assyria over-extended herself and bled to death.

Did he walk three years? No - walked at the beginning in order to keep Judah out of the rebellion - and probably succeeded. His walking naked (for a day or a month) is a three-years sign of what would happen to Egypt - is a warning to Judah.

This is democratic monarchy wherein Isra'el can be a sandwich man to influence the people to change foreign policy.

The Bible is anti-monarchical book all way through.

21

most disputed chap. in exegesis of Isaiah.
Skinner says 5:38. SS says now.

There is difference in attitudes of I and II Isaiah toward the conquest of Babylon.
II was rejoiced at conquest - looked for new era of restoration under Cyrus, etc. But I is sad at defeat of Babylon, because that means Judah is next on list of Assyria.
v.10 explains this. This could not have been written by II.

In what way do we show this to be a I oracle?

Ch. 39 is intimately tied up here. Merodach-Baladan sends ^{apparently} horses offering to King Hezekiah recently recovered from illness. Then Hez. shows the ambassadors all his wealth & armor. This is not vanity - but a display of power which would permit for a protracted rebellion ^{against Sargon}. Isaiah wants to know what's going on - why display wealth? You will lose it all - your descendants will be subject to Babylon. But Hez. answers - so what? my kingdom at least shall be safe.

Isaiah is really saying - what do you gain even if M-B is successful against Sargon? You will be allied with him, but will be respect this alliance being tempted by all the wealth you showed him? This is Isaiah's same old policy.

39 is dated - by virtue of the disease of Hez. 2 K 20,6 - which is intimation between vv. 5 and 7ff. v.6 is a gloss, and a gloss is always correct. This states that from the day Is. cured Hez.

28, 29, 30
also 15, 16

he had 15 years more of life. If the
death of Herz. is 689, Then the
illness is 714. That

The embassy coming in this year
714 is excellent, because this is the year
of Egyptian embassy (ch. 18), This is year of
revolt of Lydia (ch. 20) - year of excitement
all over Assyrian empire.

Thus, to get back to ch. 21, The defeat
of Babylon is a cause of sadness because it
means the destruction of the anti-Assyrian forces.
This ch. is a presentiment - a foreshadowing. The
prophet is not telling the people something
already on the front pages. He could not
keep them excited interest. Hence the date
is before 710. The style is rousing. It is very
emphatic in his horror over the imminent destruction -
this is to rouse Judah against going to Babylon.

Oracle on Edom

ss - Also Isaias 715 - The Arabic
expedition of Sargon to secure the neighborhood of the
Red sea & commercial advantages of great caravan
route. Sargon invades in 715 the west Arabic
tribe - Moab and Edom.

In ch. 15, 16, ⁴⁴ the situation is described. Moab
is a neutral Kingdom which Sargon invades. Refugees
crowd the roads - messengers go to Jerusalem asking
for succor for these refugees.

The message back to Moab is that when the
Assyrian power is broken ~~and~~ then justice will reign,
which will be unusual & will benefit Moab also.

15, 16 (with exception of last verse) to be dated in Arabic invasion of Syria - 715. The end of the utterance is belated c. 20 years later.

To same period of 715 is 21, 11 and 13. These were the next countries after Moab on the invasion path. Isaiah says he doesn't know how much there is yet to endure - come again and find out.

v 13 - The Dedanites are southern - Bedouin northern Arabic tribe. Dedanites are like nomad refugees, crowded out of their caravan routes into the forests, ~~AMERICAN JEWISH PRESS~~ have to ask for bread & water

16, 17 predict exiles of Edom because they helped Assyria as mercenaries.

22

very difficult

usually 701 when Sennach. left Jerusalem and there was great rejoicing of people. But prophet claims people that it was not their their military valor that the enemy left.

This situation could be paralleled in ch. 1. Prophet is ashamed that ~~real~~ crisis did not change the moral fibre of the people - not chastened.

15ff - reports of jar handles bearing inscriptions L'SHEUNA - found at Lachish - in Egyptian sanitary at level around 700. Thus Isaiah would be born at him because he was foreign prince.

In 36, 22 Sheuna is שׁׂעָנָה - in 22, 15 he is called שׁׂעָן - which is he? Was he degraded to office of scribe?

4/12

28

Very important

1 4:07 changes קָרְבָּן to קָרְבָּן "proud of their ointments" - This is in opposition to the drunkards - and eliminates the extra confusing metaphor of The valley.

3 שׁוֹנֵת can be defended without changing the קָרְבָּן to false. - cf. Ex 1:10
Jud 5:26
and

4 מִזְבֵּחַ - referred

(In ch. 7 also v.7 - There is reference to destruction of Samaria - between 755 + 721

v. 1-6 before 721

v. 7 ff either 711 or (705) spring
The celebration of v. 7 may be for the alliance with Egypt to overthrow Assyria

v. 10 vocabulary of elementary school to continue the figure of v. 7. Little children kept in line.

11 ff impromptu answer of prophet is remarkable. A conqueror will come of whose language you will understand only this simplest command - left, right. like this school regimen you are mocking.

v. 6 & 7 - connotation both of "stammerers"
and "foreign tongue".
v. 8 & 9 - means not speech, but another
language - force.

v. 12 The nation is exhausted - no more war.
This conqueror said to you - give rest to the
weary - relax - but you don't listen. ∵ you
are going to be slapped around. You shouldn't
have made alliances to revolt because that
will lead to disaster - you will have no rest.

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This chapter is important because it
shows the prophet in angry intercourse -
the inspiration shines through the dialogue,
which is extempore. The prophet was
not prepared for this - but seized it when
the nobles started mocking. This shows genius.

9a interjection of angry priest

9b heckling of a noble

10 all together mock in chorus -

All this outbreak of his ^{noble} audience is
recorded in order to give future audiences
the answer which the prophet wishes them
to hear.

Same flash of prophetic inspiration
in Hosea 9, 7. Some one interrupts & calls
him crazy. Yes, he says, I could grow
mad over your iniquities.

Micah 2 repeats of parceling out of fields, which function is taken over from free citizens by the conqueror. Then in v. 5 someone interrupts & points that prophet will have no heirs because he is predicting evil. Don't preach in this vein, they shout.

15 Covenant with death - is with Egyptian gods of Death, underworld. Political fact in religious wording.

The ~~pro~~ ^{pro} pln are the public orators who whipped the people into supporting this Egyptian alliance.

16-20 - These are Deucalion's words inserted in the proclamation. The nobles probably said "in Egypt we have placed our protection," etc.

22 ISS/SHR-SR - do not increase your own propaganda - just submit and let God take care of Assyria.

16 "He who has faith does not need to hasten things."

The cornerstone here is in contradiction of stumbling stone in 8,14. This stone of Zion is the immutable strength - don't look for other alliances.

Have faith & await the future confidently.

WV. 23-24

what is meaning? why this
is from agriculture?

Clue is in v.29 - The rks pt
is some event which the prophet didn't
understand - and the prophet says yes-
I didn't understand, but that is
because God's ways are mysterious. This
is great humility - just as the experienced
farmer knows what proper processes to use,
so God has various methods, some of
which are not clear even to me, the
prophet.

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1/19

This is a kind of apologetics - The
events have shown him incorrect. But the
events are God's plan, even though they
baffle the human mind. This idea of a
plan - designed + ordered in history - is somewhat
new to Isaiah's hearers. No predecessor held
theory that God speaks through events of
history.

Chap. 28 is not only the non-fulfillment
of some events - but something must have
happened to contradict Isaiah flatly - Then he
rises to occasion, admits his error, and says
"This too (v.29) is from the Lord, is part of
His plan in history."

Prophet is not like Theologian - who
has theory of his own and is impatient of
facts which disagree with him. Prophet listens
always to events because these are God's - and
if they disagree with him - he retreats.

Are there any predecessors who acted like Isaiah?

Amos 3, 3 ff shows the design in the world - would two be walking together except by design? would a lion roar before he had the prey in his paw? would people hear the Shofar in the city without becoming alarmed?

But - the folly of people is that when evil comes, they say it is mere accident. This is madness, to be so obtuse - especially when you admit purpose + design in the above examples. This is a typical slothfulness of people in religious matters. They don't wish to believe that evil events have a cause and purpose. Amos started the idea that there is a single source of all events.

After Isaiah, there are number of examples of unfulfilled prophecies - where the prophet was proved wrong.

Jer 17, 18 - shows shame of prophet. Ezek. predicted Nebuch. would take Tyre, which had revolted. This failed to happen, even in a 17 year siege. Ezek., shamed by what happened, just kept quiet - and would be given sometime later another opportunity to speak. ^{Ez. 21}

Isaiah is first prophet who said in utter humility that he could not be ashamed or change his mind, because history moves beyond us. The prophet can merely acquiesce.

He wouldn't have said what plt

writes as a reply to some taunt of his audience that events had proved him wrong. Yes, he says, I was wrong - but these events follow a definite design of God - His will prevails.

(14: 25,26 is example of how design of God
is 38 - more contrary to prediction of Daniel, who had said that Assyria would be broken in (Assyria.)

METHOD:

You begin with the word ⇒ 38, which always means God's design & plan

9:5 14:26 5:19

33

What is literary form? Confused change in speakers - and more spoken to many shifts in address. There is element of unrest in composition.

Gunkel taught the dramatic or dialogue form of many passages - without the stage directions + rubric. F

In the literary there is a desire for several voices:

v.1	prophet	14-16 - Torah & entrance
2	Lament of people	17-24 - Description by
3-6	prophet	prophet of glorious
7-9	Lament of people	future.
10-13	oracle of God	

Prophets' speech is an echo of the cult ritual of the sanctuary.

Jer 3, 22 ff - 4:1 Portrayal of cult where people invited to repentance, followed by an

oracle, Men dismissed by God.

v. 1 This is Theme. Convocation to a sanctuary: reason for this is that the enemy is about.

v. 2 Prayer + lament of people
psos = Nekes

v. 3 Repetition of Theme - There is flock
of foreign soldiers

v. 7 psalms = psalmi? / both after
psalm = psalmi } Jerusalem
despair of people because
of cruelty of enemy.

v 10-13 God's blessing, for which congregation
waits to be dismissed. He reassures them

v 14 Zion, aware of what God can do, is
now ashamed and its sinners seek
repentance + entrance into sanctuary.

<u>Chap</u>	<u>Date</u>	<u>Reason</u>	<u>Chap.</u>	<u>Date</u>	<u>Reason</u>
I			V, 1-24	Early ministry ca. 735 (SKin)	shows more developed sense of rhetoric than II, III
i, 2-17	701 (Smith)	Historical allusions in vv 7-9 best fits soon invasion	735 (Smith)	735 (SKin)	final effect before the S-E war
	701 (Smith)	best summary of prophetic doctrine, vv 10-17 thus "body of career"	V, 25-30	735 (SKin)	description of most perfect military machine, Assyria, who is coming to invade North Israel
i, 17-31	ca. 735 (SKin)	1) no trace of Eschatology, which occupied Jewish & Samaritan time. 2) allusions to identity v. 29 more natural in time of Ahaz than later	(This should follow V25, 18, 6-21)	V25, 18, 6-21 (SKin, Smith, etc.)	v. 25 is refrain - "outstretched hand" 3-16 is 3rd v. 18, 21 expects further passage, waiting to hear of v. 21-4 not suitable sequel to 18-21
AMERICAN JEWISH ARCHIVES					
ii, 2-5	undateable	"Some future time" of Chapt. 4:30	vi	740-735 (SKin)	vi, death of Uzziah (highest year of death)
ii, 6-22	740-735 (SKin)	1) material prosperity attained under King Uzziah still exists (vv 6-22) during reign of son Jotham. 2) says nothing of S-E wars		751 Uzziah (16 years 2K 15:33) (16) Jotham but didn't reign inde- pendently all that time 2K 15:5	
iii-v, 1	shortly after 735 (SKin)	1) anarchy - lack of King shows weakness 2) v. 12 refers back to Ahaz vv 6, 7		735 Ahaz (vii, 1)	
iv, 1-6	? (SKin)	"no definite historical background" - only literary connection by writer of style, main ideas, etc.			Why assign 740 arbitrarily? 1) Isaiah appears in 735 before Ahaz with small son (3-5 yrs. old) vii, 3, whose name reflects prophetic teaching, hence born after prophetic call. i.e. 735+(3-5) ca. 740.
					2) If date of Uzziah's death pushed back anywhere between 751-740, Then events of 701 would be in very old age of Isaiah - This not probable.
				vision occurred written down 735 (Smith)	

Chap	Date	Reason	Chap	Date	Reason
vii	735 (Skin, Smith)	1) S-E alliance against Judah, from Assyrian annals, cf. Intro. Ixxiii 2) accession of Ahaz from annals 2 K 15.37-38 accession S-E war was in year of Ahaz	IX 2-6	734-733 (Skin)	End of Assyrian activity in S-E crisis War seems to be over vv 3-5
			X 7-8 (incl. v. 25-30)	before 735 (Skin)	1) no mention made of expedition 2) Assyrians not specifically mentioned vv 1-2 3) Syria mentioned as enemy of Israel with no hint of alliance, vv. 11-12 4) v. 20 refers to end of S-E war
viii	735 shortly before chap. vii, ca. 735 (Skin, Sprigal)	Prophecy predicts overthrow of Syria + Ephraim, v.4. Damascus fell in 732, after Siege of the year 2) certainly before 732 2) probably before embassy of Ahaz to Pnt because otherwise two high officials would not have come out on side of Israel, v. 2, opposing King. 1) no imminent danger, as in vii	X 5-34	717-701 more exactly 710-701 (Skin)	717 - upper limit v. 9 - Charchanish. The latest conquest 701 - lower limit - great invasion but - ch. 19 tells that during three years of 719-711 Judah contemplated expansion of Assyria by further invasion of Egypt + Ethiopia ∴ before 711 he would not be predicting downfall of Assyria.
16-18	late early 735-734	(When we start crisis at hand) Judah forced to cease public speech and employ writing together with diplomatics. Ahaz has apparently already sent embassy to Pnt.	X 26-27 705-701	more exactly 705-701	by time of Sam. Rev. we discoverment of David w/ Assyria being instrument of God. Thus + certitude Assyria + predicts overthrow
19-ix, 1	?	Skinner says a fragment.			

Chap.	Date	Reason	Chap.	Date	Reason
xii 1-9	?	Mesopotamian picture following overthrow of world-power 1) 710-701 - same as ch. 8 - sequel 2) 735 - reign of Ahaz because of affinity with ix-x 3) late in Sennacherib's career - Durban	xiii	post-exilic 606-588	1) In Isaiahu time Babylon was subject of Assyria. In ch. xiii she is pictured as world-power 2) Transference of world-power from Assyria to Babylon not considered by Isaiahu - who believed Mesopotamian age would follow Assyrian world-power - not another empire
xii-16	post-exilic (586)	Victory seemed to imply a widespread dispersion			
xiii	post-exilic (586, Smith) Ezra	beginning of praise for world of returning exiles with 1) ch. 13 chap. 10 probably + imitation 2) Hezekiah ^{Ezra} style non-Semantic	xiv	same as xiii 1-23	
			24-37	705 (586)	Similar to x, 5 ff, xvii, 12f, xviii all of which are in reign of Democedes
			28-32	727	1) v. 28 - death of Ahaz * 2) death of Tiglath-Pileser, at ^{third} point Pekah would have been likely to rebel, & * death of Ahaz - 727 because destruction of Samaria in Hezekiah's 6 th yr. 721 B.C. = 721 (Assyrian annals) so accession of Hez. 727 = death of Ahaz

Chap.	Date	Reason	Chap.	Date	Reason
xviii	time of Sesobem II, context of Kizziah (Skin)	Subjugation of Moab by Nth Semites 1) 2 K xix 25 - Sesobem extended borders to sea of Arahah including Moab 2) xxi, 1-6 indicate story mismatch on Yezreel B. Jezreel, thus Uzziah + not Ahaz.	xviii	714 (Spqr)	1.) must precede ch. 8, because xviii considers Assyria still strong power + a dominant position of Assyria
13-14	Belated postscript ? (sp)	Sargon made Arabi expedition to secure commercial advantages near Red Sea - passed through Khor & Shom.			
	711 (Smith)	Moab threatened by Assyria for part in Hebrew conspiracy, in xx			
xvi. 1-11	735 (Skin) (Spqr) (Smith)	a) 732 ab psum - Damascus destroyed b) Syria & Ephraim are associated. This is early days of S-E leagues.	xix 1-15	711 (Spqr)	v.4 deals with strong King who shall rule over Egypt. In 711 Sargon invaded Ashdod + continued to Pafin to defeat Egypt.
xxvii	734	parallel to xvi, 9 x Dan continuation of xviii, 11 in intro to xxvii	16-25	xxv - Danie v.18	reference to Jewish colonies in Egypt - much later - Elephantine - middle E.C.

<u>Chap</u>	<u>Date</u>	<u>Reason</u>	<u>Chap</u>	<u>Date</u>	<u>Reason</u>
xx	711	Sargon invaded Assyria v.1 (Assyrian annals)	xviii	701	6(5) Sennacherib reproves people for rejoicing vv.1-2, B says it was not their military valor v.3; he disapproves that people have not reformed after great crisis; situation parallel to chap.1
xii	538	could not be ^{dated} 1.) because Isaiah happy over conquest of Babylon by Cyrus; however Isaiah said because defeat of Babylon meant Judah went on the Assyrian list v.10 2. The attitude toward Babylonia - this is after prediction of Sennacherib	xviii	701	refurbished at time of reign
1-10		Ch. 39 is dated - 2 & 20, 6 - date of Hezekiah's illness is 714 - also date of Babylonian embassy	705 (-701)		v.7 - celebration for rejoicing over alliance with Egypt to overthrow Assyria Isaiah foresees this
(714-710)	^{put in 710}	a. year is 710, Merodach-Baladan defeated b. Isaiah predicted downfall of Babylon v.9 between 714-710, probably received first news of capture.	2		vv. 1-6 - earlier oracle concerning downfall of Sennacherib, i.e. before 721. This oracle refurbished at this time (705)
1-17	715	Sargon's expedition into Arabic territory - belong with ch. xv, xx.	xviii		ch. xviii - xxiii all in years immediately preceding Sennacherib's invasion (705)

<u>Chap.</u>	<u>Date</u>	<u>Reason</u>	<u>Chap.</u>	<u>Date</u>	<u>Reason</u>
Lxxix	703 (Smith) (Hayre)	Vv 1,2 predict that in two years Jerusalem will be in distress - which occurred with Sean. invasion in 701.	Lxxxi	Same as v. 1 - same year	Siege continues rebuking them for staying in Egypt
			Lxxxi	?	Most naturally close of Sennach's ministry
			Lxxxiii	v. 701 (Smith)	v. 3 describes difference of Assyrian army from before Jerusalem v. 7-9 shows presence of enemy force
Lxx	705-707 714-711 post. 714	v. 3,4 Sooth rebukes people for their trust in Egypt. Zion + Hanes represent limits of Egypt right before invasion by shabaka, which was in 712 according to Creation. Name Pharaoh does not apply to Ethiopia so perhaps it vv 3-4 indicate time to be before 712.			

V

740-38

IX, 7-X, 4

before 735

II, 6-22

6
9
2 (6-22)
~~8~~
5
~~3~~ (11)
17
17
17
8 (2-6) (17) (17-31)
8 (16-18)

III-IV, D

V

VIII

VII

XVII

735

735

735

7

735 - early 734

A 735

740 - 6

before 735 - 9, 7-10, 4 ; 5, 25-30

" 2, 6-22

" 8, 1-15

735 1, 17-21; ~~5~~; 17, 11-17; 7

just after 735 3-4, 1 ; 5, 1-24

early 734 8, 16-18

734-33 9, 2-6

727 19, 28-32

715 15-18, 12 ; 21, 11-17

714-13 30, 31, 21, 1-10

711 19, 6-5 ; 27

710-701 10, 1-34 ; 17, 12-14

705 28

705-701 18, 32

703 29

701 22, 33, 1, 2-17

604-538 17-19, 47

(1)

- 1 - The Lord's Controversy - The Great Assignment
w. 2-17 701 ; ca. 735

- 2 - Zion The Centre of Universal Religion w. 2-4 (ii. 6-iv. 1)
The Day of the AMERICAN JEWISH
w. 5-22 740-735

- 3 - Internal Disorder is Penalty of Misgovernment & luxury
Woes

- 4 - Final State of Zion or Redeemed Israel (picture of millennium age) No date -
(Immed. following Day of Lord.) Non-Isr.

- 5 - Parable of Vineyard (ungrateful Israel) w. 1-7 (very early)
Renunciation of Social Evils (six 'woes') w. 8-24 740-735
[Final Judgment on Northern Israel - shorn follow is. 8-25 (735)]

- 6 - Isaiah's Inaugural Vision 740

- 7 - Isaiahs Interview with the - 735

- 8 - Further Oracles from S-E War , vv. 1-18 735
 Esoteric prophecies addressed to Disciples 19 - in? non-Do. or 734
- 9 - Advent of Messianic King (overthrow of Assyria) vv. 2-7 734-33 before 735
 Jehovah's Hand stretched out in Wrath. Oracle vs. North Israel vv. 8 - x, 4 (735-30)
- ARCHIVES
- 10 - Judgment of the world Power : Oracles vs. Assyria vv. 5-34 (⁷¹¹⁻⁷⁰¹)?
 721?
- 11 - Jeremiah + his Kingdom (following overthrow) vv. 1-7 (same date as 10)
 Return from Exile + formation of Messianic common. vv. 10-16 non-Do.
- 12 - Hymns of Praise of the Exiles non-Do.
- 13 - Fall of Babylon 606-538
- 14 - " " " vv. 1-29 ~ " ~ "
- Two Isaianic fragments 24-28 ; destruction of Assyrians on Pal. soil 705
 28-32 ; oracle on Philistia 727

(2)

15 /
16 }

Oracle on Moab

w.v - Is.

17 -

Approaching Overthrow of Damascus + North Israel w.v-11 before vii ca. 725
 Sudden Annihilation of Assyrian w. 12-14

18 -

Prophetic Charge to Ethiopian Ambassadors

705
707-701

19 -

Oracle on Egypt

720 ^{Sargon defeats}
Egypt at Raphah ; 711 ; 702

20 -

Assyrian Conquest of Egypt + Ethiopia is Predicted

711

21 -

Oracles on Babylon, Edom, Arabia

710 ^{Siege of Babylon}
by Sargon ; 538

22 -

Siege of Jerusalem w. 1-14
 Philistine against Shebae w. 15-25

701
before
701

- 28 - Isaiah's Encounters with Dissolute Nobles of Jerusalem (first 'Woe')
 with regard to v. 701 from 72:1

29 - God's wonderful Purpose in re Jerusalem (chief) (Second 'Woe')
 Persian Forecast vv. 1-14 703
 vv. 15-24 (Third 'Woe') non-2d.

30 - Oracles dealing with Egyptian Alliances (fourth 'Woe')
 Theophany + destruction of Assyrians vv. 27-33 714-711

31 - Impotency of Human Help - Certainty of Divine Protection (fifth 'Woe')

32 - Ideal Commonwealth of Messianic Age, vv. 1-8
 Women of Jerusalem vv. 9-20

Chapter	Date	Reasons	Comments
I 2-17	701	<ol style="list-style-type: none"> 1.) Skinner and Smith agree that the historical allusions in vv. 7-9 best fit Sennacherib's invasion 2.) vv. 10-17 represent the best summary of prophetic concept of true worship - thus likely to be at end of Isaiah's career. 	<p>Glazebrook says Isaiah is trying to point out that national disaster is God's punishment, which cannot be appeased by sacrifice, but require repentance and inner reform.</p> <p>He agrees with date.</p>
17-31	735	<p>Skinner:</p> <ol style="list-style-type: none"> 1.) no trace of eschatology which occupied Isaiah's thoughts in time of Sennacherib's invasion 2.) allusions to idolatry, v. 4, more natural in time of Ahaz than Hezekiah 	
II 2-5	?	"Impossible to assign this to any definite period of Isaiah's life." - Skinner	<p>Class note: b'nr 'ishla not eschatological - simply refers to "some future time", cf. Deut. 4, 30</p>
6-22	before 735	<ol style="list-style-type: none"> 1.) material prosperity attained under strong King Assyria still exists during reign of son Jotham vv. 6-22 2.) says nothing of Syro-Eph. crisis 	Duhem considers this section an intermingling of two poems with refrain of A in vv. 11 and 17 - B in vv. 10, 19, 21
III-IV, 1 or just after 735		<ol style="list-style-type: none"> 1.) anarchy - lack of King shows weakness vv. 6, 7 2.) v. 12 best refers to Ahaz who has just come to throne 	Glazebrook (agrees 740-725) says this interest in having a strong monarch shows aristocrat and essentially undemocratic point of view of Isaiah.

IV			
2-6	?	"no definite historical background" - Skinner. Only connection with preceding is literary, by virtue of style, main ideas, etc.	Gleebrook omits these verses.
I 1-24	735	dated right after II, III 1) shows more developed sense of statecraft 2) final appeal before the S-E war	
25-30	735	description of most perfect military machine, Assyria, coming to invade North Israel	All agree that <u>IX, 8-21</u> should be inserted after v.25 1) v.25 is refrain: 2'163 is 3/4 2) III, 21 expects some further passage. <u>I, 1-4</u> not suitable - ∴ <u>II 26-30</u> follow <u>IX, 21</u> .
VI	740 - 738	Skinner Spiegel Date hinges on year of death of Uzziah - 735 - Ahaz became King (III, 1) 16 years for Jotham's reign 2K 15,35 ∴ <u>751</u> death of Uzziah. However, Jotham did not reign independently all 16 years - part of this time was coterminous with his father's illness 2K 15,5. How much of this time? Do we assign 740 arbitrarily? No. 1.) Isaak appears in 735 before Ahaz with small son (3-5 yrs. old) not <u>III, 3</u> - whose name reflects the prophet's teaching, hence born after prophetic call. ∴ 735 + (3-5) = or. 738 or 740.	

2) If date of Uzziah's death (which could be anywhere between 751-735) is pushed back much beyond 740, then the events of 701 would be in the very old age of Isaiah - this is not probable.

For these two reasons Skinner and Smith choose 740 - Spiegel suggests 738.

Smith suggests that the vision occurred in 740, might have been written down in 735 to serve as prophet's credentials

VII	735 early 734	Assyrian canals date the S-E alliance ^{war} against Judah. cf. Skinner, Intro., p. 1xxxiii;	2 K 15, 37-38 places S-E war in year of Ahaz' accession Glazebrook agrees early 734
VIII	735 (before) XII	1) no imminent danger, as in VII 2) probably before embassy of Ahaz to Tiglath-Pileser asking for intervention, because if this were already fait accompli two high officials would not have come out in support of Isaiah, opposing Ahaz. (v.2) 3) dated certainly before 732 when Damascus fell, because v.4 predicts this fall.	
16-18	early 734	War has apparently started, because Isaiah can no longer speak out in public; must turn to writing, together with disciples	Glazebrook: IT was foretold in opening vision that people would be deaf to all warning. These verses are the epilogue in which "prophet sadly recognizes that he has spoken to those that would not listen. He turns from the heedless multitude to the small band of his disciples."
19-II,1	?	Skinner calls this a fragment	

<u>IX</u>	2-6	734-733	War seems to be over vv. 3-5 Skinner equates <u>IX</u> , 6 with <u>VII</u> , 14 ff - assumes former to be somewhat later than latter.	Glazebrook: Metaphor of harvest in first stanza shows "intense relief" of people when crisis is over.
<u>IX</u> 7-II, 4	before 735		1) no mention made of S-E invasion 2) Assyrians not specifically described vv. 11-12 3) Syria mentioned as enemy of Israel, with no hint of alliance 4) v.20 refers to eve of vv. 11-12 S-E war	<u>X</u> , 25-30 included here - cf. p.2 above, discussion under ch. II Class notes: Assyrians mentioned in such poetic terms as to suggest they were as yet unknown to the Jews of Jerusalem. Glazebrook dates this late 736 or early 735: same evidence of v.11 indicating absence of S-E alliance
<u>X</u> 5-34	710-701		Skinner offers superior limit of 717 (capture of Carchemish) 701 lower limit - Senn. invasion But ch. <u>X</u> tells that during years of 714-711 Isaiah con- templated expansion of Assyria by further conquest of Egypt and Ethiopia. ∴ before 711 he would not be predicting downfall of Assyria, as he does all through ch. X	Class notes: Date more exactly 705-701, since by time of Senn. there was disillusion- ment of Israel in re Assyria's being the instrument of God. He turns & castigates Assyria & predicts overthrow.
<u>XI</u> 1-9	?		Messianic picture following overthrow of world power: could be: 1) 710-701 sequel to ch. X 2) 735 - Ahaz, because of affinity with <u>IX</u> 2-7 3) late in Isaiah's career - Dethm.	
11-16	?	post-exilic	Skinner: may or may not be Isaianic Refer to a return from exile	vv. 11-12 seem to imply a widespread Dispersion

XII	?	post-critic 1) character of chapter is secondary and imitative - style non-Israelite Skinner, Smith & Ewald agree.	Smith: "hymn of praise in mouth of returning exiles"
XIII-XIV, 23	?	Skinner: non-Israelite, written between fall of Assyria (606) and fall of Babylon (538)	In Isaiah's time Babylon was subject of Assyria. In ch. XIII she is pictured as world power. This is impossible.
XIV	24-27	705 Skinner: These verses similar to II, 5 ff.; XVII, 12 ff.; XVIII, all of which are in reign of Sennacherib.	
	28-32	727 1.) v.28 - death of Ahaz Destruction of Samaria (721 from Assyrian census) was in Hezekiah's 6th year - 2 K 18,10. ∴ accession of Hezekiah, which was death of Ahaz, was 727. 2.) death of Tiglath-Pileser, at which point Philistia would have been most likely to revolt	Glazebrook dates this 705-701, following v. 24-27, saying that the prophet's description of the coming destruction of Assyria on Palestinian soil was to anticipate the question - why should God allow so much further suffering if it is his plan to overthrow Assyria in the future anyhow? If God were planning the overthrow on Jewish soil, that would justify extra suffering.
XV-XVI, 12	715	Spiegel: refers to Arabic expedition of Sargon to secure commercial advantages near Red Sea (passing through Moab & Edom)	Skinner - ca. 740 - before death of Uzziah, whose contemporary was Jeroboam II. This refers to subjugation of Moab by North Israelites: 1.) 2 K 14,25 - Jeroboam extended borders to sea of Arabah, including Moab 2.) XVI, 1-6 indicates strong monarch on throne of Judah - This would be Uzziah & not Ahaz.
13-14	?	Some sort of belated post script.	

XVII		Dated at beginning of S-E alliance.	Spiegel and Smith agree with this date.
I-II	735	1.) v.3 Syria + Ephraim are associated. This is in early days of S-E league 2.) terminus ad quem is 732 when Damascus was destroyed	Glezerbrook also: ^{Syria} Damascus and Syria have become allies, so that the former can be referred to as the 'bulwark of Ephraim' - but there is no thought, as yet, of their assaulting Jerusalem. ∴ middle 735 - beginning 734.
12-14	710-701	Skinner: short oracle similar to <u>VIII</u> but independent.	Spiegel ~ 714
XVIII	705-701	Skinner: impending overthrow of Assyria. Embassy received from Ethiopia, probably Shabaka (711-700), seeking alliance vs. Assyria. Events are fast hastening to the final decision."	<u>VIII</u> must precede X, because former considers Assyria still a strong power, while latter describes overthrow.
XIX	711 ✓	Spiegel: v.4 deals with strong King who shall rule over Egypt. In 711 Sargon invaded Ashdod + continued to Rebia to defeat Egypt.	
16-25	?	Non-Isaianic. Seems to refer to Jewish colony at Elephantine - middle of 6 th C.	Glezerbrook calls whole chapter non-Isaianic
XX	711	v.1 Sargon invaded Ashdod - date set by Assyrian annals	

<u>XXI</u>	1-10	714-710 (714)	Skinner says date is 538. This cannot be so because: if it were II Isaiah or some other exilic prophet, he would be happy over the conquest of Babylonia. Isaiah, however, is sad, because the defeat of Babylonia meant Judah was next on the list of Assyria. v.10 Ch. <u>XXXIX</u> deals with the Babylonian embassy to Hezekiah, and this chapter is dated. 2 K 20,6 (which is a gloss and ∴ probably correct) states that from the day Isaiah cured Hezekiah, the latter had 15 more years to live. Accession of Hezekiah was 727 (see discussion under Ch. <u>IV</u>) 2 K 18,2 says he reigned 29 yrs. This yields 699-698 as year of his death. Deduct from this the 15 years mentioned above, and it yields the year 714-713 as year of Hezekiah's illness — which is date of ch. <u>XXXIX</u> and also of this ch. <u>XL</u> ; since the two chapters are linked, the former slightly pre- ceding the latter.	class notes: The embassy coming in this year of 714 is excellent, because this is also the year of the Egyptian embassy (ch. <u>XVIII</u>) — year of excitement all over Assyrian empire.
11-17	715	Sargon's expedition into Arabic territory — belongs with ch. <u>XV</u> and <u>XVI</u>		

XXII

701

Skinner:

"It may be regarded as certain that the prophecy belongs to the period of Sennacherib's invasion."

Isaiah reproves people for rejoicing — says it was not their military valor which saved them v.3 — is disappointed that people have not reformed after great crisis.

Situation parallel to ch. I

Glazebrook says this v.3 does not refer to Israel's armies fleeing, but rather "the Jewish contingent is marching forth from the gates of Jerusalem." The people were standing on the roofs "intoxicated with vain confidence, as was the Parisian crowd of 1870, which shouted 'A Berlin!' to the troops who were marching to destruction."

XXVIII

ca. 705

vv. 1-6 are earlier oracle concerning the downfall of Samaria, written before 721.

But since they were equally appropriate to Judah, they were republished with this ch. in 705.

Skinner: ch. XXVIII — XXXIII are all in the years immediately preceding Sennacherib's invasion.

v.7 suggests a celebration to rejoice over an alliance with Egypt vs. Assyria.

Isaiah denounces this.

XXIX

703

vv. 1-2 predict that in two years Jerusalem will be in distress — which occurred with Senn. invasion in 701.

Smith + Cheyne concur.

XXX

714

v. 4 gives date — Skinner Zoen + Hanes represent limits of Egypt right before invasion by Ethiopian Shabaka, which was in 712, according to Breasted.

The name Pharaoh does not apply to the Ethiopian sovereign, ∵ v.4 indicates time to be before 712.

Skinner:

"On the whole the indications of this passage point to the revolt under Sargon from 714-711, rather than to the rebellion against Senn. 705-701."

XXXI

714-713

Right after ch. ~~XXX~~ -
 Isaiach continues rebuking
 them for relying on Egypt.

XXXII

705-701

?

Skinner:

"The time of its actual composition cannot be determined, but it is perhaps most naturally assigned to the close of Isaiach's ministry, when his mind was occupied with the hope of the ideal future."

XXXIII

701

Smith says:
 v. 3 describes disappearance
 of Assyrian army from
 before Jerusalem

Skinner:

v. 7 (ambassadors of peace weeping bitterly) "would seem to refer to some unrecorded embassy of Hezekiah, which must have returned from Lachish with the news that Senn. insisted on surrender of the city."

Chronology of Isaiah

740	-	<u>VI</u>
before 735	-	<u>IX</u> , 7 - <u>X</u> , 4 ; <u>V</u> , 25-30 ; <u>II</u> , 6-22 ; <u>VIII</u> , 1-15
735	-	<u>I</u> , 17-31 ; <u>XVII</u> , 1-11 ; <u>VII</u>
just after 735	-	<u>III</u> - <u>IV</u> , 1 ; <u>V</u> , 1-24
early 734	-	<u>VIII</u> , 16-18
734-733	-	<u>IX</u> , 2-6
727	-	<u>XIV</u> , 28-32
715	-	<u>XV</u> - <u>XVI</u> , 12 ; <u>XXI</u> , 11-17
714-713	-	<u>XXX</u> , <u>XXXI</u> , <u>XXXII</u> , 1-10
711	-	<u>XIX</u> , 1-5 ; <u>XX</u>
710-701	-	<u>X</u> , 5-34 ; <u>XVII</u> , 12-14
705	-	<u>XXVIII</u>
705-701	-	<u>XVIII</u> , <u>XXXII</u>
703	-	<u>XXIX</u>
701	-	<u>XXII</u> , <u>XXXIII</u> , <u>I</u> , 2-17
606-538	-	<u>XIII</u> - <u>XIV</u> , 23