

Isaiah

3246a AM, 3955 JP, 759 BC

584. SK-The fourteenth Jubilee occurred. It was during this year that Isaiah saw the glory of the Lord sitting on his throne: God was surrounded with a guard of angels singing, Holy, Holy, Holy, Lord God of Sabaoth. The Jewish people grew more and more obstinate and blind every day, lest they should understand the words of the prophets who were being sent to them, and be converted and healed. {#Isa 6:1-13 Joh 12:40,41}

585. Isaiah's vision came in the last year of king Uzziah. {#Isa 6:1} He was buried in the city of David in the burying place of the kings, but separate from the rest because of his leprosy. Jotham, his son, succeeded him in the second year of Pekah, king of Israel. He reigned sixteen years in Jerusalem. {#2Ki 15:7,32,33 2Ch 26:23 27:1,8}

3262c AM, 3972 JP, 742 BC, 17 SK, 18 NK

599. Toward the end of the reign of Jotham, God began to stir up Rezin, the king of Syria, and Pekah, the son of Remaliah, against Judah. {#2Ki 15:37} Judah was terrified at the approach of these enemies and expected a quick defeat at

their hands. God sent a gracious message to Ahaz by Isaiah the prophet, promising deliverance for him and the destruction of his enemies. [E62] For a sign of his deliverance (when the incredulous king was asked what sign he wanted, he said none), God made him a promise that a virgin would bear Immanuel. He would be both God and man, or God with us, or dwelling in a human body. With regard to his office, he is the only Mediator between God and man. {#1Ti 2:5} He would bring to pass that God would be with us, {#Isa 8:10} both gracious and propitious to us and a very present help in trouble. {#Ps 46:1,2,7 Ro 8:31,32} This message was most befitting the present situation in that all promises of God in Christ are Yea and Amen, {#2Co 1:20} to be fulfilled generally in him and by him. Besides this, the land of Judah was to be privileged to be Immanuel's land. {#Isa 8:8} Pertaining to his human lineage, he was to be born not merely of the Jews {#Ro 9:5} but of the very house of David. According to the prophecy of Jacob, {#Ge 49:10} [L90] this would happen before the sceptre would depart from Judah, that is, before Judah would cease to be a nation ruled by kings. Therefore, at that time Judah did not need to fear the destruction of the house of David or of the country of the Jews, the Southern Kingdom. However, sixty-five years later this happened to the Northern Kingdom, as predicted by Isaiah. {#Isa 7:8}

3291c AM, 4001 JP, 713 BC

644. In those days when Hezekiah was very sick, he was told by Isaiah that he would die. He poured out his tears and prayers to God and was healed, another fifteen years being added to his life. {#Isa 38:1-5,21 2Ki 20:1-7 2Ch 32:24} He composed a song. First he showed the seriousness of his illness and the anxiety he had had. He told of his prayer to God and then acknowledged the great benefit of his recovery received from God. Lastly he testified of his faith in God, and promised to be everlastingly thankful to him. {#Isa 38:9-20}

3306c AM, 4016 JP, 698 BC

683. Hezekiah was buried in the upper part of the sepulchres of the family of David. All Judah and the inhabitants of Jerusalem paid him every honour possible. {#2Ch 32:33} After Hezekiah, Manasseh his son reigned for fifty-five years. {#2Ki 21:1 2Ch 33:1} He again set up the high places which his father Hezekiah had pulled down. He built altars to all the host of heaven in the two courts of the house of the Lord. He made his son pass through the fire in the valley of the son of Hinnom. He used divinations, sorceries and soothsayings, and set up a molten image in the house of the Lord. He caused Judah and the inhabitants of Jerusalem to sin and do worse than all the nations whom God had driven out before

the Israelites. {#2Ki 21:2-11 2Ch 33:2-9} He also shed much innocent blood, to the extent that he filled Jerusalem with it. In addition to his own sin, he made Judah sin and do what was evil in the sight of the Lord. {#2Ki 21:16 24:4} Manasseh is thought to have sawn the prophet Isaiah in half with a wooden saw. The Babylonian Talmud in their treatise, Justin Martyr {Justin Martyr, Tryphon} and Jerome, speaking of the passage in Isaiah {#Isa 20:1-6 57:1-21}, and others of our men, explain the phrase were sawn in pieces as referring to the passage in Hebrews and relate it to Manasseh and Isaiah. {#Heb 11:37} [L107]

684. They considered the following words to refer to Isaiah's prophecies for God threatened that:

"And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." {#2Ki 21:13}