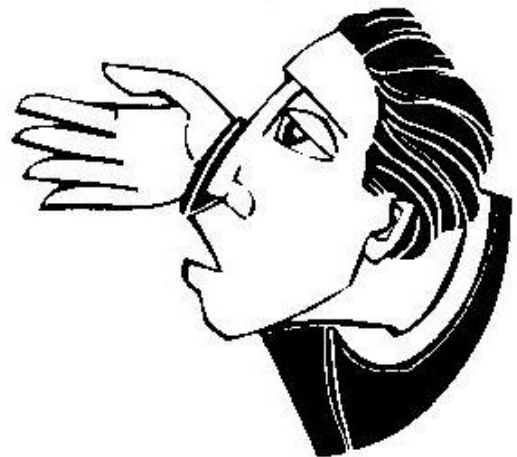


- I. Isaiah (742 to 700 BC?) synthesized the early Yahwistic tradition with the Jerusalem royal theology
  - A. Isaiah prophesies in a time when the Northern Kingdom of Israel is concluding, while simultaneously addressing the remnant of Judah in the South—*Isaiah 7:1*
    1. The end of Israel—Israel's disobedience in foreign alignments, under the rule of King Ahaz and King Hoshea—*2 Kings 17:5-24*
    2. Isaiah's voice to the same (Ephraim/Israel)—*Isaiah 28:1-8*
    3. The judgment of God executed by Assyria, and Israel's destruction in 722-721 BC—*Isaiah 9:8-17*
  - B. Judah receives Isaiah's warnings as it encounters Sennacherib of Assyria in 701 BC, he already having plundered Israel
    1. Hezekiah is king of Judah, a reformer who calls upon the prophet in distress over Sennacherib's threats—*2 Kings 19:1-36*
    2. Isaiah reminds Hezekiah to trust in the Lord—to not rely on worldly rulers and alliances (Ethiopia and Egypt)—remain faithful, as no worldly power will suffice against the mighty strength of Yahweh—*Isaiah 18:1-20:6*
      - a. Paying tribute to Assyria—*Isaiah 30:8-17*
      - b. Sennacherib's threats
    3. Judah falters under Hezekiah—  
“my enemy's enemy is my friend”—the king placed his trust in politics, and, above all, relied on Egypt's power, denying God's power—  
*Isaiah 2:22; 30:1-2; 33:22*



II. Isaiah's opposition to alliance of any kind parallels the early Yahwistic assumptions of one God, one worship, one people

A. Egypt and Assyria make no foreign alliances—*Isaiah 31:3-9*

B. Isaiah points to a different royalty, a different king—the Deliverer, God

1. God will establish who reigns in justice and peace, not power and arrogance—

*Isaiah 11:1-16*

2. Isaiah melding the Yahwistic categories with royalty or kingship—*Isaiah 9:2-7*

III. Isaiah's vision—reality-based, faith-infiltrated, mercy-laden, judgment-necessary

A. Isaiah, like Amos, can decry the false religious assemblies—*Isaiah 1:11-15; 5:11-13*

1. And what is true faith?—*Isaiah 1:16-17*

2. Isaiah presents a “mountain vision” from the “valley experience”—turn from mere mortals to the divine breath—*Isaiah 2*

B. Isaiah's vision exalts the Lord and humbles the proud—the vision includes, as in Deuteronomy and the prophets Amos and Hosea, a world of justice and a people acting toward the neighbor in need—*Isaiah 5:14-30*

1. *Isaiah 11*, again

2. *Isaiah 28:16-18*

3. *Isaiah 32:15-20*

4. *Isaiah 33:13-16*

## CONCLUSION

The preponderance of evidence is that the Lord is still waiting, even as he has shown mercy—

*Isaiah 30:18*