

The Fall of the Northern Kingdom of Israel

Succession of kings in Judah and Israel; Isaiah's call; the Syrian-Ephraimite War and Isaiah's messages to Uzziah (Azariah) and Ahaz; Hoshea and the exile of Israel.

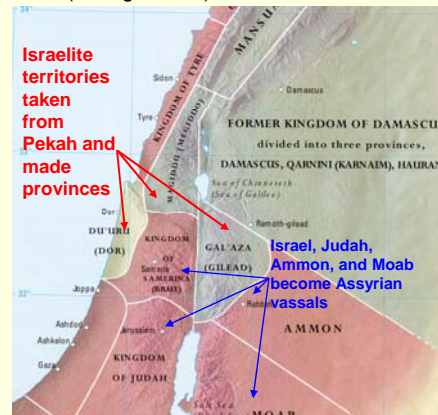
2 Kings 15–17; 2 Chronicles 26–28; Isaiah 6–10.

Assorted Kings of Israel and Judah (13:1–16:20)

- Reign of Jehoahaz in Israel (13:1–9)
- Reign of Jehoash in Israel (13:10–25; cf. 2 Chronicles 22:10–23:15)
 - Death of Elisha (13:14–21)
 - Israel recaptures cities from Aram (13:22–25)
- Reign of Amaziah in Judah (14:1–22; cf. 2 Chronicles 25:1–28)
- Reign of Jeroboam II in Israel (14:23–29)
- Reign of Azariah/Uzziah in Judah (15:1–7; cf. 2 Chronicles 26:1–23)
- Reign of Zechariah in Israel (15:8–12)
- Reign of Shallum in Israel (15:13–15)
- Reign of Menahem in Israel (15:16–22)
- Reign of Pekahiah in Israel (15:23–26)
- Reign of Pekah in Israel (15:27–31)
 - *The Syrian-Ephraim alliance followed by Assyrian depredations*
- Reign of Jotham in Judah (15:32–38; cf. 2 Chronicles 27:1–9)
- Reign of Ahaz in Judah (16:1–20; cf. 2 Chronicles 28:1–27)
- Reign of Hosea in Israel (17:1–41)

The Syrian-Ephraim Alliance followed by Assyrian depredations

- Damascus and Samaria tried to leave a local anti-alliance against Assyria
- Assyria destroyed Damascus (2 Kings 16:9) and stripped Israel of much territory (2 Kings 15:29)



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Kings in Judah (2 Chronicles 26:1–28:27)

- Uzziah/Azariah (26:1–23)
 - Following the Lord (26:1–15)
 - Forsaking the Lord (26:16–23)
 - *Usurping the role of priest, he is stricken with leprosy*
- [Jotham (27:1–9)]
- Ahaz (28:1–27)
 - Wicked beginnings (28:1–4)
 - Aram (Syria) and Israel defeat Judah (28:5–7)
 - Intervention of Oded for captives from Judah (28:8–15)
 - Assyria refuses to help Judah (28:16–21)
 - Apostasy and the Death of Ahaz (28:22–27)

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Isaiah and the Kings of Judah

- **A man of high social status in the kingdom of Judah**
 - Isaiah = “The Lord is Salvation”
 - Had free access to the royal court and perhaps the temple
 - Prophesied to the kings Uzziah, Jotham, Ahaz, and Hezekiah between c. 740–701 BC
 - One legend suggests that he was the father-in-law of Hezekiah
 - Married with at least two children (with symbolic names; more later)
 - **Witnessed the destruction of the northern kingdom of Israel by the Assyrians** and saw the southern kingdom of Judah threatened
- **Wrote his prophecies in a highly literate, symbolic style**
 - employed Hebrew poetic forms of parallelism, metaphor, and elevated language
 - Focused on the status and future of Israel as God’s covenant people
 - **Prophecies have multiple interpretations and applications: to Judah in Isaiah’s time, to the people of the Book of Mormon** (this is why Nephi and Jacob quote Isaiah), **to the Restoration, to readers in every age** (sc. us!), and **at the Second Coming**
 - **Introduced the figure of a Servant or Holy One of Israel**
 - **Lehi and Nephi in the Book of Mormon saw this figure as “the Messiah” and we see as Jesus Christ**
 - [Messiah is actually a rare term in Isaiah]

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The Commission of Isaiah

(Isaiah 6:1–13; call narrative)

- Compare his visionary call experience with Moses (Exodus 3), Micaiah (1 Kings 22), Lehi (1 Nephi 1), Ezekiel (Ezekiel 1), John the Revelator (Revelation 4), Joseph Smith
- Date: c. 738 B.C., last year of Uzziah/Azariah
- **Setting: the earthly temple in Jerusalem or the heavenly temple above?**
 - Note the role of the seraphim or “fiery ones,” especially **the Trisagion (thrice holy) praise of God**
- Unclean lips?
 - *Actual impure speech or a hesitance to speak the holy word of God with a less holy or inadequate mouth?* (cf. Moses and his stammering)
- **The nature of his mission**
 - To deceive or obfuscate? Compare 6:9–10 with 2 Nephi 16:9–10
 - **Prophecy of scattering (6:11–12) and gathering (6:13)**

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Poems regarding the Davidic Promise (Isaiah 7:1–12:6)

- **Prophecies occasioned by geopolitical threats against Judah**
 - Syria under Rezin and Israel under Pekah wanted to force Judah into an anti-Assyrian alliance (see slide 3 above)
- **Signs of the “War Memoirs” (Syrian-Ephramite War of 734–32 B.C.; 7:1–8:22)**
- **Promise of the Prince of Peace (9:1–7)**
- **Anger of the Lord against Israel (9:8–10:4)**
- **Assyria and Israel (10:5–34)**
- [The Lord Will Redeem His People (Isaiah 11:1–12:6)]

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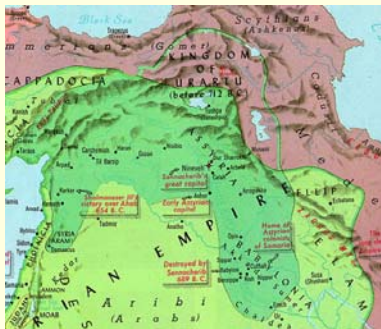
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Signs of Two Sons

The “War Memoirs” (Syrian-Ephramite War of 734–32 B.C.; 7:1–8:22)

- **Sign of Shearjeshub (7:1–9): “A remnant will return!”**
 - Within 65 years, Israel will be destroyed but Judah will persist
- **Sign of Immanuel (7:10–15): “God with us!”**
 - **Exegesis:** This famous passage has a contemporary, political context → Ahaz’s son Hezekiah or perhaps another son of Isaiah
 - **Exposition:** A Davidic king whose birth signaled deliverance is **a type of Christ**



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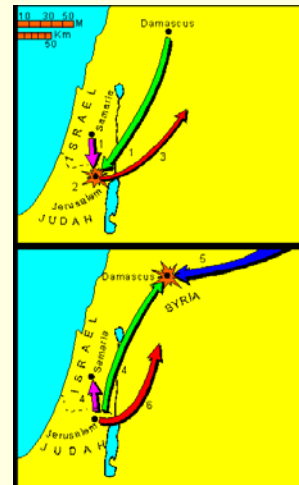
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More from the “War Memoirs”

(Syrian-Ephramite War of 734–32 B.C.; 7:1–8:22)

- **Assyrian Invasion/Future Desolation (7:16–25)**
- **Sign of Maher-shalal-hash-baz (8:1–4): “Destruction is imminent!” (or “speed to the spoil,” “hasten to the prey”)**
 - By the time this child is old enough to talk, Damascus and Samaria will be destroyed (which happened c. 732 and 722/21 B.C.)
- **Trust in the Lord and not in Human Alliances (8:5–15)**
 - Because some in Judah preferred Rezin to the Davidic king, represented by the soft waters of Shiloah (the Gihon spring), they would be overwhelmed by the raging Assyrian river!
 - Alliances with other states would fail
- **Isaiah rejected (8:16–22)**



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Promise of the Prince of Peace

(Isaiah 9:1–7)

- *Seen by some as a coronation hymn, composed at a time of hope even as the northern kingdom was being stripped of territories in Gilead, Galilee, and along the coast (see 9:1)*
- **With the new boy-king (Hezekiah?), Judah would shrug off signs of foreign oppression**
- **“For unto us a child is born, unto us a son is given: and the government will be upon his shoulder and his name shall be called:**
 - Wonderful counselor (take out the comma—it is one phrase, not two titles!)
 - The mighty God
 - The everlasting Father
 - The Prince of Peace
 - These throne names, although custom and music have made them clear Christ references to us, were not unusual hyperbolic titles in the ancient Near East
- **“Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” (9:7)**

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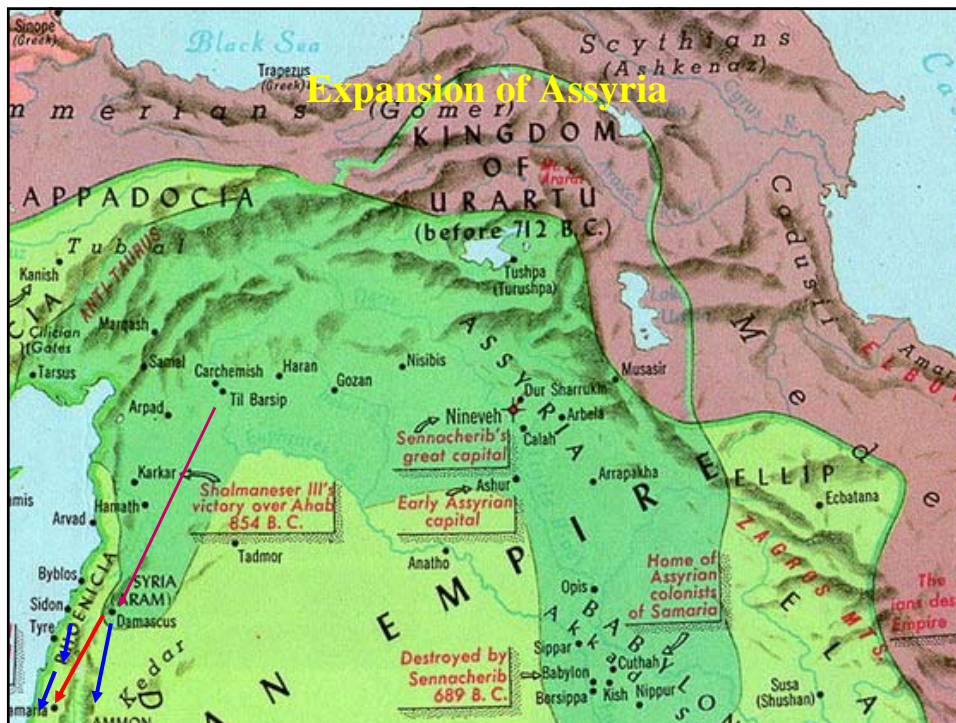
Anger of the Lord against Israel (Isaiah 9:8–10:4)

- **Syria and Philistia shall rise against Israel** (9:8–12)
- **Idolatry, failing to turn to the Lord** (9:13–17)
- Hatred of his brother (Ephraim and Manasseh turning against Judah, 9:18–21)
 - This fraternal enmity resonated with the Book of Mormon prophets Nephi and Jacob!
- **Social injustice: oppression of the poor and powerless** (10:1–4)
 - Compare to Amos 2 and 4

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Assyria and Israel (Isaiah 10:5–34)

- **Judah's Enemy is the Lord's Instrument: "Assyria, the rod of my anger (10:5–11)**
 - "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." (10:5–6)
- **In the end Assyria, too, will be judged (10:12–19)**
 - "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if it were no wood." (10:15)
 - *Book of Mormon applications can see the Nephites as Judah and the Lamanites as Assyria!*
- **Israel, destroyed by Assyria, will return (10:20–23)**
 - The gathering of a remnant is associated with a figure often known in Isaiah as "The Holy One of Israel"
- **The Lord will chasten Judah but then destroy Assyria (10:24–34)**

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Hoshea and the Exile of Israel (2 Kings 17:1–41)

- The defeat of Israel (17:1–4)
- Israel carried captive to Assyria (17:5–6)
- **The sins of Israel (17:7–23)**
- **Assyria resettles Samaria (17:24–41)**



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Dynastic Changes in the Divided Monarchy

- Whereas **the Davidic covenant** was honored in Judah (often despite **the kings themselves**), **the northern kingdom witnessed frequent changes in dynasties**
- These changes were particularly common, and **violent**, towards the end of Israel's history

Kings of Judah

Rehoboam
 Abijam
 Asa
 Jehoshaphat
 Jehoram
 Ahaziah
 Athaliah
 Jehoash
 Amaziah
 Azariah/Uzziah
 Jotham
 Ahaz
 Hezekiah
 Manasseh
 Amon
 Josiah
 Jehoahaz
 Jehoiakim
 Jehoiachin
 Zedekiah

Kings of Israel

Jeroboam
 Nadab

 Baasha
 Elah

 Zimri

 Omri
 Ahab
 Ahaziah
 Jehoram

 Jehu
 Jehoahaz
 Jehoash
 Jeroboam
 Zachariah

 Shallum

 Menahem
 Pkaiiah

 Pekah

 Hoshea