



ISRAEL IN THE DAYS OF KING SAUL



Mediterranean Sea







Greek City States

The Egyptian Kingdom
(before 671 B.C.)

Kingdom of Urartu
(before 712 B.C.)

Assyrian Empire - 824 B.C.
 Assyrian Empire - 671 B.C.

Israel in Captivity



Rulers and Prophets of Israel and Judah

KINGDOM OF ISRAEL	PROPHETS	KINGDOM OF JUDAH
Jeroboam I 931-910	925 B.C.	Rehoboam 931-913
Nadab 910-909		Abijah 913-911
Baasha 909-886	900 B.C.	
Elah 886-885 Zimri 885 (7 days) Omri 885-874		Asa 911-870
	875 B.C.	
Ahab 874-853	Elijah	Jehoshaphat 870-848 (coregent with Asa 873-870)
Ahaziah 853-852	850 B.C.	Jehoram 848-841 (coregent with Jehoshaphat 853-848)
Joram 852-841	Elisha Obadiah	Ahaziah 841 (1 year) Athaliah 841-835
Jehu 841-814	Joel	
	825 B.C.	Joash 835-796
Jehoahaz 814-798	800 B.C.	
Jehoash 798-782		Amaziah 796-767
Jeroboam II 782-753 (coregent with Jehoash 793-782)	Jonah 775 B.C.	Uzziah 767-740 (overlap/coregent with Amaziah 792-767; isolated 751-740)
Zechariah 753/752 (6 months) Shallum 752 (1 month)	Amos	Jotham 740-736 (coregent with Uzziah 751-740; abdicates 736)
Menahem 752-742	750 B.C.	Ahaz 736-729 (coregent with Jotham 744-736)
Pekahiah 742-740		
Pekah 740-732	Hosea	Hezekiah 729-686 (regent for Ahaz 729-715)
Hosea 732-722	725 B.C.	
FALL OF SAMARIA, 722	Micah Isaiah	
	700 B.C.	
	675 B.C.	Manasseh 686-642 (coregent with Hezekiah 696-686)
	650 B.C.	Amon 642-640
		Josiah 640-609
	Zephaniah	
	625 B.C.	Jehoahaz 609 (3 months) Jehoiakim 608-598 Jeconiah 598/597 (3 months; coregent with Jehoiakim 608-598) Zedekiah 597-586
	Nahum Jeremiah	
	600 B.C.	FALL OF JERUSALEM, 586
	Habakkuk	
	Ezekiel Daniel	
	575 B.C.	

NOTE ABOUT DATES

While scholars' opinions about the dates of kings' reigns and the timing so some prophets' ministries may vary, the dates on this chart are based on the best knowledge and evidence available to us at this time. Most reputable scholars' dates will be close, though not necessarily identical, to these. There simply isn't enough specific information available in the biblical record to identify the timing of each king's reign with certainty.

Israel Prior to Isaiah

- 1010 BCE: King David captures Jerusalem, which becomes capital of the United Kingdom of Israel.
- 962 BCE: biblical King Solomon builds the First Temple.
- 931–930 BCE: Solomon dies, united Israel ends. Jerusalem becomes capital of (southern) Kingdom of Judah led by Rehoboam after split of United Monarchy.
- 925 BCE: Egyptian Sack of Jerusalem – Pharaoh Sheshonk I invades Canaan following the Battle of Bitter Lakes.
- 853 BCE: Battle of Qarqar: Jerusalem's forces fight against Shalmaneser III of Neo-Assyria (Jehoshaphat of Judah allied to Ahab of Israel)
- 850 BCE: Jerusalem sacked by Philistines, Arabs and Ethiopians, who looted King Jehoram's house & carried off family except his youngest son Jehoahaz.
- c. 830 BCE: Hazael of Aram Damascus conquers most of Canaan. According to the Bible, Jehoash of Judah gave all of Jerusalem's treasures as a tribute, but Hazael proceeded to destroy "all the princes of the people" in the city.
- 786 BCE: Jehoash of Israel sacks city, destroys walls; takes Amaziah of Judah prisoner.
- 740 BCE: Assyrian military victories of Tiglath Pileser III over Uzziah of Judah.

Neo-Assyrian and Neo-Babylonian period

733 BCE: Jerusalem vassal of Neo-Assyrian Empire after Ahaz of Judah asks Tiglath Pileser III of Neo-Assyrian Empire to protect city from Pekah of Israel and Rezin of Aram.

712 BCE: Siloam Tunnel built to keep water from the Gihon Spring inside city. According to Bible the tunnel built by King Hezekiah in preparation for a siege by Assyrians

712 BCE: Assyrian Siege of Jerusalem – Jerusalem pays further tribute to the Neo-Assyrian Empire after Neo-Assyrian King Sennacherib laid siege to city.

670 BCE: Manasseh of Jerusalem taken in chains to Assyria king for suspected disloyalty

627 BCE: Babylonian revolt replaces Neo-Assyrian Empire with Neo-Babylonian Empire.

609 BCE: Jerusalem becomes part of Empire of 26th dynasty of Egypt after Josiah of Judah killed by army of Pharaoh Necho II at Battle of Megiddo. Josiah's son Jehoahaz of Judah deposed by Egyptians & replaced as ruler of Jerusalem by his brother Jehoiakim.

605 BCE: Jerusalem switches its tributary allegiance back to the Neo-Babylonians after Necho II is defeated by Nebuchadnezzar II at the Battle of Carchemish.

599–597 BCE: first Babylonian siege – Nebuchadnezzar II crushed a rebellion in the Kingdom of Judah and other cities which had been sparked by the Neo-Babylonians failed invasion of Egypt in 601. Jehoiachin of Jerusalem deported to Babylon.

587–586 BCE: 2nd Babylonian siege – Nebuchadnezzar II fought Egypt's invasion of Judah. Jerusalem destroyed including the First Temple; city's prominent citizens exiled to Babylon

Persian (Achaemenid) period (as pertains to Isaiah)

539 BCE: Jerusalem becomes part of the Eber-Nari satrapy of the Achaemenid (Persian) Empire after King Cyrus the Great conquers the Neo-Babylonian Empire by defeating Nabonidus at the Battle of Opis

Cyrus the Great issues the Edict of Cyrus allowing Babylonian Jews to return from Babylonian captivity and rebuild the Temple (Biblical sources only, see Cyrus (Bible) and The Return to Zion). The first wave of Babylonian returnees

The second wave of Babylonian returnees

The return of Babylonian Jews increases the schism with the Samaritans, who had remained in the region during the Assyrian and Babylonian deportations, setting stage for centuries of enmity and the New Testament assumption by faithful (Jerusalem) Jews that Samaritans were to be despised

Around 516-ish Reconstruction of Temple under Darius II of Babylon

What is a prophet?

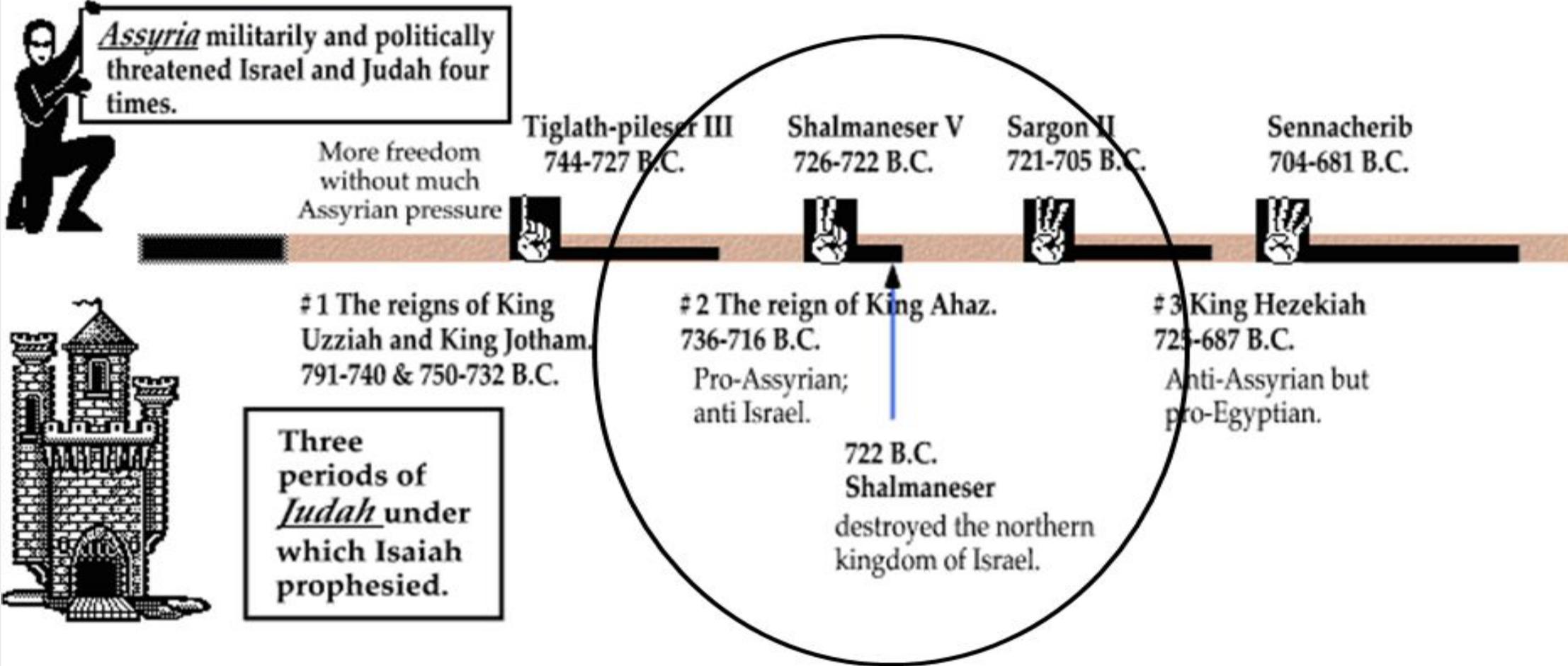
- a prophet is one appointed (called, inspired) by God as God's messenger (forthteller more than foreteller)
- a prophet afflicts the comfortable (see Isa.1-39) and comforts the afflicted (see Isaiah 40-55 and 56-66)
- Prophets lay a foundation for our later Lutheran understanding of Law and Gospel, God's word as a double-edged sword for which the exact same word can be mercy or justice, depending on who is hearing it. Example: "He has cast down the mighty from their thrones": Law or Gospel? Depends!

Book of Isaiah – longest prophetic book; not all of it goes back to 8th-century prophet Isaiah; 3 mains sections

- (1) ch. 1-39 – Isaiah of Jerusalem – pre-Exilic (742-01)
- (2) ch. 40-55 – Deutero-Isaiah – Exile (587-39)
- (3) ch. 56-66 – Trito-Isaiah – post-Exilic (539-)



The Timeline of Isaiah





Servant Songs

These four songs are all about a mysterious suffering servant of God who is called to lead but is abused by those he came to save. Collectively, they paint a prophetic picture of Jesus Christ and are among the most important passages in the Old Testament to understanding the (then) forthcoming savior.

Song #1: Isaiah 42:1-9

Isaiah 42 presents the servant to the world with the Lord's approval and backing ("whom I uphold, my chosen"). The servant is bestowed with the Holy Spirit and given a task: to faithfully bring justice to the nations while protecting the vulnerable ("a bruised reed he will not break"). Normally this task would be a king's to do for his country, but here, the servant goes further by establishing a perfect justice in a worldwide kingdom.

Excerpt: Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him;
he will bring forth justice to the nations.
2 He will not cry or lift up his voice,
or make it heard in the street;
3 a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
4 He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

6b I have given you as a covenant to the people,[a]
a light to the nations,
7 to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

Song #2: Isaiah 49:1-7

The second servant song continues the theme of the servant being a light to the Gentiles as well as Israel. This expanded mission is further defined as a rescue (“to bring Jacob back to him... to bring back the preserved of Israel”). And as he does this, he will utter prophecies (“he made my mouth like a sharpened sword,” which is similar to Revelation 1:16) and be worshiped by kings and princes alike.

Excerpt: 3 And he said to me, "You are my servant, Israel, in whom I will be glorified."

4 But I said, "I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the Lord, and my reward with my God."

5 And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the Lord, and my God has become my strength—

6 he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

Song 3: Isaiah 50:4-9

The connections to Jesus become very clear in this third song, especially in four respects. First, the servant is at no point rebellious or turns away from God, showing his sinless perfection. Second, the servant takes God's instructions and is faithful to teach it to the people. Third, the servant is physically and emotionally abused by those he came to save ("I did not hide my face from mocking and spitting"). And fourth, the servant has a steadfast determination to see his mission completed ("therefore have I set my face like a flint," which is echoed in Luke 9:51, when Jesus "sets his face" as he approaches Jerusalem).

Excerpt:

- 5 The Lord God has opened my ear,
and I was not rebellious, I did not turn backward.
- 6 I gave my back to those who struck me, and my
cheeks to those who pulled out the beard;
I did not hide my face from insult and spitting.
- 7 The Lord God helps me; therefore I have not
been disgraced; therefore I have set my face like
flint, and I know that I shall not be put to shame;
- 8 he who vindicates me is near. Who will contend
with me?

Song 4: Isaiah 52:13-53:12

This lengthy passage is the most well-known among the servant songs, especially as it is read around Good Friday every year. It builds upon the mission and person of the servant from the previous passages while focusing on the deep suffering that he would endure. "He was despised and rejected by men, a man of sorrows and acquainted with grief," Isaiah 53 says. "He was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed."

Through the obedience, justice, teaching, prophecy, suffering, and atonement, the suffering servant is able to accomplish his mission of bearing our sins, making intercession for us, and redeeming us to himself.

Excerpt: 3 He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

4 Surely he has borne our infirmities and
carried our diseases; yet we accounted him
stricken, struck down by God, and afflicted.

5 But he was wounded for our transgressions,
crushed for our iniquities; upon him was the
punishment that made us whole, and by his bruises
we are healed.

6 All we like sheep have gone astray; we have
all turned to our own way, and the Lord has laid on
him the iniquity of us all.

The Rejection of Jesus at Nazareth Luke 4: 16-21

16 When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

18 "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, 19 to proclaim the year of the Lord's favor." (Isaiah 61:1)

20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21 Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

Isaiah quoted 66 times In NT-examples:

Matthew 1:23 Virgin with child (Isaiah 7:14)

Matthew 3:3 Voice in wilderness (Isaiah 40:3)

Matthew 4:15 A light in darkness (Isaiah 9:1)

Matthew 8:17 Carried our diseases (Isaiah 53:4)

Matthew 12:18 Behold My Servant (Isaiah 42:1)

Matthew 12:21 Hope for Gentiles (Isaiah 42:4)

Matthew 13:14 Closed eyes and ears (Isaiah 6:9)

Matthew 15:7 They worship in vain (Isaiah 29:13)

Matthew 21:13 A house of prayer (Isaiah 56:7)

Handel's Messiah

The books from which the Messiah libretto is taken and the number of verses used from each are as follows:

Isaiah – 21;

Psalms – 15; 1 Corinthians – 10;

Revelation – 7; Luke – 6; Romans – 5;

Matthew – 4; Malachi – 3; Haggai – 2;

Job – 2;

Zechariah – 2; Hebrews – 2;

Lamentations – 1; and John – 1.

Part 1 (of 3) of Handel's Messiah (first 4 all from Isaiah):

1. Overture

2. Accompagnato – Comfort Ye Isaiah 40:1-3

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

3. Air – Every Valley Isaiah 40:4

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

4. Chorus – And the Glory of the Lord Isaiah 40:5

5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.