

## **Dr. Robert Vannoy, Major Prophets, Session 1, Person of Isaiah, Context, Structure of Isaiah Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Vannoy, Major Prophets, Session 1, Person of Isaiah, Context, Structure of Isaiah, Biblicalelearning.org, BeL**

**This lecture transcript from Robert Vannoy outlines the person of Isaiah, the historical context of his prophecies, and the structure of the Book of Isaiah.** It explores the meaning of Isaiah's name and his family, while also examining the political landscape and key events during his prophetic ministry, including the Syro-Ephraimite War and Sennacherib's attack on Jerusalem. **Vannoy discusses how the book is divided into sections based on these historical events as well as the coming exile.** Further, he examines the differences between the first and second halves of Isaiah, with the latter focusing on the hope of deliverance and the importance of Isaiah 53. **Vannoy breaks down the sections in detail, highlighting prophecies against foreign nations and the symbolic significance in the text.**

**2. 17 - minute Audio Podcast Created on the basis of Dr. Vannoy, Major Prophets, Session 1 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Major Prophets.**



**Vannoy\_MP\_Session01.mp3**

### 3. Briefing Document: Vannoy, Major Prophets, Session 1, Person of Isaiah, Context, Structure of Isaiah

Here's a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Robert Vannoy's lecture on the Book of Isaiah:

#### Briefing Document: Isaiah - Introduction, Context, and Structure

##### Main Themes:

- **The Prophet Isaiah:** Exploration of the meaning of Isaiah's name ("salvation is of YHWH"), his lineage (son of Amoz), and his family (wife, and two sons with symbolic names).
- **Historical Setting:** Detailed examination of the historical and political context in which Isaiah prophesied, including the reigns of various kings of Judah (Uzziah, Jotham, Ahaz, Hezekiah, and potentially Manasseh), the rise of Assyria, the Syro-Ephraimitic War, and the capture of Samaria.
- **Structure of the Book of Isaiah:** An overview of the book's structure, dividing it into distinct sections and exploring the thematic content of each.

##### Key Ideas and Facts:

##### 1. Isaiah's Identity and Family:

- The name "Isaiah" means "salvation is of YHWH" or "YHWH is salvation." *"The meaning of the name 'Isaiah' is 'salvation is of YHWH.' The name comes from the root yasha' and YHWH."*
- Isaiah was the son of Amoz.
- He was married and had at least two sons with symbolic names: Shear-Jashub ("the remnant will return") and Maher-Shalal-Hash-Baz ("hasten the booty, speed the spoil"). *"The one we just mentioned there in Isaiah 7:3. 'The Lord said to Isaiah, 'Go out, you and your son, Shear-Jashub.'" Shear-Jashub means "the remnant will return"; shear meaning "remnant" and jashub, coming from shub, "to return." So it means "the remnant will return."'" "The LORD said, 'Take a large scroll, write on it with an ordinary pen: Maher-Shalal-Hash-Baz. And I will call in Uriah the priest and Zechariah son of Jeberechiah as reliable witnesses for me. Then I went to the prophetess; she conceived and gave birth to a son. And the Lord said to me, 'Name him Maher-Shalal-Hash-Baz.'"*

- The symbolic names of his sons carried messages about judgment and hope.
- Jewish tradition suggests Isaiah may have lived into the reign of Manasseh and was killed under his rule, though this is not explicitly stated in the book itself.

### 1. Historical and Political Context:

- Isaiah prophesied during a turbulent period, spanning the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. *"The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah."*
- The death of Uzziah (739 B.C.) marked the end of a period of prosperity for Judah. *"In the year that king Uzziah died was 739 B.C. That's an important date in this sense, that the death of Uzziah really marked the end of a period of prosperity and political strength for Judah."*
- Assyria's resurgence under Tiglath-Pileser III (745-727 B.C.) significantly impacted both the Northern and Southern Kingdoms. *"Assyria was now again to rise in power and attempt to extend her influence and control over other peoples. And that began with Tiglath-Pileser III (745 – 727 B.C). Tiglath-Pileser III begins what's known as the neo-Assyrian Empire."*
- The Syro-Ephraimitic War (734 B.C.) is the backdrop for Isaiah 7-12. *"The Syro-Ephraimitic War is when Syria, or Aram, and Ephraim, the Northern kingdom, attack Judah, and that's the historical background for the prophecies in Isaiah 7 through 11."*
- Ahaz's alliance with Assyria, condemned by Isaiah, ultimately led to further trouble.
- Damascus was captured by Assyria in 732 B.C.
- Samaria fell to Assyria in 722/721 B.C., marking the downfall of the Northern Kingdom.
- Sennacherib attacked Jerusalem in 701 B.C., but the city was delivered through divine intervention. *"In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, attacked all the fortified cities of Judah and captured them."*
- During Manasseh's reign, exile for Judah became "certain and unavoidable." Isaiah then turned to bringing hope to the remnant.

### 1. Structure of Isaiah:

- The book is divided into two main parts: chapters 1-35 and chapters 40-66, separated by a historical narrative in chapters 36-39 (paralleling 2 Kings). *"If you're going to start dividing it, there's a major dividing point and that is this section, chapters 36 to 39, because 36 to 39 is distinctly different in form from the rest of the book. Chapters 36 to 39 is historical narrative."*
- Chapters 1-35 consists of prophetic discourse, mainly from the time of Ahaz.
- Chapters 36-39 (historical narrative) demonstrate the fulfillment of prophecies from the first part of the book.
- Chapters 40-66 focuses on deliverance from exile and offers comfort and hope. *"In this section, the prophet turns his attention away from the sad conditions in Israel in the times of Manasseh and Ahaz. And he's looking forward not just to exile, but looking forward to release from exile, assuming that exile has already taken place."*
- The lecture outlines a further division of chapters 1-35 into these sections:
  - 1-6
  - 7-12 ("The Book of Immanuel," focusing on the Syro-Ephraimitic War)
  - 13-23 (Prophecies of judgment on foreign nations)
  - 24-27 ("Isaiah's Little Apocalypse," prophecies of judgment on the nations)
  - 28-35 (Similar to 7-12, addressed more to the nobles of the land)
- Chapters 1-6 are characterized by a pattern of judgment followed by blessing.
- Isaiah 53 is highlighted as the central chapter of Isaiah 40-66, depicting the suffering of the servant (Christ). *"Now, it's interesting that in this section the 13th chapter, which is Isaiah 53 (40+13), which is the central chapter of the 27 chapters of Isaiah 40-66. It is right in the middle of this section that you have the climax towards which everything previous moves in and from which everything subsequent is based on. Right in the heart of 40 to 66 is Isaiah 53. What that portrays is the suffering of Christ."*

**Important Considerations/Questions Raised:**

- The lecture raises questions about how the Messianic theme in Isaiah relates to the focus on deliverance from exile.
- The lecture notes the chronological challenges in the accounts of Hezekiah's relationship with Assyria.
- There is a discussion of whether the book of Isaiah had multiple authors based on the distinct content.

This briefing document summarizes the main points from the provided lecture excerpts, offering a foundation for further exploration of the Book of Isaiah.

## 4. Study Guide: Vannoy, Major Prophets, Session 1, Person of Isaiah, Context, Structure of Isaiah

### Isaiah: Prophet, Context, and Structure - A Study Guide

#### Quiz

Answer each question in 2-3 sentences.

1. What is the meaning of the name Isaiah, and where else does this name appear in the Old Testament?
2. What is the significance of the names of Isaiah's two sons?
3. During whose reigns did Isaiah prophesy, and what are the approximate dates of this period?
4. According to Jewish tradition, how did Isaiah die?
5. What event is dated to 739 B.C., and why is this date significant in relation to Isaiah's ministry?
6. Who was Tiglath-Pileser III, and why is he important for understanding the historical context of Isaiah?
7. What was the Syro-Ephraimitic War, and how did Ahaz respond to this conflict?
8. What ultimately happened to the Northern Kingdom (Israel) during Isaiah's ministry?
9. What event occurred in 701 B.C., and how did it relate to Isaiah's earlier prophecies?
10. How does the focus of the second part of the book of Isaiah (chapters 40-66) differ from that of the first part (chapters 1-35)?

#### Quiz Answer Key

1. The name "Isaiah" means "salvation is of YHWH" or "YHWH is salvation." The name also appears in 1 Chronicles 3:21 and 1 Chronicles 25:3 and 15, though referring to different individuals.
2. Shear-Jashub, Isaiah's son, means "the remnant will return," indicating exile followed by a return, conveying both judgment and hope. Maher-Shalal-Hash-Baz

means "hasten the booty, speed the spoil," and anticipates the Assyrian judgment coming upon Israel.

3. Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah of Judah, roughly from 767 B.C. to 695 B.C. These dates are based on somewhat complex co-regencies.
4. Jewish tradition states that Isaiah fled from Manasseh's men and hid in a hollow tree, which Manasseh's men cut down, sawing Isaiah in two. Some believe Hebrews 11:37 alludes to this event.
5. The death of King Uzziah occurred in 739 B.C., which marked the end of a period of prosperity and political strength for Judah. This coincided with the rise of Assyria as a dominant power.
6. Tiglath-Pileser III (745-727 B.C.) was an Assyrian king who initiated the Neo-Assyrian Empire. He pressured both the Northern and Southern Kingdoms of Israel and demanded tribute from them.
7. The Syro-Ephraimitic War (734 B.C.) was when Syria (Aram) and the Northern Kingdom (Ephraim) attacked Judah to install a puppet king. Ahaz responded by forming an alliance with Assyria, which Isaiah condemned.
8. The Northern Kingdom (Israel) was captured by Assyria in 722/721 B.C. Hoshea, the king of Israel, revolted after being placed on the throne by Tiglath-Pileser causing Shalmaneser and Sargon to besiege Samaria for three years.
9. In 701 B.C., Sennacherib of Assyria attacked Jerusalem, but divine intervention spared the city. This fulfilled Isaiah's earlier prophecies that Judah would be spared complete defeat, even though Assyria would act as an instrument of God's judgment.
10. The first part focuses on warnings of coming judgment and calls to repentance, but the second part emphasizes comfort, consolation, and future hope beyond exile. The second part assumes the exile has already occurred.

## Essay Questions

1. Discuss the significance of the historical context of Isaiah, including the key events and figures that shaped his prophetic ministry. How did these events influence the content and message of his prophecies?
2. Analyze the structure of the Book of Isaiah, including the major divisions and themes. How do these divisions contribute to the overall message and purpose of the book?
3. Explore the relationship between Isaiah's prophecies of judgment and his prophecies of hope. How do these two themes interact, and what do they reveal about Isaiah's understanding of God's character and plans for Israel?
4. Discuss the role of Assyria and Babylon in the Book of Isaiah. How did these empires impact Israel and Judah, and how did Isaiah interpret their actions in light of God's purposes?
5. Examine the Messianic prophecies in the Book of Isaiah, focusing on their significance and how they relate to the broader themes of the book.

## Glossary of Key Terms

- **Aram:** The region around Damascus, also known as Syria.
- **Assyria:** An ancient empire in Mesopotamia that exerted significant influence over Israel and Judah during Isaiah's time.
- **Babylon:** A major city and empire in Mesopotamia, which later exiled the people of Judah.
- **Ephraim:** A term often used to refer to the Northern Kingdom of Israel.
- **Hezekiah:** King of Judah during Isaiah's ministry, known for his piety and resistance to Assyria.
- **Isaiah:** A major prophet in the Old Testament, whose prophecies span the reigns of multiple kings of Judah.
- **Jerusalem:** The capital city of Judah, which faced threats from Assyria and other empires.
- **Judah:** The Southern Kingdom of Israel.



- **Manasseh:** A wicked king of Judah who succeeded Hezekiah and is associated with increased apostasy.
- **Maher-Shalal-Hash-Baz:** The name of Isaiah's son, meaning "hasten the booty, speed the spoil," symbolizing impending judgment.
- **Remnant:** A group of faithful people who would survive judgment and return to the land.
- **Samaria:** The capital city of the Northern Kingdom of Israel, which fell to Assyria in 722/721 B.C.
- **Sennacherib:** King of Assyria who attacked Jerusalem in 701 B.C.
- **Shalmaneser:** An Assyrian king who besieged Samaria.
- **Shear-Jashub:** The name of Isaiah's son, meaning "the remnant will return," symbolizing hope after judgment.
- **Syro-Ephraimitic War:** A conflict in 734 B.C. when Syria (Aram) and the Northern Kingdom (Ephraim) attacked Judah.
- **Tiglath-Pileser III:** An Assyrian king who rose to power in 745 B.C. and exerted control over the Northern Kingdom.
- **Uzziah (Azariah):** King of Judah whose death marked the end of a period of prosperity and political strength.

## 5. FAQs on Vannoy, Major Prophets, Session 1, Person of Isaiah, Context, Structure of Isaiah, Biblicalelearning.org (BeL)

### Isaiah FAQ

- What does the name "Isaiah" mean, and is it unique to the prophet in the Old Testament?** The name "Isaiah" means "salvation is of YHWH" or "YHWH is salvation." While Isaiah is most famously associated with the prophet, the name appears elsewhere in the Old Testament (e.g., 1 Chronicles 3:21, 25:3, 15), referring to individuals distinct from the author of the book of Isaiah. These other instances of the name "Jeshaiah" are simply transliterated differently in English but are the same in Hebrew.
- What can be determined about the prophet Isaiah's personal life and family from the biblical text?** Isaiah was the son of Amoz. It is speculated by some Jewish tradition that Amoz may have been the brother of King Amaziah, making Isaiah a nephew of the king, but there is no real evidence for this. Isaiah was married (his wife is referred to as "the prophetess") and had at least two sons, Shear-Jashub (meaning "the remnant will return") and Maher-Shalal-Hash-Baz (meaning "hasten the booty, speed the spoil"). These symbolic names were meant to convey messages about judgment and hope for Israel. Isaiah also seems to have lived in or near Jerusalem.
- During whose reigns did Isaiah prophesy, and what is the approximate timeframe of his ministry?** Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. This period spans roughly from 767 B.C. to 695 B.C. There is a tradition that Isaiah lived into the time of Manasseh, who succeeded Hezekiah, and that he was killed during Manasseh's reign. While Manasseh is not mentioned in the superscription of Isaiah 1:1, there is evidence that Isaiah's ministry continued into Manasseh's reign.

- What is the historical context surrounding Isaiah's prophecies, particularly concerning Assyria?** Isaiah prophesied during a period of significant upheaval in the ancient Near East, particularly with the rise of the Neo-Assyrian Empire. Early in Isaiah's ministry, Assyria began to reassert its power, putting pressure on both the Northern (Israel) and Southern (Judah) Kingdoms. Significant events during this time include the Syro-Ephraimitic War (734 B.C.), the capture of Damascus by Assyria (732 B.C.), the fall of Samaria and the Northern Kingdom (722/721 B.C.), and Sennacherib's attack on Jerusalem (701 B.C.). The alliance King Ahaz of Judah formed with Assyria is a recurring theme, with Isaiah warning of the dangers of relying on foreign powers instead of God.
- What was the Syro-Ephraimitic War, and how does it relate to the prophecies in Isaiah?** The Syro-Ephraimitic War (734 B.C.) involved Syria (Aram) and the Northern Kingdom of Israel (Ephraim) attacking Judah to replace King Ahaz with a puppet ruler. This war is the historical background for the prophecies in Isaiah 7-12. During this time, Ahaz sought help from Assyria, which Isaiah condemned, as it ultimately led to further trouble and the eventual exile of the Northern Kingdom.
- How is the Book of Isaiah structured, and what are some of the key divisions within the book?** The Book of Isaiah has 66 chapters and can be divided into two major parts: chapters 1-35 and chapters 40-66. Chapters 36-39 serve as a historical narrative, detailing events from the reign of Hezekiah and the threat of Sennacherib. Chapters 1-35 consist of prophetic discourses, largely from the time of Ahaz. Within chapters 1-35, there are further divisions: 1-6, 7-12 ("The Book of Immanuel," focused on the Syro-Ephraimitic War), 13-23 (prophecies of judgment against foreign nations), 24-27 ("Isaiah's Little Apocalypse," global judgment), and 28-35 (similar in background to 7-12, but addressed more to the nobles). Chapters 40-66 shift in tone, focusing on comfort, consolation, and hope for the future, particularly deliverance from exile.
- What is "Isaiah's Little Apocalypse," and where can it be found in the book?** "Isaiah's Little Apocalypse" refers to chapters 24-27 of the Book of Isaiah. This section contains prophecies concerning a great, global judgment coming upon the nations of the earth and all who oppose God. It speaks of a universal judgment on a grand scale.

- **What is the significance of Isaiah 53 within the structure and themes of the Book of Isaiah?** Isaiah 53, located in the middle of chapters 40-66, depicts the suffering of the "servant," a passage traditionally interpreted as a prophecy of Jesus Christ's suffering and death for the salvation of believers. It serves as a crucial climax in the sequence of "servant passages." It also raises questions about how the Messianic theme relates to the focus of deliverance from exile.