

Isaiah-The fifth Hebrew gospel

INTRO a

Date and Occasion: Isaiah ministered for more than 40 years from approx 740 BCE to after 701BCE.

Cross reference this period of prophecy with 2 Ki. 15, 2. Chr. 26-33. Yeshayahu was a contemporary of the prophets Elijah, Elisha, Hosea and Micah.

Israel had already had the Promised Land for almost 700 years at this point. For their first 400 years in Canaan judges ruled Israel. Then for about 120 years 3 kings ruled Israel: Saul, David and Solomon. But in 917BCE Israel had a civil war and the two houses split. 10 Israel had some 18 kings, all of them bad and rebellious whereas Judah had some 11 kings before Yeshayahu's ministry, some good and some bad.

The Assyrians took Israel captive in 721BCE.

- 390 years (Ezek 4:5) 7 X the punishment (Lev 26:18) = 2730 years in captivity
- 2010 CE our exile was finished, on the 7th day of Sukkoth on the Northern Kingdom/Epraimite solar 360 calendar - 0 year Roman discrepancy.
- Now take into account we should be witnessing this healing from 2010 - to at the most 2038 because "if you do not *שמע Shema/obey me*" is mentioned 4 X in reference to 7 X the punishment in Lev 26; 7 X 4 = 28 in Vs.14, 18, 21 & 27.
- We have a generational window of gathering and 1/3 has passed and 2/3 remain and then we're DONE!

Isaiah teaches us that people are naturally stubborn and resistant to influence -

Gen 49:17 *Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that its rider shall fall backward.* Dan is a metaphor for stubbornness that gets in the way of your success, the serpent bites the **emotional** you - pride and stubbornness and it ruins your **thinking** self...your creativity.

The kings of Judah all responded differently based upon their inner horse and rider...emotions and thinking:

EXO 15:1 **Then sang Moses and the children of Israel this song unto יהוה and spake, saying, I will sing unto יהוה, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.** We must find the optimal

balance of thinking and emotion by casting the horse and rider - emotion and thinking into the sea of glass.

We can't just divorce emotions from thinking, the two are intertwined - what we need is balance, **just like a horse and rider.**

The horse is our emotional nature.

Now the rider is the thinking self.

One without the other is useless. Without the rider there is no directed movement or purpose - this is the man with all the artistic energy and energetic vision that can never quite turn them into a reality.

Job 39;17 יהוה has caused that one (the ostrich) to forget wisdom, and He has not given her a share in understanding. At the time she lifts herself up on high, she scorns the horse and its rider.

Name: Isaiah Scroll found amongst the DSS in 1947 follows the short form of the name that was popular at the time of Yesh-ua/Yahusha - YESHUYAH styled as

ישעי' YOD-SHIN-AYIN-YOD-HEH, his true name is Yeshayahu styled as

ישעי' YOD-SHIN-AYIN-YOD-HEH-**WAW** - YESHUYAHU.

YAH HAS SAVED.

Heb 11:37 speaks to the martyrdom of Yeshayahu. ***They were stoned, they were sawed in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented.***

He died in the first year of Menashe's reign - 3228-3283BCE . Yeshayahu lived 3108-3228. So this places the end of his life and prophecy about 110 years before the destruction of the Beit Ha Mikdesh and Babylonian Captivity.

Yeshayahu prophesied during the reign of four Judean kings: Uziyahu/Uzziah, Yosam/Jotham, Achaz/Ahaz and Yechizkayahu also known as Chizkiyahu/Hezekiah. These four kings reigned 113 years.

Leprosy & Earthquake: king Uziyahu was stricken with tzaraas during his reign, and he remained a metzora for the rest of his life - 25years. He started out a

tzadik but became full of himself and liked so many today failed to comprehend the BoL and BoC dichotomy.

He lived under the BoL but misread the prophecies of Melchizedek and the coming of the Melchizedek, he believed he was the Melchizedek - both king and priest so he brought an offering into the Beit Ha Mikdesh despite the fact that he was under the BoL, not a Kohen and was therefore prohibited from doing so.

Tzaraas struck him on the forehead as he was in the temple and about to make his offering, he was incapacitated by this curse he was never less still in power, but his royal duties were carried out in his name by his son and eventual successor the great tzaddik Yossum.

At the very time he was struck on the forehead with tzaraas a great earthquake occurred that had its epicenter at that place of the Beit Ha Mikdesh in Jerusalem (Isa 6:4) it's also mentioned by the prophet Amos in Zec. 14:5.

Why do you think: Yahusha heralded the words of Yeshayahu specifically regarding the usurping of the Melchizedek order - the sins and accompanying signs of Uziyahu!

Mat 4. lepers are cleansed, and the poor have the good news proclaimed to them.

The veil of the temple was torn in two from top to bottom. And the earth quaked in Mat 27

The very two signs of now come Melchizedek order the inauguration of the BoC - the New Covenant healing all the wounds of Israel that were the chastisements catastrophes of Yeshayahu.

The inaguration of Yahusha's ministry after dealing with the devil is to usher in what Uziyahu tried but never had the authority to do, to heal the wounds, chastisements and catastrophes of Yeshayahu's visions realized.

Lk 4:18 quoting Isa 49.8, 61:1 "The ruach of the master יהוה is on Me; because of this He has anointed Me to proclaim the besorah to the poor. He has sent me to heal the brokenhearted, to proclaim deliverance to the captives, and new sight to the blind, to set at liberty those having been crushed.

Yeshayahu's prophecy was delivered over 86 years.

Interpretation: many layered literary structures which change the rules to interpreting it - from historical prophecy to present prophecy. So how do we determine what is historical prefigures the present - types and codenames, we

need to match up the ancient nations and persons he mentions with their modern counterparts.

Yeshayahu is about events that are not just confined to the Middle East. We must look to the character sketches of the people and nations that Yeshayahu provides, not by their names.

Typological and logical views: Yeshayahu is qualified to flit from history to present because he wrote the words, ***declaring the end from the beginning, and from the past things which were not done. Isa. 46:10.*** He saw the end from the beginning, he is able to capture both the past and the present day in a single prophecy. We have to have a typological view to see the present as well as a logical view to see the past. Old is also new and the new is also old! He uses types from the past to prophecy today.