

I will speak to you about the book of Isaiah a bit. She has been going through it and every week she has been asking me a few questions. I don't know if I've always succeeded in making it clear. If something I say isn't clear please raise your hand or call attention to it. It is very easy to make a slip of the tongue. I remember one time I was frequently referring to the prophet Amos and I kept saying Micah. If I make any slip like that please call my attention to it.

She said she was ready to take up ch. 28. Before I do that I'd like to say a few general words that relate to the whole book but particularly to this ch. Isa. is divided into definite sections. These sections do not always correspond to ch. divisions, but usually they are groups of several chs. The earlier sections of the book come from the earlier part of his life; the later sections from the later part of his life. So the earlier sections deal with the situation when he was a young fellow; the later ones deal with the situation after the nation had sunk into apostasy and unbelief and look forward more particularly to the coming of Christ, and the wonderful blessings Christ would bring to the world.

The first section of the book (chs 1-6) is rather general in nature and may be a summary of his activity. The next section (chs.7-12)--I understand you have already covered--deals with certain specific situations. Then chs. 13-27 have comparatively little relation to chs. 7-12. But when you get to ch. 28, the section from ch. 28-35 is very closely related to the section from chs. 7-12. In fact I used to try to study chs. 28-35 by itself, and found myself constantly puzzled. Then I found the key to it that it has the same background as chs. 7-12/ This background is not explained over here in ch. 28. I guess the prophet figured that having read chs. 7-12 you'd have it in the back of your mind and would therefore have this clear background for these chs. But that's quite a distance back the way the book has been put together, and I'm afraid most people don't see it. In fact I didn't until I had studied it for quite a while.

Since this connection is so close and since the general background of ch.7-12 is so vital to understanding this section I would like to briefly review a couple of the main points in chs. 7-12. That section, ch. 7, begins with a definite situation. Ahaz has== is the king of the land of Judah. He is terrified because Ephraim(as the N. kingdom is called) has made an alliance with Syria with its capital of Damascus. It often speaks of it simply as Damascus. These two kings are coming to try to conquer Judah. Ahaz is terribly frightened. We read in the beginning of ch. 7 how very much frightened he is.

Then as we go on in ch. 7 we eventually learn something that isn't explained at the beginning, that King Ahaz instead of looking to God for support and help in the situation has worked out what he thinks is a very clever scheme. He's going to send his ambassadors way across the desert over to the city of Ninevah to the king of Assyria. Assyria has a very powerful army which has conquered many countries. He thinks if I can get Assyria to help me that will protect me from Damascus and from Ephraim and I will be safe.