



1. Calling the shot Yeshayah 44:24-28 (1033)

2. Talmud, Bava Batra 15a

חזקיה וסיעתו כתבו (ימש"ק סימן) ישעיה משלי שיר השירים וקהלת

Chizkiyah and his associates wrote Yeshayah, Mishlei, Shir haShirim and Kohelet.

3. Parallel Passages

Yeshayah 2 and Michah 4

The Future

Yeshayah 6 and Yechezkel 1

The Divine Throne Room

Yeshayah 36-39, Melachim II 18-20, Divrei haYamim II 32

The Assyrian Invasion / Yeshayah and Chizkiyah

4. Talmud, Sanhedrin 94a

ביקש הקב"ה לעשות חזקיהו משיח וסנחריב גוג ומגוג אמרה מדת הדין לפני הקב"ה רבש"ע ומה דוד מלך ישראל שאמר כמה שירות ותשבחות לפניך לא עשיתו משיח חזקיהו שעשית לו כל הנסים הללו ולא אמר שירה לפניך תעשהו משיח

Gd wished to make Chizkiyahu into Mashiach and Sancherev into Gog and Magog, but Justice said before Gd, "Master of the Universe! David, king of Israel, sang many praises before You – and You did not make him Mashiach. You performed all of these miracles for Chizkiyahu and he did not sing before You – will You make him Mashiach?"

5. Outline

1-5 Preface – Rebuke, and a warning of the impending "Day of Gd"

6-12 Encouragement for King Achaz, as he faces the Assyrian invasion

13-35 There will be a reckoning

- 13-23 Messages of punishment for specific nations, including Yisrael and Yehudah
- 24-27 A better time is coming after the Day of Judgment
- 28-33 6 messages of הוי – rebuke for the wicked, salvation for the righteous
- 34-35 Envisioning the destruction of Edom

36-39 The story of King Chizkiyahu

40-66 Focus on the future

- 40-48 The difference between Gd and the idols is demonstrated via predictions of the future
- 48-52 The coming salvation of the Jews from Bavel, and G-d's love of Israel
- 52-53 The suffering servant rises to greatness
- 54-56 Promises of consolation and redemption
- 56-59 Rebuke and a call for teshuvah
- 60-62 Visions of a return from international exile, and acknowledgment of Gd and the Jews by the nations
- 63-64 Eulogy for Moshe; Regret for how we sinned, and longing for redemption
- 65-66 Summary: Rebuke for idolatry, a promise not to destroy all of us, redemption

6. Talmud, Chagigah 13b

אמר רבא כל שראה יחזקאל ראה ישעיה למה יחזקאל דומה לבן כפר שראה את המלך ולמה ישעיה דומה לבן כרך שראה את המלך

Rava said: All that Yechezkel saw, Yeshayah saw. What is Yechezkel like? A villager who sees the king. What is Yeshayah like? A resident of the city who sees the king.

7. Prof. Amos Chacham, Daat Mikra edition of Yeshayah, pg. תצו

מסתבר שלא פרסם ישעיהו את שמו של כורש בנבואות שאמר ברבים, אלא מסר את הענין הזה ל'למודי' – תלמידיו – בנבואות אשר 'חתם' (ח:טז) כדי שיהיו 'לדור אחרון' (ל:ח), ונתפרסמו הנבואות האלה בדורו של כורש על ידי תלמידי בית מרדשו...

Logically, Yeshayah did not publicize the name of Cyrus in the prophecies he relayed in public. Rather, he gave this to his "*limudav*" (8:16) – his students – in the prophecies he "sealed" (ibid.) for "a later generation" (30:8), and these prophecies were publicized in the generation of Cyrus by the students of his school.

8. Yeshayah 52:13-53:12, as read by Radak (changes from a literal translation are underlined)

<sup>13</sup>Behold, Israel shall prosper, he shall be exalted and lifted up, and shall be very high. <sup>14</sup>As many were appalled at you [Israel] - so damaged was your appearance unlike that of a man, and your form unlike that of the sons of men. <sup>15</sup>So shall you startle many nations, kings shall shut their mouths because of him. That which they had not been told of his greatness they shall see, and that which they had not heard of his greatness they shall perceive.

<sup>1</sup>The nations will think: Who would have believed what we have seen? And to whom has the arm of HaShem been revealed as it was with Israel? <sup>2</sup>For he shot up forth from exile as a sapling, and as a root out of dry ground; he had neither form nor beauty in exile, that we should look at him, nor beauty that we should delight in him. <sup>3</sup>He was despised and forsaken in exile, a man of pain and acquainted with disease, as one from whom men hide their face: he was despised, and we did not respect him.

<sup>4</sup>The nations will think: We believe Israel must have been bearing our diseases, and carrying our pain, where we saw him as stricken, smitten of G-d, and afflicted. <sup>5</sup>But he was wounded because of our transgressions, he was crushed because of our iniquities: our rebuke was upon him, and with his lashes we were healed. <sup>6</sup>All of us like sheep went astray, we turned each to his own way; and HaShem made to land upon him the iniquity of us all. <sup>7</sup>He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; he opened not his mouth. <sup>8</sup>By oppression and judgment he was taken away in exile, and who would have predicted that his generation would become so great? He was cut off from the land of the living, for the transgression of my people to whom the lash was due. <sup>9</sup>And they made his grave in exile with the wicked, and with the rich who are attacked for their wealth his tomb, although he had done no violence, neither was any deceit in his mouth.

<sup>10</sup>The nations will think: It must have been HaShem's will to crush him by disease. If his soul was given in restitution, it was so that he might see his seed, prolong his days, and that the purpose of HaShem might prosper by his hand.

<sup>11</sup>G-d will say: Due to the struggle of his soul he shall see to the end, My servant, who by his knowledge did make many righteous, and their iniquities he did bear bringing peace and benefit to the world in his suffering. <sup>12</sup>Therefore I will divide for him a portion among the great, and he shall divide spoils of the mighty, for he exposed his soul to death, and was numbered with the sinners, yet he bore the sin of many, and yet he interceded with Gd for the sinners.

9. Explanation of Rabbi Yehudah HaLevi, Kuzari 2:35-44

We absorb the traits and actions of the nations, and are punished for it. And we suffer even if they don't, because of the refined spiritual nature conveyed to us from our ancestors.

10. The covenants

The charge to Achaz Yeshayah 7 (965)

Charges to Chizkiyahu Yeshayah 37:5-6 (1017), Yeshayah 39 (1021)

11. Talmud, Berachot 10a

חזקיהו אמר ליתי ישעיהו גבאי דהכי אשכחן באליהו דאזל לגבי אחאב, ישעיהו אמר ליתי חזקיהו גבאי דהכי אשכחן ביהורם בן אחאב דאזל לגבי אלישע...

Chizkiyah said, "Let Yeshayah come to me, for Eliyahu went to Achav." Yeshayah said, "Let Chizkiyah come to me, for Yehoram ben Achav went to Elisha."...