

1. David Ben-Gurion and Yeshayah 45:18 <https://youtu.be/TBBA473-w1l?t=247>

2. Justice and Righteousness 1:21, 1:27, 9:6, 16:5, 26:9, 28:17, 32:16, 33:5, 56:1, 58:2, 59:14

3. Light Unto the Nations 42:6, 61:9

4. PM Menachem Begin, Nobel Lecture <https://www.nobelprize.org/prizes/peace/1978/begin/lecture/>

I have come from the Land of Israel, the land of Zion and Jerusalem, and here I stand in humility and with pride as a son of the Jewish people, as one of the generation of the Holocaust and Redemption.

The ancient Jewish people gave the world the vision of eternal peace, of universal disarmament, of abolishing the teaching and learning of war. Two Prophets, Yeshayahu Ben Amotz and Micha HaMorashti, having foreseen the spiritual unity of man under Gd – with His word coming forth from Jerusalem – gave the nations of the world the following vision expressed in identical terms: "And they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more".

5. Atar Hadari, *The Prophet Whose Glorious Words Permeate Jewish Consciousness*, Mosaic

Jews look to Isaiah, I would argue, principally for the glorious language in which he portrays both the degradations of his own time and the redemption that will arrive in Gd's good time. And that language is on overpowering display not just once a year, in this week's haftarah, but in more haftarot than have been taken from any other prophet...

What is more, haftarot aside, Isaiah is quoted so frequently in the daily prayers as to be considered perhaps the third author of the *siddur*, lagging behind only Moses (to whom the Pentateuch is ascribed) and David (who wrote the Psalms). Among the multitude of passages in the *siddur* containing the work of this one prophet is the "Holy, Holy, Holy . . ." that recurs several times in the daily service. Many of the nineteen blessings in the Amidah prayer also close with phrases from Isaiah extolling the Lord as merciful, the redeemer of Israel, the in-gatherer of the exiles, the restorer of righteous judges. Even the daily morning prayer describing Gd as "forming light and creating darkness" is drawn from Isaiah (45:7), as is the morning blessing "who strengthens the weary" (40:29)...

The list goes on and on. Thanks to it, Isaiah's words and phrases, more thoroughly and more deeply than those even of Moses, have entered and permeated the spoken Hebrew tongue. My mother, for instance, when complaining about something my brother and I had or hadn't done, always quoted with relish Isaiah's opening lines about troublesome sons, much as a literate Englishwoman would have turned to King Lear's "how sharper than a serpent's tooth it is to have a thankless child."

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.

History

7. Beginning of an era Yeshayah 6:1; Chronicles II 26:22

8. Talmud, Yevamot 49b

מנשה הרג את ישעיה. אמר רבא: מידן דייניה וקטליה. אמר ליה: "משה רבך אמר 'כי לא יראני האדם וחי' ואת אמרת 'ואראה את ד' יושב על כסא רם ונשא'?" אמר ישעיה: ידענא ביה דלא מקבל מה דאימא ליה, ואי אימא ליה אישויה מזיד. אמר שם, איבלע בארזא. אתיוה לארזא ונסרוה, כי מטא להדי פומא נח נפשיה משום דאמר "ובתוך עם טמא שפתים אנכי יושב."

Menasheh killed Yeshayah. Rava said: He judged him and executed him. He said: "Your master Moshe said, 'No man can see Me and live,' and you said, 'I saw Gd sitting on a great and elevated throne'?"... Yeshayah said: I know he won't accept what I tell him, and if I would tell him I would make him an intentional sinner. So he said Gd's Name and was absorbed in a cedar. [Menasheh] brought the tree and cut it up; when he reached the mouth, [Yeshayah] died, for he said, "I dwell in a nation of impure lips."

9. Kings and Nations

Yehudah: Amatziah²⁹, Uzziah/Azariah⁵², Yotam¹⁶, Achaz¹⁶, Chizkiah³⁹, Menasheh⁵⁵

Yisrael: Yeravam ben Yoash⁴¹, Zechariah^{6 mths}, Shalum^{1 mth}, Menachem¹⁰, Pekachyah², Pekach²⁰, Hoshea⁹

Neighbours: Aram, Assyria, Babel, Persia

The Book

10. Talmud, Bava Batra 14b

מכדי ישעיה קדים מירמיה ויחזקאל, ליקדמיה לישעיה ברישא! כיון דמלכים סופיה חורבנא וירמיה כוליה חורבנא ויחזקאל רישיה חורבנא וסיפיה נחמתא וישעיה כוליה נחמתא, סמכינן חורבנא לחורבנא ונחמתא לנחמתא.

But Yeshayah preceded Yirmiyah and Yechezkel, let Yeshayah be first! Since the end of Melachim is destruction, and Yirmiyah is all about destruction, and Yechezkel begins with destruction and ends with comfort, and Yeshayah is all comfort, we link destruction with destruction and comfort with comfort.

11. Talmud, Bava Batra 15a

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

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

The Man

12. Talmud, Megilah 10b

דבר זה מסורת בידינו מאבותינו: אמוץ ואמציה אחים הוו.

This is a tradition in our hands from our ancestors: Amotz and Amatziah were brothers.

13. Ibn Ezra to Yeshayah 1:1

ויש בדברי יחיד כי כל נביא שנזכר שם אביו גם הוא נביא. ויש מי שאומר שהוא מזרע המלוכה, כי אמוץ ואמציה אחים היו, על כן לא יכלו רשעי ישראל להרע לו כאשר הרעו לירמיהו... ועל דרך הפשט כי כל נביא שנזכר שם אביו הוא גדול ונודע סודו בדורו, ויש מהם שהוא נביא ויש שאינו נביא... והנה מצאנו "בחזון ישעיהו בן אמוץ הנביא" [ד"ה ב' לב:לב] והנה יתכן שיהיה הנביא שב אל ישעיהו או שיהיה דבק עם אמוץ.

A lone view says that when a prophet's father is named, he was also a prophet. And one says he was of royal descent, for Amotz and Amatziah were brothers, and so the wicked of Israel could not harm him as they harmed Yirmiyahu...

On a simple level, when a prophet's father is named, he is important, and his secret is known in his generation; sometimes he is a prophet, sometimes not... We have found "in the vision of Yeshayahu ben Amotz the prophet", so that "the prophet" could refer back to Yeshayahu or to Amotz.

14. Rabbi Shemuel Eidels, Maharsha to Chagigah 13b

יחזקאל דומה לבן כפר כו'. עיין פרש"י ותוס' ועוד נראה לפרש ע"ש מ"ש פרק ה' הוואה מלכותא דארעא כעין מלכותא דרקיע ולפי שהיה ישעיה בן כרך ונתגדל בירושלים בין מלכים כדאמרין דאמוץ ואמציה אחים הוו והיה רגיל במלכותא דארעא לא היה מתמיה נמי כ"כ במלכותא דרקיעא משא"כ יחזקאל שהיה בן כפר מהכהנים אשר בענותות ולא היה רגיל גם במלכותא דארעא ולכך אתמה כ"כ במלכותא דרקיעא:

"Yechezkel was like a villager" – See Rashi and Tosafot. One could also explain it from Berachot 58a, that earthly royalty is like heavenly royalty. Yeshayah was urban, raised in Jerusalem among kings, as it says, "Amotz and Amatziah were brothers", and so he was accustomed to early royalty and he wasn't as shocked by heavenly royalty. As opposed to Yechezkel, a villager from the kohanim of Anatot, unfamiliar with earthly royalty – this is why he was so shocked by heavenly royalty.

15. Talmud, Berachot 10a

אמר ליה: השתא הב לי ברתך אפשר דגרמא זכותא ידידי ודידך ונפקי מנאי בנין דמעלו! אמר ליה: כבר נגזרה עליך גזירה. אמר ליה: בן אמוץ, כלה נבואתך וצא! כך מקובלני מבית אבי אבא, אפילו חרב חדה מונחת על צוארו של אדם אל ימנע עצמו מן הרחמים.

King Chizkiah said to the prophet Yeshayah: [If I am being punished for failing to procreate,] let me marry your daughter, and our combined merit may cause me to produce good children!

Yeshayah replied: The decree is already declared upon you.

King Chizkiah retorted: Son of Amotz, complete your prophecy and depart! I have a tradition from my grandfather's house that even if a sharp sword rests on a person's neck, still he should not refrain from prayer.