

# *The Book of Isaiah: An Exposition*

SO DO NOT FEAR

FOR I AM WITH YOU

DO NOT BE DISMAYED

**for I am your God**

I WILL STRENGTHEN YOU AND HELP YOU

I WILL UPHOLD YOU

*with my  
Righteous right Hand*

Isaiah 41:10

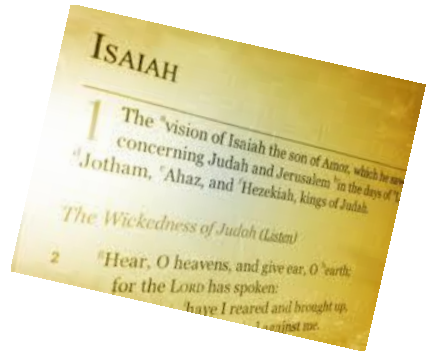
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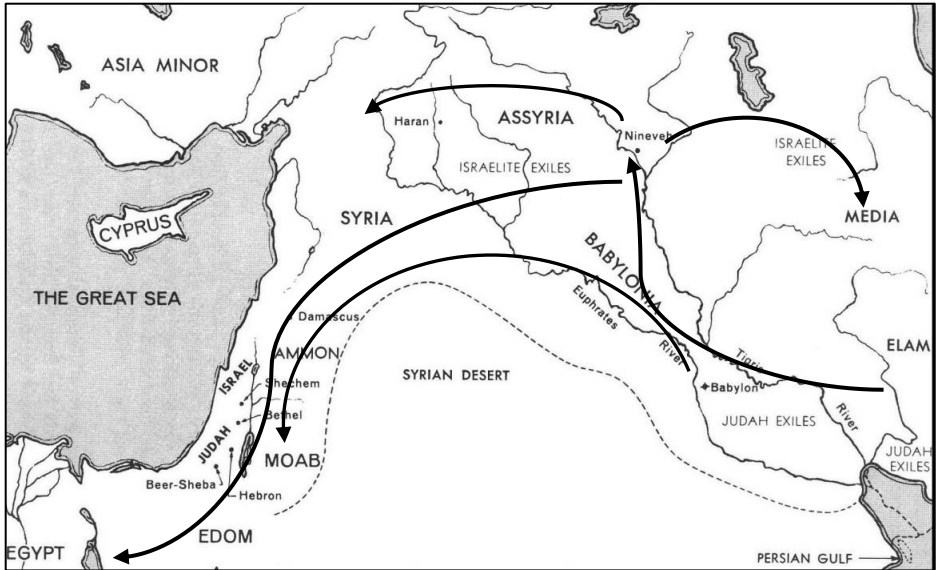


***This is the story of  
Isaiah and how God  
touched him in order  
to prophesy in the  
last Days of Judah.  
An in-depth study.***

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## The Assyrians and Babylonians

1. The top line shows the push from Nineveh through Syria, Israel and surrounding nations into Egypt.
2. The line to the right from Media and Elam show the push with Babylon against Nineveh.
3. The bottom lines show the push from Babylon to Judah into Egypt by the Babylonians.

### I. Summation

Alfred Martin from Moody Press (1956) says, 'One is overwhelmed at the magnitude of prophecy in Isaiah.' This has become such an understatement to me. Before starting on this journey of discovery in Isaiah, of course I already knew something of its general and messianic



## Isaiah: An Exposition



prophecies; especially chapter 53, plus the woes against different nations are clear and the foretold deliverance of God's people. I am a big fan of Biblical history, following the Assyrians and Babylonians in their warring activities was also very interesting. I really enjoyed comparing chapter 49-57 the

suffering servant being the redeemer that Job prophesied about fifteen hundred years before Isaiah's prophecy. Job, being my most favourite book in the Old Testament. Even though I have read Isaiah and studied it at various times, but just toughing on what it said, I had never imagined the intricate network of avenues of themes and topics along with all the historicity of the book. I now see what I think to be layers upon layers in Isaiah of what God is trying to show us about himself. Yes, of course, Isaiah spoke much about the sins of the people of Judah then but one doesn't need any imagination to see how it applies to us today. I now realize that there is no way I can show the depth of what is given in Isaiah.

Peter Gentry also tells us that understanding the Bible isn't as straightforward as we sometimes think. It was written in a diverse culture and language which is both ancient and eastern. There are parallelisms, chiasmic patterns, inter woven cultural and linguistic references along with ancient Hebrew poetics which are totally over-looked by the English reader.



In addition, not unlike today, there are competing world views that cloud the judgement even of the prophets themselves.

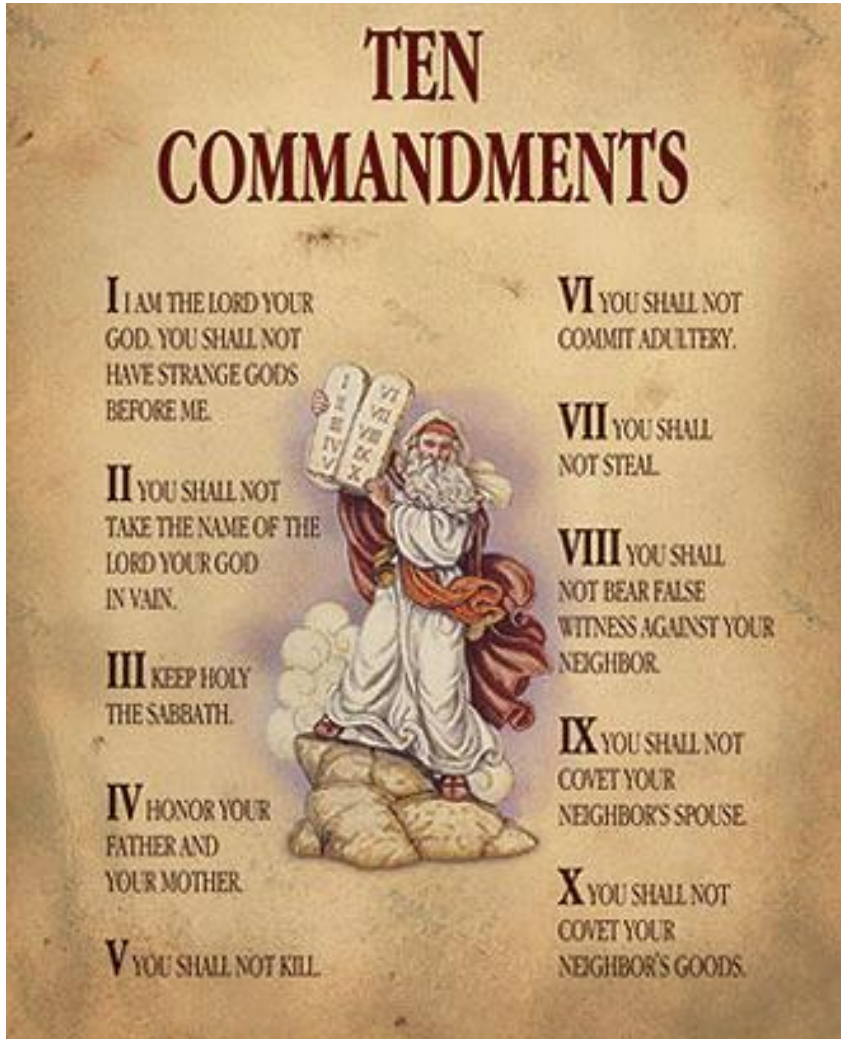
I have decided on an easier direction in this study than what I first intended; I have a set of objectives which will be integrated into specific sections of this article. Let me say also, there has been a lot written on Isaiah by many writers who have been able to organize their words and Ideas much better than I can. But I have a different purpose in writing this article; it is mainly to help me organize my own study and knowledge of the book and to share this with like minded people.

So, I have the following objectives in mind:

- To summarize the content of Isaiah.
- To reveal the different themes associated with Isaiah.
- To identify the main characters of the book.
- To identify the main events of the book.
- To show why Isaiah is called the fifth Gospel.
- To show how the New Testament relates to the Book of Isaiah.
- To show the unity of Isaiah.

First, we briefly look at what Isaiah seems to be about. We see the judgement of God against the sins of his people. This is quite an extensive theme of the book but not the only one. It is also about the Holy One of Israel; more immediate, it is about the remnant that will return to Zion. More distant, Isaiah, above all things, is about the Kingdom of the Messiah. In fact, I dare to say perhaps that this is the most important theme of all. Throughout the book, God's covenant is brought up over and over again. It is about God's Glory and about himself. So, the heart of Isaiah's message is that the covenant between God and Israel as given by Moses is broken. This covenant consists of the Ten Commandments and judgement in Exodus 20-23. Gentry comments that out of this comes the promise of a future king who will rule in justice and righteousness. He further says that our thinking of

the Torah as law isn't enough to fully understand it. On top of that, we are people, as Christians, bound to God by faith in Jesus Christ in a, yet, new covenant relationship of the Cross.



There are major prophecies toward Judah, the immediate nations near to Judah and Assyria and Babylon. Along with this, we have chapter 53, which some say is the pinnacle of the entire Bible. This includes prophecies about what Jesus faced as the Messiah as he was judged by the Romans, the Jewish leadership and the Jews themselves.

#### Outline A:

1:1-5:30 – Yahweh’s Vision concerning Judah and Jerusalem  
6:1-13 – The vision and prophets call of Israel  
7:1-12:6 – Yahweh’s signs, judgement and deliverance  
13:1-23:18 – Yahweh’s judgement of the nations  
24:1-27:13 – Yahweh’s victory over the nations  
28:1 – 33:24 – The false hope of trusting the nations  
34:1-35:10 – Enemies judged, the redeemed return  
36:1-39:8 – The vision concerning Hezekiah  
40:1-48:22 – The vision concerning God’s promises  
49:1-55:13 – The vision concerning redemption and restoration  
56:1-66:24 – Yahweh, our Judge and Redeemer.

#### Outline B:

The judgement of God 1-39  
    Opening Prophecies 1-6  
    Immanuel 7-12  
    The Burdens 13-23  
    Punishment and Kingdom Blessing 24-27  
    The Woes 28-33  
    Indignation and Glory 34-35  
    Historical Interlude 36-39  
The Comfort of God 40-66  
    Deliverance of God’s People 40-48  
    Suffering Servant as the redeemer 49-57  
    The glorious Consummation 58-66

There are many different outlines of Isaiah with no one outline being any better than another.





**DON'T** BE AFRAID  
**for I am WITH YOU**

don't be dismayed

**FOR  
I AM  
YOUR**  
*God*  
**I  
Will** Strengthen You

ISAIAH 41:10

**YES** I WILL HELP YOU

**YES** Yes  
I will Uphold **YOU**

**YES** With the Right Hand of My  
**RIGHTEOUSNESS**

*I will strengthen you and I will uphold you with the right hand of my  
righteousness*



## ***II. Introduction***

Isaiah is the first of the Prophetic Books of the Bible, and the first of what are called the five major prophets. Each prophet experienced a call from God on their lives. Each was given a specific task in light of the situation around them at the time. They were the great enlightened people of their age, open to what God wanted to do with them. They were people who talked with God and followed his guidance. God often revealed many future events to them: some great and wondrous things that were to come and some foretelling the destruction of their own people because of sin. In some ways, Isaiah was a prophet of prophets. His experience and level of communications with God is not to be doubted in any way. One must keep in mind while reading Isaiah; it is a book written under trying and difficult times over a period of 60 years involving a combination of different themes.

The literary feature of the book places it within prophecy of course. Prophets of the Old Testament vary in their calling; most foretell God's message within their contemporary situation but Isaiah dealt with the present and future with some parts being predictive or foretelling.

The book is written in the form of Hebrew poetry. The literary conventions include that of imagery, metaphor, simile, strophe, hyperbole and Hebrew linguistical rhyme. There is also apocalyptic writing in chapters 24-27. We see a cosmic drama of nations. There is also a hero story in 36-39. The countries involved in this non-fictional drama were mostly major but some intermediate power players of the time: Assyria, Babylonian, Elam, Media, Meshech, Syria, Israel, Edom, Judah and Egypt and Moab plus Arabia and Tyre.

The Book of Isaiah is often called the 'Fifth Gospel' because of its coverage of the Messiah. Isaiah is referred to 21 times in the New Testament and Jesus Himself quotes from it several times. Jesus reading from Isaiah is one of the most confirming prophecy that it was

about Jesus. It is also referred to sometimes as a miniature version of the Bible. The book is divided into two sections by most scholars: Chapter 1 to 39 corresponding to the Old Testament with its 39 books, and chapters 40 to 66 representing the 27 books of the New Testament. The general theme of the first section is humanity's failure and the second section deals with the hope of the coming Messiah. The book is set in Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, at a time long after the nation had split into Israel and Judah. It was not long before both Israel and Judah were carried away: the former by Assyria and the latter by Babylon. The two most prominent characters in the Book of Isaiah are Isaiah, the prophet and King Hezekiah, a very godly man. The three most prominent events involve Assyria's attempt to invade Judah, the messengers from Babylon and the sun moving backward ten degrees. And within Isaiah, God promises a Messiah revealing a way for His people to come back to Him.

#### Important Points of Isaiah:

1. Introduction and condemnation of Judah - chapter 1:5
2. Isaiah's call and commission – chapter 6
3. The Book of Immanuel – chapters 7-12
4. Prophecies against surround nations – chapters 13-23
5. The resurrection and eschatology – chapters 24-27
6. Woes upon God's rebellious people – chapter 28-31
7. Eventual blessing for Zion – chapters 32-35
8. Historical parallels 2<sup>nd</sup> Kings 18:13-20:19 – chapters 36-39
9. Babylonian exile and fall – chapters 40-48
10. Final deliverance through the Suffering Servant – chapters 49-53
11. Blessings – chapters 54 & 55
12. Current sins of Judah rebuked – chapters 56-58:15
13. God's Redeems and his redemption of Zion- chapter 58;16-62
14. Messiah and Isaiah's prayer – chapter 63:7-64:12
15. God's answers and promised kingdom – chapters 65 – 66

### ***III. Features of Isaiah, the Book and the Person***

Again, Isaiah is divided into chapters 1-39 for the first part and 40-66 in the second part. This division is concerned with Assyria for the most part in chapters 1-39 and then Babylon and Persia for the second part in chapters 40-66. We have the Old Testament



covering the history and sin of Israel as do the first 39 chapters of Isaiah. The New Testament relates to the person and ministry of Christ as do chapters 40-66 of Isaiah. Interestingly the New Testament starts with John the Baptist as does chapter 40:3-5. It ends by talking about the new heavens and the new earth as does Revelation 2:1-3. At first, these similarities could be thought of as happenstance but on the other hand, this is an amazing fit to the miraculous aspect of the Bible. This also helps with understanding and accepting the unity of Isaiah. Besides having an incredible insight into who God is and his ability to communicate with God, Isaiah used an incredibly large vocabulary in his book even though Psalms and Jeremiah have the largest use of words per sae. Isaiah was first quoted by Jesus in the synagogue and then by the eunuch in the desert with Philip and last but not least in prison by Paul. But there are many quotes in the New Testament from Isaiah. (See Appendix)

So, the Prophet Isaiah, Prince of Prophets, was born in Jerusalem. He was somewhat of a mysterious figure appearing to be a simple and minor character. Of course, his writings and actions weren't. He was the son of Amoz and his family seemed somehow related to the royal house of Judah. This was never clear though. His two sons were Shear-Jashub and Maher-Isalal Hash Baz (See if you can pronounce these two names!). Isaiah's life covered four different Kings of Judah: Uzziah, Jotham, Ahaz and Hezekiah. He spent his early years as an official of King Uzziah. Later, he became Hezekiah's chief advisor. It's said that he died at the same time as King Sennacherib, King of Assyria died. But

according to the Mishnah (authoritative postbiblical collection of Jewish oral laws), Isaiah was killed by Manasseh, Hezekiah's son who ruled after Hezekiah. Isaiah became a prophet in the year that King Uzziah died. He saw a vision of the Lord sitting on a very high throne, His long robe filled the temple. Heavenly creatures of fire stood above God. Each creature had six wings: It used two wings to cover its face, two wings to cover its feet, and two wings for flying. Each creature was praising the Lord calling Him: "holy, holy, holy". This vision and others that God gave Isaiah concerning the coming of the Messiah were supernatural, predictive prophecies. This was somewhat reminiscent of a similar scene talked about in Job.

So, this places Isaiah between 739 and 686 BC. As already alluded to, there are many themes within Isaiah, what I call layers upon layers of finely crafted verses seemingly hiding other information within the same lines. Isaiah arranged his prophecies thematically in two major sections, chapters 1-39 contains prophetic warning about judgement and captivity that came to Judah. Chapter 40-66 promises grace and salvation. 24 verses include, 'thus says the Lord'. Isaiah's account describes the over throw of the curse of Genesis 3:17-19. Chapter 40-48 is mainly about Judah's release from Babylonian captivity. Chapters 49-57 have a theme of redemption from sins. Chapters 58-66 is about the reign of righteousness on the earth. Peace was a fragile thing during his time, especially in Jerusalem. There is the glory and greatness of God, the sin of Judah, the Gentile nations and their judgement. Israel went into exile and vanished from the face of the earth. Judah went into exile but after seventy years returned to Zion. However, at the time Assyria conquered the northern kingdom of Israel, many of its residents escaped down into Judah. So at the time of Judah's exile, it represented a well-proportioned number of the other tribes as well. Then Isaiah tells us of the first and second coming of Christ and finally, there is the theme involving the great tribulation and millennium. These points are difficult to distinguish upon the first

reading of Isaiah. The prophecies in Isaiah are about Judah and also the entire house of Israel and in addition, all saved Gentiles (Isaiah 2:2-4).

Key individuals include Isaiah, of course, who is considered Israel's greatest prophet and writer. There were the kings of Judah: Ahaz, Judah's 12<sup>th</sup> ruler, an evil king. He was the king who decided not to trust God but was given a very real opportunity to. He received a sign from God regarding the coming Messiah. Hezekiah was the 13<sup>th</sup> king, a godly man who led the people of Judah according to the standards of the Lord. The Assyrian king Sennacherib's final approach to Jerusalem ended up with the angel of death destroying his entire army. Then Isaiah foretold the coming Persian king Cyrus who would return the Jews back to their homeland. He would rebuild Jerusalem and the temple. There were others: Kings like Uzziah and Jotham who were basically good kings, but somewhat indifferent to the sins of Judah and then the very evil and wicked Manasseh. There were Isaiah's wife and two sons briefly mentioned above and Sennacherib's general. It is assumed that the prophecies in the first 6 chapters were given during the times of Uzziah and Jotham according to Alfred Martin. According to 2<sup>nd</sup> Peter 1:21, Isaiah was one of the holy men of God who spoke as he was moved by the Holy Spirit. In chapters 7-12, the prophecies were given during the reign of Ahaz. This section is also called the Book of Immanuel. Chapter 13-23 describe the burden upon the nations. There are prophecies associated with these countries.

The countries mentioned in Isaiah include Babylon, Nineveh, Media, Assyria, Philistia, Moab, Syria, Judah, Ethiopia, Egypt and Edom. The Bible says a lot about all of these countries. Seven significant mountains include: Moriah, Sinai, Perizim, Nebo, Carmel, Calvary and Zion. These mountains were very prominent in certain events of the Bible. So these countries and their people were involved with each other to different degrees and times, but Syria, Israel, Assyria and Babylon are specifically highlighted here. As Nineveh was beginning to stretch itself, its armies advanced against the nations around them, causing Syria and Israel to form an alliance against Assyria. You will

notice on one of the maps of the different kingdoms around Judah at the time, that Assyria had already taken everything north of Israel. So Syria and Israel wanted Ahaz of Judah to join them but he refused and this is what caused the two to attack Judah. This amounted to nothing.

As already mentioned, Hezekiah was the most prominent king and the most God fearing of the time; King of Judah, King Hezekiah was the 13th King of Judah. He was the son of Ahaz. He became known as one of Judah's most godliest kings. He reopened the temple doors which his father had closed. In becoming king, he repaired and cleansed the temple and re-instated the Mosaic Law. He also cleansed the land by destroying pagan altars throughout Judah.

Isaiah predicted the virgin birth of Christ and talked about his dual nature. He mentioned the devil before his fall and predicted the ministry of John the Baptist along with that of Malachi. He foretells precisely the Persian King, Cyrus and his decree regarding the Jews 150 years before it happened. Isaiah provides us with the ministry and mission to the Jews and Gentiles. Within Isaiah we also have the attributes of God, his eternalness, glory, faithfulness, goodness and grace, his holiness and longsuffering, his mercy and his omnipotence and omniscience. Isaiah tells us of God's sovereignty, and the trinity. He gives us a list of names for God. (See Appendix). We are told of the coming tribulation which will be brought about because of pride, idolatry and lawlessness. There will be plagues which will bring fear to the world. We learn that Israel will be purified and glorified in the millennium. We are told that Jerusalem will be magnified and wars will cease with worship taking the lead. The deaf and blind will hear and see; the humble and poor will rejoice in the Lord. The sick will be healed and the captives will be set free. The Godless will vanish and the dying will live.

There is a historical background of Isaiah in 2<sup>nd</sup> Kings and 2<sup>nd</sup> Chronicles. We know that Jeroboam made Israel to sin. He set up idols in Dan and Bethel. Just before Isaiah, Israel was ruled by Jeroboam II of the house of Jehu. This was their time of greatest prosperity. Uzziah and his son Jotham were good kings in Judah but Ahaz was evil. Hezekiah, the fourth of the four kings mentioned, and Isaiah were great friends.

We also learn in Isaiah of the angelic chorus worshiping God and the promise of a future heavens and earth.





#### **IV. Key Events and Highlights of the Story**

A. Key Events: Read about each of these events before going on as they will prepare you for the coming summary.

1. The nation of Israel receives a warning and planned judgement for their actions; they even received a sentence for what they have done.
2. God revealed himself to Isaiah and cleansed him to do the work he called Isaiah to do. Isaiah's vision brought him face to face with God. This was an incredible experience for Isaiah.
3. A sign will be given, he says; one of a virgin birth; the coming of the Messiah.
4. There is a revealing of Jesus' dual nature and names in the book.
5. Satan is cast out of heaven. Interestingly, I don't know how this fits into the chronological sequences of the devil's involvement in the Bible. Remember that in Job, some 1500 years before Isaiah, Satan got God to agree to test Job by taking away everything from him. In that situation, Satan actually walked into God's court and God asked him what had he been doing? Satan said that he was going to and fro on earth. Now, we have him being cast out of heaven. Remember that the first encounter of the devil was with Adam and Eve in the garden of Eden. We also have a vivid encounter with Satan trying to tempt Jesus at the temple.
6. The End Times – We see the Tribulation, Armageddon and the Millennium mentioned.
7. The salvation of Zion through the Angel of Death destroying Sennacherib's army of 185,000 men camped before Jerusalem.
8. The Restoration of King Hezekiah from death.
9. John the Baptist and God's wonderful grace.
10. The sufferings of Jesus (six chapters long and thus a miniature Bible)
10. God's love for those who hunger and thirst.
11. The Ministry of Jesus.

12. The coming new heavens and new earth.

B. Highlights of Isaiah – Read about these highlights as it will prepare you for the coming summary.

1. Prophecies of the Lord to the nations
2. Warning leading up to Sennacherib invasion
3. The guilt of Judah and Jerusalem
4. The Vision of Isaiah
5. In time the Lord's house will be exalted
6. The Lord will remove everything from Judah for her disobedience.
7. Arrogant women will go captive
8. Threatened enemy invasion and promise of relief
9. Rezin and Pekah of Syria and Israel warred against Jerusalem
10. Isaiah 12:6 great in your midst is the Holy One of Israel
11. Lasting relief to come by means of the Prince of Peace
12. Jerusalem to be delivered and Assyria punished
13. Isaiah 13:1 pronouncement against Babylon, her king will be be cast into hell
14. Assyria, Philistine, Mede and Damascus will die in famine, desolation and ruin.
15. Egyptians and Ethiopians taken into exile.
16. Elam and Media will bring about Babylon's fall
17. Tyre will be brought low and forgotten for 70 years
18. God is emptying the land and laying waste to it.
19. Salvation by God will be subject of a song.
20. There will be a king that reigns in righteousness
21. Isaiah 36:1 – Sennacherib came against the fortified cities of Judah
22. The Messiah is coming
23. Jerusalem will be restored
24. Devastated Zion will become like a garden
25. The Lord invites his people to rejoice in the creation of the new heavens and new earth.
26. Matthew 1:23 a virgin will become pregnant and give birth to a son.

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27. Isaiah 9:1 A child is born to us, his name will be called Wonderful, Counsellor, Mighty God, Eternal Father and prince of Peace
28. Isaiah 9:7 There will be no end to his reign.
29. Isaiah 11:1 He will go forth out of the stump of Jesse.
30. The Spirit of the Lord will be upon him, the spirit of wisdom and of understanding.
31. Isaiah 11:5 righteousness will go before him
32. Luke 1:32 he will be called the Son of the most high
33. Romans 15:12 on him nations will rest their hope
34. Matthew 3:1 – John the Baptist. This was spoken by Isaiah, listen, someone is crying in the wilderness, prepare the way of the Lord.
35. Mark 1:1 -the beginning of the good news about Jesus Christ
36. Mark 1:2 – as it was written by Isaiah the prophet, I am sending forth my messenger before your face, who will prepare the way.
37. Luke 3:6 – all flesh will see the saving means of God.
38. Isaiah 42:1 My chosen one, whom my soul has approved. I have put my Spirit in him.
39. Isaiah 53:5 – He was being pierced for our transgressions, he was be crushed for our errors; because of his wounds, there will be healing for us.
40. Isaiah 28:16 I am laying a foundation in Zion; a stone, a precious corner of a sure foundation.
41. 1<sup>st</sup> Peter 2:6-8 I am laying in Zion, a stone, chosen, a foundation stone, precious.
42. Acts 8:34 Reference to Isaiah and Jesus

For unto us  
a child is  
born, unto us  
a Son is given;...  
And His name will  
be...  
Prince of  
Peace.

ISAIAH 9:6

Isaiah 6:9-10 is the most quoted Old Testament prophecy of all. Go and tell these people, ever hearing but never understanding; forever seeing but never perceiving. Make their hearts calloused and their ears dull and their eyes closed, otherwise they might understand and see and turn and be healed. Accepting Jesus as the Christ had to be a 'heart thing' not a 'knowledge thing'. Those with hard hearts, rebellious attitudes, and waywardness would find it difficult to see Jesus for who he was.

Isaiah saw the Lord seated on a throne; he was high and lifted up and his robe filled the temple. Above him were seraphs, each with six wings. With two wings they covered their faces, with two they covered their feet and with two they were flying. They called to each other: holy, holy, holy is the Lord almighty; the whole earth is filled with his glory! The foundations shook as the voice cried out and the temple was filled with smoke. Isaiah knew that he was in the presence of God and he felt overcome. He recognized his sin, but he was cleansed by a coal that one seraph placed on his lips. This cleansed him of sin and he was told that his sin was atoned for. Then Isaiah heard a voice presenting a question, whom shall I send and who will go for us. Isaiah said to send him. Then Isaiah 6:9-10 was spoken aloud. Isaiah wanted to know how long he was to speak. Until all are destroyed, cities lie in ruins, a house deserted until the people have been sent far away, God told him. This will be utter ruin, but in the end the holy seed will be a stamp in the land that is left.

The people of Judah had developed a hard and calloused heart and even a hatred toward God, resulting in them having dull and deaf ears and blinded eyes. This is what happens when our hearts turn away from Jesus. So, they had long stopped listening; now, most of those in the Northern Kingdom had completely given themselves over to evil and to the gods of the surrounding nations and there was a danger that Judah would follow. However, there were those in the northern

kingdom who still loved God, even though few. So, people become dull and stop understanding God's words. It is so easy to harden one's hearts to the plight of the oppressed, the fatherless and the widows. They were told to stop doing wrong and learn to do right. They were to seek justice and encourage the oppressed. The Lord had told them over and over again that their sins could be taken care of and put away and become white as snow and like wool. They would have to be willing and obedient, but they continued in their way and God told them that they would be destroyed by the sword. Isaiah didn't despair over this – because there was a possibility that the people could repent. He also knew about the promises to Abraham, Isaac and Jacob which had to be fulfilled, for those promises were binding.

But it was too late now for the northern tribes, the Assyrians conquered Israel, these were the northern ten tribes who split off from Judah and Benjamin. Its people were deported and settled on the Habor River and in the towns of the Medes (see map). But many of those in Israel who still knew God escaped into Judah. This was also written about in 2<sup>nd</sup> Kings 18:11-12. During this time, Judah was ruled by King Hezekiah who followed the Lord. He removed the pagan high places and the Asherah poles (2<sup>nd</sup> Kings 18:3-4). He reigned for 29 years and was followed by his son Manasseh who ruled for 55 years. Manasseh was a really evil and wicked king. He reinstated human sacrifice and sacrificed two of his own sons in the Valley of Gehenna. Amon then ruled for two years. Josiah ruled afterwards for 31 years and followed the Lord's way. Jehoahaz was next; he was also a really bad king. It was at this time that Nebuchadnezzar besieged Jerusalem (Daniel 1:1) . Then there was Jehoiakim, he came to power and rebelled after three years. So the Babylonians once again came against Jerusalem. Jerusalem eventually surrendered and everything was removed from the temple and the palace. All of Jerusalem was taken away into exile with only the poorer people being left behind. Seven thousand fighting men were also taken. Zedekiah was placed as king and did evil like those before him. There was another siege nine years later with Zedekiah was blinded and taken to Babylon. The temple was

destroyed with fire along with the palace and walls of the city. Any remaining people were also deported; even those who fled to Egypt. This was the fulfilment of 6:11-13. We have information from 2<sup>nd</sup> Kings 24:20 and from 2<sup>nd</sup> Chronicles. King Zedekiah refused to humble himself before the prophet Jeremiah (2<sup>nd</sup> Chronicles 36:12). He became stiff necked and would not turn to the Lord (Jeremiah 34:1-7; 37:2, 38:17-28). The leaders and priest and people became more untruthful to God. They even defiled their own temple, But God's love and compassion continued. King Jehoiakim cut the scroll of Jeremiah into two pieces and burned it. The Lord said to Isaiah that he was sending Cyrus who will rebuild Jerusalem and the temple as written in Isaiah 44:28. The prophet Jeremiah was told that the exile would last 70 years (Jeremiah 25:11). This encouraged Daniel (9:2-3) to pray. It all happened as was foretold.

We see in Isaiah 35:4-6 that the eyes of the blind will be opened and the ears of the deaf be cleared The lame will leap like a deer and the mute tongue will shout for joy. We know that Jesus immediately starting healing people in Matthew 4:23. John 20:30-31 said these were signs that signified that Jesus was the Christ, the Son of God. He healed leprosy and paralysis and fever and demon possession. (Matthew 8:1-17) This was a fulfilment of what Isaiah said in 53:4 – Matthew 10:14 and 16. I am sending you out like sheep among wolves. John the Baptist asked him, whether he was the Christ, the one to come in Matthew 11:3-5. Jesus began to denounce the cities where he performed miracles: Chorazian, Bethsaida, Capernaum, Matthew 11:20-24. He healed the blind and the deaf and the demonic called out that he was the Son of David. Jesus spoke to them in parables which had hidden meanings within them like those in Proverbs. We have long learned that the knowledge of the secrets of the kingdom were given to those who opened their hearts in humility.



Chapter 7:12 is often called the Book of Immanuel having the messianic prophecy of Isaiah 7:14. Ahaz had refused joining the alliance with Syria and Israel which brought war against Judah. Syria and Israel had formed this alliance in order to stand against the coming Assyria. Isaiah encouraged Ahaz who was king at the time, to trust God but he didn't; instead he asked Tiglath-Pileser of Assyria for help. Hear Israel, trying the patience of men isn't enough; will you try God's patience also. Therefore, the Lord will give you a sign. The virgin will be with child and will give birth to a son and will call him Immanuel. He will eat curds and honey when he knows what is right and wrong but before that the land of the two kings you dread will be laid waste.

This prophecy was given 700 years before Christ and we have the fulfilment in Matthew 1:20-23. We read that an angel appears to Joseph in a dream, don't be afraid to take Mary as your wife; what she conceives will be of the Holy Spirit. She will give birth to a son and you are to name him Jesus because he will save his people from their sins. This fulfilled what the Lord said through his prophet, 'the virgin will be with child and will give birth to a son, and they will call him Immanuel, which mean 'God with Us.' The prophecy of the virgin seemed to be a double prophecy, one that applied to that time and one that applied to the future. The new testament prophecy was much greater and in Greek it was clear that the young woman was to be a virgin and he was given the name Immanuel.

God told Ahaz to ask for any kind of a sign, but he wouldn't because he had already contacted Assyria. He refused to trust in God. God decided to give the sign anyway; behold, a virgin will conceive and give birth to a son and will name him God with us, Immanuel. By the time he comes, the land of Syria and Israel will be deserted. The word used for virgin here is actually different than the normal word. It means a young unmarried woman of marriageable age. Some think that this prophecy was fulfilled by Hezekiah but Hezekiah wasn't born of a virgin nor was he considered to be God coming to them. Even though Hezekiah was a godly man, he didn't fit the character of the Messiah.

Isaiah 52:13-53:12 is the 4<sup>th</sup> poem or song by Isaiah about the servant of the Lord. And of course, you see that the chapter actually starts at chapter 52:12. There are five stanzas: 52:13-15; 53:1-3; 4-6; 7-9 and 10-12. It uses the title 'My Servant who will successfully do the work God assigns to him.' The description of Psalm 53 is said as if it has already happened. We know that all the details were fulfilled in Jesus' life., his death and the coronation of Jesus. Isaiah 52:13-53:12 was quoted in Romans 15:21-52: 15; Matthew 8:17 quotes 53:4; Acts 8:32-33, John 12:38 and Romans 10:16; Acts 8:32-33 and 1<sup>st</sup> Peter 2:22. There are 15 verses with 7 verses referred to directly. Interestingly Isaiah 52:13-53:12 in never read publicly in Synagogues. Yes the prophet actually described the events as if looking back; or rather God described these events as already having taken place.

Martin, W.W. (1894) shares some insight into the linguistic set up of this chapter. The chapter starts off by asking two questions: who has believed what we have heard, and unto who shall we reveal the Arm of Jehovah? He was to show the power of God. Then it says that he shall come up as a plant before them. He sprouted up like a twig before God, and as a root out of the dry ground. There was no majesty about him, no beauty; there was nothing special about him. He was to have a humbleness about him. 'He shall have no beauty, and no majesty, that we should look at him.' So, in verse one, we see the personal Messiah, his message is rejected. He is also rejected and misunderstood. His suffering provides atonement for our sins. He will be exalted even though he suffers anguish, death and burial. Jesus Christ is the central figure in this passage. The organization of 52:13-53:12 is quite unique.

A more linguistic view of it shows that the first four lines are a tetrastich; having four rows. It is also called a quartet. It is an epigram or stanza of four verses. A wider meaning includes a group or set of four. The second part is a tristich – 3 lines A Tristich is a type of poem

that contains three lines. It can be a stanza or strophe and of course, poem. It is reoccurring with a set meter; a strophe is a form of music. So it has both musical and speech qualities and lyrical flow. It is a parallel verse; it may sound similar in a few ways. It is an ancient three line parallel verse much used in Hebrew Biblical poetic style.

The Arm of the Lord is the emblem of divine power, but here, he is described as a tender plant. It is further defined as a root out of dry ground. It is the Messiah. The tristich is in the negative – no beauty. There is a couplet in the tristich which is synonymous. The thought in the first line is in the past and repeated in the second. Each line has an identical grammatical structure in Hebrew – And no majesty that we should look at him. And no appearance, that we should desire him. Jehovah is king – a fundamental faith of Israel. So we have verse 3 with the Arm of Jehovah stated in a tetrastich and amplified in an Octa-stich (a verse unit of eight lines). ‘He shall be despised and forsaken of men, A man of sorrows, and acquainted with grift. And as one who hides his face from us. We shall despise and consider him not.’ So the Arm of Jehovah is most exalted and admired.

The information within Isaiah shows that many of the Israelites no longer loved God; in fact, they even despised him. There are those that even today despise anything to do with Christianity and Christ in particular. There is a parallel thought in line 4 of verse three, we shall despise and consider him not. One of these lines describe the life of the Arm of God. He was a man of sorrows and became acquainted with grief. He is touched by sorrow and moved by grief. The following eight lines long, starting with verse 4 with the first four lines: Nevertheless, he bears our griefs, and our sorrow he carried, while we consider him stretched and smitten of God and afflicted. He carried our pain to the cross; they that looked upon him thought he was being punished for something he had done. The pain and sorrows he experienced are ours as are his grifts. In verse five, the second part of the eight lines: He was wounded because of our rebellious deeds, our sins and our own transgressions. The punishment he took on made us well and so



because of his wounds we have now been healed. Our sins and transgressions pierced him, they bruised him. These transgressions have wounded him and it is those wounds heal us. Then in verse six, we have wandered away from God following our own way. It was our sins and iniquities that he took to himself;

he took them away from us to the Cross. 'All we like sheep have strayed, each has followed his own way, but Jehovah atones by him, the erring of us all. Here, the irregular wandering of sleep is a picture of mankind.

There is a foreshadowing of the parable of the good shepherd and the lost sheep from the New Testament. God atones this waywardness by Jesus and his resurrection. The following eight lines tell of his trial, crucifixion and death. 'He is brought near and he is affected, yet he doesn't open his mouth. He is brought as a lamb for the slaughter, and as a sheep before the shearers; he is dumb and doesn't open his mouth.' Jesus, sat aside his power; he did hint of it several times to different people, even to Pontus Pilate. 'From prison and judgement he is taken; Who will think of his generation, For he is cut off from the land of the living.'

We have the resurrection and ascension of the Arm of Jehovah. This strophe contains 12 lines; there is a pentastarch – five lines, Aristech then a tetrastich. 'By the sin of my people he is smitten. And his grave is appointed with the wicked; but with the rich is his sceptre, he did no violence, and in his mouth was no deceit. God was pleased at the time of his smiting. He was a sin offering. He was a power, the mightiest power to atone sin. His life was an atonement – God was pleased over this. This was repeated.'

So the introduction is in two parts: a tetrastich and a TriTech – 3 and 4 are number that are used throughout the chapter. Each strophe is made up of 12 lines three times four. There are 3 strophes. The conclusion is identical in character with the introduction.

As you see, this was written in a linguistic formula. It wasn't something that is just scribbled down arbitrarily or in any kind of disorganized script. No, this is a shout in the darkness of evil; a forceful explosion of words. How can it be anything else? This is 'God Speak'! Was Isaiah such a learned person linguistically to write such as this? I think this is more than just organized ancient Hebrew poetry. It was a Father (God) dramatically portraying the death of his only Son actually happening 700 years in the future and what that Son would have to go through for us? This prophecy was 700 years before the actual event of the Cross for Isaiah but for God this 700 years was a thought in space time. To God and to Isaiah, this was going on as it was spoken! It is amazing in Hebrew and even in English; we can't quite believe that God told us that he was sending his precious Son to die such a horrible death so that we might have a chance of forgiveness and salvation. We read it so many times that the significance of it no long excites us. Even today, the Jews refuse to read this aloud. They act as if it wasn't even there. This was God the Father yelling at the top of his lungs about what he was going to do with his son. But Isaiah also told us that there would be those who would be blinded to the truth of this and there would be those who would hear the voice of God crying out to us about his son. For those who heard it, they would know what to do.

## **VI. Summary**

Isaiah seems to have had easy access to the king. In studying Isaiah, we see that there is more New Testament in Isaiah than any other book. It includes difficult teachings of theology. Chapters 1-5 deal with servanthood. Chapter 3 is a call to servanthood which seems to be a solution to what is stated in 1-5. You can't serve someone that you don't trust. Chapter 39 deals with the trust-worthiness of God. Chapters 40-53 describe motivating us to trust God. MacArthur says that we should consider Isaiah 53 as a condensed Bible in itself. Isaiah says that God's grace will move us to trust God. In chapters 56-66, we learn that grace is the means by which righteousness can be revealed by God. We are told that righteousness and praise will come to all nations in 61:11.

God chose to reveal his truth in the context of time and space and in relationship to a people. Chapters 40-66 are addressed to the future, the people of the future. The Book of Isaiah says that it was written by Isaiah with chapter's 1-39 written to the people of Isaiah's lifetime. It is about the Assyrian Empire and the nations around Judah. From 710-700 the cities of Philistines fell and in 701 the Assyrians tried to take out Judah. So Ammon, Moab, Edom fell in the following 25 years. This is the era and situation that Isaiah is dealing with. There is an incredible pressure on Judah, its kings and on Isaiah. By the end of chapter 39, Jerusalem had been delivered; Hezekiah was still alive. Isaiah says that the day is coming when God is not going to deliver Jerusalem, but give it over to Babylon. Assyria was finished by chapter 39. Assyria reached its greatest expansion by 650 BC when it conquered Egypt (I don't seem to see that they actually conquered Egypt anywhere). But the Assyrians were defeated in 605 BC. It was then the Neo-Babylonians came on the scene. Remember, Israel was already carried away but Judah remained. Jehoiakim first accepted the Babylonians but afterward he rebelled. Nebuchadnezzar put

Jehoiakim's brother on the throne, Zebekiah who was very weak. He eventually revolted against Babylon in 586 BC and then Jerusalem was destroyed and taken into captivity by Nebuchadnezzar. A military governor ruled afterwards. But Isaiah had told them that God was going to deliver Judah from that captivity. Under the Assyrians, no one had ever returned from captivity. In 539, the Medes joined with the Persians and together they destroyed Babylon afterwards allowing captives to return home. This is covered in chapters 40-55. There is less agreement on the time frame between 56-66 but most think that Isaiah is addressing the situation after the Jews returned in 539. Isaiah said to them, if you choose to live for God in righteousness, your light will shine. You will be a lantern by which God can shine to the world. Isn't this true of us today? This is what 56-66 is about. So it appears that Isaiah is addressing two situations; two future situations – one around about 550 where people are in exile and discouraged and the other around about 500 BC where the people had returned and were discouraged.

In the next five or six pages, I will be quoting a lot from the Oswalt Lecture Series and also from other authors. So we first have an introduction with a mixture of hope and also judgement in chapters 1 to 5. Even though judgement is coming, there will be hope. God's people have rebelled against him. We have a few different titles of God in these beginning chapters: the Lord of Host, The Holy One of Israel and the Mighty One of Israel. (See the Appendix for a list of names used for God in Isaiah) Before the end of Isaiah, we will come across many word to describe God. But here, we have the Lord of Host which refers to God's heavenly armies. The Holy One of Israel appears 31 times in the Bible with 26 of those being in Isaiah. Holy here means spiritual excellence, but here we learn that God's people had come to despise holiness. God is tired of their vain offerings. He tries to get them to return to him by telling them to come now, let us reason together. God's desire for his people is a right relationship. But God still provides hope and afterwards, we learn that Zion will be redeemed by justice and will be called a city of righteousness. So in



these five chapters, there is a rebellious people symbolized by a vineyard of bitter grapes. It can be further said that these people no longer want anything to do with God and many even hate the idea of God. In some ways, its difficult to understand why people hate God; but yet, we see this today in the culture we live in. God represents a purity and truth that goes against the living standards of many people.

We are told that Jerusalem will be the centre of instruction in the far future. His ways will be taught to all the nations This will bring order into the world. But yet, we know that the way of sin is pride; the proud and self-righteous will be humbled. Idols will, indeed, disappear and people will flee to caves to hide before the Lord. We see a warning against people consulting human leaders instead of God. Truth becomes a meaningless concept when you trust in people. Human leadership is exalted but it is God who should be exalted. Those who exalt themselves will be humbled; we know that if you sow unfaithfulness, you will reap unfaithfulness. Is this not a message for today also?

We have a descriptive imagery in 5:27-29 about those who call evil good and good evil. Again, is this not like what we are experiencing in the world today. God will give Judah over to the darkness of the Assyrians and the Babylonians. For they no longer want to rely on God and his Word. In reference to this, we know that God is light and there is no darkness in him. Isaiah saw this about God. Judgement is coming for Judah and like in Judges, there will be someone to come and restore them to God. This is, of course, Jesus. Know that God forgives and wants his people to walk in his ways, in righteousness becoming like a royal priesthood. This will be done thought the root of Jesse, David's father.

We read that Isaiah comes face to face with God in his vision. The Lord was high and lifted up, Isaiah said. We see in 52:13 that the Messiah

was high and lifted up. The train of his robe filled the temple. In 6:2 seraphim means burning ones. I picture twisting flames around God's throne here. The holiest one is God, the Lord of hosts. Glory is the reality of God. Even though this sounds so distant to us and far off, he wants to share all of that with us. So Isaiah has experienced a vision of the Holy God and a vision of his unclean self. He sees his situation as hopeless. He is standing in front of the Lord of the universe. But in verse 6, the flaming seraphim took a burning coal from the altar. Fire cleanses, consumes and transforms matter into energy. Becoming God's man or woman is not something of being 'by the way' or something that we turn off and on as we like. It is a cost for oneself and a cross to take on as Jesus teaches us. What does this mean to us today? If we love Jesus and follow him, we will indeed suffer for being a Christian. So as Isaiah looked into the court of God, the seraphim came with fire – a sign of purification, a burning away. From that moment on, Isaiah put his life on the line for God. The magnitude of chapter 6 in experiencing God cannot be under-valued in what God is doing here. The imagery is just amazing. It is similar to the experience that we have when Jesus meets with us for the first time. Remember, Jesus came to baptize with fire also. Being baptized in the Holy Spirit relates to what Isaiah went through. Isaiah was totally cleansed from sin.

Well, Isaiah gave Ahaz a chance to trust God but he refused. Instead Ahaz aligned himself with Assyria. This was at the time Syria and Israel came against Ahaz with their new coalition. This was like three mice fighting and one of them ask the cat for help. The cat being Ahaz in asking Assyria to help. For Assyria was incredibly ruthless and evil. The spiritual lesson here, trust is the basis for servanthood.



Even today, we must trust totally in Jesus and only then we can be his servants.

So, all of this happened at the end of the conduit of the upper pool on the highway to the Washer's Field. This is significant for in some 34 years later the Assyria's field commander would stand at the same place asking Judah to surrender to the Assyrians. Ahaz was given the opportunity to ask anything of the Lord but he refused. Out of the refusal, Isaiah prophesized the coming of Immanuel. Isaiah used the Hebrew word 'almah', a young woman of marriable age, but not married; the English equal is maiden which is assumed virgin. Isaiah used this word for a purpose; it was a double prophecy for then and the future. The Greek translation of 150 BC used the word virgin. The New Testament writers all agree to this as they also used the word, virgin, in reference to Mary. Isaiah told Ahaz that his worst enemy would come because he chose not to trust God. That is often the way of the world today; they trust everything else but God. When this happens the real enemy is eventually faced.



We are told that Zebulun and Naphtali, the two northern tribes which are mentioned will see a great light. A virgin will conceive and have a son calling him 'God with us.' The Messiah is presented as a child; for God has chosen the weak things of this world to confound the strong. God intends to shine his light upon us. His

name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father and Prince of Peace. God wanted to break into people's darkness with his light. In 9:8, we have a judgement on the Assyrians and oppression. 9:8-10:4 is a carefully constructed poem. God is angry

about the reckless abandonment of him by the people and his fist is raised because of it. Besides Judah, the nations around will also be judged for their evilness. There will be immediately judgement over Syria, Israel and Assyria. We must remind ourselves of the power of God here. Remember, God is here forever. He is in control of history and will accomplish his purposes. In his power he will have a teenage virgin to become pregnant by the overshadowing of the Holy Spirit of God and have a son; he will be in the lineage of Boaz and Ruth. All of this is written in the Bible and there is nothing in Scripture that is there by accident. Jesus will reign in the power of the Spirit. With righteousness, he will judge the poor. He will strike the earth with the word of his mouth. The curse of sin and death will be lifted with a new heavens and earth. King Ahaz refused to trust God and instead trusted in his worst enemy. In Psalm 90, Moses says to give thanks to the Lord and call upon his name; shout and sing for joy all you people of Zion; for great in your midst is the holy one of Israel.

In the following chapter, we have the woes against the nations, also called oracles or messages. There are also lessons of trust written within these paragraphs. Of course Ahaz decided to trust Assyria instead of God. Of all the people not to trust, Assyria was the deadliest of snakes! But here one of the woes concerns Babylon. It would be them along with the Medes that Jerusalem falls to in 586 BC. But Babylon would then meet its own destruction when the Medes joined with the Persians to bring down Babylon. We see Isaiah referring to 150 years into the future. Oswalt says that this is the most contentious of the prophecies in Isaiah; some Biblical scholars don't agree with this. (This is part of the reason some push the idea of disunity between chapter 1-39 and 40-66.) So, Babylon was considered to be the glory of the kingdoms of the world with the splendour and pomp of the Chaldeans. But here, Isaiah uses some specific imagery of what Babylon would eventually be like. It would be a barren place of wild animals, of jackals and howling creatures. This has come to be. This is a fulfilled prophecy. But all along we see that Judah was afraid of these nations. Isaiah tried to tell them that they didn't need to be afraid. If

they would only trust in God. Fear is of the devil. He brings this on us to pull us away from Jesus and we constantly fall for this by the devil. He sits back and laughs at us because he can so easily lead us astray.

In 14:4-21 we have a poem of a lament. It is riddled with sarcasm. The oppression has ended, even the trees of Lebanon are happy because of it. The Assyrians cut many of them down during their worldwide aggression and reign. Then there is hell which becomes excited about the Assyrians coming into their presence. This is a funeral, where the harps are playing and maggots are everywhere embedded with worms. The 3<sup>rd</sup> stanza goes to heaven. Languages from the myths of the world are used, from a Canaanite myth where Baal has to leave his throne. To me, this seems like it is talking about Satan being brought down to hell. He raises his head every once in a while throughout the Scriptures. Verses 15-21 is about hell. This is why the Book of Revelation uses Babylon as a representative of the arrogance of the world.

Isaiah continues with his lessons in the next two chapters in trust. We are not to trust the nations or humanity. All the nations around Judah will be destroyed. Even Moab where Ruth came from. It was once the land of Ruben but eventually the Moabites took it over. Edom was south of Moab. We learn of the Hebrew Word, 'hesed' which really has no English equal. We translate it as loving kindness in the Old Testament. It occurs 250 times with nearly 200 of that referring to God. The throne of God will be marked by this self-giving love. We also have mishpat, judgement or justice or divine order. This will happen through David and through the Messiah. Again, there is imagery of the vineyard and the vine is associated with joy and laughter.

In chapters 17 & 18, we now have the oracle concerning Damascus which will experience its own end. All of chapters 7-37 are characterized by the repeated emphasis on trusting God. God simply wants us to trust him; oh, we



are free to trust anything we want to our own detriment! When the enemy is finished with Israel, there will not be much left. As with us, when we trust in our own idols and ourselves and those around us, there will not be much left of us.

So Judgement has happened and the nation and its people are like a harvested field. We learn that the Holiness of God is absolute otherness in God's own essence and character. Like Syria and Israel, we have our own idols today that we have made with our own hands. If you try to deny this, you are only lying to yourself. We see the deserted cities of Israel will be like those of the Canaanite cities. They built their lives around not trusting God and so now they experience the consequences of that. The nations are like chaff in the wind and there is a rise of terror on people's faces. Those who were proud and pompous are now steeped in fear and trembling as they are forced to march in chains with nothing but the clothes on their backs to another land.

The next oracle concerns Egypt which was already 800 years old when Abraham came. The Old Kingdom in Egypt ran from 3100 – 2200 BC. The later part of that time city states were popping up everywhere. This was about the time of the Book of Job. Job is the oldest book in the Bible dated somewhere around 2200 BC. In 1700 BC another age came into Egypt with the flood of the Nile being always predictable. Because of this, Judah was inclined to trust Egypt for indeed, they were

a strong and undisputable ancient nation. But they trusted in their idols which proved unreliable against God and Moses. Many proverbs came from Egypt from around this time of 2200 BC. Paganism deified the forces of the nation. We, ourselves, have come back to paganism through evolution and material wealth and the ways of the world. Assyria was moving down toward Egypt. We are told in the future that Egypt will build an altar to the Lord. The Egyptian are going to know the Lord. This has already possibly been fulfilled, but more likely it refer to the end of time. The prophecy in verse 19-23 is thought by many to be fulfilled by the peace agreement between Egypt and Israel. Then we see that Elam and Media will destroy Babylon. Babylon was a traitor to those around them; being so ruthless. You have refugees coming from Babylon. We have an Oracle concerning Dumah and Arabia; where Dumah being another name for Edom. This spoke about the caravan route to Egypt from Babylon across Edom. This was also known as the King's Highway.

Well, by 701 BC Sennacherib had taken most of the cities in Judah; all except Jerusalem. He demanded their surrender but two days before they were to attack, Sennacherib's army was destroyed by an angel of the Lord; some 185,000 troops were killed within their own camp. At this point, of all the nations in Canaan, only Judah remained independent. Sennacherib returned home to be assassinated by his two sons. This was during the reign of Hezekiah, but after Hezekiah's death, his son Manasseh becomes a vessel of the Assyrians. He was a really evil king.

So how can this Israel, sinful and corrupt ever become a peaceful Israel again, a clean Israel, a messenger of God to the nations. If Isaiah can experience a touch from God as he did, then Israel can also experience it. The world is no friend to God. In his grace God is going to send his Messiah. In that day you will give thanks to the Lord; behold God is my salvation. We have talked about the nations of Babylon, Moab, Egypt,



Damascus and Israel, Arabia, Judah and Tyre. We see their history and this begs the question, are we living according to God's word? All of those places were destroyed. God designed the earth to operate in a certain way and we have the instruction manual in the Bible. There is an unspoken agreement between God and his creation. The Lord of Hosts reigns on Mount Zion in Jerusalem. But now, he will reign in our hearts through the Spirit of God. This is something that God has made possible now through Jesus Christ. But this doesn't just happen, you have to allow it. So we now see that one theme of the book is that God himself is exalted. God offers his life to all but that offer is conditional. That condition is trust and self-denial.

We see that nobody is going to escape judgement but there is room for repentance. We see that God's work of salvation is strong enough to hold us. As long as you want to be in that relationship with him and willing to repent there is nothing that can take you out of that salvation. The devil gets us focused so often on a thousand different things.

The finish line for the upper call of God is our Lord, Christ Jesus. We learned that Paul was in Christ and Christ was in Paul. We now know that the Book of Isaiah is a symphony – themes surface all the time. We learn that the path of the righteous is hard. Another thing we learn in the Bible, trust and wait are synonymous. It is a confident anticipation; this is trust. At one point we see the prophets speak for God and then they speak to God. At one point they speak to the people and then for the people. Isaiah speaks for and to the people; your dead shall live, their bodies will rise, awake and sing for joy! The Earth will give birth to the dead. This is our promise. The Bible says that Isaiah wrote this book and so the idea is at least as old as 700 BC. So, there are no other Isaiah.

Here we have information in regards to ancient animals of old, the Leviathan was named the chaos god. This kind of language is used to make a point. Sin has brought chaos into the world, for God made an

orderly world, but humans brought in a chaotic world. Of course we know that God can transform the chaos of sin into order. Often that which is chaotic around us; if we allow God to change it, he can. We have reference to the Messiah again where it says that Jacob will take root, Israel shall blossom and put forth shoots and the whole world will be full of fruit. This is happening even today as the Spirit of God works in this world. I am amazed how God is breaking through the sin and chaos of this world and changing people's lives, actually working miracles right before our own eyes.

In 722 BC, the northern kingdom, Israel, fell to the Assyrians. The Assyrian's ultimate goal had always been Egypt. But Jerusalem was now only about eight kilometres from the now Assyrian border once they had taken Israel. The Assyrians could not be trusted; they were not nice people. I repeated earlier that the theme included the woes of nations around Judah. Isaiah is antagonistic toward the leadership of Judah. The priests, prophets and kings are all acting as if they are drunk; they have failed in their leadership of the people. We see the word scoffer being used here which can be translated fool. A known proverb says that the fool says that there is no God. They walk in evil. Judah now wants to trust in Egypt. One such god of the Canaanites was called 'Mot'. He had equal standing with the god Baal. I remember one day in Egypt, I was riding the train between the suburb of Maadi and downtown Cairo. Something happened to stop the train and all the women were screaming Mot, Mot, Mot, meaning death. Indirectly, they were calling upon the god Mot to protect them. They thought they were going to die. The god Moot, the word had lingered on for over 2,500 years ending up in Arabic, still to be used very close to its original meaning.

So, we are at chapter 29, the siege of Jerusalem. We have the word Ariel mentioned here. In the Semitic language, this could mean the City of God. In verse 4, Isaiah says that they will be brought low, but in

verses 6 and 8 there is still hope, but the imagery is still of ignorant people with hearts far from God. There is another group of woes, this time focused more on people. The situation is now desperate.

So in chapter 30 & 31, we have another series of woes. It starts off by saying woe to the people who are hiding their political council; the leaders of Jerusalem. They act as if they are all wise, using God for their own means, but the deaf will hear and the blind will see. This goes back to chapter 6. The meek and humble will exalt in the Holy One of Israel. We will see the work of God's hand if we only trust. There is nothing more holy than God's reputation and his character. So the first woe here is about the drunken leaders of Israel; then about the leaders of Jerusalem and third, those who hide their advice from God. The next woe are for people who go their own way. They have advised an alliance with Egypt. They still don't ask for God's guidance. They are stubborn children and rebellious; being children, they never seem to learn. They don't want to hear what is right. They also despise the Word of God and now are trusting in Egypt. Again, the lord is telling them to trust in him. Regardless, the Lord will indeed show mercy. If you have the Lord, you can face almost anything, but often we always try to solve our own problems.

Isaiah is teaching us to wait on God and to let him go before us. There is a need for a vision of God in our lives, like Isaiah experienced. Isaiah had told them many years before that the Assyrians would turn on them and that happened. The leadership then decided to trust Egypt. We see in chapter 31, woe to those who go down to Egypt for help.

Chapter 32 talks about a new kingdom where there will be insight and wisdom and understanding. The character of this new kingdom will be trust-worthiness and nobility. There will be an openness never before experienced. The king will reign in righteousness and justice. It will be a kingdom of life, peace and insight. God's transparency will be evident. People will be transformed and we can be who we are. I think this chapter is a parable of the Christian life. In some ways, verse 1-8 refer

to conversion. The Holy Spirit does what we are unable to do. In verses 16-18 the result of the Holy Spirit is justice, righteousness, quietness and trust. The Holy Spirit's primary work is fruit. The work of the Holy Spirit is to produce in us the character of God.

Isaiah is divided up into chapters 1-6, but then starting with chapter 7, Isaiah tells Judah to trust in God. Instead, in chapter 7-12 we see how people turned away from God and in 13-23 Isaiah warns them not to trust the nations around them. Then in 24-27, we learn that God is sovereign, being totally in charge of history. A number of writers agree with these divisions. In 28-33, we see what will happen to those who don't trust God and who don't wait upon God to direct their lives. In 28-33 we have the various woes. In the conclusion on these lessons on trust, we see what will happen to those who will not wait upon the Lord but instead trusting people and nations around them. We see that idolatry corrupts our lives. We are making God in our own image by choosing what to believe and what not to believe. This type of god is worthless and false; we actually become gods with our own human character and traits.

There is a section on Edom. Remember, Moses had ask permission to travel through their country but Edom refused. When Babylon was destroying Jerusalem, Edom helped Babylon. When the Judeans tried to escape, the Edomites caught them and returned them to the Babylonian forces. We see that Obadiah (The Book of Obadiah) has some very strong words to say to them because of what they had done. They laughed at Judah's destruction. But this didn't stop the Edomites from being destroyed, themselves. In a way, Edom symbolized all the nations and their hostility to God and his people. In 34:13, it says that their places will become a den of jackals and a desert. At one time this area was a rich and fertile area; not now! It is simply a salt encrusted land now.

So now, Sennacherib Invades Judah. He takes 47 major fortified cities before arriving at Jerusalem. But before taking Jerusalem, the angel destroys his 185,000 troops. At this same location where Isaiah challenged King Ahaz to trust God in 735 BC, now 35 years later, the Assyrian field commander stands in the same place. The field commander, Rabshakeh stood challenging them saying: if you think you can trust Egypt, a broken reed that will bend by anyone who leans on them. The field commander claimed that the Jews own God sent the Assyrians against Judah! They were speaking in Hebrew but Judah's ambassador requested that they speak in Aramaic so that others in the city wouldn't understand. Hezekiah goes into the House of the Lord and cries out to God. He sends Eliakim, Shebuar and the priests to Isaiah. The Living God is the God who hears and sees. Hezekiah understands what's happening. These people who think they can take on the Living God. Remember David and the Philistines. They thought the same. Isaiah says not to be afraid, they will fall by the sword in his land. In the night, the Assyrian army is killed by an angel of the Lord (186,000 troops kill themselves!) and Sennacherib returns to Nineveh where his two sons murder him. Esarhaddon takes his place. Jerusalem will be saved for my own sake says the Lord and for the sake of David. In chapter 14, we read that God has a purpose for the whole world.

This part in Hezekiah's reign, sickness and recovery brings to a close chapters 1-39. We have a mini history of Hezekiah and his relationship with Isaiah here. After praying to the Lord, God said that he will deliver Hezekiah and the nation. Isaiah told Hezekiah that he had been given 15 more years. Walk in truth and faithfulness with a whole heart. He did good in God's eyes.. Hezekiah was truthful to the Lord. He was truthful and faithful. Before going on, I have to pose the question; who in the church is not being truthful and faithful to God? We see here that truth is something you do, it isn't something you say. Truth is associated with dependability and reliability; whole heartedly. So we see that the heart is the core of human personality; it is where you think and feel. Faithfulness and love for God is where the core of

personality is being completely given over to God. This takes a decisive act of will on your part.

The King of Babylon heard of his sickness and sent an envoy to enquire about him. After arriving, Hezekiah opened his whole armoury and treasury to him. This was a mistake and would eventually bring on the down fall of Judah. So chapter 39 is a transit point between chapters 1-39 and chapter 40-66. Hezekiah selfishly said, there will be peace and serenity in my days and so his son, Manasseh perhaps one of the worst kings of Judah ever to come became king when he was only 12 years of age. If you want to learn more about days of Hezekiah, read the Book of Kings and Chronicles and Isaiah itself.

Let us pause; going back to chapters 6 and 7 we had the vision of Isaiah where the angel touched his lips with a coal of the altar cleansing him of sin. Among the different themes, we know that God can be trusted. We have a hope in God and that hope isn't in the governments of the world nor its people nor political parties. We have the Messiah predicted back in chapter 7, another theme of the Isaiah, especially as we venture into chapters 40-66. Along with these two chapters, the Old and New Testaments are full of prophecies that point only to Jesus. We have Acts 5:42, 8:12, 9:27, 11:20, 17:18; romans 16:25, Titus 2:8. Philip told Nathanael that Jesus was the one Moses spoke about and the prophets wrote about. Jesus said that Moses wrote of him. He also explained everything that was said of him from Moses and the Prophets: Luke 24:25-27. He also mentioned those things said about him in the Psalms. So many other points: the ram of Abraham, Passover lambs, wilderness manna, the bronze serpent, the rock that gave water in the wilderness, Jonah and the fish, a rejected cornerstone and the shepherd of the flock.



We've already mentioned that some theologians like to divide chapters 1-39 and 40-66 saying that two different people wrote them. There is indeed a different flavour if I may use those words for chapters 40-66 but saying that and there being a second author is going too far. There is no evidence of this whatsoever anywhere except for it being this different flavour. As Christians we are very guilty of simply adding and making up things when we don't understand something. We add to it or take away from it as if we know better than God. I would chance to guess that perhaps a disciple of Isaiah acted as his scribe in writing it down in Isaiah's later years. I am even guilty here of what I have suggested. You must understand that the time frame between these two sections has changed by 150 years. This idea of a second Isaiah goes against what others think of Isaiah; the New Testament and even Jesus. The Holy Spirit could have provided this information. Also, remember, that the Book of Isaiah is the oldest book we have available to us today. The Dead Sea scrolls date it to be about 150 BC and if you consider the manuscript that it was copied from, it could go back another 50 to 100 more years placing the Dead Sea Scroll of Isaiah to somewhere around 250 BC.

In the coming chapters, we jump immediately into prophecy starting with chapter 40. Know also that the exiles are always considered here. The people of Israel (The Northern Ten Tribes) were no longer the people of God, a forgotten people. The exiles of Judah has continued as the people of God. Babylon now controls the whole world, including that of Egypt. Zion and Jerusalem has been utterly destroyed. In addition, Nineveh is nothing but weeds on the earth, soon to be followed by Babylon. God is glorified and holds the entire cosmos in his hands. We saw how God's own people chose to worship idols that they made themselves; choosing clay figure over the God of the Universe. The people made those idols personified forces in the world. Idols are nothing, God says; they have no history or power or knowledge or control. Those idols preach nothingness; they came from nowhere and they are going nowhere, it says. This is why God was so angry with

them. They compared him to the Morning Star, Anana. They wanted everything now and didn't want to wait on God. This is why we are told that those who wait on the Lord will renew their strength.

So God raised up Cyrus, the conqueror of Babylon. Judah is still in exile. Isaiah said that Israel, the northern ten tribes, were carried away to be no more; they were beyond any relationship with God. Judah would be brought back. Their purpose in exile was a refining process, much like the burning coal the angel placed on Isaiah's lip. It was a renewing of their souls. God says for them to fear not for he will deliver them now. In 42:17-20, we have a poem of deliverance. God is going to meet their need.

God told Judah later on in chapters 40 & 55, prophecies concerning the return of the exiles. Many people just couldn't grasp this; miracles of this magnitude just can't happen. But these people even today are the same people who deny the coming of Christ and him being raised from the dead. So which is the greater miracle, Christ being raised from the dead or Isaiah's foreknowledge of Judah returning to Zion? But there is no surprise that people question this. Christ will be about 'mishpat', to provide justice or divine order we are told. We see that Christ will bring in a new covenant, not just for the Hebrews but for the whole earth. In chapters 41-48 we have references to the servant, God's servant and in 49-55 it is talking about a servant with a mission. In 42:10-13, we have a song of praise. This is because of this servant. There are two servants: Israel and Christ. Then in 43:1, fear not, for I have redeemed you. Ah! This brings us back to the Book of Job and his acknowledgement of the Redeemer! Jesus quoted Isaiah saying that we are his witnesses. Today, we are the very evidence that he is the Living God. Verse 15 talks about his role in our salvation.

We have been given the Spirit of God in Isaiah 44-46, another reason why we shouldn't fear. It enables us to live the life of Christ. The Spirit



also encourages us to stand in the face of the enemy. They had a fear that the nation of Judah would disappear going into exile, but in verse 21, we are told that they will not be forgotten. Your creator will redeem you. A man named Cyrus will bring you out of captivity. Cyrus is called God's anointed. I am God and there is no other. Paganism tries to say that God creates evil, but God created the heavens and he rains down righteousness. God caused Cyrus to act; he will set the exiles free. We learn that God can use anybody to do his work.

Oswalt says that in 45:14-19, here, God is talking to the redeemed Israel of the future. They are saved for eternity by God. God doesn't speak in secret. God was calling the nations to give up their idols for they have no knowledge of anything; they were carved out of wood or stone. They were nothing. 46:1 compare two gods of Babylon, Bel and Nebo; you can carry your gods or be carried by God. Wow! We can carry god or be carried by God. Even today, many Christians try to carry god still. One is an idol while the other is truth. Many of us are burdened down with things that we have in our lives. These self-made burdens are nothing but idols that pull us away from God. God declared from the beginning, there is none beside him. He speaks about his Word in verses 21 which is unchanging and will accomplish his purpose. Paul picks up on this; every knee shall bow, every tongue will confess. Chapter 46 sums up everything that has been said in these three chapters. We can make our own gods with gold and many till do, even in these days but they still can't help us. God will accomplish his purposes. He says that he will put salvation in Zion for Israel and calls Israel his glory. In Ephesians 2:8-9; it is by grace that we are saved.

So, here we see that Babylon will fall in chapters 47-48. Whenever we exalt ourselves as Babylon did, the result is humiliation. In verse 6, it talks about the difference between revenge and vengeance. Vengeance is just punishment for sins committed against another while revenge is a selfish attempt to pay back one who has hurt us. Revenge is very dangerous because it may lead you on a downward cycle. If you have to get back at someone, you have stepped into the

cycle of evil. This is why it says in Romans 14 that vengeance is mine says the Lord. Vengeance is to be left in the hands of God. In 27:10, it says that I am and there is none beside me. We need to have a healthy fear of the Lord. This involves our thinking that God is always over us. We will be called to account on how we conduct our lives and the things that we say to people and how we act.

Back in chapter 27:10-15, it talks about magic and mediums. Why are people so fascinated with magic? In my thinking, this is a back door to the wrong spirit world; a door that many choose to take. A lot of this flows over into the occult. Pagans tried to predict the future with omens. This is also dealt with in astrology. The Bible often touches on the spiritual world in the New Testament. See that Babylon was rife with spiritism having over 70 volumes of omen texts having been discovered. This was also during the time of the fabled hanging gardens of Babylon.

In chapter 48, Judah isn't paying attention to what God is saying. Their relationship is strictly superficial with God, but yet, we learn that God's grace is always being poured out. Oswalt says that this in itself should have motivated the people of Judah. So Judah went into captivity in 586 BC by the hands of King Nebuchadnezzar. In addition, it talks about God being the creator of all things. Unlike the Assyrians and Babylonians, the Persians did not practice exile; that is why Cyrus offered the Hebrews to return home. After the fall of Babylon, Persia came into power with Cyrus as their leader; Isaiah said if they had listened they would have experienced peace like a river.

Chapter 49 talks about the ideal Israel where God will make them a light to the nations. The Lord will comfort his people and open the doors and prison to those who are bound, to proclaim liberty to the captives. In comparing this with chapter 61; the Spirit of the Lord is upon me, because the Lord has anointed me to bring good news to the

poor. Jesus said that this prophecy was then fulfilled with him when he read this in the synagogue. The work of Jesus makes it possible for us to be God's servant. They think they have been forsaken but God says how can he forget them? God promised that he would preserve them. He wanted to show them that he was their Redeemer, the mighty one of Jacob. This was Paul's desire; to know Jesus as his personal Saviour, Redeemer and friend. He wanted to know Jesus in the fellowship of his suffering.

In chapter 50, Israel's sin is dealt along with their disobedience. The exiles accused God of having divorced Judah. There were righteous people in Judah when all of this came about. For that and for the promise of the coming Messiah, Judah was redeemed.

Yes, the Arm of God will wake up. Trusting in God will exalt you but trusting in yourselves, will end you up sitting in the dust. Pride will humiliate you but trusting in God will lift you up. Remember, God never denounced Judah as such. They are going to experience God's character.

In chapters 52-53, we have the prophecy of the Messiah and what will happen with him. The ends of the earth will see the salvation of the Lord; the whole earth waits upon this. God gives his salvation and we must accept it. This is all about servanthood. The foundation of servanthood has to do with absolute trust in God. My salvation is coming to the world and it will be forever. The ends of the earth will trust God for their salvation. Other places that speak about Christ is in Psalm 45:6-7 – God incarnate; 110:1-7 king and eternal high priest along with Matthew 22:43-44; Acts 2:33-34; Heb 1:13. Danial 9:24-27 talks of the entry into Jerusalem along with Zechariah 9:9. Psalm 41:9 and 55:12 tells us of Judas. Psalm 22 – at the cross. Zech 12:10 the piercing of his side. Psalm 68:18 refers to Christ's ascension. But Isaiah is the clearest of all – incarnate Son of God, everlasting father, Prince of Peace, the Branch and servant of God. Interestingly, the chief priests and scribes cited Micah 5:2 when the magi came. Genesis 3:15 foretold

the coming of Jesus also. Micah 5:2 says that he was from everlasting. In Psalm 110:1, David referred to Jesus as Lord; Immanuel in Isaiah 7:14, God with us – to be incarnate.

This section in 52-53 is made up of five stanzas and three verses, all very carefully designed. There is the Suffering Servant and the risen Lord. There will be wisdom in his rule. He will not operate like a regular king as we already know, but will rule as a child. He will come taking on our sufferings and offer healing. He will take our sins to the cross with him. Here, Isaiah is talking to the people of Judah still; but many despised him and just wanted to crush him! The themes of suffering and glory come together in Isaiah 53. MacArthur characterizes the theme of this chapter as suffering, horrific, gruesome, dramatic, agonising and suffering.

Again, we look at the word ‘kesed’ having a meaning of loving kindness, even friendship, a covenant of peace. In Numbers 25:12, I give to him my covenant of peace. This is also mentioned in Ezekiel 34:25; after the fall of Jerusalem, they are going to go home again and God will give them his Covenant of Peace. In Romans 5:1, since we have been justified by faith, we have peace with God. In verses 54:13-14, they will be established righteous before Christ. We have a right standing before Christ. God will do the right thing with them and thus they will be delivered. In chapter 55, they are offered the basics of life for their covenant with David forever. Again, it is said that nations will be attracted to Israel. In 55:8, my thoughts are not your thoughts, your ways are not my ways; in Matthew 5, Jesus says that we must be perfect, speaking of love. We can have the same kind of love as Jesus has. God’s way of redemption is grace; but our way of redemption is trying to earn favour like many religions of the world. As Christians, we are the proof that Jesus is God.

Chapters 56-57; the Spirit of the Lord has anointed me to preach good news. Here, there is a picture of a dawning of light. This good news has brought us into a relationship with God in regards to this new covenant. What does it mean to keep God's covenant today? The fear of the Lord gives the content and the love of the Lord gives the joy. Also, it is practicing the love of Christ. Without the fear of the Lord, love can easily change to be something else.

A time is coming to gather all nations and tongues. They will declare God's glory. Some of them also I will take for priests and for Levities, says the Lord. All flesh will come to worship before me, declares the Lord. God says to keep justice and do righteousness for soon his salvation will come and his deliverance will be revealed in 56:1. Since being saved by grace, you are going to quit your old sinful life. You are dead to that in your life.

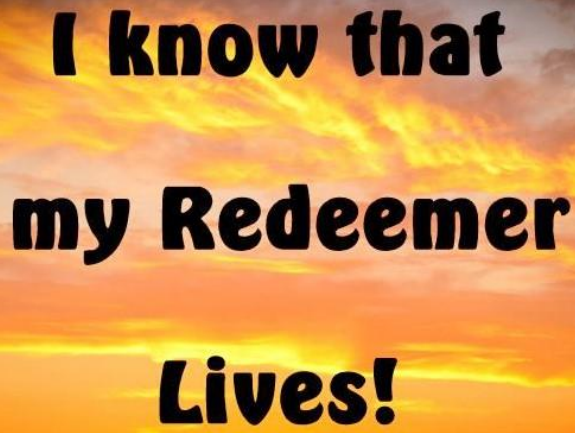
In 57:3-10, Oswalt, again, says that most scholars believe that the Jews were cured of idolatry when they returned from exile. But here Isaiah is describing them in terms of pagan idolatry. It could be that their hearts had not yet changed. Are their actions pagan in nature? In 57:14-21, the Lord is coming on a highway. We go to God in a contrite and lowly spirit. When we admit that we are totally dependent on him, that is when God can use us the most. His last word for us is always healing and restoration, no matter what position we find ourselves in. Those who cry out to the Lord will be healed.

Having Christ in our hearts is about servanthood. Righteousness is the character of servanthood. So what is God doing here? Why is this light shining as a result of the Messiah's work? It is so that the world might know. In 58-59, it talks about fasting. Nehemiah fasted and prayed when he had heard that the walls of Jerusalem were still in ruins. Note that fasting is usually done as an expression of repentance. Isaiah seems to be pushing it here; fasting really should come about as a reflection of love for Jesus. Be careful not to put the focus on yourself in fasting; no one should know about it. We see that salvation and

justice will be brought about as the world has no justice. There is an inability to do righteousness in the hearts of the Jews. So, now they are back from captivity. Yet God admonishes them to practice justice and righteousness because he is coming! In 64:5, God continues his care for them. In 65:17, we have the new heavens and the new earth where the former things will not be remembered. God is now emphasizing what he is going to do. He will come as a warrior to attack the sins of his people and cleasethose sins with his blood.

Chapters 63:7-64:12 is a poem about the Lord's mercy. There are appeals that say that they are the work of his hands. Again, God's love is the main theme. There are about four references to the Holy Spirit here. God will do something to make the people righteous. Isaiah, in speaking for the people, is saying that we need the Holy Spirit in our lives. In verses 8-12, there are cries from those who have returned because Zion is a mess. They are still looking at themselves and not trusting God; even after all they have gone through. God tells them about this new heaven and earth that's coming, because they have to see something beyond their own circumstances.

Now there is a focus on the righteous Gentiles. Remember in chapter 6, there was a proclamation that the whole world is full of his glory and then in the last chapter all nations are going to see the glory of God. Glory is basically a reality. There is a recurrence of the coming redeemer here. God wants to redeem them then as he wants to redeem us now.



**I know that  
my Redeemer  
Lives!**

My Daily Inspiration

**Job:19:25**

## **VII The Unity of Isaiah**

In regards to the unity of Isaiah; first we need to consider why there is an argument against the unity of Isaiah by some. Is this argument from Christians who say there are several Isaiahs, especially those who haven't really taken the time to study and research the topic? Goodwin puts the question over: why do we have to defend the Scriptures as we do? I think this is a very good question. There will always be those who deny the truth of the Scripture. Is it even worth talking about it? Well, perhaps so. The lies of the evil one, if told enough, become truth to those who don't know any better, especially to those who don't study the Word of God themselves. And so, is the argument by those liberals who question everything about the Bible, its authority and authenticity and then go on to question other books of the Bible: Genesis, Job, Revelation; in fact they argue against anything that is miraculous in the Bible. If it isn't the Red Sea crossing, it's the flood; if not that, then it is the prophecies throughout the Old Testament and then even the resurrection itself. So why present a defence against such as this? Well, this attitude by liberals and unknowledgeable Christians and their influence with others in the church is probably reason enough.

Well, Isaiah ministered in the days of Hezekiah and even before that. It was during a time of great turmoil when the Assyrian and Babylonian Empires were flexing their muscles. This was in the beginning of empires and Judah was in the midst of those kingdoms that fell before those great armies and kings. Now, between Hezekiah and Cyrus, the idea of Cyrus being mentioned some 150 years before has fostered many to question the unity of Isaiah. Then there are some who think and rightly so that the language of Chapters 1-39 and 40-66 is different. It is indeed somewhat different but not greatly so and there are reasons for this. First Isaiah ministered for sixty years and the writing of chapters 40-66 could have been done later. But another



reason, Manasseh burned the Scroll and perhaps Isaiah had to quickly rewrite part of it. Of course, this rewriting is assumed but no more so that the assumption of more than one Isaiah. Actually, the similarities between the two sections are greater than any supposed differences. A warning here; once you question any part of the Bible as being questionable; you start down a road of doubt, a slippery slope that leads to questioning every little thing in every book of the Bible. This will end in your own defeat. This, of course, is the work of the devil. This is what he wants, taking you further and further away from the truth.

Well, there are others prophets that predicted these events in Isaiah although not to the extent to which Isaiah did. There is also the second book of Kings, Leviticus and Deuteronomy. Amos said that there would be a captivity beyond Damascus. The greatest testimony to the unity of Isaiah is Christ himself. He read Chapter 61; he said that the prophecy was fulfilled that very day! But really, the biggest fuss seems to be over the mention of Cyrus. However, there are over fifty references to Cyrus in the Bible: For Isaiah, we have 45:1, 44:28, 45:13, 44:26-28 and then in Ezra. But, really, is this very insignificant compared to the foretelling of the coming Messiah in chapter 7 and in chapter 53? Chapter 53 provides a detailed account of Jesus in every way. There is also the coming of the Messiah in chapter 9 and then we have the divinity and atoning work in Zechariah and so many other places. Oh, what about the preachers like Daniel, Ezekiel and Zechariah and Haggai and Zerubbabel, Ezra and Nehemiah. They all knew the work of Isaiah. If anyone, even from the exile, had written chapters 40-66, they would have put their name on it.

There is also language that is very much the same throughout the entire book. Isaiah uses the title, the Holy One of Israel which occurs 23 times, ten in chapters 1-39 and thirteen in chapter 40-66. This title also occurs three times in Psalms and two times in Jeremiah. There is also a sense of what God is going to do throughout the book. The prediction of the Messiah is clearly shown in both sections. There are

references to Isaiah in Matthew and Romans. There is never any mention about another Isaiah. John said that Isaiah saw the glory of the Lord. Another authority, if not the strongest, is the Dead Sea Scroll of Isaiah which dates back to around 200 BC. In that scroll, the beginning of chapter 40 is on the same page that chapter 39 ends. This, alone, proves the authenticity of the prophecies in Isaiah, especially those of the Messiah and chapter 53 which describes the events of the life of Jesus.

All the New Testament writers talk about Isaiah as being the author of the book and often mention him by name in quoting from his book, Look at the following references alone: Matthew 3:3-4; 4:14-16; 8:17; 12:17-21; 13:14-15; 15:7-9; Mark 1:2-3; 7:6-7; Luke 3:4-6; 4:17-19; John 1:23; 12:37-41; Acts 8:26-35; 28:25-27; Romans 9:27- 29; 10:16, 20-21; and 15:12. And then that is John 12:41: *“Isaiah said these things, because he saw his glory and spoke about him.”* John here says that Isaiah was the author and when Isaiah saw the Lord in the temple He saw the glory of Christ (his glory) This means that he saw Jesus in the temple. Also, if Jesus Christ believed Isaiah was the sole author of his prophecy then how can we say otherwise? Do we have the right to change what the Bible says?

Willminton suggests that because of the shift in mood and audience between 1-39 and 40-66, some scholars have suggested separate authors for the two sections. As shown above, evidence points, however, to a single author. There is an understanding of the authorship that point to all 66 chapters. There are similar styles, vocabulary, and figures of speech that occur in both sections. New Testament writers confirm this in Jn. 12:37-41; Mt. 3:3; 4:14-16; Rom. 9:27-29; 10:16. In the Dead Sea Isaiah Scroll there was no break between chapters 39 and 40.

Goodwin also comments that the Dead Sea Scroll of Isaiah copied toward the end of 200 BC contains evidence that the copyist knew nothing of any supposed division in the book. The copyist began chapter 40 on the last line of the text written of chapter 39. The entire book of Isaiah on the one hand has been passed down through centuries, but on the other hand, the copy that was found at the Dead Sea is over 2300 years old. Interestingly, the copy that was found at the Dead Sea and the copy that has been passed down through copying are almost identical. Goodwin also says that the Christian Greek scriptures said that Isaiah wrote the whole of the book.



### **VIII. Historical and Archaeological Facts Concerning the Book of Isaiah:**

According to the NIV cultural Bible, a great many prophecies describe a time of destruction for Judah. We've already seen that some portions talk about a period of destruction and exile. It was during a time of the latter part of the Assyrian Empire and their expansion to the west and toward Egypt. Prophets gave their prophecies orally first and then it was written down.

More and more archaeological data is being found to support the history of Old and New Testament Scriptures. Of all the excavations that have taken place and of all of the ancient libraries that have been found, nothing has disproven any of the Bible whatsoever. There are ancient libraries that have been discovered in the ruins of many ancient cities. One such place is referred to as the Royal Library of Ashurbanipal; he was the last infamous king of the Assyrian Empire. There were more than 30,000 tablets and fragments of all kinds from the 7<sup>th</sup> century BC when met their demise, written in various languages. There was different information on the people of the ancient Near East. The material was found in the archaeological site of Kouyunjik (ancient Nineveh). The site is in modern-day Iraq, near the city of Mosul. The Sumerians, Babylon and the Elbaite's all had their own clay tablet libraries. One such Babylonian tablet has been tested as being 3,700 years old. There is also a collection dating back to 2<sup>nd</sup>

millennium BC of the Bogazkoy archives containing 25,000 tables. Ugarit (located in Syria, just north of Lebanon) contains a library dating back to 1200 BC also containing thousands of tablets, often referred to as the Ras Sharma library. Another one is referred to as Tell Leilan, an



archaeological site situated near Khabur River basin in north-eastern Syria. Originally, this site was under control of the Akkadian Empire, around 1800 BC. Another such excavated library is so named as Tell Mari, located about 11 kilometres north west of Abu Kamal on the Euphrates River. See the map of the Akkadian Empire and their major cities. It was first abandoned around the 26<sup>th</sup> century BC . Finally, there was the Persepolis Elamite tablets that consisted of about 30,000 tablets of which 2,210 texts have already been edited from Aramaic. These libraries have provided us with tens of thousands of historical texts covering many different facets of life. Many of these have confirmed over and over the validity of the Old Testament writings.

Alfred Martin talks about the Law, prophets and the writings of the ancient Hebrews. A prophet was an official spokesman for God. They went about warning people who lived in sin and exhortation, encouraged and predicted. The former prophets consisted of Joshua, those in judges, Samuel and those in Kings where the later prophets included Isaiah, Jeramiah, Ezekiel and the those of the Minor Prophets.



So, the prophet Isaiah is mentioned in 2<sup>nd</sup> Kings and 3 times in 2<sup>nd</sup> Chronicles. Little is known of Isaiah's own personal life. We know that Micah was a young contemporary of his in Judah. The book relates to the reign of Uzziah, Jotham, Ahaz and Hezekiah; all confirmed kings of Judah.

Tradition has it that Isaiah was martyred during the time of Manasseh. On this page, we have the seal of Isaiah, a relic that was dug up in an archaeological dig. So, the northern kingdom was taken away captive and Judah was heavily attacked afterwards. This all began during a time of Assyria's expansion by Tiglath Pileser III (745-727 BC). All of this is mentioned in 2<sup>nd</sup> Kings 15:19-29 where he was called Pul. In 732, he conquered Galilee and deported 2.5 tribes of the area. Tiglath-Pileser III's son, Shalmaneser V did the same and took Samaria. Hoshea, King of Israel became a puppet of Assyria but then there was a three year siege that destroyed Israel in 722 BC. This doom

was recorded in the books of Amos and Hosea, prophets of Israel. Hosea 10:14 refers to Shalmaneser. It would have been done by his generals and successor, Sargon II. Tiglath-Pileser III had already taken Ashkelon, a Philistine city. Sargon deported 27,290 people of Samaria. He also went against a coalition with Egyptian troops in 711 BC that Judah wasn't part of. Sargon was from 721-705 BC. Ahaz and Azariah in 2<sup>nd</sup> Kings 11:8 paid tribute to Tiglath-Pileser III. Hezekiah also paid tribute as mentioned in 2<sup>nd</sup> Kings 18:14. Sennacherib beat down the Egyptians and the Philistine area. All of this was recorded not only in the Bible but from Sennacherib himself. He also trashed 46 cities of Judah and took 200,000 captive but Jerusalem wasn't taken. Esarhaddon took over from Sennacherib who was killed by his two sons. After Esarhaddon (680-669) came Ashurbanipal (668-627) who developed a grand library which we still have today. So again, we see that Assyria was the main power in the days of Isaiah.

The Syro-Ephramite allegiance came about as a defence against Tiglath-Pileser who eventually conquered the area. It consisted of Rezin of Damarcus and Pekah of Israel. Ahaz refused to support them. So they went against Ahaz who in turn ask Assyria for help. This was a big mistake on Ahaz's part. Isaiah denounced the king for this. Assyria demanded that Judah follow Assyria's state religion. Isaiah's counsel prevailed and Judah was partially spared.

Egypt was in turmoil fighting the Ethiopian kings who eventually took the Nile Delta. They did promise to help Hoshea but this never eventuated.

Babylon was also a considerable power at the time of Assyria. It was a force during Hezekiah's reign. Tiglath-Pileser reigned over them by the name of Pul. There were intermittent attacks and control over Babylon from Chaldean forces especially in 721 BC, but Sargon took control of it again in the same year. Around 711 Hezekiah aligned himself with

Egypt, Babylon and the Philistines against Assyria of which Isaiah strongly advised him against. Babylon was destroyed by Sennacherib in 689 BC but Esarhaddon rebuilt the city in 682. The Chaldeans retook the city under Nabopolassar and finally overthrew Nineveh in 612 BC. This ended Assyria as an Empire, never to recover. Babylon was revived by Nebuchadnezzar in 600-575 BC and continued thereafter. Some called this the Neo-Babylonian Empire.

So Isaiah lived in an era of empire building under Assyria and then with the rise of Babylon which included the exile of the Jews which was followed by Cyrus of Persia. We have Uzziah's death and then Jotham reigning for 16 years and then Hezekiah reigned for 6 years before Samaria was carried away in 621 BC as stated in 1<sup>st</sup> Kings 18:10.

Tradition has it that Hezekiah reigned 29 years after 715; this is counting to 686 BC. This would put Isaiah dealing with Babylon which gives Isaiah a ministry of 60 years.



So we have 66 chapters in Isaiah where modern criticism would like to divide the book up into chapters 1-39; 40-55; 56-66. But the new Testament quotes from all these sections and repeatedly refers to it as the work of Isaiah and not any kind of division. There is no evidence to show otherwise. There is no hint of a division at chapter 40. For some, the section 50-66 refer to a Deutero-Isaiah but again, there is no such division indicated by New Testament references.

Chapter 41-66 reflect the Babylonian captivity. These passages include prophetic passages. Cyrus is mentioned – he conquered Babylon in 539 BC. These were predictions of the future. This predicts the conquest of Babylon and a return from the exile. Chapters 40:2-41:27 deal with God's promise to bring the Jews back from captivity. So the down fall of Babylon is predicted and also the return of the Jews back from

captivity. Recorded history proves all of this. There are references of the captivity in 45:13, 47:6, 49:21, 51:3, 11, and 19. Chapters 13 and 14 predict Babylon's fall by the Medes as being part of these prophecies against the surrounding nations.

We also have the theology in Daniel, Isaiah 53, Daniel and Isaiah 24-27. Critics say that this theology comes from the Persians but there is no evidence to back this up. Also, Isaiah 34 and 35 have an apocalyptic side to them. We have strong images of this mentioned in Daniel, Enoch and Revelation. Isaiah 36-39 are almost the same as 2<sup>nd</sup> Kings 18:19-20:19. These chapters include information on Hezekiah's sickness in 38:9-20. There is a reference to 2<sup>nd</sup> Chron 32:32. The prophecy in 39:6-7 is the background for chapters 40-48. There is no solid reason why Isaiah could not have written this.

Isaiah was the son of Amoz and he wrote from about 759 to 681 BC. His style of writing is looked upon as the height of Hebrew literary art. Interestingly, Isaiah, Deuteronomy and Psalms were the three most used books by the Qumran community, an independent Jewish sect that existed around 200 BC to 50 AD. The New Testament quotes from it at least 50 times. Isaiah was God's man for those turbulent days.

In his day, the sun went backwards (For this to have happened, the Earth had to have stopped spinning or even reversed its rotation!) and the days of the king were prolonged. It is clear from other sources that Isaiah was regarded as Scripture and fully authoritative. In 2.1 he saw things concerning Jerusalem. Here, he is validating the vision he saw. The first one established the historical setting of the book. 2-4 is exactly that which is in Micah 4:1-4. This was a sort of common statement. In the ancient world, mountains were considered the place where the gods live and so Jerusalem will be the highest of the mountains for the true God.



The Immanuel passage is usually thought of as a promised blessing for Ahaz or for the house of David. Isaiah says that real enemy is Assyria not Syria and Israel. This was not intended to be the child of Ahaz or Isaiah. The child was to be born of a virgin or Alma which occurs six other times in Genesis 24:43, Exodus 2:8, Psalm 68:25, Proverbs 30:19, Song 1:3 and 6:8. It is never applied to a married woman. The emphasis of the woman is being young and unmarried. Young woman is not specific enough; unmarried girl was never the meaning of it. Ugaritic has a word g'almat which is parallel to an Old Testament meaning of a virgin. A critical view is that it refers to the wife of Ahaz or Hezekiah which denies prophecy and the miraculous birth of Jesus.

34:4 presents a picture of Christ coming as Judge which is also referred to in Matthew 24:29, Rev 6:13, 14. In 34:5, Isaiah refers to a great slaughter in Edom. Isaiah 25:10 says that Moab will be done away with. (See maps of Moab and Edom). There is a lot of prior history in regards to Moab and Edom in the Old Testament and its relationship to Israel and Judah.

We also have the servant passages from Isaiah 41:8 to chapter 53: 42:1-9, 49:1-6, 50:4-10 and 52:13 – 53:12. This is used as the servant of the Lord. This is clearly referring to Christ in the New Testament. Delitzsch thinks this speaks of the nation of Israel whose spiritual activity refers to Christ. Note also that David is called the Lord's servant and other prophets speak of different people as God's servants. Even Nebuchadnezzar was called the Lord's servant. Israel is even called God's servant. The branch of David is called God's servant. It shows that there is a variety of usages even in Isaiah. In Isaiah 49:3-6, the servant is clearly called Israel. The servant is anointed by God's Spirit for a work of witness, judgement and testimony. 42:1-6 applies to Christ and is quoted in Matthew 12:18-21.

The most famous segment of Isaiah is chapter 52-53. It's quoted many times in the New Testament with reference to Christ. Matthew 8:17, Luke 22:37, John 12:38, Acts 8:32,33, Romans 10:16, 15:21, Hebrews

9:28, 1<sup>st</sup> Peter 2:22, 24 and 25. Many try to connect the resurrection to that of Israel and Israel to be the mentioned servant, but the messianic interpretations are confirmed in the New Testament.

Isaiah is often called the evangelical prophet because of his predictions of Christ and his salvation. Isaiah was indeed expressing hope of Israel that was voiced by other prophets. But his messianic prophecies do not stand alone, there are many, beginning with Genesis 3:15, 2<sup>nd</sup> Sam 7, and Psalms. The Messiah was to be of the House of David. Even Amos referred to him in Amos 8:11. There is also Jeremiah 23:5, Ezekiel 37:24-25 and even the Pharisees acknowledged that the Messiah was to be David's son in Matthew 22:42. The divine child was to rule on David's throne (Isaiah 9:6,7). This was not to be Ahaz or Hezekiah. Chapter 11 promises the rod of Jesse, the branch, the root of Jesse is pictured as a conqueror of ordinary conquest. We have this also in Job promising us a redeemer. Romans 11:26 says that the Redeemer will come out of Zion as also Isaiah.

Eschatological Passages – Isaiah 2:1-5, 11:1-16, 25:6-26:21,34,35, 52:7-12, 54, 60, 65:17-25 and 66:10-24. 11:1-16 and 65:17-25 are the two most striking. His kingdom will be one of perfection and his rule will be in supernatural power. Revelation tells us that Christ will return to destroy the beast. Isaiah 25:6-26:21 talks of the resurrection of the dead.

Isaiah's Theology – The Holy One of Israel is used 13 times in the first 39 chapters and 13 more times in the last section. No other book speaks more of God's sovereign power and righteous character. A famous passage on creation includes 40:12-31. The providence of God is given large mention. The topic of redemption is also very prominent. He saw into the future like a canvas, the coming servant, the day of vengeance and of things to come.

## ***IX. Songs of Isaiah***

These songs made what Isaiah was saying more real to the people he was speaking to. They also helped the people to remember the most important points of what Isaiah was saying. It was a mnemonic function as well as an artistic one. They explore the depth of his mission and prophecies to the people of Judah. Most, if not all, are highlights of what Isaiah is saying to Judah and also to us today even. The Song of the Suffering Saviour was given 700 years before Christ came. In this Song God wanted to make sure people knew what was going to happen. They were used to draw people's attention back to what was being said.

### **1. The Song of Zion – Isaiah 1-4**

This song seems to be associated with Psalm 87 and 125. These are from the Sons of Korah, a song. Isaiah 4:21 in itself was a very carefully developed poem. It is in the form of a Lament. It was composed of a three beat line that was repeated. It is about a funeral, where the harps are playing because those who were to die would be bedded with worms and maggots. It was a time of rejoicing in Sheol. We have earth, then hell, then heaven and then earth.

### **2. The Song of the Beloved and his Vineyard – Isaiah 5:1-7**

This is a love song from the prophet. It seems to be a way that Isaiah got the attention of the people he was speaking to. The vineyard was a common image for the people of God. Jesus also used this metaphor in his own parables about the kingdom of God. Especially those in Mat 20:1-6 and Mark 12:1-9. We have supposedly an allegory – We have a song about the vineyard with a watchtower and wine press. The grower expected good grapes but only got sour wild grapes. It includes

a song of six woes: Those with any property will become empty; they will go into exile for their lack of respect for God; woe to those who are guilty of lies; those who call evil good and good evil; those who take away the rights of the innocent. This is a song of judgment; God will call the distant nations to come against Judah.

5:1-7 - Let me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watch-tower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes. And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!

3. The Song of Praise for the Redeemed – Isaiah 12:1-6. Here we have God’s people responding with praise and thanks for a promise of deliverance. The Hebrew word for salvation, ‘yeshuwah’ is found 28 times in the book. It is similar to the name of Jesus: Yeshua. We have the idea of redemption being on God’s mind, not judgement. In this, to know Jesus is to know the God of salvation.

You will say on that day: I will give thanks to you, O Lord, for though you were angry with me, your anger turned away, and you comforted me. Surely God is my salvation: I will trust, and will not be afraid, for the Lord God is my strength and my might; he has become my salvation. With joy you will draw water from the wells of salvation. And you will say on that day: Give thanks to the Lord, call on his name; make known his deeds among the nations; proclaim that his name is exalted. Sing praises to the Lord, for he has done gloriously; let this be known in all the earth. Shout aloud and sing for joy, oh Zion, for great in your midst is the Holy One of Israel.

4. The Song of the Strong City – Isaiah 26:1-4. This is also known as the Song of Redemption. Alfred Martin says that it expresses the praise and thanksgiving of the godly remnant of Israel in the Day of Salvation.

The Lord has a ring of defence around his people. We are protected by his strength; by his Holy Spirit. We will have peace if we trust and rely upon God. The city contains the Lord's grace and the joy of true godliness lies within.

26:1-4 – A Song of God's Truthfulness about the glorious God. In that day shall this song be sung in the land of Judah; we have a strong city; God will appoint salvation within the walls and bulwarks. Open the gates, that the righteous nation which keeps the truth may enter in. You will keep him in perfect peace, whose mind is stayed upon the Lord, because they trust in you, oh Lord. So, trust in the Lord forever: for in the Lord Jehovah, there is an everlasting strength.

At that time, people will sing this in the land of Judah: We have a strong city; God crafts victory, its walls and ramparts, Open you gates so the righteous nation that safeguard its faith may enter. You will keep perfectly peaceful.....

## 5. The Joyful Song of the Redeemed – Isaiah 35:1-10

In this song, we have the Joy of the Redeemed. the Redeemed will return to Zion. My people will see the glory of the Lord. They will enter rejoicing and everlasting joy. This chapter is called the Hebrew poem of rare and superb beauty. It is a picture of restored Eden as the Kingdom of God which brings hope to the weak. The word ‘parach’ gives the idea of breaking forth and blooming.

The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendour of Carmel and Sharon; they will see the glory of the Lord, the splendour of our God. Strengthen the feeble hands; steady the knees that give way; say to those with fearful hearts, ‘be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you.’ Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow. And a highway will be there; it will be called the Way of Holiness; it will be for those who walk on that Way. The unclean will not journey on it; wicked fools will not go about on it. No lion will be there, nor any ravenous beast; they will not be found there. But only the redeemed will walk there, and those the Lord has rescued will return. They will enter Zion with singing; everlasting joy will

crown their heads. Gladness and joy will overtake them, and sorrow and sadness will flee away.

6. The new Song of the Lord – Isaiah 42:10 This is the beginning of the servant songs. We see four: 42 – Faithful Servant; 49:1-13 – Bringing Salvation to the Nations; 50:4-9 – Obedient Servant; 52:13-53:12 – Suffering Servant. God tells us of his servant who will be a light to the nations. He is chosen to bring salvation to the nations.

The promised Messiah is the chosen servant of the Lord. It is he who is the subject of this Psalm, and gentle and kind. The seed of the woman is the Son of Righteousness.

7. The Song of Songs in Creation – Isaiah 44:23 God promises to pour out his spirit on their children and bless their descendants. He declares again to be the beginning and the end. He says that he is God, Creator of all, stretching out the cosmos, alone shaping the earth. And declaring Cyrus as his shepherd. There is a special relationship between God and them. He is everlasting, having an everlasting covenant, showing kindness, salvation, majesty, joy, and an everlasting light. It is common in the sacred writings to call on the heavens, the Earth, and all created things, to join in the praise of God on any great and glorious event. The occasion of the joy here was the fact that God had redeemed his people - a fact, in the joy of which the heavens and earth were called to participate. An anthropomorphism such as the prophet here uses is common in all writings, where inanimate objects are addressed as having life, and as capable of sharing in the emotions of the speaker. By the heavens; the angels which are in heaven; by the lower parts of the earth, by the mountains, the greater and more mighty kingdoms; by the forest, and the trees, large and spacious cities, with their nobles. The passage is a highly-wrought expression of elevated feeling; the language of poetry, where the prophet calls on all objects to exult; - it is an address to the highest heavens and the

## Isaiah: An Exposition

lowest part of the earth - the mountains and the forests - the most sublime objects in nature - to exult in the fact that the Jewish people were delivered from their long and painful captivity, and restored again to their own land.

8. The Song of Salvation – Isaiah 52:7-12 - How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good news. Behold, I am here announcing salvation to Zion saying that God reigns upon high. Starting with 52:13, a description of the life, crucifixion and resurrection of Jesus Christ as also covered in the four Gospels. He is shown to be the Suffering Servant and sin-bearer who died for everyone. 52:13-53 is quoted in all four Gospels, Acts, Romans and 1<sup>st</sup> Peter. 51:15 presents Christ as an exalted King, a high priest revealing the secrets of God.

9. The Song of the Suffering Saviour – Isaiah 53 – See the section that covers Isaiah 52 & 53.

Four songs all having messianic themes are identified as servant songs: 42:1-9; 49:1-13; 50:4-11 and 52:13-53:12. All of these highlight the meekness and mercy of the servant of Yahweh.

### Conclusion **Four Songs**



The Servant Songs of Isaiah - Song 4



## ***X. A Chapter by Chapter Look:***

This chapter by chapter look presents Isaiah in the sequence in which it took place. As mentioned, Isaiah has layers and layers of information which also relates to the many different themes of the book. Even though somewhat overlapping, this section will include information not covered in the other sections.

Isaiah 1 – Historical background and prophets and prophecy – The Book of Isaiah is about prophecy. This talks about revelations of God or oracles as it is also put. Prophets and prophecies increased during times of trouble and many were recorded. This was especially during the years between 800 to 500 BC. Non-biblical prophecies usually were for kings. Many of these were received by way of dreams, visions and/or trances. They were given to encourage people to stay faithful to God. Isaiah experienced a vision of God. He looked right into the throne room of God himself. God is going to destroy Judah for he is tired of their sin and evil lives. Jerusalem has become a centre for murderers. King Uzziah died a leper because of acting out priestly duties. He acted unfaithfully against God and burned incense upon the altar in the / temple. 2<sup>nd</sup> Chronicles 26:16-20. He left the temple and remained a leper while his son Jotham performed his duties. He did right in God's eyes but his people didn't. 2<sup>nd</sup> Kings 15:34. Then Ahaz reigned for 16 years and walked in the ways of Israel, making idols of Baal (2<sup>nd</sup> Chronicles 28:2). He even scarified his sons in the fire in the Valley of Ben Hinnom and also on the high places.

So, God has decided to cleanse the land of Judah. However, there is a promise of restoration at the end.

Isaiah 2 – The Last Days, a phrase used more than 50 times in the book. Zion will be restored where God teaches them and all the nations about himself. Zion will be the centre of learning. Zion is more than a location, it is a synonym for the people of God, a dwelling of his Spirit. We learn from this that we also are the temple of God because

of his Spirit living in us. Isaiah ministered to Judah during the days of Uzziah, Jotham, Ahaz and Hezekiah. Some of this time the Northern Kingdom had not yet been carried away to exile by the Assyrians. The famous Sennacherib Prism written between 605-681 BC in Akkadian, tells the story of his Palestine campaign as described in 2<sup>nd</sup> Kings 18:13-19:37, 2<sup>nd</sup> Chron 32:1-22, and Isaiah 36-37. But God says that he will actually establish himself in Zion. There will be a Day of the Lord against the evil practices of his people. In this day, God will do something about the evil practices of the people.

Isaiah 3 – This talks about Jerusalem and Judah being cut off from everything; they will have nothing. They have defiled God in just about every way. There are three stanzas in this section. 1-5; 6-8 and 9-15. The common theme is leadership. Oswalt tells us that if human exaltation becomes god, our lives are meaningless. We look to someone to follow regardless; this ends up in disaster and failure. When we expect human leaders to solve our human problems, we condemn them to failure. Verses 1-5 takes away human leaders. Next in 6-8. We see in Luke 14:11, for those who exalt themselves will be humbled. If you humble yourself, you will be exalted. We must empty ourselves so that God can come in. Only God is exalted. Verses 9-15 Sow unfaithfulness and you will reap unfaithfulness. The women who walk around haughtily will be put down. We also have archaeological information on the ancient Israelite clothing and jewellery of the time. This also consisted of tunics for both men and women. It was seen in a relief from Assyria. When the Israelites were paying tribute they were wearing this type of garment along with shoes upturned at the toe covering the entire foot. They also had leather sandals which were more common. Linen waist cloths were also worn with a leather belt. This was an inner garment. In addition, there were also coats and hoods used as outer garments for both men and women. For the wealthy, clothing was made from fine materials and colours, especially women. There was gold and silver fashioned into arm bracelets,

necklaces, earrings, nose rings and finger rings. We see this mentioned in Genesis, Esther, Isaiah and Ezekiel. Signet rings cast in gold were used by Israelites.

Isaiah 4 – Women will live in disgrace because they have no husbands. However, God affirms that in that day, there will be a remaining remnant in Zion and they will be called holy with their sins being washed away by the Spirit of fire.

Isaiah 6 – Isaiah’s vision; seeing God seated on his throne and the angels of flaming fire with six wings each singing holy, holy, holy is the Lord God Almighty. This is when Isaiah realized his sinfulness before God. However, he was then cleansed with a burning coal on his lips which blotted out his sins. Isaiah tells them that they hear but aren’t understanding; their eyes are blind. We see the seraphim’s as fiery custodians of the holiness of God; a very special class of angels. This is partly why Jesus spoke in parables for those whose hearts were open to the truth of God.

Isaiah 7 - God told Isaiah to talk to Ahaz on the road to the Washerman’s field at the end of the aqueduct where it emptied out into the upper pool. King Rezin of Syria was a major opponent of the Assyrian Empire under Tiglath-Pileser III. It seems that Ahaz was co-regent with his father Jotham. So we see that Isaiah found Ahaz at the conduit of the Upper Pool. Israel and Syria wanted Judah to join them but Judah refused. God says trust me. Ahaz didn’t trust God, but instead he sent envoys to Assyria asking for their help. This would be Ahaz’s downfall. He had an opportunity to trust God, but Ahaz decided not to! God gave Ahaz a sign even though he didn’t want one. That sign was about the coming Messiah, Emmanuel. The place where Isaiah was speaking to Ahaz would be the very place where the General of the Assyrian Army would eventually ask Judah to surrender. But in the end Syria and Israel was exiled far to the east. We see the prophecy: he was oppressed and afflicted, like a lamb, he was led to the slaughter, not saying anything. Everything before this points to this

verse and everything after this points back to it. John declared in seeing Jesus: Behold, the lamb of God who takes away the sins of the world (John 1:29). This is a direct reference to Isaiah 53 and summarizes the chapter. This verse is played out in all four Gospels and in Acts.

Isaiah 8 - A Son becomes a sign. The Lord directed Isaiah to write the words down and have Uriah the priest and Zechariah as witnesses. Isaiah told them not to believe what people were telling them. He was told to write all of it down so people could read it. For God is with us; Immanuel. Isaiah, himself, becomes a type of Christ. Hebrews 2:13 quotes this verse about Jesus and his disciples. Christ and his disciples will be about signs and wonders.

Isaiah 9 - The Lord will humble Zebulun and Naphtali. Those who walked in darkness have seen a great light, a glorious light has dawned. Many Jews and Gentiles lived in this area where Nazareth was located. God has broken the chains of people and released them from their bondage. A child has been born to us, the Wonderful one, Almighty God, Father of Eternity, Prince of Peace who will bring peace and prosperity. He will rule on David's throne and over David's kingdom promoting justice and righteousness for evermore. God decreed calamity against Israel and the people of Ephraim and Samaria. Their hearts were full of pride and arrogance. The people still did not repent. In a single day their dignitaries were cut off. Their leaders have led them astray. They were all godless and did evil and were wicked in the sight of God.

Isaiah 10 – Arrogant Assyria - Woe to arrogant Assyria, the rod of my anger I sent against Israel. I will destroy Carchemish, Hamath, Arpad and Samaria, like I did with Damascus. Isaiah 20:1 Sargon was king of Assyria. There was a Prism inscription stating his name. He turned Israel into an Assyrian province and Judah into a vassal state. His

commander took Ashdod where he decapitated 3000 people. There were a total of three campaigns: 720, 716/715, and in 712/711. I will punish the king of Assyria for his overbearing arrogance and pride. Shalmaneser V destroyed Samaria in 726-722. He was succeeded by Sargon II in 722-705 BC. The glory of Assyria is a metaphor describing their pomp and military might. The army of Assyria was destroyed as an angel destroyed 185,000 soldiers in one night. There were those who make unjust laws against the people.

There were a series of woes actually. The first talked about houses becoming empty and desolate and people would go into exile. There were many who lived in deceit and wickedness. They received the 3<sup>rd</sup> woe. The 4<sup>th</sup> woe were against people who had perverted the truth, calling it bad. There were those who considered themselves wise and clever; this involved the 5<sup>th</sup> woe.

Isaiah 11 - Jesus is of David; a shoot from the stump of Jesse, the fruitful branch. He has the Spirit of Yahweh, the Spirit of wisdom, perfect understanding, mighty power, revelation and the fear of the Lord. Righteousness and faithfulness will be his sash and belt. He will subdue all things: the wolf and the lamb along with the leopard and the lion and calf, all will lay down together. Righteousness will uphold justice for the poor. His Word will be as a sceptre of power that covers the world. With his breath, he will slay the lawless one. There will be no evil on Zion. For the earth will be covered with the knowledge of the Lord as the waters cover the sea. The root of Jesse will rally the people along with the Gentiles.

Isaiah 12 - The Song of Praise for the Redeemer – see songs section.

Isaiah 13:1-14:27 – Targeted nations in Isaiah – In Isaiah 31:1-23:18, we have 10 oracles or prophecies against the nations. This includes Babylon, Philistia, Moab, Damascus, Egypt, Babylon a second time, Dumah, Arabia, Jerusalem and Tyro. These were threats and also promises. The Hebrew word for oracle also means to lift up and carry.

Babylon in 1792 BC was a hub of the Old Babylonian Empire under Hammurabi. The city was sacked by the Hittites around 1531. Nabopolassar started the Neo-Babylonian Empire which made Babylon and its Empire the most powerful with the most famous king, Nebuchadnezzar II. Babylon was considered the glory of the world at that time. This comprised of power, honour, significance and wealth, but it wasn't the glory of eternal significance. It was a magnificent place. Its ruins covered some 2,100 acres. The wall around it was 6.5 meters wide. These oracles are seen in Amos, Isaiah, Jeremiah, Ezekiel, Habakkuk, Obadiah and Nahum. Here, we see that the Day of the Lord is near, it is coming in fury and anger. God will punish this world of evil and wickedness. There will be utter chaos in the land for the Medes will come and slaughter their population. There were also prophecies in Jeremiah 46-51, Ezekiel 25-32 and Amos 1-2. Yes, the Day of the Lord is coming; the cosmos will not show its light nor the constellations. Even the Sun will be dark as will the moon also. The earth will shake along with the heavens. So the Medes attacked Babylon about 539 BC, 150 years after Isaiah said this.

Isaiah 14 – Yet, God will have mercy on the Israelites. He will bring them back to Zion and they will rule once again over their land. Here, we see that Satan has fallen from his heavenly place into the depths of the pit. He thought that he would be equal with God. The name of Babylon will be totally blotted out and become a place of wild animals. It had been a world power at two different times. Daystar represents the fall of Babylon and also the fall of the devil from heaven. A dismal setting is portrayed where the dead waited for the arrival of those who would soon die. They would be given over to the grave where maggots were spread out beneath them and worms would cover them.

Isaiah 15 – Heads were shaved in Moab along with their beards with the poor wearing sackcloth. Moab was said to be a proud people, who were full of arrogance and even insolence, but they would be brought

low. Here, we have information on the fashions in hairstyles and beards varied in different times and places in the Biblical world. During the intertestamental and New Testament period, Jewish men were clean shaven, an influence of Greek culture. Moab was a descendant of Lot, conceived in sin with his daughters. They had settled in an area east of the Dead Sea. Ruth, the Moabitess, was David's great grandmother. There was a prophecy also against the Philistines in the year King Ahaz died.

Isaiah 16 – The women of Moab cry out for mercy and for help asking for shelter from the oppressors. But no one will sing again in their vineyards for they will no longer exist.

Isaiah 17 - The oracle against Damascus, the capital of Aram (Syria) was against Syria. It was a stronghold of the Aramaic language. It is mentioned in a number of writings: Karnak of Egypt with Thutmose III. David subjugated Aram but King Rezin regained independence during Solomon's reign. Ben-hadad in 900-860 BC and entered into an alliance with Asa of Judah to attack Baasha of Israel. Damascus, Israel and other nations went against Shalmaneser III at the Battle of Qargar. Damascus was influential under Assyria, Babylon, Persia, Greece and Rome.

Isaiah 18 – Here we learn something of Cush and their sailing ships of papyrus. They were tall and smooth skinned people who were also feared.

Isaiah 19 – Wow, it talks about the Nile delta drying up becoming parched and dry with their canals stinking of rot. This is certainly futuristic for it says that five Egyptian cities will swear their allegiance to God. They will know God intimately. One of these mentioned cities is Zoan, one of the oldest cities in the world, known by the Greeks as Tunis. The other four cities include Leontopolis, Daphne, Migdal and Memphis. When will this happen? Has part of it already happened?

Isaiah 20 – Here, we have a sign against Egypt where Isaiah was told to walk around naked for three years as a sign against Egypt and Cush. This was in the year Sargon went against Ashdod. Sennacherib was the son of Sargon.

Isaiah 21 – God will end the grief Babylon has caused the nations; Babylon will fall. God will bring the Elamites and Medes against them in a final victory and destruction. But Edom or Dumah, as it is also called, Arabia will be no more. Elam is modern day as also Media. They were a major part of the Persian Empire which destroyed Babylon in 539 BC. The Prophecy of Babylon was given to Isaiah 200 years before it took place. Edom in even more ancient times was known as Seir after Mount Seir.

Isaiah 22 – This describes Jerusalem being a city of dead bodies as a result of their sins. Their leaders had left or been captured. There were warring chariots everywhere. There was a reference to a valley of vision which may have been to Jerusalem and Hennan valley. There, the people were seeking guidance from other gods. We see that Sargon died in 705 BC; afterwards, King Hezekiah revolted from Assyria but Sennacherib, Sargon's son was worst than Sargon and came against Judah taking 46 of its fortified cities before stopping at Jerusalem. Elam supplied bowmen for Sennacherib's army. Hezekiah fortified the defences of Jerusalem. The cities' lower pool was connected by tunnel under the wall.

Isaiah 23:13 – Siege Warfare – The Phoenician fortress of Tyre and Sidon are destroyed. The Assyrians destroyed the two cities into a ruin. Sidon was a coastal town in Lebanon and Tyre a world capital for sea trade. But it says that they will be restored.

Isaiah 24 – Chapters 24-27 is known as Isaiah's Apocalypse; these are also found in the Book of Revelation. The people have defiled the



world by disobeying laws, truth and breaking ancient covenants. The city will become desolate, a word often used in describing what will happen to certain places. Martin mentions that 24:25 says the reign of the God of Hosts is on Mount Zion. At the end of the section there is another song, A Song of Salvation; the hymn, the Rock of Ages was taken from this.

Isaiah 25 – There will be a song of God’s truthfulness sung; It will exalt and praise the Lord forever and tell of his doing wonderful things. God will restore and remove all disgrace and save everyone.

Isaiah 26:19 – Old Testament concept of Resurrection. This is also a song of Judah’s triumphs. It is a poetic song of praise speaking of punishment and restoration and ultimately faith and righteousness. The city is a stronghold and the Lord’s salvation makes it secure. Let a righteous faith fill people within its gates. It goes on to say that people ignore his majesty. Isaiah pleaded with the Lord that they would see his mighty hand. In the end, Jerusalem was destroyed and its people carried away. This is similar to Daniel 12:13 about 200 years after Isaiah.

Isaiah 27 – There is a mention of the serpent, the Leviathan and the slaying of the dragon of the sea. It says that Israel’s branches will bud and blossom, and the fruit will be the face of the Lord. In that day, it says, all the exiles, all will come to Zion and worship him. It says that the exiles would return and rebuild the temple; this happened but later there were two Jewish uprisings, one in 70 AD and then in 135 AD. After each, the Romans exiled hundreds of thousands. They then temporally banned Jews from Jerusalem. Now, about one in every three Jews live in Israel.

Isaiah 28 – Here there is a condemnation against Ephraim’s false hope. The Lord will come with a massive storm and they will be trampled underfoot. This was about the time that Assyria carried away the whole of Israel, the ten tribes. God will send someone to speak to

Judah but they will not listen. Then it switches back to the foundation of the Messiah being set in place, saying that justice will be the measurement and integrity its plumb line. There's a parable here about the farmer who plough and plants and reaps grain that is used for bread. But it switches back to Ephraim having false hope. The foundation stone mentioned above is Christ.

Isaiah 29 – Here, it talks about the Siege of David's city, Ariel (City of God). He says that their perversion has become great. But it will not be forever, there will eventually be joy for all the lovers of evil will be done away with. God's people will not longer be disgraced; they will see the holy God and honour him.

Isaiah 30 – Egyptian relationships under Hezekiah – They sought help from Egypt without God, putting their trust in Pharaoh. But Egypt's help will be worthless. But God is still waiting to show them his forgiveness and he will answer when he hears their voice. Isaiah 30:8 seems to date back to Sumer, the city of Uruk about 4000 BC. Half a million clay documents were discovered here. Cuneiform was made up of originally 2000 signs but eventually decreased about 200 by 2000 BC. They eventually began to appear left to right and then it spread to other groups such as the Elamites, Hurrians and Hittites. It was still being used in 1400 BC as demonstrated in the Amarna letters.

Isaiah 31 – Again, God admonishes them for trusting in Egypt; they fail to trust in the Lord. But the Lord will fight for them on Mount Zion. God just asks them to repent and turn back to him.

Isaiah 32 – Oh, a king will reign with righteousness according to justice. Eyes and ears will be opened. Yes, a king will reign in righteousness. This was not referring to Hezekiah but to Jesus.

Isaiah 33 – Zion will be restored; a prayer, Lord, be gracious to us, be our strength, provide justice and righteousness on Zion. Out of his love, he will give you the riches of salvation, wisdom and knowledge. When Assyria finishes destroyed Jerusalem, God will destroy Assyria. Assyria actually didn't destroying Jerusalem but it came near to it after destroying 47 of its major fortified cities.

Isaiah 34 – We see that God judges his enemies in this chapter. My judgement, he says, will come down on Edom, my sword will be dripping with blood. Barrah, modern Basra, was the capital of Edom; the name means sheepfold. Animals names are mentioned here: pelicans, porcupines, hawks. The Great Isaiah Scroll which is also known as 1Q159 from cave 1 in Qumran; this was the oldest copy of the book dated at least to 150 BC, if not 300 BC. It is 73 meters long made of leather; the oldest complete book in the Bible. Up until discovery, the traditional Hebrew text was the Masoretic text.



Isaiah 35 – A Song of the Redeemed – Alfred Martin comments that this is a poetic description of blessings which will accompany the reign of the Messiah. So the exiles returned in 500 BC. Isaiah said that God would arrive and heal the blind, the deaf, the lame and the mute. Jesus did each of those things spiritually offering truth and salvation and he

performed miracles of healing. These miracles included the virgin birth, changing water into wine, healing of the royal official's son, healing of the possessed man in the Gadarenes, healing of Peter's mother-in-law, healing the sick during the evening, catching a large number of fish, healing a leper, healing a centurion's servant, healing a paralytic, healing a withered hand and a window's son and calming the sea; he headed the demonic and the internal bleeding of the woman. He also raised Jairus's daughter, healed two blind men, healed a mute demonic, healed a 38 year old invalid, feeding 5,000 men and their families, walking on water, healing of people in Gennesaret, healing a demonic girl, healing a deaf man with a speech impediment, feeding 4000 men and their families, catching a fish with a coin in its month, healing a blind and mute demonic, healing a man with dropsy, cursing the fig tree with no fruit, restoring a severed ear, the resurrection of Jesus, catching a great number of fish and finally his own ascension.

Isaiah 36-39 – These passages parallel Kings and Chronicles describing threats made by the Assyrian King Sennacherib against Jerusalem. The year was 701 BC and was during Hezekiah's reign of 715-686 BC. As already mentioned, the Sennacherib Prism lists 46 of Hezekiah's fortified cities which Sennacherib laid siege to. In 36:7, we are told that Hezekiah destroyed shrines dedicated to the god Baal. He also restored the temple. His father was Ahaz who ascended to the throne in 715 BC. This was six years after Israel was carried off by Sargon II of Assyria. The chief commander of the Assyrian army took position on the road to the Washer man's field at the end of the aqueduct where it empties into the upper pool. Eliakim, Shebna and Joah met him. He was speaking in Hebrew but the three ask him to speak in Aramaic so the others on the wall would understand them. These chapters form the conclusion of the first part of Isaiah. Hezekiah is mentioned 35 times and it is thus called the volume of Hezekiah. Sennacherib wasn't able to take possession of Jerusalem. The prophets that lived during this time were Isaiah, Miah and Nahum. It was during the greatest time of

restoration in Israel's history. The temple doors were restored and atonement was made for the altar. The priesthood was consecrated and idolatry was removed from the land. The nation prospered. Hezekiah was 25 when he began to rule and ruled for 29 years.

Isaiah 37 – Hezekiah seeks God's help in the temple and prays to him. Afterwards, God tell him that Assyria will not enter the city, not even an arrow. That very night, an angel of Lord destroyed Assyria's army of 185,000 men. Sennacherib then returned to Nineveh where his sons Adram-melech and Sharzer killed him in the Temple of Nisroch. The King's son Esarhaddon succeeded him.

Isaiah 38:10-20 – Psalm of thanks for healing. Hezekiah has an illness and ask the Lord to heal him. The Lord gave him 15 more years of life.

Isaiah 39 – Here we read about Hezekiah's failure and pride. The King of Babylon sent an envoy to Hezekiah. Merodach-Baladur was a ruler from the Chaldean tribe of BitYakin. He had rebelled against Sargon II with the help from the Elamites but Sargon defeated him causing him to flee to Elam. He rebelled again when Sennacherib took over. He faced Merodach at Kish and forced him into exile again. In 694 BC Sennacherib went after Merodach but the Elamites routed them and took Babylon, yet eventually he was routed again and returned to Elam.

Isaiah 40-48 – This deals with Cyrus and the fall of Babylon. The tone of the prophet changes here from the first 39 chapters. The folly of idolatry is shown in 44:9-20 and 46:1-17. There were also prophecies of consolation and hope for the people of God. Following chapter 49, there is no mention of Assyria or Babylon. Isaiah 44 refers to idols and idol making; describing how they believed in these created carving and how they were brought to life becoming a living manifestation of the deity it represented. We see in Psalms 11:5, 135:15-18 and Jeremiah 10:14 was in reference to 'you are what you worship.' But we have a voice crying in the wilderness, prepare the way of the Lord. Make a

highway through the desert. The good news will be proclaimed in Jerusalem and Judah: here is your God. Jesus was born shortly after John, the Baptist; this is recorded in all the Gospels.

Isaiah 41 – God assures Israel that he is their God, unchanging from the beginning of time. He is their faithful God, I am Yahweh, your mighty God. There will be a mighty one who conquers with love. He will be a light to the Gentiles bringing justice to the world.

Isaiah 42 – This is the beginning of the servant songs. This is a messianic passage. Martin tells us that the two advents of Christ are mixed up together here; one showing weakness and the other power; one despised and rejected and the other conquering and judging. We see four: 42 – Faithful Servant; 49:1-13 – Bringing Salvation to the Nations; 50:4-9 – Obedient Servant; 52:13-53:12 – Suffering Servant. God tells us of his servant who will be a light to the nations. He is chosen to bring salvation to the nations.

Isaiah 43 – There is a promise of restoration; God says that he has called them by name. For your good, I will send for the Babylonians. I will bring them as fugitives. God will make a new way in the sea, a pathway in the waters. I will make a way in the wilderness and open flowing streams in the desert to satisfy the thirst of my people. I am the one who erases your sins because of who I am. God will change the nature of man. There is a word Tannin in verse 20 which can be translated as dragon.

Isaiah 44 – God promises to pour out his spirit on their children and bless their descendants. He declares again to be the beginning and the end. He says that he is God, creator of all, stretching out the cosmos, alone shaping the earth. And declaring Cyrus as his shepherd. There is a special relationship between God and them. He is everlasting, having

an everlasting covenant, kindness, salvation, majesty, joy, and an everlasting light.

Isaiah 45 - Cosmology deals with the order and nature of the universe. We see that many myths have attempted to explain the origin and purpose of humanity but all failed because none represents truth that is in Christ Jesus. Cyrus becomes a picture of Jesus. Cyrus is mentioned 22 times in the Bible. On Oct 12 539 BC he conquered Babylon and its king, Nabonidus and his son Belshazzar. It is possible that Daniel showed Cyrus the prophecies of Jeremiah 25:11-12 and 29:10.

Isaiah 46 - These verses mock the idols of the nations, especially gods Bel and Nebo. Bel was associated with the god, Enlil, the chief of the gods. This title was eventually transferred to the god Marduk. In chapter 47:9, there was an attempt by the Babylonians to control the spiritual world by magic, astrology and divination. Sorceries and spells were practiced to avoid danger and inflict harm upon their enemies.

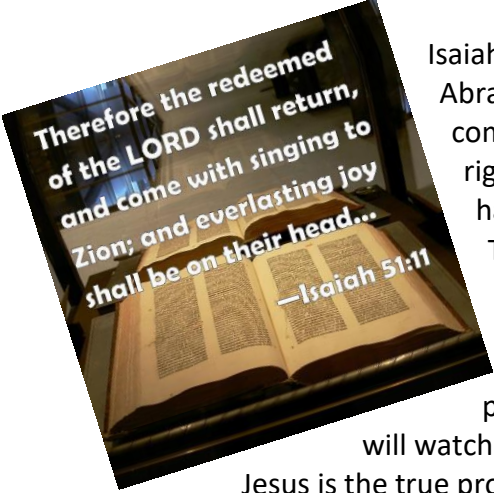
Isaiah 47 – This was an Ode to the fall of Babylon. Get off your high throne and sit in the dust; your shame is now exposed, everybody sees it. Despite your spells and your sorceries, you will be brought low and no one will be left to help you.

Isaiah 48 – God promises to deliver, refine and save his people. You are to leave Babylon in joy. We see in Revelation 18:4, a warning from heaven to the people not to share with the sins of Babylon; but here Babylon is the ways of the sinful world, not just the ancient city itself.

Isaiah 49. God has called me (the Lord's special servant) before I was born. Israel, you are my special servant, in you will I be gloried. I will help you in the Day of salvation; the prisoners will be set free; they will never hunger or thirst. Sing for joy, you heavens and dance for glee. I have put your names on the palms of my hands; lift up your head and see. Although Israel is named here, the fulfillment is found in Jesus

Christ. He was called and named from before time. Jesus found all his strength in his Father. He is the light and salvation to the nations.

Isaiah 50 – You sold yourselves into slavery because of your sins. The servant has been anointed as our teacher. He surrendered to the Cross and offered his back to floggings and never hid his face. He did the Father's will. Jesus said that he did only what the Father taught him to say. There are many prophecies in regards to the Messiah, especially those that tell of abuse.



Isaiah 51 – It tells the people to look back to Abraham for righteousness. God will comfort Zion and restore her for my righteousness is coming and my salvation has gone out and it will continue forever. Those who God has set free, return to Zion in songs of joy, gladness will overwhelm them and their despair and depression will leave them. God has put them in the hollow of his hand and will watch over them. We see that in 51:16 that Jesus is the true prophet who has the words of God in his mouth.

Isaiah 52 - How beautiful are the feet of them that preach the Gospel of peace and being glad tidings of good news. Behold, I am here announcing salvation to Zion saying that God reigns upon high. Starting with 52:13, a description of the life, crucifixion and resurrection of Jesus Christ as also covered in the four Gospels. He is shown to be the Suffering Servant and Sin-bearer who died for everyone. 52:13-53 is quoted in all four Gospels, Acts, Romans and 1<sup>st</sup> Peter. 51:15 presents Christ as an exalted King, a high priest revealing the secrets of God.



Isaiah 53 – Prophecy of Christ and what he would experience. You shall grow up before him as a tender plant and as a root out of the dry ground. After going to Babylon, the true prophets were few while the Babylonian abominations were many. The prophet Ezekiel saw the destruction. Israel and even Judah turned away from God. We see that the religious rulers hated the Messiah and he constantly contradicted them using Scriptures. They were considered scholars but had used the Scriptures to say what they wanted it to say. He has borne our griefs and carried our sorrow and pain, even though we thought he was punished, attacked by God and afflicted for something he had done. We see the crucifixion from the foot of the cross and his pain. We feel and understand the false accusations against him. Only a few people were at the crucifixion. Isaiah was a Jewish prophet and this prophecy included all the Jews and all the people. Isaiah preached every day trying to get the people to repent and turn back to God. Matthew 8:16-17 quotes Isaiah 53:4 – when the even had come, they brought to him many that were possessed and he healed them along with all of the sick. He was opposed and afflicted but he didn't complain. He was like a lamb to be slaughtered. This is the main verse of this chapter and it is the central theme of Isaiah 40:1-66:24. It is the centre of this Messianic poem. This verse is fulfilled in Matthew 26:62-63, Mark 15:3-5, Luke 23:8-9, John 19:8-9 and in Acts 8:32-33 and by Peter in 1<sup>st</sup> Peter 2:23-25. And he made his grave with the wicked, and with the rich in his death; because he had done no violence. He was buried in the tomb of Joseph of Arimathea. Nicodemus provided the spices and burial clothes. The 3<sup>rd</sup> statement says that Jesus was innocent of all they accused him of. The centurions around the cross also said the same thing and that he was indeed, the Son of God. We see that his death and suffering allows us to become new creatures in Christ. Psalms 103:12 says as far as the east is from the west, so far has he removed our transgressions from us. Our sins are removed. Lev 17:11 says that the life of the flesh is in the blood. Animals were sacrificed for an atonement as was the blood of Jesus on the cross. The blood of Jesus erases our sins. Almost every verse in this chapter is alluded to in the New Testament and refers to Jesus Christ. We see in 53:4 that

Jesus took our sickness first as a lamb of God who carried away diseases through paying the price of sin for all people by going to the cross. Jesus would be rejected, oppressed and despised. We see that sin and atonement are themes that run throughout the Bible. Jesus would be buried in a rich man's tomb which actually happened being buried by Joseph of Arimathea.

Isaiah 54 – This talks about God's love for Zion; his love will never leave them. He will restore his people and bring peace and prosperity to them. He will establish them in righteousness. He promises us a covenant of peace. There is a Hebrew word 'rakham' which refers to deep love or compassion.

Isaiah 55 – Here we see an invitation to an abundant life in Jesus as refreshing water to drink. God's mercy is greater than man's; he will provide forgiveness to the sinful person. God says that his ways are not man's way; as water replenishes the earth, so will his Word. The mountains and hills will burst forth into singing and the trees of the field will clap their hands as you leave your exile in joy and peace. Isaiah describes the return of God's people out of captivity.

Isaiah 56 - This talks about eunuch's keeping the Sabbaths. The compassion of God is shown in Isaiah 56:3-5. This must be understood in light of Deut 23:1, a word that seems to come from a phrase in Akkadian. For the outcasts, they are to do what is just and right for God's righteousness will soon be unveiled. I will restore my household and favour to those who keep my covenant; I will welcome you into my holy mountain. For believers today, our sabbath is now Jesus Christ. We now rest in the finished work of the cross.

Isaiah 57 – Here, Isaiah jumps back and reminds the people of what happened to Israel. They perished because they were godless and evil having a lust for other gods. They made covenants to stones that

became their idols. But, whoever turns to me will inherit his holy mountain. I will heal you and repay you with peace and praise.

Isaiah 58 – God says that ritual and ceremony isn't enough but you must seek me with all your heart. Don't turn you back on your family; break any yoke of bondage; share your food with the hungry, provide for the homeless and clothe the naked. Worship God in Truth. Your healing will then be manifest and the glory of God will protect you from all harm. Stop oppressing others, stop criticizing others and slandering others; have compassion and comfort the suffering. Give yourself over to the Lord; then your light will increase and your discouragement will disappear. You will experience renewal and grace and flourish in a spiritual land. You will be a blessing to others and will experience God's grace in your life.

Isaiah 59 – God can save you but your sin is a barrier to that. Your sins make God turn his face from you. You hope for light but there is only darkness; our own sins testify against us and drive justice and righteousness away. God is your kinsman and redeemer and the blood of righteousness washes away the sins for those who believe. The Spirit of God puts the evil and wicked to flight.

Isaiah 60 - This talks about a day when gold and silver will again arrive from Tarshish for the Temple of the Lord. The Lord will arise over you. There will be wealth in Zion again. There will be restoration and you will be called the City of God, the glorious Zion of God. We will be a source of joy and indeed, we will know God as kinsman-redeemer. You will have peace, prosperity and righteousness as a guide. Your words will be salvation and your gates will be praise. 60:15 represents the fulfilment in Jesus Christ.

Isaiah 61 - The Spirit of the Lord has anointed me to preach good news to the poor and to heal the wounds of the broken hearted. To set the captives free. It is a new season of God's grace and comfort for all who are in sorrow and to strengthen those who mourn. To provide

blessedness instead of the law, and the mantle of praise instead of a spirit of heaviness. They will become mighty oaks of righteousness planted by the Lord as a living display of his glory.

I will sing and rejoice in the Lord; he has blessed me with salvation and wrapped me in his righteousness. The Lord will cause righteousness and praise to go forth to all nations. God has the power to change and move things around in our lives to make them into something beautiful. Oaks of righteousness points to a Godly, spiritual mature people who will know the righteousness of God.

Isaiah 62 - I will put intercessors on your walls until he firmly establishes Jerusalem and makes her the praise of all the earth. Pass through the gates and prepare a new path for the people. Tell my daughter Zion, here comes your deliverer. They will be called his holy people, the redeemed of the Lord. And you will be known as people who love God.

Isaiah 63 - This deals with a winepress which was used in making wine. They were stomped on by feet with the juice draining down the channel to a second vat. Some presses had more than two vats. This improved the process of the second vat. The juice fermented in the lowest vat over a week's time and eventually after several months the process was completed after it had been poured into bottles of wine skins. The act of pressing expressed judgement against the nations.

Isaiah 63 - I will tell of the gracious acts of God and praise him for everything he has done for us, the wonderful goodness and the riches of his mercy and the abundance of his love. When my children suffered I suffered also. The angel of his presence save them. He lifted them up and carried them in his arms. They rebelled against him and grieved his Holy Spirit. Lord, look down from heaven and see us. You are our loving father. From ancient times your name is our Redeemer. Your

people possessed a holy Place, but our enemies have invaded and tore down your sanctuary. The first verse points to Jesus Christ to save those who come to him. A Day of Vengeance may refer to the release of the Jews from Babylon, the release of creation from bondage of corruption brought by sin. However, the context favours the prophetic fulfilment when Jesus Christ was crucified. The angel of the Lord is actually referring to himself.

Isaiah 64 - A Cry for Revival – Oh Lord, if only you would come to us, the mountains would tremble in your awesome presence. Let the fire of your presence come. Reveal you mighty name. No one perceived your greatness nor have seen a God like you. Those who delight in doing what is right, you meet with kindness. You showed your anger with our sin, yet we can be saved.

Isaiah 65 - I have revealed myself to those who did not see me. Day by Day I stretched my hands out to people who turn their backs to me whose way of life is corrupt. I will raise up an offspring from Jacob and my chose-ones of Judah. But you who forsake God, I will destine you for the sword. I will rejoice in the New Jerusalem. There will be no weeping, everyone will live out their full life span. Before they call my name, I will answer. The wolf and the lamb will graze side by side and the lion will eat straw like the ox. There will be no violence in Zion. The Plain of Sharon extends north of the city of Joppa and the Valley of Achor is a deep ravine south of Jericho

Isaiah 66 - This chapter deals with creation stories and the great flood. God's resting place is with the humble. The heavens are my throne and the earth is my foot stool. Where is the place I will rest? Hear the words of God, you who shame your own people. I will gather people from all over the world. They will bring offerings to the sacred temple in Jerusalem. The new heavens and the new earth will remain and endure, all humanity will come to worship me. An old Babylonian text, the myth of Ata-Hasis talks about creation and the flood. But 66:1-2 talks about heaven being God's throne and earth his footstool.

### ***XIII. Appendix***

**A. New Testament fulfilment of prophecies stated in Isaiah; One of the many themes in Isaiah. There are 39 prophecies listed below with the New Testament reference.**

6:1-5	Isaiah saw the glory of God	John 12:41
6:10	hardening of the hearts of Israel	John 12:40
7:14	Virgin birth of the Messiah	Mat 1:23-25
9:1-2	Light in Zebulun and Naphtali	Mat 4:12-16
9:6	A Son to be born	Mat 1:23; Luke 1:31-33; 2:7,11
11:1	A shoot from Jesse (David's lineage)	Luke 1:31-33;
11:2	Spirit of the Lord will rest on Him	Mat 3:16; 12:18; Mark 1:10; Luke 3:22, John 1:32-34
28:16	The Corner Stone, rejected	Mat 21:42-44
29:18	The deaf to hear, the blind to see	Mat 11:5
40:3-5	Preaching: Prepare the way for Messiah	Mat 3:3; Mark 1:3; Luke 3:4-6; John 1:23
42:1-4	The Messiah's calling and Ministry	Mat 12:18-21
42:1	The delight of the Father for the Son	Mat 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35
42:1	I have put my Spirit upon Him	Mat 12:18; Also, see above for Isaiah 11:2
42:3	Not cry out, or hurt the weak	Mat 12:19; 26:57-68; 27:11-14; Luke 23:9-11; 1 Peter 2:23.
50:6	Beaten, beard pulled out, spat upon	Mat 26:67-68; 27:26-31; Mark 14:65; 15:16-20; Luke 9:51
50:7	Set His face like flint (determined)	John 1:11; 12:38; Rom 10:16
53:1	Message about Messiah not believed	Mat 23:37; 26:36-46; Mark 14:32-42; Luke 13:34
53:3	Messiah despised, forsaken, sorrowful,	Mat 8:16-17
53:4	Carried our griefs and sorrows	Mat 20:17-19; Mark 10:32-34; Luke 18:31-34
53:4-6	Put to death for the world's sins	1 Peter 2:24.
53:5	By his stripes, we are healed	2 Cor 5:21; 1 Tim 2:5-6; 1 John 2:2
53:6	World's iniquities upon the Messiah	Acts 8:32-33
53:7-8	Messiah, oppressed and afflicted	Mat 26:63; 27:12; Mark 14:61; 15:5; Luke 23:9;
53:7	Messiah silent before accusers	Mat 27:50; Mark 15:37; Luke 23:46; John 19:18
53:8	Cut off from life (put to death)	

53:8	Messiah died for the sins of His people.	Acts 2:22-23; 5:30-31
53:9	Buried in a rich man's grave	Mat 27:57-61; Mark 15:42-47; Luke 23:50-55; John 19:38-42
53:9	No deceit in Messiah	1 Peter 2:22
53:10	Father's will to put His Son to death	Mat 26:39; Luke 22:42; John 12:27; Acts 2:23
53:10	Messiah will see His seed (believers)	Mat 28:8-10; 16-20; Mark 16:9- 18; Luke 24:13-49; John 20:11- 21:23; Acts 1:1-8
53:10	Messiah will prolong His days	Mark 16:19; Luke 24:51; Acts 1:9; 5:31; 1 Cor 15:3-8; 20-28
53:11	Satisfaction of the Messiah	Heb 1:1-4
53:11	The Servant (Messiah) to justify the	Rom 3:21-26; 5:17-21; 2 Cor 5:21
53:12	Messiah's glorious future	Heb 1:1-4; Mat 20:28; Mark 10:45; John 10:11-18
53:12	Messiah among the transgressors	Luke 22:37; 23:32-43
53:12	Messiah interceded for sinners	Luke 23:34, Acts 5:31; Heb 7:25; 9:24
55:3	Messiah to be resurrected	Acts 13:34

**B. These verses from Isaiah reference the last days and the second coming. Yet, another theme in Isaiah. There are nearly 75 items listed below.**

I am so excited about the End Times, the Tribulation and the Lord coming back. I just can't wait for it to happen. It is exciting to know that we will be given the chance to suffer for our Lord as he suffered for us. All the wickedness and evil of the world will be done away with. We will see the end of the world government as we have it now; we will see the end of materialism and above all, we will have eternal life on a new earth under a new heaven. Wow! How can you not be excited about this. Pray for the coming of Jesus!

1:24-27	Zion to have righteous rulers and judges and a faithful people
2:1-4	The Messiah to rule in His peaceful kingdom from Zion
2:5-3:26	God will purge the wicked and He will be exalted "in that day"
4:2-4	There will be a holy remnant and the glory over Mount Zion
6:11-13	Desolation of the cities and a promise of a remaining "holy seed"
8:9-22	Destruction of Israel's enemies and a sanctuary for the remnant
9:1-7	The righteous everlasting reign of the Son (the Messiah)
11:1-10	The Messiah and His peaceful and righteous kingdom
12:1-6	The remnant praise God for His salvation and comfort
13:6-16	Judgement of God of the earth during the "day of the Lord"
14:4-23	Death & destruction of the king of Babylon (Antichrist)
17:7-8	All will have regard for the Holy One of Israel
18:4-7	Peoples of Cush to bring gifts to Mount Zion

## *Isaiah: An Exposition*

- 19:1-17 Destruction of Egypt  
19:18-24 Egypt to be saved and will (with Assyria and Israel) worship the Lord of hosts  
24:1-23 God's judgement on the earth  
25:1-12 Praise for the Lord's salvation  
26:1-21 Protection of God's people during the tribulation  
28:14-29 The righteous rule of the Messiah and Israel's pact with the Antichrist  
29:1-24 Future blessings and discipline of Ariel (Jerusalem)  
32:1-20 The righteous and peaceful reign of the King (Messiah)  
33:1-24 God's future judgement and blessings to Zion  
34:1-15 The day of the Lord's vengeance for the cause of Zion  
34:16-17 Those who will live forever in the land  
35:1-10 The joyful future of Zion  
40:1-2 Comfort for all in Messiah's kingdom  
40:3-5 A way cleared for God, his glory to be revealed (Malachi 3:1; 4:5-6)  
40:9-11 Preaching the Gospel to the Jews, God will come with might, As a shepherd, The Messiah will gather His people and care for them (in His kingdom)  
40:31 Those who wait – for the Lord's return – will be strong  
41:8-16 The Jews called by God will defeat their enemies by His strength  
41:17-20 The blessing of God on the natural world in the Messianic kingdom  
42:1-4 The Messiah will establish justice in His future kingdom  
42:5-7 The Messiah will be a light and a covenant to the people  
42:10-13 Praise to the Lord who will come as a warrior and defeat His enemies  
43:5-7 The remnant will be gathered from the nations  
43:19-21 The desert and barren places will be watered, the remnant to praise God's praise  
44:1-5 Nature refreshed and the remnant will belong to the Lord  
44:21-23 The redemption of the remnant  
45:8 The earth to receive righteousness  
45:22-25 The remnant to be justified and will glory in the Messiah  
46:13 The Messiah's salvation for Zion and glory for Israel  
49:7 The Messiah will receive the worship of kings and princes  
49:9-13 The remnant will safely come to Zion  
51:1-5 Blessings of the Messianic kingdom  
51:6 The earth and sky to be removed but Messiah's salvation and righteousness to last forever  
51:12-23 The remnant set free from the horrors of the tribulation, Zion to be the people of God  
52:1-3 The holy to inhabit Zion



52:7-12	The Messiah to restore and will reign in Zion
52:13	The exaltation and honor of the Messiah
52:15	The rulers of the world will understand God's purposes and be silent before the Messiah
53:12	The rewards of Messiah's sacrificial work
54:1-6	The expansion of the land of Israel in the Messianic kingdom
54:7-17	The Messiah's love and protection for His people during the Messianic kingdom
55:1-13	Blessings of the Messianic kingdom, the accomplishment of God's Word
56:1-9	Blessings in the Messianic Kingdom to all who love and obey the Messiah
59:17-21	The Messiah to come in vengeance. The Messiah as Redeemer will come to Zion.
60:1-9	Blessings in the Messianic kingdom, the sons of the remnant to be taken to Zion.
60:10-22	Peace and security in the Messianic kingdom, the remnant to be righteous
61:2-3	The Messiah to proclaim the day of vengeance of the Lord, to comfort those who mourn
61:4-9	The remnant to have a double portion in the land and have everlasting joy
62:6-12	Blessings of the Messianic kingdom. The remnant to be called the holy people.
63:1-6	The return of the Messiah as a victorious warrior in the day of vengeance.
65:11-16	The remnant to be blessed but the wicked to be destroyed
65:17-18	The new heavens and the new earth
65:19-25	Blessings: gladness, long life and peace in the Messianic kingdom
66:10-14	Blessings in the Messianic kingdom: joy, comfort, peace, gladness
66:14-17	The Messiah to execute judgment on His enemies
66:18-21	The remnant to declare the Messiah's glory and worship on the holy mountain
66:22-24	The remnant and name of Israel to endure forever, all will bow before the Messiah

**C. Another list comparing what is said in Isaiah and referred to in the New Testament.**

1:9	Rom 9:29
6:3	Revelation 4:8
6:9	Luke 8:10
6:9-10	Mat 13:14-15; Mark 4:12; Luke 8:10; Acts 28:26-27
6:10	John 12:40
7:14	Matthew 1:23
8:12-13	1 Peter 3: 14-15

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8:14	Rom 9: 32-33; 1 Peter 2:8
8:17-18	Heb 2:13
9:1-2	Mat 4:15-16
10:22-23	Rom 9:27-28
11:10	Rom 15:12
13:10	Mat 24:29; Mark 13:24-25
22:13	1 Cor 15:32
25:8	1 Cor 15:54
25:8	Revelation 7:17; 21:4
26:20	Heb 10:37
27:9	Romans 11:27
28:11-12	1 Cor 14:21
28:16	Rom 9:33; 10:11; 1 Peter 2:6
29:10	Rom 11:8
29:13	Mat 15:8-9; Mark 7:6-7
29:14	1 Cor 1:19
29:16	Rom 9:20
34:4	Mat 24:29; Mark 13:24-25
40:3-5	Mat 3:3; Mark 1:3; Luke 3:4-6; John 1:23
40:6-8	1 Peter 1:24-25
40:13	Rom 11:34; 1 Cor 2: 16
42:1-4	Mat 12:18-21
43:21	1 Peter 2: 9
45:9	Rom 9:20
45:21	Mark 12:32
45:23	Rom 14:11
49:6	Acts 13:47
49: 8	2 Cor 6:2
49:10	Revelation 7:16
52:5	Rom 2:24
52:7	Rom 10:15-20
52:11	2 Cor 6:17
52:15	Rom 15:21
53:1	John 12:38; Rom 10:16
53:4	Mat 8:17; 1 Peter 2:24
53:6	1 Peter 2:25
53:7-8	Acts 8:32-33
53:9	1 Peter 2:22
53:12	Luke 22:37
54:1	Galatians 4:27
54:13	John 6:45
55:3	Acts 13:34

56:7	Mat 21:13; Mark 11:17; Luke 19:46
59:7-8	Rom 3:15-17
59:20-21	Rom 11: 26-27
61:1-2	Luke 4:18-19
64:4	1 Cor 2:9
65:1	Rom 10:20
65: 2	Rom 10:21
65:17	2 Peter 3:13
66:1-2	Acts 7:49-50
66:24	Mark 9:48

#### **D. Another list of Bible Prophecies that have been fulfilled**

- 7:7-8 - Israel will cease to exist 701-681
- 7:14 – Israel foreshadowed the virgin birth
- 9:1-2 – the messiah would appear in Galilee, to be a light to the gentiles
- 9:6-7 there would be a son called God
- 11:1-10 – nations would seek the counsel of Jesse’s descendant
- 13:17 – Babylon would be attacked by the Medes
- 13:19 – Babylon’s kingdom would be over thrown, permanently
- 14:23 – Babylon would be reduced to swampland
- 26:19 – the resurrection
- 27:12-13 – restoration of the Jews
- 35:4-6 - he would perform miracles
- 39:5-7 – Judah conquered and exalted
- 40:1-5, 9 – The coming of John the Baptist
- 42:1-9 – A light to the Gentiles
- 45:1 – Babylon’s gates open to Cyrus
- 49:6 – God’s salvation would reach the ends of the earth
- 49:15-17 – God will never forget Israel
- 50:6 – Jesus was spat on and beaten
- 53:1-3 – The message would be rejected
- 53:4-6 – God’s servant would die for our sins
- 53:7 – He would be silent
- 53:9 – buried in a rich man’s tomb
- 53:12 – numbered with transgressors
- 61:1-2 – Isaiah for shadows the ministry

#### **E. Nine aspects that would happen as to the end times:**

1. Tribulation and perplexity
2. Elijah as the forerunner
3. Jesus appearance
4. There would be another attack of hostels powers

5. Hostel powers would be destroyed
6. Jerusalem would be renovated
7. The dispersed would be gathered
8. Jerusalem would be the centre of world power
9. Heaven and earth would be redone.

#### **F. Title for and Types of Christ**

1. Holy One of Israel (1:4)
2. Lord of Hosts (1:9)
3. The Mighty One of Israel (1:24)
4. The God of Jacob (2:3)
5. The Branch of the Lord (4:2; 11:1)
6. The King (6:5)
7. Immanuel (7:14)
8. The Great Light to the Gentiles (9:2)
9. Wonderful Counsellor (9:6)
10. The Mighty God (9:6)
11. The Everlasting Father (9:6)
12. The Prince of Peace (9:6)
13. The Holy One (10:17)
14. The God of the Middle East (19:23-25)
15. The All Comforting God (25:8)
16. The Righteous King (32:1)
17. The Living God (37:17)
18. The Angel of the Lord (37:36)
19. The Glory of the Lord (40:5)
20. The Omnipotent and Omniscient God (40:12-31)
21. The Friend of Abraham (41:8)
22. The Servant of the Lord (42:1-7)
23. The Forgiver of Sins (43:25)
24. The First and the Last (44:6)
25. The Suffering Saviour (50:6; 52:14; 53:1-10a, 12)
26. The Resurrected Redeemer (53:10b-11)
27. The God of the Whole Earth (54:5)
28. The Anointed of the Lord (61:1-3)
29. The Avenging and Victorious Warrior (63:1-6)

## *XI. Conclusion*

Isaiah has certainly given us a dynamic portrayal of his life and times within the context of a greater world view of that age. From this story, we have learned that God is God and he will have his way! We can be included in that or we can be excluded. You really don't want to be excluded! He is in control of history.

So we started out with an introduction in chapters 1-6. Then in chapter 7, we are told to trust God because people had turned away from God in 7-12. Isaiah warns them not to trust the nations around them. In chapters 24-27, we learn that God is sovereign, being totally in charge of history. In 28-33, we see what will happen to those who trust God. There are various woes in chapter 28-33 for those who have decided to trust in themselves. Idolatry has corrupted their lives and it corrupts our lives today. God tells us that they take a piece of wood and make it into an image and pray to that image. They take the remaining part of the wood and burn it for cooking. God says that this god is worthless and false and this is how we become gods with our own human character and traits.

For Isaiah, Assyria was nothing but a rod in God's hands as are the nations today. Yet, at the same time, in regards to the world view of Isaiah's time, on a much less noticeable scale, it was over-shadowed greatly by the prophecy of the coming Messiah. That prophecy was a large window into another view of the coming Messiah seven hundred years later which in turn gave us twenty eight books and letters of expanded information on the Lord, all focused back to those chapters and verses that Isaiah wrote for us. We speak of the world view of Isaiah's day; what of today's world view? We have countries and empires, many of which are ungodly, evil and wicked hating the name of Jesus Christ, not unlike the times of Isaiah. But yet, the spiritual worldview of Christ and his kingdom today is basically hidden from the

likes of the secular world around us except for what they see in those who love the Lord. But for us Christians, the Spirit of the Lord and his work in the world in many ways over-shadow the secular world view that surrounds us. This realization and knowledge keeps us from being lost within the vast depths of that evil. But the non-Christian world view invades us at every turn. In some ways the spiritual realm impacts all of the human and natural realms. There are outgrowths of this that has developed into ideologies like existentialism and post modernism where there is nothing that means anything. Truth becomes a meaningless concept. Self becomes god. So one doesn't need the truth, especially that of the Bible. Whatever you do is okay because we create our own meaning for everything. Nothing has changed; this thinking was in the days of Isaiah and it is in our days. So, Isaiah's message is the same today as it was then. People should turn from idolatry, turn back to the Lord and ask forgiveness for their sins and follow Jesus.

## The Message of Isaiah 40-55

- **Conclusion on God's Word (55:10-11)**  
As the rain and the snow come down from heaven,  
and do not return to it without watering the earth  
and making it bud and flourish,  
so that it yields seed for the sower and bread for the  
eater,  
so is my word that goes out from my mouth:  
It will not return to me empty,  
but will accomplish what I desire  
and achieve the purpose for which I sent it (ESV).

## *XII. Profile*

Dr Phil Smith has written a number of related articles and books. He has been a Christian for more than fifty years and continues to faithfully serve God in whatever capacity he can. He and his wife were missionaries in the Middle East for many years. They attend City Bible Church in Hamilton, New Zealand. Phil has the most experience in Linguistics, Old Testament history and Islamics, His educational profile is shown below. Phil's sole purpose is to further the kingdom of God in the world. He is presently associated with Biblical Training.org in Washington State for this purpose and also with the Missionary Training Institute in Yeosu, South Korea. He has also prepared a number of studies like this article for people to read. Many of these articles can be found on his website and blog: *philsblog.online*.

His qualifications include a Dr of Religious Education, and a PhD in Biblical Archaeology, MA in Applied Linguistics, MA in Biblical Archaeology, Post Grad Diploma in TESOL, Graduate Diploma in Teaching, BA, Dip Writing, Dip Business Admin, Cert TESOL, Cert Applied Linguistics, His educational accomplishments grew out of his interest in tertiary teaching, biblical studies and biblical archaeology. His research and study has been an ongoing life process. (Many of the above diplomas and degrees are NZQA, with some having other educational standards)

(The images in this booklet has come from free downloads on the internet. This study has been researched and written by Dr Phil Smith. No part of it can be copied or reproduced in any way without express permission of the author.)

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These references represent an in-depth reading and study of over a year besides using individual quotes from these articles. While studying these articles I collected notes and individual points that I used for quotes in this article.

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