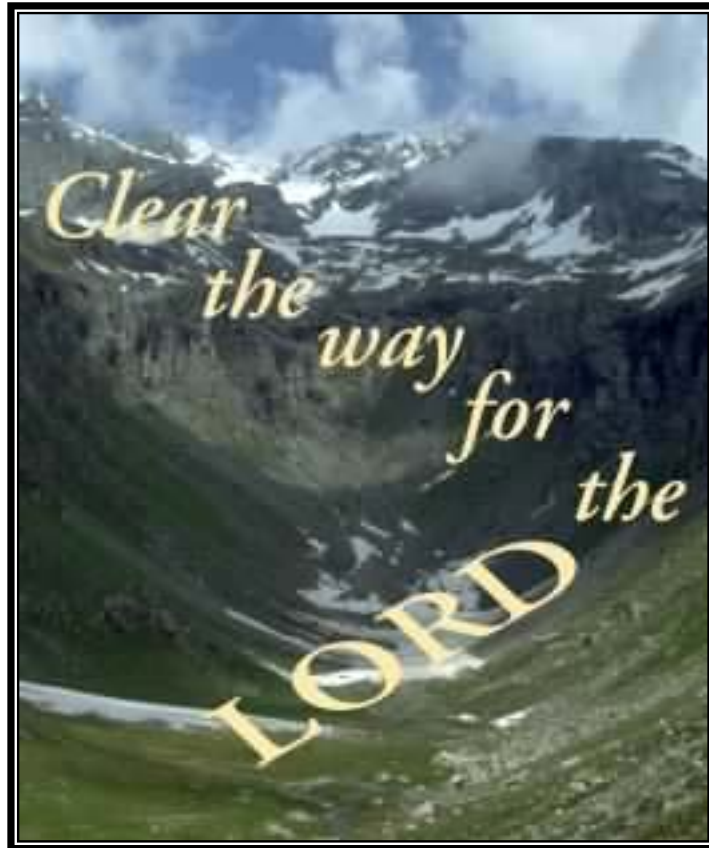


# ISAIAH



"Comfort, yes, comfort My people!" Says your God. "Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the Lord's hand Double for all her sins." The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth: The glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD has spoken," Isaiah 40:1-5

Indeed the LORD has proclaimed to the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; Behold, His reward is with Him, and His work before Him.'" And they shall call them The Holy People, The Redeemed of the LORD; And you shall be called Sought Out, A City Not Forsaken," Isaiah 62:11-12

**Note: The source of the image is unknown.**

Charles R. Williams

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# **GENERAL INTRODUCTION TO THE PROPHETS**

## INTRODUCTION

### **1. THERE HAS BEEN A GENERAL NEGLECT IN STUDY OF THE PROPHETS.**

- A. Perhaps because of their location in the Old Testament.
  - 1. But the things written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. (Rom. 15:4)
  - 2. And the law was our schoolmaster to bring us unto Christ that we might be justified by faith. (Gal. 3:24)
- B. Even the book of Revelation which is New Testament prophecy, is avoided.
- C. It may be that the questions of the critics have alarmed some.
- D. Again, abuse of the prophets and wild speculation and schemes of interpretation are discouraging.
- E. Brethren need to study the prophets.
  - 1. Only a few brethren, relatively speaking, have a just concept of the study of the prophets. We need to be thoroughly acquainted with all of the Bible.
  - 2. Then too, no other phase of Old Testament study gives such depth of understanding relative to the nature and character of God.
  - 3. No other phase of Old Testament study is so uniquely interwoven with New Testament teaching.
  - 4. The book of the prophets when taught by a man of faith and coupled with New Testament teaching is perhaps the greatest single faith builder in all of the Bible.

### **2. BUT THERE ARE VERY VALID REASONS FOR STUDYING THE PROPHETS.**

- A. They are a primary source of historical records.
  - 1. Political activities of their times are revealed.
  - 2. Social conditions of ancient Palestine are shown.
  - 3. The impact of religion upon that society can be seen.
- B. Problems similar to those they faced exist today.
  - 1. Sins of justice, compassion and hypocrisy are common to men of all ages.
  - 2. God's plan of action may change but his attitudes toward the obedient and the disobedient do not. (Rom. 11:22) – Behold the goodness and severity of God.
  - 3. Every newspaper, every newscast and article from Newsweek or Time take on vital significance.
    - a. Not because we can find every event in Old Testament prophecies.
    - b. But because we may react with full confidence that God is overseeing the affairs of men.

- C. The prophets may provide inspiration for us.
  - 1. They possessed a courage of their convictions which we need every day.
  - 2. Their dynamic messages can breathe life into our own efforts to speak God's Word.
  - 3. Their loyalty to God rather than self can strengthen ours.
  
- D. The prophets provide a strong line of evidence for the Divinity of Jesus Christ.
  - 1. There are several lines of evidence.
    - a. Type and antitype – Moses, The brazen Serpent, etc.
    - b. The life and teachings of Jesus.
    - c. Prophecy
  - 2. The prophets all pointed to Christ (Rev. 19:10) **THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.**
  - 3. The apostolic preaching used prophecy freely.
    - a. Peter in Acts 2.
    - b. Philip in Acts 8.
    - c. Stephen referred to the promise to Abraham (Acts 7:1-5)

## DISCUSSION

### I. THE PROPHET – HIS POSITION, MISSION AND FUNCTION, DESCRIBED.

- A. A proper overview of the study of the prophets demands that we have a thorough understanding of the position, mission and function of the prophets.
  
- B. Further, the study demands that we have thorough understanding of what prophecy is.
  
- C. As for the position, mission, and function of the prophet, the prophet was a spokesman for God.
  - 1. He was charged with the obligation of proclaiming to mortal men the message which God put into his mouth.
  - 2. There is one passage of scripture in the Old Testament which summarizes fully the position, mission and function of a prophet.
  - 3. That passage of scripture is Duet. 18:9-22.
  - 4. This passage of scripture warns the Israelites against the abominable practices of the heathen nations, which practices they were certain to encounter on entering the promised land. The Israelites were charged not to resort unto enchanter, or sorcerers, or charmers, or consulters of familiar spirits, or wizards through whom the heathens endeavored to know and/or control the future. Moses warned that to do so would be an abomination unto Jehovah.
  - 5. Moses promised instead, that, "Jehovah thy God, will raise up unto thee a prophet from the midst of thee, like unto me; unto him shall ye hearken." Moses continued: "Jehovah said unto me ...I will raise them up a prophet from among their brethren, like unto thee and I will put my words in his mouth, and he shall speak unto them all that I shall command thee."

6. Emphasis should be placed upon the fact that God would put his words in the prophet's mouth, and that the prophet would speak unto all the people all that God commanded.

D. A prophet was a spokesman for God among other speakers.

1. God has provided at least five classes of speakers.
  - a. Lawgivers – Moses and Christ. (Neh. 9:13, 14; James 1:25)
  - b. Wise men or elders. (Jer. 18:18; Ezek. 7:26)
  - c. Priests – taught the law and tended the sacrifices. (Lev. 10:8-11)
  - d. Psalmists. (Neh. 12:45, 46)
  - e. Prophets. Not extenders of the law but proclaimers.
2. Names applied help to explain the spokesman role.
  - a. They were *Ro'eh* or seers.
    - (1) This implies special insight.
    - (2) They had answers from a higher source. (Heb. 1:11)
    - (3) The word above is used eleven times.
  - b. They were *Chozeh* or gazers.
    - (1) This word speaks of the method of gaining information.
    - (2) This word is used twenty-two times.
  - c. They were *Nabbi*, or proclaimers.
    - (1) This time the function is in behalf of another. Example: Aaron was Moses' prophet. (Ex. 7:1; Deut. 18:18)
    - (2) This word is used over three hundred times.
  - d. The Greek original is "prophets," one who speaks for another.
  - e. Other terms applied to the prophets were:
    - (1) Man of God. (1 Kings 17:18)
    - (2) Servant of God. (1 Kings 18:36)
    - (3) Watchman (Ezek. 3:17)

E. There were certain basic marks of a prophet.

1. They were uncompromising individuals. (Amos 7:12-17).
2. They were conscious of a Divine call. (Amos 7:15) (1 Sam. 3:8; Jer. 20:9)  
"Fire shut up in my bones."
3. They spoke only in the name of God. (Deut. 18:19, 20)
4. They spoke only by inspiration.
  - a. "Thus said the Lord" is found over 1500 times.
  - b. "My words in his mouth." (Deut. 18:15-19)
  - c. This is different from those who claim to be prophets today.
    - (1) God's prophets received information from God and God received the credit.
    - (2) So-called modern day prophets discover and then take the credit.See also Numbers 12:6.
5. They were men of spotless character.
  - a. Enemies usually bring out one's faults.
  - b. The prophets are nearly free of aspersions.
6. They often accompanied their preaching with miracles.
  - a. Moses. (Ex. 4:1 – 9)
  - b. Samuel (1 Sam. 12:16)

7. Their message harmonized with the rest of God's Word.
    - a. Deuteronomy 12:32, 13:5 is an example of disharmony.
    - b. The old prophet of 1 Kings 13:11 should have remembered this passage from Deuteronomy.
  8. The prophet's message was confirmed by events.
    - a. Jeremiah forecast a yoke (Jer.28)
    - b. Ahab to die said Micaiah – Ahab died. (1 Kings 22:24-37)
  9. The moral quality of the message distinguishes the true prophet.
  10. They were a people of communion with God.
    - a. Men of prayer
    - b. Often lonely
  11. They were men who stood out from the crowd.
    - a. A "peculiar people"
    - b. Persecuted and mocked. (Matt. 23:37) "Thou that stonest the prophets (them that are sent unto thee)."
- F. While serving as spokesmen for God to the people of their day, the prophets often, uttered predictions or foretold distant future events.
1. The liberal higher critics proceed on the assumption that the prophets of the Old Testament were unable to make predictions or foretell distant future events: They have emphasized that "the prophet was a forth teller rather than a foreteller."
  2. A classic example of how the critics deal with the matter of predictive prophecy is the case of the so called Second Isaiah.
    - a. Isaiah prophesied of Cyrus the conquering servant. Isa. 41:2-5; v.25; Isa. 43:14; Isa. 44:28; Isa. 45:1-7; Isa. 45:13; Isa. 46:11.
    - b. These passages affirm that God would raise up his servant, a conquering servant, who would do his will; that this servant would be named Cyrus; that he would build God's city (Jerusalem) and would let his (God's) captives (the Hebrews in Babylon) go free.
    - c. Now to allow that Isaiah, that son of Amos, spoke this prophecy would be to allow for the fact and force of predictive prophecy.
      - (1) The scope of the prophecy in such a case would have been more than 160 years.
      - (2) No mere mortal could make such an accurate prediction of a ruler who would rise 160 years later.
    - d. The critics cover this problem by changing the situation and thereby reducing the scope of the prophecy.
      - (1) They affirm that there were two Isaiahs.
      - (2) They further affirm that chapters 40-66 of the book of Isaiah were written by the second Isaiah.
      - (3) They also affirm that this Isaiah lived during the rise of Cyrus.
    - e. Thus, by adopting a second Isaiah the critics change the situation of the prophecy and thereby reduce the scope of the prophecy from a period of more than 160 years to a period of ten years or less.

- 3 The apostle Peter affirmed that the prophets ministered unto the New Testament saints, that they were cognizant of the fact that they were uttering messages concerning the great salvation that would later be fully unveiled, and they sought and searched diligently for a fuller understanding of those matters. "...receiving the end of your faith, even the salvation of your souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified before hand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." 1 Peter 1:9-12.
  - a. A number of passages show inspiration.
    - (1) 2 Chronicles 15:1 – "The spirit of God came upon Azariah"
    - (2) Isaiah 38:4 – "Then came the word of Jehovah saying."
    - (3) Joel 1:1 – "The word of Jehovah that came to Joel."
    - (4) Jeremiah 1:2 – "Jeremiah to whom the Word of Jehovah came."
    - (5) 2 Peter 1:21 – "Men spake from God being moved by the Holy Spirit."
    - (6) 1 Timothy 4:1 – "The Spirit saith expressly"

## **II. THERE ARE CERTAIN PRINCIPLES OF INTERPRETATION IN DEALING WITH PROPHETIC MATERIAL.**

- A. Prophecy is surer than eye witness. (2 Peter 1:18-21)
- B. Old Testament prophecy pointed to the first coming of Jesus Christ.
- C. New Testament prophecy points to the second coming.
- D. Much Bible prophecy cannot be understood fully until it has been fulfilled.
  1. This creates continuous curiosity and excitement with attention drawn to God's Word.
  2. The fulfillment of the prophecies provides new evidence for the existence of Divine power and providence.
  3. The obscurity before the fact prevents deliberate human efforts to bring about the fulfillment.
- E. Some Biblical prophecy can be understood previous to fulfillment.
  1. Daniel understood when the captivity was to end. (Dan. 9:1, 2)
  2. The scribes told Herod where Christ was to be born.
- F. The three main figures of speech used in prophecy are:
  1. The allegory – the obvious meaning carries a secondary meaning which is really the message intended. "Break up you fallow ground, and sow not among thorns" speaks not of tillage but of repentance. (Jer. 4:3)

2. The parable applies some real truth through the use of a narrative carrying a secondary meaning. Example: the vineyard story of Isaiah 5:1, 2.
  3. The metaphor gives individual words a meaning which they do not ordinarily carry – The prophets shall become wind. (Jer. 5:13)
- G. Figures of speech are taken from four areas of life.
1. Natural – animals, mountains, heavenly bodies, etc.
  2. Occupations – husbandry, building, metallurgy, etc.
  3. Religion - sacrifices, type of clothing, etc.
  4. History – flood, resurrection, judgment, etc.
- H. One should not depart from the primary meaning unless the original sense is less suitable to the context, or is contrary to other scriptures.
- I. Certain terms are consistently applied in the same manner by more than one prophet.
1. Mountains – power concentrations
  2. Earthquakes – turmoil in governments
  3. Stars – important personages
  4. Cedars – persons of importance
  5. Briars and thorns – common people
  6. Latter days – gospel dispensation
  7. A city – organized people
- J. In some cases a day stands for a year. (Ezek. 4:6; Num. 14:34)
1. Some commentaries stand heavily upon the year – day principle.
  2. Yet, their application in several places is suspect.
- K. One technique of the prophets is the prophetic past.
1. This kind of prophecy states something about the future, but puts it in past tense.
  2. The prophecy is so sure that it states it as if it had already occurred.
- L. In many cases there is double prophecy; primary and ultimate fulfillments.
1. A first obvious sense refers to later events.
  2. A second mystical sense refers to later events. Example #1: Isaiah 22:22 refers to Eliakim, son of Hilkiah. But it refers also to Jesus Christ. (Rev. 3:7); seed, Example #2: “Seed of Abraham” (Gen. 15:5) Moses applied it literally in Deut. 1:10 which was its primary fulfillment and Paul applied it to Christ and Christians which was its ultimate fulfillment. Example #3: Nathan prophesied that David would have a son who would build a house for God’s name and establish the throne of his kingdom forever, (2 Sam. 7:12-16) his son declared that this prophecy was fulfilled through him (2 Chron. 6:7 – 11). This was the primary fulfillment. In the New Testament we find its ultimate fulfillment in the scriptures; Luke 1:32-33; Heb. 5:1; and John 12:34.
- M. Prophecy may be conditional.
1. God pronounces an evil upon a people.
  2. They repent and he does the same. (Jer. 18:5-11)



- N. The Scriptures themselves are an infallible interpreter.
1. "This is that which was spoken..."
  2. "As it is written in the prophet..."
- O. Predictive prophecy is beyond question the highest evidence of divine revelation.
1. It is a miracle that testifies to the fact of God's inspired communication to man. The apostle Peter declared: "No prophecy ever came by the will of man," is a fact that is apparent and obvious to all thinking people.
  2. As much as mortal men desire to know and to control the distant future, not one of them has the very slightest ability to attain unto such proportions.
  3. The one thing that mortal man cannot do is to know and report future events in the absence of a train of circumstances that would naturally suggest certain possibilities.
  4. A sagacious person may calculate the circumstances of cause and effect and within narrow limits make some plausible and conjectural predictions about the future, but even then that person is very dependent upon the constancy of the cause and effect from which he has drawn his conclusions. The very slightest interference or intrusion by a new circumstance or set of circumstances upon the train of cause and effect may destroy entirely that person's carefully calculated predictions and thus expose his fallibility and, for that matter, his ignorance and arrogance.
  5. The book of Isaiah gives a description of the place and force of predictive prophesy.
  6. On one occasion God, speaking through Isaiah, said: "I have declared it to thee from of old; before it came to pass I showed it to thee; lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." (Isa. 48:5) Observe the statement, before it came to pass "I showed it to thee." Herein the people could know that God had spoken. Only God could know beforehand what would come to pass and thus, God through his prophets did foretell the future that all might observe the fulfillment thereof and know that he is God.
  7. On still another occasion God, speaking through Isaiah, issued a challenge to the exponents of a false God, "Let them," said he, "bring forth, and declare unto us what shall happen: declare ye the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come. Declare the things that are to come hereafter, that we may know that ye are god." (Isa. 41:21-24)
  8. Here Jehovah, through Isaiah, was subjecting the false gods and their prophets to the acid test, and that test was: "Declare ye the things that are to come hereafter, that we may know ye are god." The heathen prophets could prove their god to be true if they declared before time things to come, and if in the proper time those predictions came to pass.
  9. If the heathen prophets made predictions of things to take place in the distant future and if those predictions came to pass, then those heathen prophets would necessarily have a reason and a right to ascribe great foreknowledge and powers unto their gods.
  10. Jeremiah declared: "When the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent Him." (Jer. 28:9)

11. One chief purpose of prophecy was and is to confirm the fact of divine revelation.

### **III. SPECIALTIES OF PROPHETIC LANGUAGE ARE IMPORTANT TO UNDERSTAND.**

- A. Some attention should be given at this point to the language of prophecy, especially in its bearing upon the future.
- B. The following points are pertinent:
  1. The prophet often speaks of things that belong to the future as if present to their view. "Unto us a child is born, unto us a child is given." (Isa. 9:6)
  2. They speak of things future as past. Isa. 53 with reference to Christ represents the whole of the transactions in the life of Christ as having been already finished.
  3. When the precise time of individual events was not revealed, the prophet describes them as continuous.
    - a. They saw the future rather in space than in time.
    - b. The whole appears foreshortened.
    - c. Perspective rather than actual distance is regarded.
    - d. They seem often to speak of future things as a common observer would describe the stars, grouping them as they appear, and not according to their true position.
    - e. Joel 2 & 3 is a classic example: Joel 2: 28: vs. 32 attaches itself to vs. 28.

### **IV. THE PLACE OF PROPHECY IN ISRAEL IS VERY IMPORTANT.**

- A. Prophecy takes its place with history and religion.
  1. History – shows God's power and glory.
  2. Religion – shows God's character and holiness.
  3. Prophecy – shows God's constant planning.
- B. God's eternal purpose is gradually manifested. (Eph. 3:11)
- C. They did more than speak to the signs of the times.
  1. Higher critics see them as "moral reformers."
  2. These critics would deny miraculous prediction.
    - a. They would have two Isaiahs.
    - b. One could then speak after the event.
  3. The signs of the times would not allow:
    - a. Isaiah to call name of Cyrus. (Isa. 44:28)
    - b. Micah to name Bethlehem as Christ's place of birth. (Mic. 5:2)
- D. While calling out turn or burn the prophet was also unrolling God's scheme of redemption.

# THE PHOPHETS

## NAMES, TIME, AND CLASSIFICATION

### **I. The List of Prophets Extends Throughout the Old Testament.**

- A. There were prophets in the time of the patriarchs.
  - 1. Enoch prophesied. (Jude 14)
  - 2. Abraham was a prophet. (Gen. 20:7) Note also Psalm 105.
  - 3. They extended from Abel to Zacharias. (Luke 11:49-51) In the Hebrew Bible, this was from beginning to end.
  
- B. Moses was a prophet and Miriam a prophetess. (Deut. 18:15-18; Ex. 15:20)
  
- C. There were prophets in the times of the judges.
  - 1. Deborah was a prophetess. (Judges 4:4)
  - 2. Samuel was both a judge and a prophet.
  
- D. During Samuel's time "schools of prophets" were organized.
  - 1. These were interested persons gathered around a great prophet to learn from him.
  - 2. These students were called "sons of the prophet." (Amos 7:14)
  - 3. Saul met a company of prophets. (1 Sam. 10:9-12)
  - 4. One headquarters for such a school was Naioth. (1 Sam. 19:18-23)
  - 5. These schools performed three functions.
    - a. Learning. (2 Kings 4:38)
    - b. Worship. (1 Sam. 10:5)
    - c. Preaching and service. (2 Kings 9:1)
  
- E. There were non-literary prophets in the Kings period.
  - 1. Nathan – for David and Solomon. (2 Sam. 12:1)
  - 2. Ahijah – for Jeroboam. (1 Kings 11:29)
  - 3. Shemaiah – Rehoboam. (1 Kings 12:22)
  - 4. Elijah and Elisha – Ahab. (1 Kings 16:29; 2 Kings 13)
  
- F. Then we have the writing or "literary prophets."
  - 1. Four major prophets.
    - a. Isaiah
    - b. Jeremiah
    - c. Ezekiel
    - d. Daniel
  - 2. Twelve minor prophets.
    - a. Joel
    - b. Jonah
    - c. Amos
    - d. Hosea
    - e. Micah
    - f. Zephaniah
    - g. Nahum
    - h. Habakkuk
    - i. Obadiah
    - j. Haggai
    - k. Zechariah
    - l. Malachi

## II. The Following Is a List of Important Prophets And Their Times.

<u>Names of Prophet</u>	<u>Date of Prophecy</u>	<u>Place and Condition</u>
Abraham	1900 B. C.	General
Moses	1500 B. C.	General
Samuel	1149 B. C.	United Kingdom-Saul
Sons of the Prophets	1100 B. C.	United Kingdom
Elijah	870 B. C.	Northern Kingdom-Ahab
Elisha	850 B. C.	Northern Kingdom-Ahab
Joel	830 B. C.	Southern Kingdom-Amaziah
Jonah	800 B. C.	Nineveh
Amos	760 B. C.	Northern Kingdom-Uzziah
Hosea	745 B. C.	Northern Kingdom-Jeroboam II
Isaiah	740 B. C.	Southern Kingdom-Ahaz. Hezekiah
Micah	735 B. C.	Southern Kingdom-Ahaz Hezekiah

### ASSYRIAN CAPTIVITY OCCURRED - 722 B. C.

Zephaniah	630 B. C.	Southern Kingdom-Josiah
Jeremiah	625 – 585 B. C.	Southern Kingdom-Before and during the captivity
Nahum	625 B. C.	Southern Kingdom-Josiah
Habakkuk	610 B. C.	Southern Kingdom-Jehoiachim

### BABYLONIAN CAPTIVITY OCCURRED - 605 B. C.

Obadiah	587 B. C. (?)	During captivity
Exekiel	592 B. C.	During captivity
Daniel	605-535 B. C.	During captivity

### RETURN FROM BABYLONIA OCCURRED - 535 B. C.

Haggai	520 B. C.	Jerusalem-Darius
Zechariah	520 B. C.	Jerusalem-Darius
Malachi	435 B. C.	Jerusalem-Medo-Persians

## III. Methods of Classifying the Prophets Vary.

A. According to the dates of the prophets, as we have done under Section II.

- B. According to the recipient of the message
  - 1. To Israel – Hosea, Amos
  - 2. To Judah – Joel, Isaiah, Micah, Zephaniah, Jeremiah
  - 3. To Nineveh - Johan, Nahum
  - 4. To Babylon - Daniel
  - 5. To the Exiles - Ezekiel
  - 6. To Edom - Obadiah
  
- C. According to the Hebrew text
  - 1. Major prophets – Isaiah, Jeremiah, Ezekiel
  - 2. Minor prophets – The twelve

Note: Daniel and Lamentations are in the Writings
  
- D. According to the Septuagint
  - 1. Major prophets-Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel
  - 2. Minor prophets – Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
  
- E. According to chronological periods
  - 1. Pre-exilic
  - 2. Exilic-Daniel, Ezekiel
  - 3. Post-exilic-Haggai, Zechariah, Malachi
  
- F. According to the great empire dominating at the time
  - 1. Assyrian period-Obadiah, Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum
  - 2. Babylonian period – Zephaniah, Jeremiah, Habakkuk, Daniel, Ezekiel
  - 3. Persian period – Haggai, Zechariah, Malachi

**ISAIAH**  
(Jehovah Saves)

**MAJOR OUTLINE**

Introduction

**I. BACKGROUND FOR THE BOOK OF ISAIAH:**

A. Historical.

1. It covers the time during the reigns of Uzziah, Jotham, Ahaz and Hezekiah.
2. Jereboam in Israel and Uzziah in Judah had brought about prosperity and security.
3. As is often true affluence brought decay.
4. Israel was more willing to trust human alliances than Jehovah.
5. Greece and Rome were still in their infancy.
6. Babylon would not reach world supremacy for another one hundred years.
7. But Egypt and Assyria were contending for power in Isaiah's day.
8. Palestine lay directly between them.
9. To protect against Assyria, Israel and Syria made an alliance and asked Judah to join.
10. Judah refused and they attacked her to force compliance.
11. Judah appealed to Assyria for assistance.
12. Assyria proceeded to conquer both Syria and the Northern Kingdom and made Judah pay tribute, conquering all the way to Jerusalem.
13. God intervened and 185,000 Assyrians died.
14. The Assyrian army under Sennacherib returned home.

B. Social conditions.

1. There was practically no middle class.
2. The rich unmercifully oppressed the poor.
3. Land grabbing was common.
4. Laziness, drunkenness and indifference were prevalent sins
5. Justice was perverted as the law was used to mistreat rather than to protect.

C. Religious conditions.

1. Israel was to have transformed others. Instead she had been conformed to Canaan's sin.
2. Baal and Moloch were worshipped.
3. Even the prophets had turned to drunkenness.
4. Ethical standards were almost non-existent.
5. Women had become coarse and sensual.
6. They had turned to soothsaying and superstition.
7. Religion had been divorced from everyday life.

## II. THE MAN, ISAIAH:

- A. He was the son of Amoz (not Amos).
- B. He seems to have been born into high rank, since he had access to the royal court.
- C. He served as historian to the king.
- D. Early in his life he saw a vision of the Lord and never forgot it.
- E. He was a statesman of faith.  
“Do not ally with Egypt.”  
“Do not ally with Assyria.”  
“Make God your helper.”
- F. While Micah was prophesying in the countryside, Isaiah was in the court in the palace.
- G. It is likely that he was acquainted with Micah in the Southern Kingdom and Amos and Hosea in the Northern Kingdom.

## III. THE NATURE OF THE BOOK OF ISAIAH:

- A. The book is strongly Messianic and presents pictures of several phases of the life of Christ.
  - 1. His birth.
  - 2. His divinity.
  - 3. His reign.
  - 4. His trial and suffering.
  - 5. His death.
- B. There are four predominating themes.
  - 1. God’s providence overrules.
  - 2. Redemption through a Messiah.
  - 3. Hope survives in God’s remnant.
  - 4. There will be a new creation - “new heaven and a new earth”.
- C. There are several outstanding chapters.  
Chapters 1, 6, 9, 11, 40, 49, 50, 53, 55.
- D. The date of the book.
  - 1. Probably written over several decades of Isaiah’s life.
  - 2. It began from the last year of Uzziah’s reign, 1:1.
  - 3. 2 Chronicles 32:32 says Isaiah wrote the history of Hezekiah.
  - 4. 2 Chronicles 37:28 speaks of recording the death of Sennacherib which occurred in 681 B. C.
  - 5. Since Uzziah died in about 740 B. C. this would extend Isaiah’s efforts over 60 yrs.

6. Tradition tells us Isaiah was sawn apart with a wooden saw. (compare Heb. 11:37)
- E. Authorship of the book.
1. Liberals believe Isaiah wrote only a portion of the first 39 chapters.
  2. Chapters 40 to 66 are called “Second Isaiah.”
  3. Some critics have even spoken of a “third” or “fourth” Isaiah.
  4. Much of this stems from an unwillingness to admit the possibility of the prophet speaking of conditions occurring in Babylonian captivity after his death.
  5. Some of the critics would go so far as to deny Isaiah portions of chapters 11, 12, 13, 14, 15, 16, 21, 24-27 and 34-39 leaving him as author of only about one third of the book.

BUT

6. The Dead Sea Scrolls (200-150 B. C.) include all 66 chapters and are the earliest Old Testament manuscripts we have.
7. The Septuagint ascribes all 66 chapters to Isaiah. (250 B. C.)
8. Both of the above dates back to at least 200 B. C.
9. Other prophets known to have written before the captivity allude to portions of the latter chapters, Zephaniah 2:15 – Isaiah 47:8; Nahum 1:15 – Isaiah 52:7; Jeremiah 31:15 – Isaiah 51:15.
10. And the New Testament quotes from the latter chapters.  
John 12:38 - Isaiah 53:1; Luke 4:17 – Isaiah 61:1; Acts 8:30 – Isaiah 53.
11. If one accepts the inspiration of the New Testament there is no difficulty.

#### **IV. GENERAL OUTLINE OF THE BOOK:**

- A. Prophecies of judgment.
1. Prophecies concerning Judah and Jerusalem.
    - a. Condemnation of Israel’s corruption.
    - b. A new rule after judgment.
    - c. Isaiah’s vision of the Lord.
    - d. Prophecies about the Messiah.
  2. Prophecies of judgment against the nations.
    - a. Babylon.    b. Assyria.    c. Philistia.    d. Moab.    e. Damascus.
    - f. Ethiopia.    g. Egypt.    h. Jerusalem.    i. Tyre.
  3. The new Kingdom established.
    - a. Establishment of the new Kingdom.
    - b. Beauties and blessing of the new Kingdom.
    - c. The song of the redeemed.
    - d. Israel triumphant.
  4. Prophetic warnings against Samaria and Judah.
    - a. Samaria will fall.
    - b. Jerusalem will be besieged and delivered.
    - c. The Egyptian alliance is denounced.
    - d. The Messianic reign – a rebuke and a promise.
    - e. Assyria to be chastised and Jerusalem delivered.
  5. A new day to come.



- a. The Day of the Lord.
  - b. Blessings of the new Kingdom.
  6. A historical transition.
- B. Prophecies of consolation.
1. Comforting promises of restoration.
    - a. Restoration promised.
    - b. Cyrus will deliver God's servant Israel.
    - c. The Messiah's work will be effective.
    - d. God will redeem his servant.
    - e. Babylon's gods will fall along with Babylon.
    - f. Israel will be delivered.
  2. Salvation will come through God's servant, the Messiah.
    - a. The Messiah's commission and work.
    - b. The Messiah's humiliation and steadfastness.
    - c. A promise of salvation to Zion.
    - d. The Messiah's suffering and his glory.
    - e. Promise of Israel's future restoration.
  3. Warnings, prophecies and future glory of Israel.
    - a. Unfaithfulness rebuked and righteousness commanded.
    - b. The glory of Zion and the new Kingdom.
    - c. The Messiah will overthrow Israel's enemies.
    - d. A prayer for redemption and deliverance.
    - e. The reply of the Lord.

## MAJOR OUTLINE OF ISAIAH

**Note: Each Roman Numeral Represents The Chapter Number.**

### **I. Judah Has Rebelled Against God.**

- A. The book is directed primarily to Judah and Jerusalem (v.1).
- B. It is the result of divine vision.
- C. God has provided extreme care for his chosen children (v.2).
  - 1. Yet dumb animals are more grateful than are they.
  - 2. They can be described as sick and full of untreated sores.
  - 3. They are like temporary shacks in a field soon to be removed.
  - 4. God will however leave a remnant.
- D. God has had enough (vs. 10-20).
  - 1. He is nauseated with their hypocritical sacrifices.
  - 2. He will turn his face away from their outstretched bloody hands.
- E. Zion has committed adultery but will be redeemed (vs. 21-31).
  - 1. Jerusalem is a harlot city; they have committed adultery with created riches.
  - 2. God's children have committed all sorts of social injustices.
  - 3. But God will purge their sins and create a new Zion of righteousness.
  - 4. Then she shall be ashamed of her idolatry.
  - 5. God will use the strong as kindling for his purging fires.
  - 6. There shall be no escape since none can quench the purifying fire.

### **II. Judah's Future Glory Is Contrasted With Her Present Reality.**

- A. There shall come a time when God's house will be an establishment of unshakeable exaltation, a glorious future (vs. 1-4).
  - 1. It will extend hospitality to persons of all nations. Compare Micah 4:1-5 and Daniel 2:34, 44. See Acts 2:16, 17; Heb. 1:2.
  - 2. Men's ways will then become secondary to the will of God.
  - 3. The Heavenly Jerusalem will provide a center for the outspreading of the truth.
  - 4. Swords and spears will give way to the Word of God as controlling forces. See Eph. 2:11-22.
  - 5. Agriculture shall occupy the talents of men rather than armaments.  
Note: This does not necessarily mean that all violence shall disappear from off the earth. (2 Tim. 3:13; 2 Pet. 3:2 – 4.) However, those who truly subject themselves to the Princes of Peace will follow his example.
- B. Israel must get ready for this wonderful destiny by walking in God's light now, a contrast of the present reality (vs. 5-22).
  - 1. They have been depending upon soothsayers.
  - 2. They have worshipped non-entities.

3. Their land is full of idols and material security.
4. The Day of the Lord shall come.
5. Then the proud shall be humbled.
6. They shall hide in the holes of the rocks.
7. They shall cast away their golden idols as useless.
8. They are warned to cease from depending upon men.
9. It was God who breathed the breath of life into the nostrils of those upon whom they depend.

### **III. Many of Judah's Problems Have Resulted From Poor Leadership.**

- A. Poor leadership brings poor results (vs. 1-15).
  1. Capable leadership will disappear.
  2. Children shall rule over them.
  3. The situation will become so bad they cannot get anyone to accept rulership.
  4. Instead of being ashamed of sins they parade them.
- B. Women will rule and children shall oppress (vs. 16 – 24).
  1. The women shall manifest a haughty attitude.
  2. Compare verse 16 with Amos 4:1-3.
  3. However, God will turn their beauty into ugliness, their clothing into nakedness, and their perfume into foul-stinking.
- C. Their men will be taken away and they shall sit in lamentation (vs. 25-26). Compare Revelation 18:14-16.
- D. The women shall compete for the few men who are left. (v. 4:1).

### **IV. Christ's Kingdom Will Be a Sanctuary.**

- A. The Branch of God shall bring forth fruit as the land is rejuvenated. See Jeremiah 22:24-23:8 and Isaiah 53:2.
- B. When the filth is removed that which is left in the new Jerusalem will be HOLY (vs. 3, 4).
- C. God's fire and cloud shall indicate His Divine presence among His People in the new Zion (v. 5).
- D. He shall be a protecting tabernacle spreading his protective covering over them (v. 6).

### **V. God Will Bring Judgments Upon His People.**

- A. God had blessed Israel, his vineyard, in a very special way (vs. 1 – 7).
  1. He now had the right to expect a very special harvest.

2. Instead his vineyard had produced “Wild Grapes.” Compare Deut. 32:32, 33.
- B. A number of woes are pronounced (vs. 8-23).
1. Upon those who join house to house.
  2. Upon those who follow after strong drink.
  3. Upon those who draw sin around like a cart on a rope.
  4. Upon those who call evil good, and good evil.
  5. Upon those who are wise in their own eyes.
  6. Upon those who take bribes from the wicked.
- C. Because of this evil fruit God’s vineyard is to be destroyed (vs. 24 – 26).
1. An invader will appear.
  2. He shall not stumble.
  3. His weapons shall be very sharp.
  4. He shall carry away prey.
  5. Darkness and sorrow shall cover the land.

## **VI. Isaiah Had a Vision And Is Given a Commission.**

- A. His vision occurs in the year of Uzziah’s death, 740 B. C.
1. He had been a good king for about 50 years.
  2. Now with his death the land is in turmoil.
  3. Isaiah is sent to bring instruction from God.
- B. Isaiah sees a vision of the Lord (vs. 1 – 13).
1. This brings an awful realization of his own sin.
  2. God touches his lips and purifies him.
  3. Isaiah is sent to bring instruction from God and is told to go preach.
  4. His preaching will dull some hearts (See Matt. 13:10-23; John 12:37-50).
  5. He wonders how long he is to continue.
  6. It is to be until the land becomes desolate!
  7. However, after the desolation a tenth will remain as a remnant through which God will act.
  8. This remnant shall be God’s Holy seed.

## **VII. Syria and Israel Made War Against Judah.**

- A. King Rezin of Syria and King Pekah of Israel decide to conquer Ahaz of Judah and force him to make alliance with them against Tiglath-Pileser. (See 2 Kings 16; 2 Chron. 23:1-8, 16-27).
1. Ahaz’ heart and those of his people tremble as the leaves in the wind.
  2. Isaiah is sent with his son Shear-jashub to give Ahaz strength and comfort.

Note: Shear-jashub means - The remnant shall return. Isaiah tells Ahaz that Syria and Israel are like two smoking firebrands about ready to burn out.

3. They have even decided upon a man to take Ahaz' place.
  4. But they shall fail because they are mere men and they are pitting their power against Judah and the plans of Jehovah.
  5. If Ahaz would believe, God would support him, if not he would not receive personal support.
  6. Ahaz is told to ask for a sign either in the heights or the depths.
  7. Within sixty-five years Syria and Israel will fall.
- B. Ahaz refuses to ask for a sign proving he will not trust Jehovah, but signs are given (vs. 10-24).
1. As a representative of the House of David he is told a sign will be given anyway.
  2. A virgin will conceive and bear a son.
  3. His name shall be called Immanuel – God is with us.
  4. He shall eat butter and honey and thus shall know good from evil.
  5. But before he is old enough to know good from evil Syria and Israel will have lost their kings.
    - a. The Holy Spirit tells us who the virgin was in Matthew 1:23.
    - b. The sign was not to Ahaz only but to the House of David.
    - c. Both the king of Syria and the king of Israel were taken away long before the Messiah had reached the normal age of accountability.
    - d. The Hebrew word used in 7:14 for virgin is ALMAH.
    - e. This word is used in six other places in the Old Testament and always means an unmarried maiden. (Gen. 24:43; Ex. 2:8; Ps. 68:26; Prov. 30:19; Song of Solomon 1:3 and 6:8)
    - f. The other word which is sometimes said by the critics to be the logical one if a true virgin were intended is BETHULAH.
    - g. The word Bethulah is used in Joel 1:8 where a young woman is lamenting over her husband.
    - h. It would seem wise to let the scripture determine the proper interpretation and to all sincere believers in the authenticity of the Bible. Matthew 1:23 decides the matter.
    - i. But there is a bad part of the sign, which Ahaz himself will see.
    - j. God will call for the Egyptian and the Assyrian and they shall cover the land of Judah like insects; therefore, Ahaz will see the dark side of the prophesy.
    - k. Ahaz is willing to hire the razor of the king of Assyria, but now the manliness of Judah shall disappear before that same razor.
      - l. Land thriving now with a thousand vines shall be covered with briers and thorns.
      - m. The remnant shall eat butter and honey, but the arrow and the bow shall strike king Ahaz and his land.

### **VIII. Damascus (Syria) And Samaria (Israel) Will Fall Under The Rule of Assyria.**

- A. Isaiah is told to put up a sign and write on it in clear fashion Maher-shalal-hash-baz (vs. 1 – 5).
1. This means – The spoil speedeth – The prey hasteth.
  2. In other words Judah's problems will soon appear.
  3. Two witnesses are taken to see the sign erected.

4. Thus, it will be apparent to all that the prophecy was made before the event occurred.
  5. Each of the names here marked points of time before which certain events were to occur. (See 7:16; 8:4.)
- B. God's people had refused the gentle refreshing water of Shiloh's blessings (vs. 6-8).
1. Now they would be overwhelmed by the raging waters of an Assyrian flood.
  2. It will go even to the neck, but will not finish. (vs. 8).
- C. They need not oppose and form confederacies but should sanctify the Lord (v. 9-22).
1. God will become to them either a stone of stumbling or a sanctuary. (Compare 1 Peter 2:8; Acts 4:11; Isa. 28:16)
  2. Many of the Jews should fall over the stone of God. (See Luke 20:17-18).
  3. The law and the testimony of God's prophecy shall be clear to those who wait as his disciples.
  4. Any soothsayer or wizard who disagrees does not have the light of God's truth.
  5. When men look to other sources than God they shall only behold trouble, anguish and darkness.

## **IX. There They Will In the Future Be Light Out of Darkness, But Presently There Is Darkness and Gloom.**

- A. Isaiah prophesies of the birth and reign of the prince of peace (vs. 1-7).
1. Out of what is later called Galilee there shall come illumination to ease the darkness.
  2. Zebulon and Naphtali in the north had been particularly looked down upon by the people of Jerusalem but now light is promised from this area.
  3. Jesus is later called:
    - a. Sun of Righteousness. (Mal. 4)
    - b. The True Light. (John 1)
    - c. The Light of the World (John 1) See the quote in Matt. 4:16.
  4. Now we have more about the infant born in 7:14.
    - a. He shall break the rod of the oppressor.
    - b. He shall be given the authority of government. (Matt. 28:18; Eph. 1:22, 23; Col. 1:12)
    - c. He shall be a Wonderful Counselor-Wisdom.
    - d. He shall have Divine characteristics.
    - e. His reign shall last forever.
    - f. His shall be a reign of peace.
    - g. He shall both establish and order his Kingdom.
  5. How is it then, that evil men and seducers wax worse and worse? (2 Tim. 3:13)
  6. The emphasis here is on the spiritual Kingdom.
  7. Even though the number of persons living were to be brought to nearly zero, as long as any are being added to Christ's Kingdom it is increasing because the dead are still to be counted.
- B. God is angry with Israel's arrogance (vs. 8-21).

1. There shall be some who will oppose God.
2. God will strengthen the enemies of these.
3. The Syrians and Philistines shall punish them.
4. The punishment will extend from head to tail.
5. The young men, widows and orphans shall all feel the consequences of the nation's arrogance.
6. It shall be burned as a world aflame.
7. In the darkness of confusion they shall consume one another.
8. As God chastises they will not repent and therefore his outstretched arm continues to point to their folly.

## **X. Judah Will Suffer And Assyria Will Be the Instrument.**

- A. Judah is scolded for social injustice (vs. 1 – 4).
  1. They make unjust laws to cheat the poor.
  2. They make prey of the fatherless and the widow.
  3. Three questions are asked of them.
    - a. What will you do when God takes account?
    - b. To whom will you turn for help?
    - c. What will happen to your glory?
  4. Because of all these sins God does not draw back his outstretched hand of wrath.
  
- B. Assyria will be used as a “rod of correction” and be punished for her own pride (vs. 5-11).
  1. Assyria is not aware of this in his heart.
  2. Assyria boasts much.
  3. But the Lord will punish his proud heart, (Compare Nebuchadnezzar's experience).
  4. Assyria claims to have: eliminated nations' boundaries; robbed their nests of riches; forced them not to make a peep.
  5. Assyria is as stupid as an axe which believes itself independent of the hewer.
  6. God shall burn up the glory of the king of Assyria like thorns and briars in a holocaust, (Sennacherib, II Kings 19:32-36).
  
- C. The Assyrian cannot destroy all for there will be a remnant of God's people left (vs. 20-34).
  1. God's people are not to fear the Assyrian; “Yet a little while and the indignation shall cease.” (This is strangely like the passage in Revelation 6:11.)
  2. It was some thirty years from Tiglath-pileser to Sennacherib. (This was also a little while)
  3. God's own power shall be delegated to the remnant.
  4. The king of Assyria shall be allowed to come as far as the city of Nob.
  5. There he will shake his fist at Jerusalem.
  6. God will then lop off the haughty and the high of both Assyria and Judah through the power of His mighty one.

## **XI. A King Will Come From the Stock of Jesse.**

- A. From that which is cut down a fresh **BRANCH** will shoot forth (vs. 1-5); (See Jeremiah 22:24 – 23:8).
  - 1. This is the same child: Born, 7:14; Described, 9:6, 7.
  - 2. There are six characteristics grouped in pairs: Wisdom and understanding--perception; counsel and might--ability; knowledge and fear--relationship to God. (See Colossians 2:9; Isaiah 61:1).
  - 3. He will not depend upon his five senses for information since it will come directly from God.
  - 4. The poor shall be reinstated through his reign.
  - 5. His teaching shall destroy the wickedness of the earth.
  - 6. He shall be clothed in righteousness and faithfulness, and thus he can be recognized.
  - 7. We are also to be clothed in the Gospel armor.
  
- B. Through the efforts of the **BRANCH** peace shall be the order of the day (vs.6-10).
  - 1. The most violent of enemies shall be united (change of habit).
  - 2. There shall be no evil intent in Mount Zion (change of attitude).
  - 3. This shall come about only as the knowledge of the Lord covers the earth.
  - 4. And it shall only be true of the Holy Mountain (Heb. 12:22-24).
  - 5. The **BRANCH**, or root of Jesse, shall serve as a banner for all nations who will seek his rest and peace.
  
- C. He shall first gather a remnant from Babylonian captivity – then a second time gather from the four corners of the earth (vs. 11-16).
  - 1. God shall himself remove all obstacles to the return of his remnant to Zion.
  - 2. The second time would be Acts 2:8-10.
  - 3. The battle will be spiritual (2 Cor. 10:3-5).

## **XII. That Day Will Bring a Song of Thanksgiving.**

- A. In Christ there shall be: (vs. 1, 2, and above)
  - 1. Righteousness.
  - 2. Punishment of the wicked.
  - 3. Faithfulness to duty.
  - 4. Peace.
  
- B. There shall be wells of salvation (vs. 3-6; See also John 4:10; 7:37, 38); Water of life.
  
- C. Inhabitants of Zion are members of the Church (Heb. 12:22-29).

## **PROPHCIES OF JUDGMENT AGAINST THE NATIONS**

## **XIII. Judgment Against Babylon Is Sure.**



- A The burden of Babylon is great (vs. 1-16).
  - 1. A burden is something which one must carry.
  - 2. Babylon is today a short distance from Baghdad and is very disappointing to the sightseer.
  - 3. God is now giving the orders to muster His forces.
  
- B. The Medes and Persians were used to punish Babylon. (vs. 17-22; Also see Dan. 5:22-31).
  - 1. Men may oppose God but he will use them at His will.
  - 2. In the Day of the Lord all resistance will melt.
  - 3. It will become uninhabited.
  - 4. Arabs hesitate today to go into the ruins.
  - 5. Tyre was built back, but Babylon was not.
  - 6. This was a BOLD prophecy.

#### **XIV. Judgment On Babylon, Assyria, and Philistia Will Cause Judah to Rejoice.**

- A. Babylon's fall means peace for Israel (vs. 1-23).
  - 1. Isaiah is told to instruct the King of Babylon.
  - 2. She is to be reduced from her great power.
  - 3. All nature will rejoice at her collapse.
  - 4. The Daystar Babylon will fall.
    - a. The word Lucifer means Day Star. Lucid, Lucifer in Joel.
    - b. The king of Babylon has considered himself as the great light-giver. (Compare Rev. 22:16)
    - c. The Lucifer spoken to here is a man. (See vs. 16)
    - d. Yet he may be symbolic of the Prince of Darkness.
    - e. Lucifer shall be brought down from his lofty place.
  - 5. Today there are no Babylonians (There are Egyptians, Syrians and Jews, but no Babylonians.)
  
- B. The overthrow of the Assyrian will show the later destiny of Babylon (vs. 24-28).
  - 1. When the Assyrian serpent falls the Babylonian adder will replace it.
  - 2. Babylon would also fall but Israel would live on.
  
- C. Philistia should not rejoice at the fall of Assyria for a more terrible enemy will follow in the name of Babylon (vs. 29-35).

#### **XV. There Is Judgment Against Moab.**

- A. Moab was a desert country with fierce warlike people.
- B. An enemy will overrun Moab and cause great grief.
- C. The grief shall extend to the shaving of the beards.

- D. Isaiah feels pity for them.
- E. The wailing and howling shall reach from border to border.

#### **XVI. The Judgment Against Moab Is Continued.**

- A. Moab is given advice (vs.1-5).
  - 1. They have parted friendship with Israel.
  - 2. They need to reinforce that old friendship.
  - 3. The throne of David would offer aid.
- B. But Moab is too proud and turns to false Gods (vs. 6-14).
  - 1. All but a remnant of Moab will be ruined.
  - 2. This shall happen in precisely three years.

#### **XVII. There Is Judgment Against Damascus (Syria).**

- A. It will fall in ruins (vs. 1-6). Damascus is one of the oldest cities.
  - 1. It was known in the time of Abraham. (Gen. 15:2)
  - 2. Though Damascus is to be destroyed there is no reference to its never being rebuilt.
  - 3. Ephraim had allied with Syria and so the burden includes reference to Ephraim.
  - 4. There shall be a complete harvest with only gleanings left.
- B. There shall be a partial repentance, but most will be destroyed because they have forgotten God (vs. 7-14).
  - 1. They shall plant desirable plants.
  - 2. But their harvest will be despicable.
  - 3. The nations shall rush upon them as a flood.
  - 4. The troubles shall come upon them in one night.

#### **XVIII. Ethiopia Is Informed of God's Judgment Against Assyria.**

- A. Ethiopia is hurriedly sending messengers in preparation for the Assyrian invasion (vs. 1-4).
- B. God will prune the Assyrian branches and Ethiopia shall be spared (vs. 5-7).
  - 1. Their bodies shall be left to the birds and beasts.
  - 2. 185,000 Assyrians found this to be true (See 2 Chron. 32:30-33; Isa. 37:35-38).
  - 3. Ethiopia will send gifts to the place where the name of the Lord is found. (Mt. Zion: See 1 Kings 8:29; 2 Kings 23:27).

#### **IXX There Is Judgment Against Egypt.**

- A. Egypt will collapse, and suffer great losses (vs. 1-15).
  - 1. The Assyrians will gain control.
  - 2. False gods will be no help.
  - 3. A cruel lord will arise and rule over Egypt.
  - 4. God's judgment will include drought and invasion.
  - 5. Their wise men will become as fools.
  - 6. The entire nation will reel as a drunk.
- B. False worship will be replaced by true worship (vs. 16-22).
- C. And unity of the nations shall come through a Messiah. (vs. 23-25). (See John 14:6; Matthew 7:13-14; Luke 1:79; Psalm 119:35 and Isaiah 35:8, Acts 2:9-10, 36-38).

{We note that Alexandria, Egypt later became a center for Christianity, which was assisted by the fact that it was a center for Jewish worship earlier }

## **XX. Egypt And Ethiopia Will Suffer At the Hands of Assyria.**

- A. Isaiah now walks barefoot and naked to show the certainty of the King of Assyria taking captives from Egypt and Ethiopia within three years (vs. 1-4).
- B. This provides a warning for Judah (vs. 5).
- C. Judah cries, "How shall we escape?" (vs. 6).

## **XXI Babylon Will Fall And Other Nations Around Israel Will Suffer.**

- A. Babylon is to fall (vs. 1-10).
  - 1. The picture is so tragic Isaiah wants to turn away.
  - 2. Instead of turning to Jehovah men are seen banqueting. Remember Daniel's picture of Belshazzar's banquet in Daniel 5 and 6.
- B. Edom (Dumah) will suffer (vs. 11, 12).
  - 1. The watchman is asked how long the night will last.
  - 2. It will come to an end but unless they repent it will be of no use.
- C. The princes of Arabia will fall within a year (vs. 13-17).
  - 1. Jehovah's judgment marches on and only repentance could change it.
  - 2. But there are not many who repent.

## **XXII. Jerusalem And Her Treasurer Shebna Should Have Wept and Depended on God.**

- A. The prophetic visions had come out of Jerusalem, the valley of vision (vs. 1-14).
  - 1. Judah was under siege but they had made material preparations without turning to Jehovah.

2. They should have repented.
  3. Instead they had a party.
  4. Death would be the result.
- B. The chief treasurer Shebna was second in power even to the King, and had abused his power in making alliances with Egypt (vs. 15-25).
1. But Shebna had abused the keys to the Kingdom.
  2. He would be replaced with a more faithful steward called Eliakim, who would use the key of David more appropriately.
  3. This verse is referred to in the Revelation description of Jesus. (Rev. 3:7) See also 2 Kings 18:19.

### **XXIII. There Is Judgment Against Tyre of Phoenicia.**

- A. Tyre will be destroyed (vs. 1-4).
1. Tyre was a center of shipping and materialism.
  2. Returning ships would find the port gone.
  3. Sailors would receive the news in Cyprus beforehand.
- B. Egypt depended upon Tyre's ships and so would grieve (vs. 5-12).
- C. In a period of seventy years Tyre should go from the one nation to the other in attempts at fornication (vs. 13-17).
- D. Ultimately she will see the Lord's people inherit. (v. 18) (See Acts 21:3-4).
- E. For further study on Tyre see Ezekiel 26-28.

### **THE PUNISHMENT AND RESTORATION OF GOD'S PEOPLE (Chapters 24 – 27):**

#### **XXIV. God Will Punish His People, However, A Remnant Will Survive.**

- A. God will shake the entire earth of God's people (vs. 1-5).
1. No individual will be too big or important to feel the consequences. See Revelation 6:14-17; 20:12.
  2. The reason is given as the breaking of the laws, statutes and commandments of God's eternal laws.
  3. One cannot afford to ignore either God's
    - a. Natural laws.
    - b. Spiritual laws.
  4. The land has become polluted or profane.
  5. The merrymaking ceases and the horses must now be shut up or locked.
  6. All the confused rebellion shall be broken down.

- B. The remnant which shall be left will be as the few olives left after the Harvest (vs. 6-22).
  - 1. The survivors shall rejoice in the Glory of God.
  - 2. But Isaiah cannot rejoice as he feels the sorrow of the harvest of punishment.
  - 3. The entire earth will reel as a drunken man.
  - 4. Some see the host of the high ones in verse 21 as principalities and powers in heavenly places.
- C. After the turmoil God shall reign in Mount Zion (v. 23).

## **XXV. Babylon Will Be Overthrown and Jerusalem Will Be Blessed.**

- A. God is praised for his destruction of the city of confusion (vs.1-5).
  - 1. While he destroys the proud he protects the humble.
  - 2. The Exiles will be encouraged.
- B. In Mount Zion there shall be many blessings (vs. 6-12).
  - 1. Death, tears and shame shall be removed from his people.
  - 2. Those who trust in him will rejoice in their salvation.
  - 3. Those who build walls against him will find them brought down into the dust.

## **XXVI. God Has Brought Down Babylon But He Will Uphold His Righteous Ones.**

- A. God provides a strong city for His own.
  - 1. Those within are protected by the walls of salvation.
  - 2. Only those who keep the faith may enter in. See 2 Timothy 4:6-8.
  - 3. Those who do enter in shall find perfect peace.
  - 4. When God's judgments strike there are some who learn of righteousness.
  - 5. There are some who will not see even when the Lord's hand is lifted up.
- B. The righteous are to wait on God for deliverance. (vs. 12-21).
  - 1. The nation of Israel had brought forth nothing in her labors until the remnant recognized God.
  - 2. Now they shall bring forth and the dead shall come to life.
  - 3. While God's own find protection the wicked shall be punished.

## **XXVII. God Will Punish Satan's Tool, Babylon, and Gather His People.**

- A. God will punish His people's enemies. (v.1).
  - 1. The dragon, the serpent and leviathan may all be the same monster; Babylon or any nation used by Satan.
  - 2. See Job 41:1; Psalm 104:26; Revelation 12; 20:2.
- B. God now promises to make the useless vineyard of Chapter 5:1-7 a fruitful place which will provide fruit throughout the earth (vs. 2-6).

1. His people will be fruitful and at peace.
  2. Jacob will take root and no briars or thorns will be able to choke him out.
- C. The defended city shall present no obstacle to God as he gathers His own from both Egypt and Babylon (vs. 7-13).
1. This gathering probably has reference to both Babylonian exile and to the ingathering begun at Pentecost.
  2. When the outcasts return to God they shall worship at Mount Zion & Jerusalem.
  3. God makes clear that Israel did not suffer as much as Assyria, Babylon, etc. because of His compassion.

### **THE DOOM OF SAMARIA AND WARNINGS TO JERUSALEM:**

#### **XXVIII. God's Judgments Are the Consequences of Their Sins.**

- A. This chapter begins a series of woes against rebels.
1. Woe to the drunkards of Ephraim, 28:1-29
  2. Woe to Jerusalem, 29: 1-14
  3. Woe to those who hide counsel from God, 29: 15-124.
  4. Woe to those who trust in Egypt, 31:1 - 32:20.
  5. Woe to those who seek help from Egypt, 31:1 – 32:20.
  6. Woe to Assyria, 33:1-24.
- B. The tribe of Ephraim is drunken and not fit to rule (vs. 1-15).
1. The Assyrian storm will soon destroy their pride.
  2. They are like figs ready to be picked.
  3. Even the religious rulers are drunken.
  4. The tables are covered with vomit and there is no clean place.
  5. They are bored with God's presentation of His Word:
    - a. Line by line.
    - b. Precept by precept.
    - c. Here a little – there a little.
  6. Since they will not understand, God will speak to them in Assyrian and Babylonian terms.
  7. They rule by falsehood and lying.
- C. God will provide a true foundation and will measure their lies with the plumb line. See Amos 7:7-8; Romans 9:32-33; 10:11; 1 Peter 2:6-10; Matthew 16:18; 21:42-44; Ephesians 2:10-20; I Corinthians 3:11, (vs. 16, 17).
1. God's true foundation of rule is: A stone, tried; a corner, sure.
  2. The line and the plummet are justice and righteousness.
- D. The Assyrian storm will sweep away the part that does not meet the plumb line (vs. 18-22).
1. The measurements they have been making are "way off."

2. There is no way to be comfortable with them.
- E. Like the farmer who uses the truth to get a harvest those who hear His Word will share His Workmanship (vs. 23-29).

### **XXIX. Jerusalem Will Be Punished to Purge Her From Her Sins.**

- A. This is the city where David dwelt and where the sacrifices to God are offered (vs. 1-6).
1. Ariel means "Hearth of God," where sacrifices were made.
  2. Ariel shall be distressed and brought to the ground.
  3. There shall be but a whisper left of her strong voice.
  4. Most of those who dwell there are strangers whom God will blow away as chaff and dust.
- B. But the enemies of Ariel; shall disappear as a dream does in the morning.
- C. The hearts of Jerusalem's teachers are hardened (vs. 7-16).
1. Ariel has blinded itself.
  2. How did God pour out the spirit of deep sleep? (See Romans 11:8-10, 20-22).
    - a. It is done as they come into contact with the truth and shut their eyes.
    - b. Carnal minds do not grasp the truth (See Romans 8:5-8; 1 Corinthians 2:14).
    - c. The book of God is sealed to them, with the learned and the unlearned in the same condition (Compare Matthew 15:8-9 and 1 Corinthians 1:19-20).
    - d. They tend to memorize God's truth in a mechanical manner.
    - e. And then they add their own traditions.
    - f. They are like the clay which claims to be wiser than the potter.
- D. God will bring about a complete change:
1. Blind will see.
  2. Poor will rejoice.
  3. Meek will be blessed, Luke 4.
  4. Israel shall become free from fear.
  5. There shall be resurgence of understanding.
  6. Some of the murmurers will accept His book and teaching.

### **XXX. Their Reliance On Egypt Is Condemned.**

- A. They have been trusting in Egypt rather than God (vs. 1-7).
1. Trust in bombs and alliances are pure foolishness.
  2. Ten righteous would have saved Sodom.
  3. Jerusalem was not conquered until God allowed it.
  4. The strength of Egypt will bring only shame.
- B. God's children have asked for false prophets who will speak only smooth things which they like to hear (vs. 8-17).
1. They are like a rotten wall ready to buckle.

2. They have turned from the quietness of God to the supposed strength of horses and chariots. (See Leviticus 26:8, 36; Deuteronomy 28:25; 32:30).
- C. God will one day bless the remnant: they must be patient; they must listen to His Word; they must reject their idols (vs. 18-26).
- D. They will then be restored and returned to Zion (vs.27-33).
1. The proud Assyrians will be stopped by God – not Egypt.
  2. The tophet is a place for the burning of bodies.
  3. Some connect this with hell.

### **XXXI. They Must Choose Between God and Egypt.**

- A. Woe to those who not only trust in Egypt, but seek help there (vs. 1-3).
1. To trust in man is to distrust God.
  2. The Egyptians are only men and their horses and chariots are material rather than spiritual.
- B. Jehovah will protect His own as: (vs. 4-5).
1. A lion protects its prey.
  2. A mother bird protects her young.
- C. The Israelites need to turn back to the only One who is capable of saving them (vs. 6-7).
1. They must reject the idols of silver and gold made with their own hands.
  2. They must trust in God only for salvation.
- D. The Assyrians shall fall by the sword of the Lord, not by that of a mighty or vicious man. (vs. 8-9).
1. God's fiery furnace in Zion and Jerusalem will strike fear into the hearts of the Assyrians.
  2. No man can fight against God and win.

### **XXXII There Will Be Blessings In the New Kingdom.**

- A. Here is a promise that the future shall be better (vs.1-8).
1. A marvelous new king shall reign in righteousness and justice.
    - a. Some believe this king to be Hezekiah. See 2 Kings 18:3-6.
    - b. Many believe the reference to be to Christ (See Jeremiah 23:5; Isaiah 9:6-7; Daniel 7:14; Acts 2:30-33; Luke 1:31-33).
    - c. It may well have dual application.
  2. Men shall become a blessing to others rather than a curse: A hiding place from the wind; a refreshing stream in a dry land; a shadow of a rock in weary days.
  3. There shall be a spiritual awakening: Eyes shall see; ears shall hear; hearts shall understand; tongues shall speak plainly (Compare 1 Corinthians 3:12).
  4. Evil and good shall not be confused.



- B. At present women have been overconfident in their ease (vs. 9-14).
  - 1. They will have reason to repent for the land will be turned from pleasant fields to briars and thorns.
  - 2. They will rejoice at the good things.
- C. After this the Spirit shall be poured out and conditions will be reversed (vs. 15-20). (See 11:2; 44:3; 59:21; Ezekiel 39:39; Joel 2:28; Acts 2:17-21.)
  - 1. Peace, quietness and righteousness shall then be found.
  - 2. The people of god shall be interested in sowing and reaping as opposed to oppression and injustice.

### **XXXIII. Assyria Will Be Destroyed, However, the Righteous Will Be Saved.**

**Note: Some believe these next few chapters are directed against the enemies of the church.**

- A. A woe unto Assyria is given (vs. 1-14).
  - 1. Assyria was spoiling and dealing treacherously with the people of God.
  - 2. God will use her to chastise and then will punish her.
  - 3. Assyria will flee at the exaltation of Jehovah.
  - 4. The Israelites will swarm over the remains like locusts and caterpillars (see 2 King 18-19).
  - 5. When conditions seem the worst God will exalt himself.
  - 6. Those who oppose shall see bad times.
    - a. They shall have stubble for offspring.
    - b. They shall be consumed with fire as the thorns.
- B. Only the righteous in Zion will be saved (vs. 15-24).
  - 1. Who despise the gain of oppression.
  - 2. Who do not take bribes.
  - 3. Who do not like to hear of violence.
  - 4. Who turn away their eyes from evil (See Romans 8:28).
  - 5. The righteous shall see a King in His beauty.
  - 6. Since the land they see is afar off, it would seem to be the Kingdom of Heaven.
  - 7. The righteous must look beyond the Assyrians who speak with tongues they do not understand to see a new Zion which shall never be overcome.
  - 8. They must trust in Jehovah who will provide a river of refreshment with no turbulence or warships.
  - 9. Jehovah must be: Judge, Lawgiver, Savior.

### **GOD PROMISES JUDGMENT AND SALVATION:**

### **XXIV. First There Will Be Judgment and Then Salvation.**

Note: Chapters 34 and 35 are companion chapters;  
 Chapter 34 speaks of the doom of God's enemies, and,  
 Chapter 35 speaks of the exaltation of Zion.

- A. Edom is used as a prime example of the enemies of Jehovah (vs. 1-17).
  - 1. All the nations are called to attention.
  - 2. God's indignation is about to become apparent.
  - 3. The upheaval will include both heaven and earth:
    - a. The mountains melt in the heat of the bloodshed.
    - b. The stars of heaven remove from their places.
  - 4. We are reminded that mountains and stars are both highly symbolic in the prophetic books.
  - 5. It may be that the prophet speaks of the breaking down of the power and the rulers of Edom.
  - 6. Those who have attempted to destroy Zion will now come to destruction.
  - 7. Edom shall become uninhabited and desolate.
  - 8. The desolation shall be of eternal nature.
  
- B. These prophecies are to be written down so that men of all ages may read them and know of God's ability to move in the affairs of nations.

### **XXXV. God's People Are a Redeemed People.**

- A. The Israelites who are so dry and barren in Isaiah's day, are some day to blossom and be fruitful (vs. 1-7).
  - 1. They are exhorted to be faithful and strong. (Compare Hebrews 3:13; 12:12; 10:24-25 and Romans 5:3-5).
  - 2. The miracles of Jesus are said to be fulfillment of the words of verses 5 – 7 (See Matthew 11:2-5; 13:15-17).
  
- B. There is to be a highway available for those who choose to come out of bondage (vs. 8-10).
  - 1. It is however only for the Holy.
  - 2. Only the redeemed will pass over it. (See Titus 2:14).
  - 3. It may be found by the simplest of intellects.
  - 4. Upon this highway there can be no real danger: One may be attacked physically or spiritually; but no force can tear away the faithful from the Highway of Holiness which leads to Glory. (See James 4:7; Romans 8:31-39; 16:20).

### **OVERTHROW OF THE ASSYRIAN ARMY:**

#### **XXXVI. King Sennacherib of Israel Invades Judah:**

Note: This chapter and the next three provide a transition between the two major portions of the book.

Chapters 36 and 37 show the end of the Assyrian threat to Jerusalem. Chapters 38 and 39 introduce the encounter with Babylon which takes place in the chapters to come.

King Sennacherib of Assyria was ransacking the kingdom of Judah at this time.

2 Kings 18:13-16 tells of Hezekiah's offer to pay tribute to him.

The following account indicates the reason for his fear.

“As for Hezekiah the Jew, who did not bow in submission to my yoke, forty-six of his strong walled towns and innumerable smaller villages in the neighborhood I besieged and conquered by stamping down earth-ramps and then bringing up battering rams, by the assault of foot soldiers, by breaches, tunneling and sapper operation. I made to come out from them 200,250 people, young and old, male and female, innumerable horses, mules, donkeys, camels, small and large cattle, and counted them as spoils of war. He, himself, I shut up like a caged bird within Jerusalem, his royal city.”

- A. Sennacherib sent Rabshakeh, a high officer to talk Hezekiah into surrender (vs. 1-3).
  - 1. At the time Hezekiah stood by a water conduit which had been prepared to prevent the Assyrians from getting water during the siege.
  - 2. In 1880 archeologists identified this conduit in the city of Jerusalem by an inscription on its wall.
  - 3. Hezekiah sent messengers to the city wall to talk with Rabshakeh.
- B. Rabshakeh makes several arguments for surrender (vs. 4-10).
  - 1. Egypt is like a broken reed and cannot defend Jerusalem.
  - 2. Hezekiah has offended Jehovah and so they need not turn to Him.
  - 3. I can offer 2,000 horses if you can provide riders for them.
  - 4. The Lord himself has sent us to conquer you.
- C. Hezekiah's messengers are afraid and tell Rabshakeh not to speak in the Jewish language where the guards on the city wall might understand him. (v. 11).
- D. Rabshakeh then cries out in defiance and makes more points before the guards (vs. 12-20).
  - 1. Don't let Hezekiah make you believe the Lord will protect you.
  - 2. The king of Assyria can bring peace and security to all of you.
  - 3. No god of any land has been able to deliver from my king.
- E. The messengers of Hezekiah did not answer, but returned to Hezekiah with rent clothing and the bad news. (vs. 21-22).

### **XXXVII. Hezekiah Consults Isaiah:**

- A. Hezekiah grieves and goes to the temple sending the messengers to Isaiah the prophet (vs. 1-5).
- B. Isaiah informs them that they are not to fear the king of Assyria since he will return to his own land and fall by the sword there. (vs. 6-7).
- C. Hezekiah then receives another message by letter from Rabshakeh placing more pressure upon him. (vs. 8-13).

- D. Hezekiah decides to pray to Jehovah and spread all the matter before him. (vs. 14-20).
  - 1. His prayer makes an excellent model for others (See Philippians 4:6; James 5:13,16).
  - 2. He trusted in God for his salvation.
  
- E. God hears and answers the prayer: (vs. 21-29).
  - 1. Assyria has been foolish to blaspheme itself and exalt itself against the Holy One of Israel.
  - 2. Jerusalem will shake its head and laugh at the Assyrian king.
  - 3. He is through with Assyria now and will put a hook in her nose and bridle in her mouth.
  - 4. Assyria will be turned around in her tracks.
  - 5. It will be a sign to Jerusalem that in a two-year period they will be able to sow in the fields surrounding the city (vs. 30-36).
  - 6. In the night the angel of the Lord strikes the Assyrian camp killing 185,000 men.
  
- F. Sennacherib returns home to dwell at Ninevah (vs. 37-38).
  - 1. He is killed by two of his sons while worshipping in the temple of a false god.
  - 2. Another son, Essar-haddon reigns in his place.
  - 3. Interesting records are found among the Egyptians as to how the Assyrian army was defeated in an unexpected manner.

### **HEZEKIAH'S SICKNESS, RECOVERY, AND THEN PRIDE:**

#### **XXXVIII. Hezekiah Prayed For Recovery.**

- A. Hezekiah now becomes sick and is informed he is to prepare for death (vs. 1-8).
  - 1. He beseeches God to remember his righteous life.
  - 2. God informs Hezekiah that Jerusalem will be protected from any further Assyrian invasion, and that He will add fifteen years to Hezekiah's life.
  
- B. Hezekiah sings a song of praise and thanksgiving (vs. 9-22).
  - 1. He describes his feelings when about to die.
  - 2. He praises God for his assistance.
  - 3. He describes the procedure used to cure him.
  - 4. A sign was given to Hezekiah that he might know with confidence that God would keep His promise.
  - 5. The sun was to return ten degrees on the sundial.

#### **XXXIX. Hezekiah In His Pride Shows the Babylonians His Treasures.**

- A. The king of Babylon then sent a present to Hezekiah when he heard of Hezekiah's recovery (vs. 1-8).

1. Hezekiah in his happiness and pride showed the messengers all the riches and armaments of the kingdom.
  2. Isaiah asks Hezekiah what the men have been shown and where they were from.
  3. When told they were from Babylon and that they have been shown everything he scolded Hezekiah: Isaiah told Hezekiah that the riches shall be carried away to Babylon; the men of the kingdom shall become servants to the king of Babylon.
  4. Hezekiah understands but seems not to be very worried because God has promised the security of Jerusalem during his own days.
- B. Remember that this prophecy takes place over a century before the actual fulfillment occurs.
1. It is very easy to confuse the two major enemies of Jerusalem – the Assyrians of Isaiah’s own day – and the Babylonians of whom he prophesies.
  2. For Isaiah, Assyria is the present enemy, and Babylon is the future enemy.

### **GOD WILL COMFORT HIS PEOPLE:**

#### **XL. God’s Gives a Message of Deliverance.**

Note: Beginning with Chapter 40 the material is a message of comfort and hope of deliverance to a people in Babylonian captivity.

- A. They have ignored the message of the prophets in the past. (vs. 1-27).
1. Now they are under chastisement for their neglect.
  2. But there is reason to take hope for God has not forgotten and there will be a remnant restored.
  3. A voice is to cry out about a highway of deliverance in the wilderness (Compare with Matthew 3:3 as applied to John the Baptist).

Note: There is much dual application in the last 26 chapters of Isaiah to Judah and the Church.

- B. The voice cries that though men pass away the Word of God abides forever and His promises will never fail (vs. 28-31).

#### **XLI. God Will Rescue Them.**

- A. God calls all nations to listen to His evidences (vs. 1-5).
1. God, who is the first and last, has been working in the affairs of the nations from the beginning.
  2. He will raise up a conqueror from the east (Cyrus: see 44:28; 45:1).
- B. The nations may have tried to strengthen each other in their fear of Jehovah’s purposes, but God will protect Israel (vs. 6-20).
1. Israel is His servant and is chosen from among all peoples of the earth.

2. God will uphold Israel in the face of her foes.
  3. Opposition shall be blown away like chaff before the glory of the Holy One of Israel.
  4. The enemies who see Israel restored will have evidence that God is with His servant Israel.
- C. Nations with false gods are challenged to bring them forth to make the same kind of predictions that Jehovah is able to make (vs. 21-24).
1. Their gods are “nothings” and cannot answer a word.
  2. Their gods are dumb.
- D. He will raise up one from the north to help (vs. 25-29).
1. Cyrus was born in Persia (east) and invaded Babylon from the north.
  2. No false gods predicted this but Jehovah did through Isaiah.

## **XLII. God Will Send His Servant.**

- A. This is the first of four “servant” passages (vs. 1-16).
1. The apostles considered it a privilege to be a servant of God.
  2. Other servant passages are: 49:1-7; 50:4-9; 52:13 – 53:12; 42:1-4.
  3. Israel is sometimes the servant: 41:8; 44:21; 48:20.
  4. Other times Christ is clearly meant: 52:1-12.
  5. It is likely that as the son of man, Christ is considered a part of spiritual Israel, or the People of God.
  6. Some have suggested that Cyrus or even Isaiah is the servant; 20:3; 46:1-6.
  7. Some of the descriptions cannot apply to either, or to any except Jesus Christ (Acts 8:35).
  8. Each of these at one time or another is related to the main theme of service.
  9. Jesus is obviously the center of Isaiah 53 because it was this passage where the eunuch was reading when Philip began to preach unto him Jesus; See also Luke 24:25-27. “suffer”
  10. God’s Spirit was given to Jesus without measure; Matt. 3:16, 17; Mk. 1:10, 11; Lk. 3:22.
  11. The work of Christ was done in a gentle manner without force; See Matt. 12:16-21.
    - a. The heart was to be changed.
    - b. Jesus and His blood provide a covenant for us now.
  12. All the creation is to give praise to the Lord of Glory. (For covenant passages see Jeremiah 31:31-34; Isaiah 49:8.)
  13. Christ will release those in the captivity of sin.
    - a. Joy and sight for blind eyes will be provided.
    - b. Crooked paths will be made straight.
- B. God’s servant Israel, had been blind and deaf to His presence (vs. 17-25).
1. He had therefore allowed them to be spoiled and captured.
  2. God’s anger has been poured out upon the foolish servant.

### **XLIII. Deliverance From Babylon Is Promised.**

- A. Now Israel has served long enough and will be redeemed (vs. 1-7).
  - 1. Israel shall be flooded but not drowned.
  - 2. They shall be burned but not consumed.
  - 3. It will cost the lives of men but God would bring Israel back.
  
- B. The spiritually blind and deaf will be provided with sufficient testimony that there is one God, that they will have no excuse for their actions (vs. 8-17).
  - 1. The nation of Israel when restored will act as His witnesses.
  - 2. They will see His work.
  
- C. There will be a new creation which will make the earth bloom in a way that no false god could ever do. (vs. 18-28).
  - 1. The blessings God was prepared to give were far better than His people deserved.
  - 2. Rather than bringing Him acceptable sacrifices they had wearied Him with their sins.
  - 3. Their sin is responsible for their captivity.

### **XLIV. God's People Must Serve Him and Him Only.**

- A. They are to hope and not to fear (vs. 1-8).
  - 1. *Jesurun* means – the upright one. (See Deuteronomy 33:5, 26; 32:15.)
  - 2. Refreshing times were to come.
  - 3. The life-giving spirit would be poured out as a flood upon dry ground.
  - 4. Both Jew and Gentile will be proud to call themselves by the name of the Lord.
  
- B. The foolishness of worshipping idols is shown: A man cuts a tree; he burns part of it to warm himself; he uses part of it to cook his food; he takes the rest and carves out a useless image; he has deceived his own heart and holds a lie in his hand in the form of the completed idol (vs. 9-20).
  
- C. Through His redeeming power, God would glorify Himself in Israel (vs. 21-23).
  
- D. The same God who had done all the things of verse 24-27 predicts that Cyrus will decree the rebuilding of the temple and the city of Jerusalem. (vs. 24-28).
  - 1. Though the prediction is made over a century beforehand it came true even to the name of Cyrus (Cyrus means “Lord”).
  - 2. Only God can accurately foretell the future.
  - 3. There are strong similarities between the delivering power of Jesus and that of Cyrus.

### **XLV. Cyrus Of Persia Is Anointed As Deliverer.**

- A. To be anointed is to be appointed to a responsibility and so it was with Cyrus (vs. 1-4).

1. God would see that opposing kings would be caught unprepared before the march of Cyrus.
  2. It is to become evident to Cyrus through mysterious blessings that Jehovah is with Israel.
  3. God has even given Cyrus his name though Cyrus did not know Him.
- B. God creates darkness and evil by producing goodness and light (vs. 5-12).
1. As soon as one comes into existence the other is a reality.
  2. Righteousness is a characteristic from heaven itself since man cannot make himself righteous when he has sinned.
  3. No man has the power to contend with His Creator.
- C. The temple shall be rebuilt and the captives shall be released through the deliverer (vs. 13-19).
1. Even the African nations shall produce converts to the true God.
  2. All other nations shall be confused but Israel who trusts in the Lord shall not be.
- D. An appeal is made to the Gentiles to turn to God (vs. 20-25).
1. No idol can predict like the God who tells of Cyrus.
  2. Sometime every knee shall bow and every tongue confess. See Romans 14:11 and Philippians 2:10-11.
  3. There is no other God and He shall keep His promises.

#### **XLVI Babylon Will Be Brought to Its Knees.**

- A. Bel and Nebo were Babylonian gods which would fall (vs. 1-7).
1. Bel is found in the name Bel-shazzar.
  2. Nebo is found in the name Nebuchadnezzar.
  3. Bel is the Babylonian form of the god Baal.
  4. These gods cannot deliver.
  5. They will be overthrown.
  6. They will be carried into captivity themselves.
  7. These gods must be carried about on weary beasts.
- B. The true God carries men; He is not carried by them. (vs. 8-13).
1. Again the challenge is made to the false gods to predict the end from the beginning if they can.
  2. Jehovah will provide salvation in Zion and this will separate Him from false gods.
  3. The people should show themselves as men and not cowards.

#### **XLVII. Babylon Is A Fallen Empire.**

- A. Beautiful and pampered Babylon will be brought down to sit in the dust (vs. 1-11).
1. She will sit in darkness, silence and ugliness.
  2. She who trusted in wickedness will be brought down in a moment.



- B. No false source of wisdom will save Babylon: enchanters, stargazers, astrologers, nor sorcerers (vs. 12-15).
  - 1. They shall fall before Jehovah's wisdom as chaff in the fire.
  - 2. Nothing shall save Babylon.

#### **XLVIII. God Pleads With His People To Obey:**

- A. Israel provided a lot of lip service to Jehovah rather than obedience (vs. 1-4).
  - 1. God had given them abundant evidence of His power.
  - 2. Yet they had hard heads (brass brows).
- B. God will complete His plan of deliverance in spite of Israel's weakness (vs. 5-19).
  - 1. He will do it for future generations and the glorification of His name.
  - 2. God desires that they should have listened to His commandments.
- C. Now Israel must be called forth from captivity in Babylon because of their indiscretion vs. 20-22).
  - 1. They will then sing Jehovah's praises.
  - 2. But there will be no peace for those who fail to respect the voice of the Lord.

#### **XLIX The Servant of God Will Deliver His Servant Israel.**

- A. Here the servant has a mission to Israel and thus cannot be Israel (vs. 1-17).
  - 1. The servant has the ability to speak with penetrating truths like a sharp sword. See Hebrews 4:12-13.
  - 2. The servant shall provide light to the Gentiles to bring salvation to all nations; Lk. 2:32; Acts 13:47, 26:18.
  - 3. The servant will be preserved and will act as a covenant with God's people.
  - 4. There shall be food, freedom and light for those who have been hungry, bound and confused.
- B. God's people shall come from every direction to Zion (vs. 18-23).
- C. God has not forgotten His own any more than a woman can forget her tiny suckling infant. (vs. 24-26).
  - 1. Her children will not be left in Babylon.
  - 2. Those who oppress God's people will be persuaded that He is the Holy One of Israel.

#### **L. Their Misfortunes Were Not God's Fault.**

- A. God had not wanted to put away unfaithful Israel (vs. 1-4).
  - 1. They had rejected Him like an unfaithful wife.
  - 2. They rejected God...
- B. But the servant will deliver them. (vs. 5-9).

1. The servant would speak in a clear and effective manner.
  2. The servant has several characteristics:
    - a. He listens to God.
    - b. He meekly suffers for God's people.
    - c. He is determined and never confused.
- C. Those who would kindle their own fires for light will not receive assistance from the God they have rejected (vs. 10, 11).
1. They shall lie down in sorrow.
  2. They must rely on God's and not their own schemes.

## **LI. There Will Be A New Exodus.**

- A. Israel is to look back to the rock that carried them through former days for present comfort (vs. 1-6).
1. Through Zion God's salvation shall be presented and it shall be everlasting.
  2. They should lift their eyes unto Him.
- B. The wicked shall be destroyed as garments before moths and wool before worms (vs. 7-10).
- C. The foundation for a new creation is being laid. Jerusalem has been as foolish as a drunken fool. But God will finish His chastisement of them and then turn to Babylon (vs. 11-16).
- D. The cup of god's wrath shall be taken away from their lips and placed before the lips of Babylon who now enslaves them (vs. 17-23).

## **LII. Jerusalem Will Be Redeemed.**

- A. Jerusalem was like a fallen woman who must arise now and put on fresh and attractive garments, because God will restore them (vs. 1-8).
1. No one is then to enter Jerusalem with an unholy nature.
    - a. The same is true with the Church.
    - b. The Christian's heart is circumcised (Col. 2:11, 12; Phil 3:3).
  2. It is unpleasant to God that His people are ruled over and mad to howl with their condition (Rom. 10:15).
  3. They shall come to the realization that He is God.
  4. The feet of those who carry the Gospel of God are beautiful to the one who believes and responds to the message.
- B. They will sing with joy when they are released (vs. 9-12).
1. All of the earth shall see the salvation of the Lord.
  2. Once cleansed they are to remain separate from the defilements of the world (2 Cor. 6:17; 7:1).

3. God would go both ahead of them and before them if they were interested in salvation.
- C. The servant who delivers Israel will be a most unusual person: (vs. 13-15). (Fourth and last servant message).
1. He is wise.
  2. He is very high and exalted.
  3. His face and form are disturbed by suffering.
  4. He shall sprinkle many nations in purification. (This is done through His blood. See 1 Peter 1:2.)
  5. Kings shall stand in awe of His wisdom. Note: Isaiah 53:13 – 53:12 pictures the life, death, suffering and exaltation of the servant of Jehovah, the Messiah, Jesus Christ.

### **LIII. The Servant Will Suffer For the Sins Of the People.**

- A. The Jews will not believe His report because He is not as they expect. (vs. 1-7).
1. He grows up unexpectedly as a root or shoot of Jesse rising up out of the dry ground of the Jewish nation.
  2. There is nothing about His physical stature which would account for the impressiveness of His teachings.
  3. He is despised and rejected by all, and this includes even the apostles who lived with Him for over three years.
  4. He knew the meaning of grief and sorrow, weeping with Mary and Martha over Lazarus and crying out, "O Jerusalem, Jerusalem."
  5. He had more to give than any man who had lived, yet we esteemed Him not for His true worth.
  6. His body was wounded and bruised as our own souls received healing.
  7. It was His responsibility to take the punishment for all of God's sheep who strayed.
  8. He therefore went to the sacrifice as a lamb without a struggle.
- B. His life was cut off and He could never have descendants (vs. 8-12).
1. Yet God provides Him with children every time a person obeys the Gospel.
  2. His spoil as a conqueror will be the saved souls of men.
  3. To Him we will turn for one to plead our case with God.
  4. Through knowledge of Him, men shall be able to stand in righteousness before their God.

### **LIV. The Sorrow Of the Previous Suffering Servant Turns To Joy And Singing.**

- A. Barren Israel will bear many children (vs. 1-10), (See Gal. 4:27).
1. Her blessings will be far greater than could be expected (Gal. 3:26-29).
  2. Any present suffering will turn into joy because Israel's husband is Jehovah.
  3. There will be a new covenant which will be everlasting.
  4. The very mountains will be removed before this covenant is ended.

- B. A New Jerusalem is to be built and will outlast every onslaught (vs. 11-16), (See Rev. 21).
  - 1. Their wisdom will not depend upon the frailty of human priests.
  - 2. They will be established through righteousness.
- C. Any who gather together against God's servant shall fall (v. 17).

#### **LV. There Will Be A Great Salvation For Mankind.**

- A. Salvation is considered to be a great feast (vs. 1-7). (See Matt. 22:1-14).
  - 1. It cannot be bought with money.
  - 2. Listen to God's invitation and the promises to David will be yours (see Acts 2:25-36).
  - 3. But it is important to listen while He can be found.
  - 4. Nation's will run to Israel and glorify Him (Acts 3:13; Matt. 22).
  - 5. The time will come when men will seek and not find.
- B. God's ways and thoughts are far higher than man's (vs. 7-13).
  - 1. God's Word is powerful and effective and will accomplish its purpose.
  - 2. At the release of Israel from bondage all nature will ring out with praise to God.

#### **LVI. God's Salvation Will Spread Among Many.**

- A. All distinctions among men shall fall (vs. 1-9).
  - 1. Those who once were excluded from the worship will now be included – the eunuch – the stranger.
  - 2. They shall be given a new name.
  - 3. All who are faithful will be allowed in God's house.
- B. Even so the present leaders of Israel are like watchdogs who lie asleep (vs. 10-12).
  - 1. They look to their own ways rather than the ways of God.
  - 2. They look to drunken pleasures of the moment instead of the eternal pleasures of God's righteousness.

#### **LVII. The Worship Of Idols Has Ruined Israel.**

- A. When righteous man dies, men of Israel do not take notice because they do not know the difference (vs. 1, 2).
- B. Too many of them have become idolaters and adulterers (vs. 3-14).
  - 1. They have gone to the extent of sacrificing their own children to idols.
  - 2. They shall come to destruction.
- C. On the contrary the meek shall inherit Mount Zion; for, God will revive their spirits and hearts (vs. 15-21).

1. When they become contrite and humble He will cease to chastise or contend with them.
2. God will heal the penitent but there will never be peace for the wicked.
3. In God's plan there is not a blessing for the impenitent!

#### **LVIII. God Gives a Reason for Israel's Rejection.**

- A. The people of Israel must be made to see their sin (vs. 1-7).
  1. This will not be easy because they have become accustomed to shallow "ceremonial" type worship.
  2. Their religious services were planned to please themselves rather than God.
  3. They wonder why God does not respond to their shallow worship.
  
- B. When they will allow God to affect their daily lives God will respond to their worship vs. 8-14).
  1. If they will respond to others, God will lift them.
  2. When this happens they will receive great blessings.
  3. They need the right attitude.

#### **LIX. It Was Israel's Sin Which Had Separated Them from God.**

- A. God gives a list of sins of which Israel is guilty (vs. 1 – 8).
  1. In this condition there will be no peace.
  2. They have brought their problems on themselves.
  
- B. Israel is groping like the blind in darkness (vs. 9-15).
  1. There is no justice and they are like dead men.
  2. Jehovah cannot depend upon depraved earthly Israel for the spreading of salvation.
  
- C. A Redeemer is to come! (vs. 16-21).
  1. A new covenant will be created.
  2. God's Word will be brought through the lips of the Redeemer.
  3. The Spirit of God will provide power for conquest through the Word.

#### **LX. Israel Will Be Restored And the Light Will Come.**

- A. Darkness shall cover the earth but the glory of the Lord will shine through the people of God (vs. 1-22).
  1. The Gentiles shall come to the light of God (see Isa 2:2, 3; Acts 2:1-47; Ezra 1:2-11).
  2. There will be a City of God.
  3. And there shall be a Mountain where God dwells.
  4. All nations will flow into the House of God.
  5. The gates shall always be open to those who are obedient.

- B. Compare the description of God's city here with that of Heaven in Revelation 21:22-17.

### **LXI. There Will Be Freedom For the Captives.**

- A. The captives shall be freed from Babylon which is typical of the bondage of sin worldwide (vs. 1-9).
  - 1. Verses 1 though 3 are quoted by Jesus in Luke 4 and applied to himself (see Lk. 4:17-22).
  - 2. There shall be a kingdom of priests.
  - 3. They shall be called ministers of God.
- B. There shall be rejoicing in salvation and righteousness instead of gold and pleasure (vs. 10-11).  
(Note: This chapter is a good illustration of two-fold fulfillment.)

### **LXII. They Will Be A New People With A New Name.**

- A. A new name shall be a symbol of new character (vs. 1-4).  
(see 62:2; 62:4; 65:15 and Revelation 3:12).
- B. Jehovah will adore his new people as a husband adores his wife, and watchman will warn them (vs. 5-8).
  - 1. Israel shall be a crown of glory to God, just as a woman is to be the crown of glory to her husband in the New Testament.
  - 2. The prophets as watchmen and the elders of the New Testament are to continue to warn and preach the Word.
- C. There is to be a time of peace and plenty (vs. 9-12).
  - 1. A highway is to exist for the passage of all who wish to move from the kingdom of darkness into the new kingdom.
  - 2. They shall be called "sought out" which sounds amazingly like the "called out" of the New Testament Church.

### **LXIII. Jehovah Will Trample His Enemies In The Winepress Of His Wrath. Compare Revelation 19:11-21. Note: Edom symbolizes all of God's enemies.**

- A. Man will never be able by his own power to remove evil from his midst (vs. 1-14).
  - 1. Only by the power of God will the final battle be won.
  - 2. God had saved His people over and over again.
  - 3. Since this is true there is hope that He will continue to bless His own.
- B. Isaiah longs for God to act since it is only by His power that deliverance may come from the captivity (vs. 15-19).

#### **LXIV. Isaiah Offered Up Prayers to God.**

- A. There is a continuation of the plea for God to act both with respect to the righteous and the wicked (vs.1-5).
  - 1. God has done so many impressive things in the past.
  - 2. Now man can only wait and hope for action in the future.
  
- B. Israel now recognizes her sins are responsible for her troubles (vs. 6).
  - 1. They call upon God and try to show a penitent heart.
  - 2. All of Jerusalem and Mount Zion are in trouble.
  - 3. Isaiah pleads for action.

#### **LXV. God Called Everyone to Repentance:**

- A. God will be found by the Gentiles (vs.1-7).
  - 1. His own people of Israel had been deaf to His voice.
  - 2. Their afflictions were of their own making.
  - 3. They stand by themselves in a “Holier than thou” attitude.
  - 4. They sting God’s nostrils like smoke.
  
- B. Jehovah will not remain silent – the answer will come (vs. 8-25).
  - 1. A small remnant like a cluster of grapes after harvest will be spared.
  - 2. God’s servants will eat.
  - 3. The unfaithful will become spiritually hungry.
  - 4. The new creation will include the redeemed only.
  - 5. The new creation will not be confined to a specific geographical location.
  - 6. There shall be blessings of every kind, peace, joy, many offspring and genuine happiness.

#### **LXVI. The Prophet Spoke of the Messianic Age.**

- A. There will be no need for an earthly temple (vs.1-4).
  - 1. Animal sacrifice will be abolished. See Romans 12:2.
  - 2. A new birth will bring children to Zion.
  
- B. God has watched pregnant Israel for some time and she shall give births (vs. 5-24).
  - 1. Now the new Creation is to be born.
  - 2. Zion will be bountifully blessed by Jehovah.
  - 3. The enemies of Jehovah are warned.
  - 4. God’s people shall be gathered from all nations.
  - 5. His enemies shall be burned as chaff.
  - 6. His own people shall be in continual worship.

## IMPORTANT LESSONS FROM ISAIAH:

- A. Men become conscious of their own unworthiness when they catch a vision of the glory of God.
- B. God will replace a corrupt earthly Israel with a new creation.
- C. A Redeemer will come to deliver God's people from captivity.
- D. Out of ancient Israel there should be a small remnant preserved to bring God's plans and promises to bless the world into practice.
- E. In the new creation both Jew and Gentile shall be united in one flock with one Shepherd.

## KINGS OF ISRAEL AND JUDAH

### KINGS OF ISRAEL

NAME	REIGN	CHARACTER	PROPHETS	DATES B. C.
Jeroboam	22 years	Evil		
Nadab	2 years	Evil		
Baasha	24 years	Evil		900
Elah	2 years	Evil		
Zimri	7 days	Evil		
Omri	12 years	Evil		875
Ahab	22 years	Evil	Elijah	
Ahaziah	2 years	Evil	Elijah	850
Jehoram	12 years	Evil	Elisha	
Jehu	28 years	Evil	Elisha	825
Jehoahaz	17 years	Evil	Elisha	800
Joash	16 years	Evil	Elisha	
Jeroboam II	41 years	Evil	Jonah, Hosea, Amos	775
Zachariah	6 months	Evil		
Shallum	1 month	Evil		
Menahem	10 years	Evil		750
Pekahiah	2 years	Evil		
Pekah	20 years	Evil		
Hosea	9 years	Evil		725

### KINGS OF JUDAH

Rehoboam	17 years	Evil		
Abijam	3 years	Evil		
Asa	41 years	Good		900
Jehoshaphat	25 years	Good		875
Jehoram	8 years	Evil	Obadiah	850
Ahaziah	1 year	Evil		



Joash	40 years	Good
Amaziah	25 years	Good
Uzziah	52 years	Good
Jotham	16 years	Good
Ahaz	16 years	Evil
Hezekiah	29 years	Good
Manasseh	55 years	Evil
Amon	2 years	Evil
Josiah	31 years	Good
Jehoahaz	3 months	Evil
Jehoiakim	11 years	Evil
Jehoiachin	3 months	Evil
Zedekiah	11 years	Evil

Joel	825
	775
Isaiah	750
Isaiah, Micah	
Isaiah, Micah	725
Isaiah, Micah, Nahum	700
	675
Jeremiah, Zephaniah	625
Jeremiah	
Jeremiah, Ezekiel, Daniel	600
Jeremiah, Habakkuk, Ezekiel, Daniel	
Jeremiah, Ezekiel, Daniel	

BABYLONIAN CAPTIVITY

Jeremiah, Ezekiel, Daniel 605

RETURN FROM CAPTIVITY

Haggai, Zechariah, Malachi 536  
Malachi