

BEHOLD MY SERVANT A MESSIANIC STUDY OF ISAIAH

PREFACE

Under Construction:

This Messianic study of Isaiah is presented in ten sections:

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This study of Isaiah is a work in progress. These sections will be posted for review so that comments can be suggested for correction and improvement. Following a thorough review process and all necessary editing, the final study will either be published in print form or as an electronic document which can be downloaded from the Servantsplace.org Website or other Websites. Those who wish to comment and suggest constructive corrections should know that this is a pre-millennial, pre-tribulational and normative dispensational study of Isaiah that significantly magnifies the Messiah, the Lord Jesus Christ. Comments suggesting corrections that include amillennial, historic pre-millennial or any other viewpoint which is not as stated above will not be considered and will not receive a response.

The “work” of writing a study on Isaiah is both daunting and humbling. It is daunting because of the amount of content that is in the prophecy that needs to be properly understood and accurately explained so that students of the Scriptures will have a right understanding of the message of this “prince of prophets.” It is humbling because no person, neither scholar or student, has the ability to grasp the meaning of all that Isaiah has written. Most importantly, it is humbling because those who would seek to write a study or commentary on Isaiah or any other biblical book stand in sinful shoes on holy ground. In reading the text and in writing study notes on the text, it is most apparent that the Lord, through the prophet Isaiah, calls each one of us to repent of trusting in ourselves, others or something other and begin wholeheartedly to trust in the One who Isaiah calls with deep worship, the Holy One of Israel. We are to be holy because God is holy and God most emphatically calls all who read the writings of His servant Isaiah to a life of holiness by “wholly” trusting in Him and seeking Him with their whole heart.

This is somewhat of a unique study. It is not a commentary in the typical way or approach that commentators (scholars) take when writing their commentaries. Scholars often write their commentaries with the intent of interacting with other scholarly works with which they agree, debate or refute. Many commentaries are written for use by the seminary student or for reference by other scholars. Those commentaries that are not directed to the academy are often called devotional or pastoral. This study of Isaiah is definitely not intended to be a scholarly work and may not be so accurately defined as devotional or pastoral. It is somewhat exegetical and most certainly Biblical and stands as a beacon proclaiming that the Servant of the Lord is the Messiah of whom all the Scriptures confirm. It contains a great amount of Scriptural passages fully written,

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rather than just having their reference noted. It also is unique in that the words of only a few Biblical scholars are quoted in a length that is not common in other publications. These lengthy excerpts are used by the kind permission of the publishers of the works cited by these scholars. They all have a common eschatological and hermeneutical viewpoint. They are *first* premillennial in their eschatological understanding of the Scriptures. They are *second*, those who hold a very high opinion of the Lord Jesus Christ as the Messiah and understand that the Hebrew Scriptures, the Old Testament contain much more messianic content than many other scholars attest, even if these others are conservative and evangelical in their approach to the Scriptures. They are *third*, authors of excellent and highly recommended commentaries on Isaiah. Not every scholar cited in this study could be classified as dispensational in their hermeneutic approach but their works would most assuredly be useful for consideration for those who affirm a dispensational hermeneutic.

The Suggested Resources section of the Introduction is provided as a guide for those who would like to and have the means to acquire trusted volumes for their church or home library. Stated within the pages of the study are references to the works that are of the highest recommendation for students of Isaiah to acquire. Building a Biblical library takes many years but trusted volumes provide a lifetime of valued resources that will aid in the proper understanding of the Scriptures. It is the prayer of this author that this study of Isaiah will be worthy enough to stand alongside those resources that are recommended and that this study will spur those who prayerfully read it and study Isaiah to trust whole heartedly in the Messiah who will most certainly come to deliver His people and establish His kingdom which will last for a thousand years on earth and then forever in the newly created heavens and earth.

Bible Versions cited:

Digital American Standard Version (DASV)

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Others Bible Versions cited as stated in the Study:

King James Version (KJV)

King James Version, also known as the Authorized Version

New King James Version (NKJV)

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English Standard Version (ESV)

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BEHOLD MY SERVANT A MESSIANIC STUDY OF ISAIAH

INTRODUCTION

(Under Construction: This section will be updated prior to the final completion of these studies.)

The Bible version used throughout this study is the Digital American Standard Version, © DASV Bible, Ted Hildebrandt, 2011. Used by permission.

This version was selected because of the copyright limitations from other versions that restrict the total amount of Biblical text that can be reproduced in another publication. It is with thanks and gratitude to Dr. Ted Hildebrandt that this study of Isaiah is made available for all who desire an in-depth understanding of Isaiah who is the greatest of the Hebrew prophets.

Studying Isaiah is one of the most uplifting, encouraging and inspiring activities a student of God's word will ever undertake. Isaiah is the premier prophet of the Old Testament who was led by God to reveal wonderful truths about the Messiah who we come to know in the New Testament as our Lord and Savior, Jesus Christ, the eternal Son of God. Isaiah unfolds the plan of God for the Jewish nation and for all peoples. This plan eternally conceived and marvelous in scope involves an amazing rescue of sinful and rebellious humans who have no hope and are under the judgment of a holy and sovereign God who has decreed eternal punishment on those who have turned away from Him by worshipping worthless and false gods and have trusted in mortal man rather in the Eternal God. This plan of God involves the willing sacrifice of His humble Servant who takes upon Himself the sins of all mankind and redeems for Himself a people who will live eternally in blessed peace and safety with their Savior.

This study is called messianic because it emphasizes the messianic content of the prophecy of Isaiah. All chapters and verses of Isaiah will be carefully studied and the passages of the prophecy that are messianic in content will be covered in more detail than non-messianic content. This is not to say that the non-messianic content is not important. All Scripture is inspired by God, 2 Timothy 3:16 and every word of Isaiah is important for the student to consider. This study is designed to give emphasis on the messianic content because this emphasis is sadly overlooked by many studies and commentaries on Isaiah. This study seeks to "right the ship" by an intentional weight of comment to be given to the messianic passages.

Messianic and Messiah

For the purposes of this study, "messianic" is understood as the statements of Scripture that have to do with the Messiah. Who is the Messiah? In the Old Testament, the word used for Messiah, is *mashiach* which has the meaning of "anointed." Not all of the thirty-nine occurrences of *mashiach* in the Old Testament refer to the Messiah but some certainly do refer to Him. For example, a commonly understood reference to the Messiah occurs in Psalm 2:2: "*The kings of the earth take their battle positions and the rulers take counsel together, against the LORD, and against his anointed.*" The context of the second psalm is royal and the King who is God's anointed, is also called God' Son who is to be given the nations as His inheritance and the earth as His possession. All kings are to "*kiss the son*" which is to honor Him; "*lest he become angry, and you perish in the way, for his wrath can quickly ignite. Blessed are all who take refuge in him.*" This could not refer to any king of Israel who would have the power to put the kings of the world to death, although some, who do not see any messianic references in the Old Testament, without any proof assign this Son as David's son Solomon.

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Michael Rydelnik, a Jewish scholar and professor of Jewish Studies at Moody Bible Institute has written an excellent book on the issue of the messianic content on the Hebrew Bible (Old Testament). He rightly comments on the Old Testament's use of the word anointed as referring to the Messiah in contrast to those who do not recognize this connection:

“Alternatively, Walter C. Kaiser Jr. correctly asserts that the Old Testament does indeed use the word “anointed” in its technical sense of “Messiah” at least nine times out of its thirty-nine usages, citing 1 Sam 2:10, 35; Ps 2:2; 20:6; 28:8; 84:9; Hab 3:13; Dan 9:25, 26. I would also add 2 Sam 22:51; 23:1; and Ps 89:51 to Kaiser's list. Moreover, “Messiah” is not the only or most common designation for this future royal figure. Some of the other terms used for this king include “the Branch,” “the Holy One,” and “the Servant of the Lord.” In this work, I am not limiting the discussion of the Messiah only to those passages that use the exact Hebrew term *masiah*, but I include all terms and passages relating to that royal figure as “messianic.” (note: Rydelnik cites the above excerpt from Walter C. Kaiser Jr. from *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), 16. (Michael Rydelnik, *The Messianic Hope: Is The Hebrew Bible Really Messianic?* B & H Publishing Group, Nashville, 2010. Page 2)

The New Testament convincingly settles the matter of this Son's identity. Luke quotes from the second psalm as recorded in Acts 4:23-28, and reveals that the Holy Spirit spoke these words through the mouth of David and these words from Psalm 2 speak of God's holy servant **Jesus**. There are many other words which refer to the Messiah including those listed below as the titles for Messiah recorded in the Book of Isaiah. Each of these titles will be studied in detail in the context of the passage where these titles occur.

The One who is the Lord's anointed (the Messiah) was born as a son to a virgin young woman, Mary, as recorded in Matthew 1:18-25, thus confirming Isaiah's prophecy about Him recorded in Isaiah 7:14. The human lineage of the Messiah is recorded in Matthew 1:1-17 and Luke 3:23-38. The name ascribed to this Son in the New Testament is Jesus Christ. Jesus (the Lord is salvation) and Christ (the anointed One). Matthew wrote his gospel with the purpose of explaining that this virgin born Son was the promised Messiah spoken about in the Old Testament. Just after His resurrection, Jesus explained who He was to two men whom He met walking on the road to Emmaus. (Luke 24:13-45). Jesus answered their doubt about Him and explained: “*O foolish and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the **Messiah** to suffer these things, and to enter into his glory?*” *Then beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself.*” (Luke 24:25-27). Therefore, we can confidently and boldly declare that the Messiah spoken about in the Old Testament is the Lord Jesus Christ, the One whom God sent to be the savior of the world, (John 3:16). For an excellent discussion of the Messiah in the Old Testament refer to Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* B & H Publishing Group, 2010.

This study will emphasize the Scriptural texts in Isaiah that relate to all Messianic content in Isaiah including the Messiah's first and second comings and all the particulars of the Messiah's kingdom: land, blessings, peoples, government, spiritual and physical elements, promises about and all other aspects of this coming earthly kingdom. This study will also highlight the role the chosen people of God, the Jews have in the long years of their scattering among the nations while they wait for their Messiah to come. This study will also extensively cover the eschatological (end times) statements including the prophecies of the tribulation period, the millennial rule of the Messiah and the eternal state.

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This study is not to be understood as a scholarly commentary or critical analysis of the content of the book of Isaiah. It also does not attempt to confront, refute or debate with any scholarly works about Isaiah except where differences of opinion may need clarification. Those who may want to criticize this study for its messianic and pre-millennial viewpoints should note that criticisms directed to the author of this study from those holding a non-messianic or amillennial viewpoint will not receive response for it is decidedly not the intent of the author to engage in such debates.

This study is specifically designed to aid students and readers of the Scriptures in their grasp of the content of the book of Isaiah. References to works cited within this study are noted as: Author, *Title of Resource*, and page number, or for on-line works: Internet. For a full reference to the work cited, refer to the *Suggested Resources* section of this Introduction. This study is also not intended for use in a seminary classroom or for use by a professional Biblical scholar. It is best suited for an individual study or a study group wanting to consult a non-technical but comprehensive resource on this prophetic book. The resources stated in the *Suggested Resources* (see below) are stated for those individuals or churches, who, if they have the available funds, to consider acquiring as many of these resources as is practical. They should provide a life-time benefit as reference materials for their study of Isaiah and other Biblical books.

A helpful addition to this outline study is the teaching outlines that will be presented with the comment section for each section or chapter. These teaching outlines will be useful for those who are leading a class or small group study on Isaiah. Pastors may be tempted to use these outlines when preparing sermons on the prophecy of Isaiah.

1. THE PROMINENCE OF THE PROPHECY OF ISAIAH

Isaiah is perhaps the highest regarded prophet in the Old Testament. His writings embrace the status of Judah and Israel during his life on the earth which was approximately 765-685 B.C. and include prophecies of the first and second advents of the Messiah, Jesus Christ. Isaiah by name is mentioned 54 times in the Bible: 32 times in the Old Testament and 22 times in the New Testament.

Isaiah is mentioned 14 times in the Gospel books, 3 times in Acts and 5 times in Romans. Jesus Christ makes reference to Isaiah in Matthew 13:14 and 15:7; Mark 7:6 and Luke 4:17-21. The Apostle Paul references Isaiah six times: Acts 28: 25-27; Romans 9:27; 9:29; 10:16; 10:20 and 15:12. One of the most significant references to Isaiah occurs in the Gospel of John. In the 12th chapter, John is discussing the disbelief of the Jews in Jesus as their Messiah. In 12:37-41, John cites Isaiah's words from Isaiah chapters 6 and 53 thus authenticating Isaiah as the author of the entire book of Isaiah but most importantly in 12:41, John is clearly stating that Isaiah, who saw God, as recorded in Isaiah chapter 6, actually saw Jesus Christ thus giving direct Scriptural evidence that Messiah, Jesus Christ is God.

Isaiah makes prophetic mention of both the first and second appearances on earth of Jesus Christ. The first was at His birth and during His life, death and resurrection. The second appearance encompasses His return and millennial reign on earth. No other prophetic book in Scripture is as proficient in detail as Isaiah in providing direct and clear references to both of the advents of Jesus Christ.

Isaiah did not just make prophetic statements of such great importance from his own thought and ideas. In Acts chapter 28 and verse 25 the Apostle Paul commented that it was the Holy Spirit who spoke through Isaiah. In this statement, Paul is declaring that Isaiah was writing the very words of the Holy Spirit and that the Holy Spirit is the author of Scripture.

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God often called his prophetic spokesmen as “*My servants the prophets*”. References: 2 Kings 9:7 and 17:13; Jeremiah 7:25, 26:5, 29:19, 35:15 and 44:4; Ezekiel 38:17; Zechariah 1:6 and “*his servants the prophets*” in Revelation 10:7. These prophets spoke the very words of God as God’s Spirit breathed into them the words that He wanted to be recorded as Scripture, as 2 Peter 1: 19-21 and 2 Timothy 3:16 affirm.

2. THE AUTHOR OF THE PROPHECY OF ISAIAH

Isaiah identifies himself (Isaiah 1:1) as one who had a vision which he wrote and that this vision covered the reigns of four kings of Judah, beginning in the year that king Uzziah died and that he was the son of Amoz. Other Scriptures also state that Isaiah was the son of Amoz. This is recorded 13 times: 7 times in Isaiah, 3 times in 2 Kings and 3 times in 2 Chronicles. This undoubtedly was to authenticate the prophet as a true historical figure and to remove any doubt of his stature within the ranks of Judah’s prophets. Isaiah knew the kings of Judah during his life time. He met with Ahaz, (Isaiah 7:3-25). He met more often with Hezekiah and was that king’s trusted confidant. (Isaiah chapters 36 to 39).

But as the significance of his lineage and of his acquaintances with the kings of Judah were and as critical as the words of Jesus Christ authenticating Isaiah as the writer of the earlier and later chapters of his prophecy, it is hard to conceive why critical Biblical scholars attest that the prophecy of Isaiah was not the work of just one individual but likely three or more different persons writing over long time periods.

It is the viewpoint of this study, that the prophet Isaiah, as he is known in Scripture, was indeed the single author under the Holy Spirit of the entire sixty-six chapters of his prophecy. It is not the intent of this study to engage in a scholarly debate of the authorship of Isaiah. For an in-depth discussion on this issue, it is best to consult the commentaries listed in the *Suggested Resources*, (see below) of this Introduction. It should also be stated that the great scroll of Isaiah as discovered in a cave near the Dead Sea was just one continual scroll without any column break (start of new column) between what is known as chapters 39 and 40. If chapters 1-39 and 40-66 were different books the ancient scroll dated to 150 BC would surely have indicated it. But as no such break occurs in the scroll it should be a key indicator that indeed Isaiah wrote the entire prophecy.

The New Testament writers affirm that Isaiah was the author of the prophecy bearing his name and mentioned him by name while quoting from his book: Matthew 3:3-4; 4:14-16; 8:17; 12:17-21; 13:14-15; 15:7-9; Mark 1:2-3; 7:6-7; Luke 3:4-6; 4:17-19; John 1:23; 12:37-41; Acts 8:26-35; 28:25-27; Romans 9:27-29; 10:16, 20-21; and 15:12. One very significant quotation regarding Isaiah in the New Testament is John 12:41: “*Isaiah said these things, because he saw his glory and spoke about him.*” Not only does John affirm that Isaiah was the author of his prophecy but that when Isaiah saw the Lord in the temple He saw the glory of Christ (his glory) which meant that it was the 2nd person of the trinity that Isaiah saw in the temple. If Jesus Christ believed Isaiah was the sole author of his prophecy (see verses above), then by what authority do men who are critical of the Bible have in publishing that he did not? Who do we trust: Jesus Christ or the schemes of men? This question could also be used as a statement of the theme of the prophecy of Isaiah.

Regarding the prophet, a little is revealed to us in his writings. As stated above, Isaiah was the son of Amoz and lived most likely within the walls of Jerusalem. Isaiah’s name had the meaning of “*the Lord is salvation*” which sets the theme for his prophetic writings. Isaiah was married and called his wife “the prophetess” in Isaiah 8:3. It is not known if Isaiah’s wife also held the office of a prophet or if this was a designated name with the meaning that she was married to a prophet. Isaiah and his wife had at least two sons. The first was named “*Shear-jashub*” which had the meaning of “a remnant will return” (Isaiah 7:3). This name had great significance for it related to the great care of God in preserving the lineage of His chosen people and in particular of those who are faithful to Him.

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The second was named “*Mahe-shalal-hash-baz*” which was a name given to this boy by the Lord. (Isaiah 8:1-4). The name had the meaning of “swift to the booty-speedy is the prey” which related to the destruction (by Assyria) of the Syria-Israel alliance which was threatening to defeat Judah and remove king Ahaz from the Davidic throne. Isaiah recognized the special significance of the names of his family: “*Look, I and the children whom the LORD has given me are for signs and harbingers in Israel from the LORD of hosts, who dwells on Mount Zion*”. Isaiah 8:18.

Specific details of Isaiah’s life are recorded in chapter 6 where he met the Lord (the Messiah); in chapter 7 where he met with king Ahaz. Isaiah, (20:1-6), was requested to be “*naked and barefoot*” for three years as a sign against Egypt and Ethiopia (Cush). Isaiah sent a written note to king Hezekiah (Chapter 37) to inform the king of the Lord’s answer to the king’s prayer for preservation in the face of the impending assault by the Assyrians. In chapter 38, (chapters 38-39 chronologically occurred before chapters 36-37), Isaiah met with king Hezekiah during the king’s illness. Finally, in chapter 39, (in Isaiah’s chapter renderings but not chronologically) Isaiah met with king Hezekiah again in regards to the king’s most unfortunate meeting with the envoys from Babylon.

3. THEMES OF THE PROPHECY OF ISAIAH

One of the questions someone may ask is: what is Isaiah’s prophecy all about? A very brief statement should include that: Isaiah is about the judgment of God on the sinful rebellion of the Jews and the Gentiles and God’s graceful provision of a Savior and great King to all peoples so that all who repent and trust in this

Savior will live eternally with Him. Isaiah could rightfully be entitled: the Gospel according to Isaiah. The Apostle Paul wrote to Timothy these words: “*from early childhood have known the Scriptures which are able to make you wise for salvation through faith in Christ Jesus.*” 2 Timothy 3:15. Paul is referring to the Old Testament writings and no more clearer statement of salvation can be found in the Old Testament than in the prophecies of Isaiah. One of the great delights of studying Isaiah is to be introduced to the beloved Servant of God and sense the care and concern the Father has for His Son.

The reason this study of Isaiah is entitled *Behold My Servant* is that in Isaiah, God the Father reveals to the world the person and ministry of His Son, the Messiah, whom God calls His Servant. Four significant passages in Isaiah speak specifically about the person and ministry of the Servant: Isaiah 42:1-13; 49:1-13; 50:4-11 and 52:13-53:12. Many other passages and verses also contain prophetic details about the Servant, the Messiah, including His role and His kingdom.

Suggested Major Themes of Isaiah:

- 1a: The holiness of God
- 1b: The sinfulness of God’s covenant people (and all peoples)

- 2a: God the only God to be worshiped
- 2b: The idolatry of God’s covenant people (and all peoples)

- 3a: God alone to be trusted for salvation.
- 3b: Judah and Israel seeking pagan nations for help

- 4a: The blessings of God on the faithful
- 4b: The judgment of God on the wicked

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5a: The calling and ministry of the prophet Isaiah
5b: The calling and ministry of the Servant Messiah

6a: The promised blessings from the sacrifice of the Messiah
6b: The promised blessings in the kingdom of the Messiah

A few selected major theological themes are discussed briefly below. This discussion is not intended to highlight all of the significant themes of Isaiah. For a comprehensive discussion, refer to Gary V. Smith, *Isaiah*, New American Commentary, 2 Volumes, B&H Publishing Group, Vol. 1: 2007; Vol. 2: 2009. The few selected themes discussed below are intended as an introduction to the greatness of the theological content of Isaiah. Further discussion on all major themes will be provided as the study proceeds from chapter 1 to chapter 66 of the prophecy of Isaiah.

Sin

The word sin can be understood as representing the evil thoughts and acts of those who are not faithful to God. There are several Hebrew words for sin in the Old Testament and if distilled into a few words they have the meaning of “missing the mark,” “rebellion,” “disobedience,” and “corruption.” Isaiah describes the sinfulness of God’s covenant people with numerous words that portray just how far they have wandered away from the Holy One of Israel. Isaiah begins and ends his prophetic writings with the theme of sinfulness. In the first chapter the prophet provides a listing of several sins of God’s people and in the last verse of the last chapter, the final solution to those who never repent from their sins is described. In the first chapter alone at least nineteen descriptive words are given to describe the sinfulness of the children of God. This first chapter acts as a catalog of the evil thoughts and actions of God’s covenant people.

Their sinfulness causes God to lament that He had had enough of their sacrifices, offerings, attendance for worship in the temple courts and observances of feasts and festivals and the calling of assemblies. The first chapter also describes God’s judgment on those who do not repent and turn to Him and His merciful purpose in redeeming His people so they will walk in righteousness.

Throughout the remainder of the book, Isaiah repeats this grand contrast. A passage of judgment and retribution for sinfulness is often followed by a beautiful description of salvation. Although sinful and disobedient to Him, God does not forsake or reject His chosen people. He denounces their actions with righteous indignation and tells them these actions will have the most severe consequences, but He does not leave them without hope. The hope He gives them is another of the great theological themes of the book of Isaiah: salvation.

Salvation

Beginning with the name of Isaiah, meaning: *The Lord is Salvation*, the great theme of salvation is interwoven throughout the Book of Isaiah. The theme of salvation in Isaiah is expressed with several words: salvation, save, saved, Savior, redeemed, Redeemer, redemption, ransom, ransomed, rescue, rescued, protect, protection, deliver, deliverance, delivered, delivers, trust, trusts, believe, believed. Other related words are faithful, faithfully, faithfulness, and truth. While many words refer to God’s protection from the enemies of His people, a great many references are clearly salvific in the eternal sense of salvation as fully developed in the New Testament. The Apostle Paul was likely referring to the Book of Isaiah when he reminded his young protégé Timothy: “*that from early childhood have known the Scriptures which are able to make you wise for salvation through faith in Christ Jesus.*” 2 Timothy 3:15.

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The word “Redeemer” *ga-al* is a precious word referring to the saving acts of the Messiah as a kinsmen-redeemer to His people. This word occurs in 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16 and 63:16. The word “redeemed,” also translated from *ga-al* is closely related and occurs in 35:9; 43:1; 44:22, 23; 48:20; 51:10; 52:3, 9; 62:12 and 63:9. All words referring to the salvific works of the Messiah occurring in Isaiah will be discussed in their context within this study.

The Holy One of Israel

One of the most noted themes of Isaiah is the title of the Lord as “the Holy One of Israel.” This name that God ascribes to Himself points to His holiness as being descriptive of God Himself. It is almost impossible to describe God for no one can see Him for He is a Spirit but if there is one descriptive term that is allowed, holiness would most likely be chosen as the most appropriate choice. In designating this title for Himself, God thereby sets a standard for His people to follow as Leviticus 11:44-45 states: “*For I am the LORD your God. Consecrate yourselves therefore, and be holy because I am holy. You must not defile yourselves with any manner of swarming thing that creeps on the ground. 45 For I am the LORD who brought you up out of the land of Egypt, to be your God. Therefore you are to be holy, because I am holy.*” This great theme of the holiness of God is most pronounced in Isaiah 6, where the meeting between the Lord (Messiah) and Isaiah took place. Isaiah witnessed a life-changing event. Standing above the Lord were Seraphim (angelic beings), crying out to each other: “*Holy, holy, holy, is the LORD of hosts; the whole earth is full of his glory!*” (Isaiah 6:3).

This descriptive title for the Lord: The Holy One of Israel is first recorded in Isaiah 1:4 and occurs 25 times in the prophetic writing of Isaiah: 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14. God is also described as the “Holy One of Jacob” in 29:23; the “Holy One” in 10:17; 40:25; 43:15 and 49:7; and “whose name is holy” in 57:15.

The Remnant

It is critically important for those who study Isaiah to understand the importance Isaiah gives to the faithful remnant who are those who remain faithful to their Messiah and who have faith in Him. The remnant can be understood as those, like their father Abraham who “*believed the LORD; and he reckoned it to him as righteousness*” (Genesis 15:6), and those whom the Prophet Habakkuk described in Habakkuk 2:4 as righteous: “*the righteous will live by his faithfulness*” (or live by his faith).

The first mention of the remnant in Isaiah occurs in 1:9: “*Unless the LORD of hosts had left us a few survivors*” The word “survivors” in Isaiah 1:9 is discussed by the Apostle Paul in Romans 9:29 where he expresses it as “descendants” with the implication that these people are the faithful remnant that the Lord has preserved for Himself. The first mention in the Scriptures of these faithful people occurs in 1 Kings 19:18. In Isaiah, the word “remnant” occurs in 10:20, 21 (twice), 22; 11:11, 16; 28:5; 37:31, 32; and 46:3. One of the most significant occurrences of the word “remnant” is recorded in Isaiah 10:20-22 in which Isaiah explains that although the people of Israel may be numerous, only a remnant within them will return to God. Again, Paul explains within the context of saving faith: “*Isaiah also cries out concerning Israel, “If the number of the children of Israel are as the sand of the sea, only a remnant will be saved.”*” (Romans 9:27).

The Kingdom of the Messiah

More is revealed about the coming Messianic kingdom in Isaiah than in any other book in the Bible. Isaiah could rightfully be called the “Book of the Kingdom.” Many aspects of the Messianic kingdom are revealed in Isaiah that are not recorded in any other Scriptural book. Isaiah, throughout his book, reveals grand themes and minute details about Messiah’s kingdom. Beginning as early as the second chapter, Isaiah seemingly was eager to tell his audience about their glorious future in the last days.

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Entire chapters and significant parts of other chapters of Isaiah's prophecy are devoted to: describing the details of the kingdom, the gathering of the faithful remnant from the nations of the world to live and worship in the kingdom, the peacefulness and safety of the kingdom including the taming of wild beasts, the righteous government of the kingdom, the place of Gentiles within the kingdom, the absence of any sorrow or mourning by kingdom residents, the giving of long life to those who are faithful kingdom citizens, the place of Jerusalem and Mount Zion as the capital of the kingdom, everyone in the kingdom will know their Messiah and many more but the most important description by Isaiah of this kingdom is the Head of the kingdom, the Messiah. Isaiah presents the Messiah throughout His book so that all who read or study his prophecy will be presented with a most profound truth: the need to trust and have faith in the Messiah for salvation.

Covenant

Dispensational Bible scholars usually identify five or six covenants: Noahic, Abrahamic, Mosaic, Priestly, Davidic, and New. Some understand that the priestly covenant is incorporated in the mosaic covenant and others attest that it should be understood as a separate covenant. The word covenant, Hebrew *Berit*, occurs 12 times in the prophecy of Isaiah: 24:5; 28:15; 28:18; 33:8; 42:6; 49:8; 54:10; 55:3; 56:4; 56:6; 59:21; and 61:8. Nine of these occurrences can be identified with the covenants stated above, while three, 28:15, 18 and 33:8 have nothing to do with God's covenants. It is important for the student of the Scriptures to understand that God framed His relationship with His people based upon the covenants He made with them. That is why throughout this study, the chosen people of God, the Hebrews, often referred to in the Old Testament as Israel or Jacob, are referred to as God's covenant people. Thus, the covenants are God's foundational "documents" which state a: His relationship with His people; b: the promises made to them and blessings for them, and c: what is required of them. The Noahic, Abrahamic, Priestly, Davidic and New covenants are understood as "unconditional" in the sense that God will be faithful to fulfill His covenant promise even though His covenant people would be unfaithful to Him. The Mosaic Covenant was "conditional" and God's covenant people were unable to faithfully adhere to its provisions and regulations. The Mosaic covenant was "replaced" by the New Covenant which was to be eternal in its duration. Specific mention of each covenant and its importance will be discussed throughout this study.

Of particular importance to understanding the "theology" of Scripture is God's promise of the New Covenant. God stated in Isaiah 42:6 and 49:8, in speaking to His Servant (the Messiah) that "*I will give you as a covenant for the people.*" The central teaching of the New Covenant in the Old Testament is recorded in Jeremiah 31:31-34. During His first advent, the Messiah (the Lord Jesus Christ) declared, as recorded in Luke 22:20, that "*This cup is the new covenant in my blood which is poured out for you.*" The apostle Paul also referenced this saying of Christ in 1 Corinthians 11:25. See also 2 Corinthians 3:6. The writer of Hebrews also discussed the new covenant and called Christ as the believer's High Priest the "*Mediator of a better covenant.*" (NKJV). The only possible way for humans to have an eternal relationship with the triune God and have their sins forgiven and have a righteous standing before God is for them to participate in the New Covenant is by believing (having faith) in Christ as the Son of God who shed His blood as a atoning sacrifice for their sins, Isaiah 52:13-53:12.

Overarching Theme: God Himself

There is one unifying and comprehensive theme in Isaiah, which is the revelation of God Himself who is described in a great variety of majestic names and acts on behalf of His chosen people. God elected by Himself to select one people from all the peoples of the earth to be the people through whom He would reveal His glory, His name and His loving salvific purposes to all peoples of the earth. The names for God, as recorded in Isaiah, reveal much about His characteristics (attributes) and His grand purposes for His chosen people and for all peoples of the earth. One of the most sacred names, as described above is "*the Holy One of Israel*" which both is a descriptive name for who He is (His holy nature) and a calling for His people to be

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holy. The sad reality of the people of Judah in Isaiah's day is that they were most unholy and had rebelled against God and scorned His loving care for them.

Other descriptive names for God are listed below and each of these names will be studied in detail as this study of Isaiah proceeds from the first chapter to the last. The most exalted name for God is undoubtedly "Yahweh" translated as LORD in English versions of Isaiah. This most sacred name depicts God as Israel's covenant keeping Sovereign who will never forsake His people nor forget to keep all of His promises to them. Many of the promises (of all the Scriptures) are recorded in Isaiah to the praise of God the Messiah.

4. MESSIANIC PROPHECIES IN ISAIAH

The Book of Isaiah is rich in prophecies regarding the first and second advents of the Messiah.

Major Prophecies fulfilled at the First Advent of the Messiah:

Applied and Fulfilled Prophecies:

When considering what prophetic statements in Isaiah were fulfilled at the time of Messiah's birth, His first earthly ministry, His death, resurrection and ascension, it is necessary to determine if the New Testament writers gave an actual fulfillment of the prophecy or applied the prophecy to the subject they were discussing. Some authors see a "double fulfillment" of an Old Testament prophecy relating both to the first and second advents of the Messiah. Others would not necessarily agree with the hermeneutical understanding of a "double fulfillment" but would describe some citations in the New Testament as applying to a specific event such as a sermon, speech or a discussion but realizing the fulfillment of the prophecy would come at a far future time, or last days, in what many scholars describe as the eschaton.

Isaiah	Description of the Prophecy	New Testament Fulfillment
6:1-5	Isaiah saw the glory of God	John 12:41
6:10	hardening of the hearts of Israel	John 12:40
7:14	Virgin birth of the Messiah	Matthew 1:23-25
9:1-2	Light brought to Zebulun and Naphtali	Matthew 4:12-16
9:6	A Son to be born	Matthew 1:23; Luke 1:31-33; 2:7,11
11:1	A shoot from Jesse (David's lineage)	Luke 1:31-33;
11:2	Spirit of the Lord will rest on Him (Also, during the Messianic Kingdom, the Spirit will rest upon the Messiah)	Matthew 3:16; 12:18; Mark 1:10; Luke 3:22, John 1:32-34
28:16	The Corner Stone, rejected	Matthew 21:42-44
29:18	The deaf to hear, the blind to see (this will also occur in the Messianic Kingdom: Isaiah 35:5)	Matthew 11:5
40:3-5	Preaching: Prepare the way for Messiah (this will be completely fulfilled by Elijah Prior to the Messiah's second advent Malachi 3:1; 4:5-6)	Matthew 3:3; Mark 1:3; Luke 3:4-6; John 1:23 John's denial that He is Elijah: John 1:21
42:1-4	The Messiah's calling and Ministry	Applied by Matthew 12:18-21 but will be completely fulfilled in the Messianic Kingdom.
42:1	The delight of the Father for the Son	Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35
42:1	I have put my Spirit upon Him	Matthew 12:18; Also, see above for Isaiah 11:2
42:3	not cry out, or hurt the weak	Matthew 12:19; 26:57-68; 27:11-14; Luke 23:9-11; 1 Peter 2:23.
50:6	beaten, beard pulled out, spat upon	Matthew 26:67-68; 27:26-31; Mark 14:65; 15:16-20; Luke 22:63-65; John 18:22
50:7	set His face like flint (determined)	Luke 9:51
53:1	message about Messiah not believed	John 1:11; 12:38; Romans 10:16
53:3	Messiah despised, forsaken, sorrowful, and experienced grief	Matthew 23:37; 26:36-46; Mark 14:32-42; Luke 13:34

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53:4	carried our griefs and sorrows	applied by Matthew for healing: Matthew 8:16-17
53:4-6	put to death for the world's sins	declared: Matthew 20:17-19; Mark 10:32-34; Luke 18:31-34 Explained: John 1:29; 2 Corinthians 5:21 1 Peter 2:24.
53:5	by His stripes, we are healed (salvation from sin, not physical healing)	2 Corinthians 5:21; 1 Timothy 2:5-6; 1 John 2:2
53:6	world's iniquities upon the Messiah	Acts 8:32-33
53:7-8	Messiah, oppressed and afflicted	Matthew 26:63; 27:12; Mark 14:61; 15:5; Luke 23:9;
53:7	Messiah silent before accusers (See also 42:3: did not cry out)	John 19:9; 1 Peter 2:23
53:8	Cut off from life (put to death)	Matthew 27:50; Mark 15:37; Luke 23:46; John 19:18
53:8	Messiah died for the sins of His people.	Acts 2:22-23; 5:30-31
53:9	buried in a rich man's grave	Matthew 27:57-61; Mark 15:42-47; Luke 23:50-55; John 19:38-42
53:9	no deceit in Messiah	1 Peter 2:22
53:10	Father's will to put His Son to death	Matthew 26:39; Luke 22:42; John 12:27; Acts 2:23
53:10	Messiah's death a guilt offering	John 1:29; 1 Corinthians 5:7
53:10	Messiah will see His seed (believers)	resurrection appearances: Matthew 28:8-10; 16-20; Mark 16:9-18; Luke 24:13-49; John 20:11-21:23; Acts 1:1-8
53:10	Messiah will prolong His days	Mark 16:19; Luke 24:51; Acts 1:9; 5:31; 1 Corinthians 15:3-8; 20-28
53:11	Satisfaction of the Messiah	Hebrews 1:1-4
53:11	The Servant (Messiah) to justify the many by bearing their sins.	Romans 3:21-26; 5:17-21; 2 Corinthians 5:21
53:12	Messiah's glorious future	Hebrews 1:1-4
53:12	Messiah's willing death	Matthew 20:28; Mark 10:45; John 10:11-18
53:12	Messiah among the transgressors	Luke 22:37; 23:32-43
53:12	Messiah bore people's sins	see above: Isaiah 53:11
53:12	Messiah interceded for sinners	on the cross: Luke 23:34 and in heaven: Acts 5:31; Hebrews 7:25; 9:24
55:3	Messiah to be resurrected	Acts 13:34

Major Prophecies Relating to the Second Advent of the Messiah

The prophecies in the Book of Isaiah regarding the events just prior to, regarding the return of the Messiah, and all that follow that event are very numerous. Often there is no corresponding reference in the New Testament as Isaiah was given prophetic truth about these events that was not repeated in the New Testament. Prophecies in Isaiah regarding the "last days" cover many topics including: the tribulation period, the events surrounding the return to the earth of the Messiah, the destruction of the enemies of Israel, the procession of the liberated Jews to Mount Zion, the gathering of the Jews (the faithful remnant) from all nations to go to Jerusalem, the establishment of the government of the Messianic kingdom, life and worship in the Messianic kingdom, and descriptions of the eternal heavenly state. Instead of describing every minute detail about these yet-to-be fulfilled prophecies a general description will be provided as this short study proceeds through the Book of Isaiah. It should be noted that not all scholars or students of Scripture agree with the following future Messianic description of Isaiah's prophecy. Many attribute the "returning" passages of the remnant to the return to Jerusalem of the exiles in Babylon. The context of each passage must be studied to discern the intent of the prophetic message that was given to Isaiah by the Lord.

Isaiah Description of the "last days" Prophecy

1:9	Survivors (first mention of the remnant in Isaiah)
1:24-27	Zion to have righteous rulers and judges and a faithful people
2:1-4	The Messiah to rule in His peaceful kingdom from Zion, the mountain of the Lord
2:5-3:26	God will purge Judah the earth of the wicked and He will be exalted "in that day"
4:2-4	The Branch of the Lord, the holy remnant and the glory over Mount Zion
6:11-13	Desolation of the cities and a promise of a remaining "holy seed"
8:9-22	Destruction of Israel's enemies and a sanctuary for the remnant of Israel
9:1-7	The righteous everlasting reign of the Son (the Messiah)
10:20-22	A remnant will return to Israel

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11:1-10	The Messiah and His peaceful and righteous kingdom
11:11-16	The return of the faithful remnant
12:1-6	The remnant praise God for His salvation and comfort
13:6-16	Judgement of God of the earth during the “day of the Lord”
14:1-3	God’s people to be settled in their own land
14:4-23	Death of the king of Babylon (Antichrist) and destruction of his kingdom
17:7-8	All will have regard for the Holy One of Israel
18:4-7	Peoples of Cush to bring gifts to Mount Zion
19:1-17	Destruction of Egypt
19:18-24	Egypt to be saved and will (with Assyria and Israel) worship the Lord of hosts
21:1-10	The fall of Babylon
24:1-23	God’s judgement on the earth
25:1-12	Praise for the Lord’s salvation
26:1-21	Protection of God’s people during the tribulation and promises of resurrection
27:1-13	Restoration of Israel and gathering of the remnant
28:14-29	The righteous rule of the Messiah and Israel’s pact with the Antichrist
29:1-24	Future blessings and discipline of Ariel (Jerusalem)
30:19-26	Removal of idols and Restoration of the land
32:1-20	The righteous and peaceful reign of the King (Messiah)
33:1-24	God’s future judgement and blessings to Zion
34:1-15	The day of the Lord’s vengeance for the cause of Zion
34:16-17	Those who will live forever in the land
35:1-10	The joyful future of Zion
40:1-2	Comfort for all in Messiah’s kingdom
40:3-5	A way cleared for God – His glory to be revealed (Malachi 3:1; 4:5-6)
40:9-11	Preaching the Gospel to the Jews, God will come with might, As a shepherd, The Messiah will gather His people and care for them (in His kingdom)
40:31	Those who wait – for the Lord’s return – will be strong
41:1	The nations will be judged
41:2-5	The coming of Messiah (Some ascribe these verses to Cyrus)
41:8-16	The Jews called by God will defeat their enemies by His strength
41:17-20	The blessing of God on the natural world in the Messianic kingdom
42:1-4	The Messiah will establish justice in His future kingdom
42:5-7	The Messiah will be a light and a covenant to the people
42:10-13	Praise to the Lord who will come as a warrior and defeat His enemies
43:1-2	The remnant will be protected when they return to Zion
43:3-4	Other nations given as a ransom for the remnant
43:5-7	The remnant will be gathered from the nations
43:14	Babylon to be defeated
43:19-21	The desert and barren places will be watered, the remnant to praise God’s praise
44:1-5	Nature refreshed and the remnant will belong to the Lord
44:21-23	The redemption of the remnant
45:8	The earth to receive righteousness
45:22-25	The remnant to be justified and will glory in the Messiah
46:13	The Messiah’s salvation for Zion and glory for Israel
49:2	The Messiah’s mouth like a sharp sword
49:5-6	The Messiah to gather the remnant, to restore them
49:6	The Messiah to be a light to the nations so that His salvation reaches to the all the earth
49:7	The Messiah will receive the worship of kings and princes
49:8	The Messiah to be a covenant to His people, to restore the land for the remnant
49:9-13	The remnant will safely come to Zion
49:14-26	Zion to be populated; the land crowded; Gentiles to bring the remnant to Zion, The Messiah will protect the remnant from their enemies
51:1-5	Blessings of the Messianic kingdom
51:6	The earth and sky to be removed but Messiah’s salvation and righteousness to last forever
51:7-11	Promises of God’s protection, the remnant to return to Zion
51:12-23	The remnant set free from the horrors of the tribulation, Zion to be the people of God
52:1-3	The holy to inhabit Zion
52:7-12	The Messiah to restore and will reign in Zion

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52:13	The exaltation and honor of the Messiah
52:15	The rulers of the world will understand God's purposes and be silent before the Messiah
53:10	The rewards of Messiah's sacrificial work
53:12	The rewards of Messiah's sacrificial work
54:1-6	The expansion of the land of Israel in the Messianic kingdom
54:7-17	The Messiah's love and protection for His people during the Messianic kingdom
55:1-13	Blessings of the Messianic kingdom, the accomplishment of God's Word
56:1-9	Blessings in the Messianic Kingdom to all who love and obey the Messiah
59:17b-21	The Messiah to come in vengeance. The Messiah as Redeemer will come to Zion.
60:1-9	Blessings in the Messianic kingdom, the sons of the remnant to be taken to Zion.
60:10-22	Peace and security in the Messianic kingdom, the remnant to be righteous
61:2-3	The Messiah to proclaim the day of vengeance of the Lord, to comfort those who mourn
61:4-9	The remnant to have a double portion in the land and have everlasting joy
61:10-11	The remnant to rejoice in their Messiah and exult in Him
62:1-5	Zion to be a delight to the Lord
62:6-12	Blessings of the Messianic kingdom. The remnant to be called the holy people.
63:1-6	The return of the Messiah as a victorious warrior in the day of vengeance.
65:9-10	The remnant to inherit the Messianic kingdom
65:11-16	The remnant to be blessed but the wicked to be destroyed
65:17-18	The new heavens and the new earth
65:19-25	Blessings: gladness, long life and peace in the Messianic kingdom
66:10-14a	Blessings in the Messianic kingdom: joy, comfort, peace, gladness
66:14b-17	The Messiah to execute judgment on His enemies
66:18-21	The remnant to declare the Messiah's glory and worship on the holy mountain
66:22-24	The remnant and name of Israel to endure forever, all will bow before the Messiah

5. NAMES FOR GOD IN ISAIAH

One of the most beloved and notable characteristics of the prophecy of Isaiah is the names God and others designate for God. Each name has a specific meaning. Some describe God's attributes while others describe his acts on behalf of His people and all peoples of the earth. Of these names, perhaps the most exalted is "Holy" for it designates His essential being. Other distinctive names are Creator, Redeemer (kinsmen to Israel), Savior and King. *The meanings for the names listed below are provided in the notes.*

Names for God include (not an exhaustive list):

Creator, Creator of Israel, Creator of the ends of the earth, Everlasting God, Everlasting Rock, Exalted One, Father, God, God of all the earth, God of Israel, God of justice, God of truth, God of your father David. God of your salvation, God the Lord, Holy God, Holy One, Holy One of Israel, Holy One of Jacob, King, King of Israel, King of Jacob, Lord, Lord God, Lord God of hosts, Lord God of Israel Lord God the Holy One, Lord of hosts, Lord the Redeemer of Israel, Lord your God, Lord your Maker, Lord your Redeemer, Maker of Israel, Mighty God, Mighty One of Israel, Redeemer, Rock of Israel, Rock of your refuge, Savior, The Majestic One The Rock from which you were hewn. (An Exhaustive Concordance will readily reveal the verses where these names for God are recorded by Isaiah).

Names for the Messiah the Son of God in Isaiah include:

Branch of the Lord: 4:2

The King: 6:5

The Lord of hosts: 6:5

Eternal Father: 9:6

Immanuel: 7:14; 8:8

Mighty God: Isaiah 9:6, 10:21

Light of Israel: 10:17

His Holy One: 10:17

Holy One of Israel: 10:20
Mighty to save: 63:2
My Servant: Isaiah 42:1
Prince of Peace: 9:6
Redeemer: 41:14
Savior: 43:3
Servant: 49:5-7; 50:10; 52:13; 53:11
Wonderful Counselor: 9:6

Other descriptive terms and active phrases for the Messiah

(not an exhaustive list):

The God of Jacob: 2:3
A great light: 9:2
A righteous judge: 11:4
Righteous and faithful: 11:5
The root of Jesse: 11:10
A signal for the peoples: 11:10
A righteous king: 32:1
The first and the last: 44:6
The maker of all things: 44:24
His mouth like a sharp sword: 49:2
A select arrow: 49:2
God's glory: 49:3
Honored in the sight of the Lord: 49:5
My God is my strength: 49:5
A light to the nations: 49:5
The despised One: 49:7
The One abhorred by the nation: 49:7
The Servant of rulers: 49:7
A covenant to the people: 49:8
A comfort to His people: 49:13
A compassion to His afflicted: 49:13
Sustainer of the weary: 50:4
High and lifted up and greatly exalted: 52:13
To sprinkle (startle) many nations: 52:15
Despised and forsaken by men: 53:3
A man of sorrows: 53:3
He bore our griefs: 53:4
He carried our sorrows: 53:4
Smitten of God and afflicted: 53:4
Pierced through for our transgressions: 53:5
Crushed for our iniquities: 53:5
By His scourging, we are healed: 53:5
Oppressed and afflicted: 53:7
Cut off from the land of the living: 53:8
No deceit in His mouth: 53:9
A guilt offering: 53:10
Will justify many: 53:11
Will bear their iniquities: 53:11

He bore the sin of many: 53:12
 Interceded for the transgressors: 53:13
 The anointed One: 61:1
 The One who is majestic in His apparel: 63:1
 His own arm brought salvation: 63:5

Names for the Spirit include:

His Spirit: 134:16; 48:16
 Holy Spirit: 63:10-11
 My Spirit: 30:1; 42:1; 44:3; 59:21
 Spirit of the Lord: 11:2; 40:13; 61:1; 63:14
 the Spirit: 32:15

6. ISAIAH QUOTED IN THE NEW TESTAMENT

Many New Testament writers quoted from the Book of Isaiah. The list below contains the direct quotes from Isaiah that are found in the New Testament and there are many others (not listed below) where the writers of the New Testament have alluded to Isaiah without a direct quote. The letters LXX refer to the Old Greek Version of the Old Testament, often known as the Septuagint from which some quotes in the New Testament were derived. The New Testament writers often applied the text from Isaiah which is why the translation from the O.T. in Hebrew does not always appear to be the exact same when it is written in the N.T. Greek.

Isaiah	New Testament
1:9	Romans 9:29
6:3	Revelation 4:8
6:9	Luke 8:10
6:9-10	Matthew 13:14-15; Mark 4:12; Luke 8:10; Acts 28:26-27
6:10	John 12:40
7:14 (LXX)	Matthew 1:23
8:12-13	1 Peter 3: 14-15
8:14	Romans 9: 32-33; 1 Peter 2:8
8:17-18	Hebrews 2:13
9:1-2	Matthew 4:15-16
10:22-23	Romans 9:27-28
11:10	Romans 15:12
13:10	Matthew 24:29; Mark 13:24-25
22:13	1 Corinthians 15:32
25:8	1 Corinthians 15:54
25:8	Revelation 7:17; 21:4
26:20	Hebrews 10:37
27:9	Romans 11:27
28:11-12	1 Corinthians 14:21
28:16	Romans 9:33; 10:11; 1 Peter 2:6
29:10	Romans 11:8
29:13 (LXX)	Matthew 15:8-9; Mark 7:6-7
29:14	1 Corinthians 1:19
29:16	Romans 9:20
34:4	Matthew 24:29; Mark 13:24-25
40:3-5	Matthew 3:3; Mark 1:3; Luke 3:4-6; John 1:23

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40:6-8	1 Peter 1:24-25
40:13	Romans 11:34; 1 Corinthians 2: 16
42:1-4	Matthew 12:18-21
43:21	1 Peter 2: 9
45:9	Romans 9:20
45:21	Mark 12:32
45:23	Romans 14:11
49:6	Acts 13:47
49: 8	2 Corinthians 6:2
49:10	Revelation 7:16
52:5	Romans 2:24
52:7	Romans 10:15
52:11	2 Corinthians 6:17
52:15	Romans 15:21
53:1	John 12:38; Romans 10:16
53:4	Matthew 8:17; 1 Peter 2:24
53:6	1 Peter 2:25
53:7-8 (LXX)	Acts 8:32-33
53:9	1 Peter 2:22
53:12	Luke 22:37
54:1	Galatians 4:27
54:13	John 6:45
55:3 (LXX)	Acts 13:34
56:7	Matthew 21:13; Mark 11:17; Luke 19:46
59:7-8	Romans 3:15-17
59:20-21	Romans 11: 26-27
61:1-2	Luke 4:18-19
64:4	1 Corinthians 2:9
65:1	Romans 10:20
65: 2	Romans 10:21
65:17	2 Peter 3:13
66:1-2	Acts 7:49-50
66:24	Mark 9:48

7. HISTORICAL

Isaiah's prophetic ministry began during the reign of Judean king Uzziah, (in the year king Uzziah died, 740 B.C.) and continued during the reigns of Judean kings Jotham, Ahaz and Hezekiah. By recording the incident of the death of king Sennacherib of Assyria, in 681 B.C. it is evident that he lived into the days of the Manasseh, the son of Hezekiah. Manasseh ruled from 695-642 B.C and it is quite likely that Isaiah met his death during Manasseh's reign. Tradition asserts that Isaiah was killed by being sawn in two while hiding in a hollow tree. It may be possible that Hebrews 11:37 is a reference to the manner of Isaiah's death but this is uncertain.

Isaiah received his call to a prophetic ministry in the year, king Uzziah died in 740 B.C. He may have continued this ministry up until the death of king Hezekiah in 686 B.C. Isaiah's prophecy contains reference to Persian king Cyrus (44:28; 45:1) whose army defeated Babylon in 539 B.C. and to the release of the exiles from Babylon, who were allowed to return to Jerusalem, following the decree from Cyrus in 538 B.C. For a

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time-line chart of important dates in Isaiah, refer to Thomas Constable, *Dr. Constable's Notes on Isaiah*, Historical Background and Date, Introduction Section. (Internet Version: www.soniclight.com)

Isaiah was not alone as God's spokesman to His people during the eventful times of the eighth century B.C. In Judah, Micah ministered from (approximately) 735-710 B.C. Some of Micah's prophetic words were very similar to that of Isaiah as a comparison between Isaiah 2:2-4 and Micah 4:1-3 reveal. Two other prophets were God's voice to the northern kingdom during this period. Amos ministered to Israel (approximately) from 763 to 755 B.C. and Hosea (approximately) from 755 to 710 B.C. When studying Isaiah, it is helpful to also read these three other prophets to discern God's concern for and His message to His people. God spoke to His chosen people through His servants the prophets with a unified message: Turn from your sinful practices including worshiping idols and trusting in men to worshiping the One true God and trusting only in Him.

The days of Isaiah were ripe for imperialistic designs by neighboring kingdoms. The power of Egypt was waning while Assyria was ascending. Assyria was the dominant threat to Israel and Judah. The Assyrian army defeated the early Babylonian empire in 729 B.C. The Assyrians conquered Syria in 732 B.C. which effectively brought an end to the Syria-Israel coalition. After a three-year campaign, Assyria also conquered the northern kingdom of Israel in 722-721 B.C. Earlier the Syria-Israel alliance had wanted king Ahaz to join them in their rebellion against Assyria. (734-732 B.C.) When Ahaz refused their request, the coalition armies attacked Judah in an attempt to remove the Davidic king, Ahaz from his rule of Judah. (Isaiah 7:1-6). 2 Chronicles 28:6-8 records the significant loss of life from this attack (120,000 Judean soldiers).

Instead of calling on the Lord in faith for His help, (Isaiah 7:1-25) king Ahaz called upon the king of Assyria, Tiglath-pileser III which brought relief from the Syria-Israel threat but disaster to Judah. King Ahaz was thereafter a underling to the king of Assyria and was required to pay a massive payment to him. (2 Chronicles 28:20-21). During this same period, an Edomite and Philistine advance on Judah was troublesome to the king Ahaz (2 Chronicles 28:17-18). The Assyrians also sought to destroy Judah and Jerusalem. They conquered Egypt and much of Judah (Isaiah 36:1) in 701 B.C. and threatened to demolish Jerusalem. It was only the miraculous intervention by God that saved Jerusalem from certain defeat. (Isaiah 37:36).

But even the strongest earthly kingdoms do not last forever. Following the defeat of the Assyrian army by the angel of the Lord, the emphasis of Isaiah turns to the rise of the Babylonian empire. (Isaiah 39:5-7). Although the Assyrians under king Sennacherib defeated Babylon in 689 B.C. the Assyrian empire was on the wane. Seventy-seven years later a rising Babylonian empire under king Nabopolassar, conquered the Assyrian capital of Nineveh and then in 612 B.C. the Assyrian empire was brought to complete defeat in 609 B.C. again under the leadership of king Nabopolassar. A few years later, in 605 B.C. under the new king of Babylon, Nebuchadnezzar began his campaign against Jerusalem. In 586 Nebuchadnezzar's assault on Jerusalem was complete. The once proud capital of the Israelites, was in complete ruin and most of its prominent citizens were deported to Babylon which for that time was the most powerful kingdom in the ancient near east.

But even the mighty Babylonians did not keep this status forever or even for a few generations. The Medo-Persian alliance was on the rise during this period. In 539 B.C., only 47 years after its defeat of Jerusalem, the Babylonians were defeated by the army of Persian king Cyrus. In 538 B.C., King Cyrus issued his decree to allow the Jewish people who were exiled in Babylon, to return to their homeland, so they could rebuild the temple in Jerusalem. Babylon continued to be nuisance for a few more years until the army of Darius Hystaspes of Persia convincingly destroyed the city in 518 B.C. Only a partial number of Jewish exiles decided to return to Jerusalem and Judah. Many decided to stay in Babylon. The return of the Jewish exiles to

Jerusalem was accomplished in three occurrences, the second being led by Ezra in 458 B.C and the third taking place in in 445 B.C. under the direction of Nehemiah.

The prophetic writings of Isaiah encompassed the ancient historical period from 740 B.C. to 445 B.C. but also contained prophecies relating to the first advent of the Messiah (approximately, 5 B.C. to 30 A.D. (B.C.E.), and also relating to the second advent of the Messiah, His victorious defeat of Israel's enemies, the establishment and rule of His Messianic kingdom and then His rule with His father in the eternal state. During all of this time and into the timeless infinity of the eternal state, there has been and there always will be a prominent place and position for God's chosen people to whom He has not and will never forsake nor fail to keep His promises. Our Messiah has a Jewish heritage that will never fade or disappear.

8. SUGGESTED RESOURCES (BIBLIOGRAPHY)

This suggested listing of resources is provided for so that those who desire and have the funds to do so, can purchase as many of these resources as is practical for a home or church library. This listing also includes the works cited (referenced) in the study, however there are more suggested resources listed than those that are referenced in the study. This list also acts as a Bibliography for works cited in this study

1. Study Bibles (alphabetical order not recommended order)

John MacArthur NASB Study Bible, Thomas Nelson, Inc. 2006
Ryrie Study Bible, Expanded Edition, KJV, Moody Press, 1994
Scofield Study Bible, NIV, Oxford University Press, 2004
Zondervan NIV Study Bible, Zondervan, 2002

2. Commentaries on Isaiah

Caution should be taken in considering which commentaries are best for the home or church library. Some commentaries, even some of those listed below, contain kingdom-now viewpoints, while others do not interpret Scripture from a dispensational hermeneutic. For the church library and for home use, seek the advice of the pastor prior to purchasing any of these books.

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Vine, W. E. *Expository Commentary on Isaiah*. Thomas Nelson Publishers. 1997.

Wolf, Herbert M. *Interpreting Isaiah: The Suffering and Glory of the Messiah*. Zondervan Publishing House. 1985.

3. Other Suggested Resources (In Print and Online)

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Busenitz, I. A. *Commentary on Joel and Obadiah*. Geanies House, Fearn, Ross-shire, Great Britain: Published by Mentor. 2003.

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Culver, Robert Duncan. *Systematic Theology*. Mentor Imprint: Christian Focus Publications, Ltd. 2013 edition.

Culver, Robert Duncan. *The Sufferings and the Glory of the Lord's Righteous Servant*. Christian Service Foundation. (Internet version)

Detroit Baptist Theological Journal, Detroit Baptist Theological Seminary, Online link:
<http://www.dbts.edu/journal/>

Erickson, Millard J. *Christian Theology*, 3rd. Edition, Baker Academic, 2013.

Feinberg, Charles L. *Millennialism: The Two Major Views*, BMH, 1985.

Feinberg, Charles L. *The Minor Prophets*, Moody Press, 1976.

Figart, Thomas, O. *The King of the Kingdom of Heaven: A Commentary of Matthew*, Grace Gospel Press, reprint, 2016.

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Fruchtenbaum, Arnold G. *The Footsteps of the Messiah*. Ariel Ministries, revised edition, 2004.

Fruchtenbaum, Arnold G. *Israelology: The Missing Link in Systematic Theology*. Ariel Ministries, revised edition, 1996.

Henebury, Paul, Martin. *Biblical Covenantalism*, Website at time of writing of this study:
<https://drreluctant.wordpress.com/category/theology/biblical-covenantalism/>

Journal of Dispensational Theology, Tyndale Theological Seminary and Biblical Institute, Online Archive:
<https://www.tyndale.edu/jodt/>

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Pentecost, J. Dwight, *The Words & Works of Jesus Christ: A Study of the Life of Christ*. Zondervan, 1981.

Pentecost, J. Dwight, *Things to Come: A Study in Biblical Eschatology*. Zondervan edition published in 1964 (Originally published in 1958 by Dunham Publishing Company).

Pentecost, J. Dwight, *Thy Kingdom Come*, Victor Books, 1990

Price, J. Randall, *Jerusalem in Bible Prophecy: God's Stage for the Final Drama*, Harvest, 1998.

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Ross, Allen P. *A Commentary on The Psalms*, three volumes, Kregel Publications, Vol. 1:2011; Vol. 2: 2013; Vol. 3: 2016.

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- Ryrie, Charles C. *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth*. Moody Press, 1999.
- Ryrie, Charles C. *Dispensationalism*, Moody Publishers, Revised Edition, 2008.
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- Wood, Leon J. *A Survey of Israel's History*, Revised Edition, Zondervan, 1986.
- Woods, Andrew M. *The Coming Kingdom: What is the Kingdom and How is Kingdom Now Theology Changing the Focus of the Church?* Grace Gospel Press, 2016.
- Zondervan Pictorial Encyclopedia of the Bible*, 5 Volumes, Edited by Merrill C. Tenney, Zondervan Publishing House, 1975.
- Zondervan NASB Exhaustive Concordance*, Project Chairman: Robert L. Thomas, Zondervan, 2000.
- (Note: These Suggested Resources should not be considered as “complete.” It will be updated upon the final completion of the study notes on Isaiah.)

9. A SUGGESTED OUTLINE OF ISAIAH

The Basic Outline:

1. The Judgment and Blessings of God: Chapters 1-35
2. The Protection of God and the Foolishness of Hezekiah: Chapter 36-39
3. God's Servant and Salvation: Chapters 40-66

Introduction-21

The basic outline of the prophecy of Isaiah may seem simplistic but it is suggested as a method of picturing the overall content of the book. As a study of Isaiah is undertaken it does appear that Isaiah may have had this three-part outline in mind when he compiled the written record under the inspiration of the Holy Spirit. When studying Isaiah, look for sections of blessings mixed among the strong words of warning and judgment. During the period of Isaiah's ministry God called other prophets to be His spokesmen to both

Judah and Israel. Amos, Hosea, Jonah, and Micah were God's prophets during the turmoil of the Eighth century. They were called to warn Judah and Israel and other nations and peoples including Nineveh (capital of Assyria) about God's impending judgment for their failure to consider and worship Him and His gracious promise of mercy and salvation if they repent and trust in Him.

1. The Judgment and Blessings of God: Chapters 1-35

As recorded in chapters 1-35, Isaiah is dealing with a sinful people who have rebelled against the Lord. Warnings of impending judgment are the main message of these chapters yet sprinkled among the indictments are wonderful promises of redemption in the future when a child, who will be called Wonderful Counselor, Mighty God, Eternal Father and Prince of Peace will sit on the throne of David in His eternal kingdom. Isaiah offers hope for those who repent of their sins and turn to the Lord so that they can live with their Lord in this kingdom. Additional information about this kingdom unfolds to the reader as each chapter progresses to the end of the first section of the book. The historical background of this first section is the threat and then invasion of Judah by the armies of Aram (Syria) and Ephraim (Israel) and call by the king of Judah, Ahaz, to Assyria for assistance against these two invading nations. This call by Ahaz demonstrates his disbelief in God by rebelling against Him by not trusting in Him for the protection of the people of Judah. Instead of saving Judah, Assyria (as God's instrument of judgment) invades Judah and threatens to destroy Jerusalem. An critical theme of this section is the prophecy of the demise and destruction of the northern kingdom of Israel for their continual rejection of God and their vile practice of idol worship.

2. The Protection of God and the Foolishness of Hezekiah: Chapter 36-39

The middle section of Isaiah's prophecy, chapters 36-39 is where the lessons the Lord is teaching the Jewish nation through Isaiah are applied. A terrifying threat against Jerusalem has arrived on the city's doorstep by means of the Assyrian Army who through their spokesman, Rabshakeh, mocks the ability of the Lord and their king Hezekiah to save them. The drama as events unfold is unforgettable.

The king seeks the Lord's prophet and prays to the Lord for help. The Lord answers this prayer through the words of the prophet and without any intervention by human means, the Assyrian army is destroyed and the threat to Jerusalem is abolished. The great question Hezekiah faced is still relevant today: Who will you trust, the Lord or the schemes of men?

3. God's Servant and Salvation: Chapters 40-66

The third section, chapters 40-66 contain words of comfort and hope to the Jewish nation as well as the introduction of an individual who will be their means of salvation by being crushed for their iniquities and by having all the iniquity of the people to fall upon this individual. The section chapter 52:13 to 53:12 is the core passage to the message of salvation. Later revelation in the New Testament makes it clear that this individual, called His Servant in Isaiah, is the Messiah, the Lord Jesus Christ. Following the Servant passages, contained within specific parts of chapters 42 to 53, Isaiah concentrates on the future kingdom of the Lord where His people will live on the earth in peace with Him as King. As was noted in the first great section of Isaiah, chapters 1-39, the latter section, chapters 40-66 also contain warnings and judgments mixed with blessings and promises of hope and comfort. This combination of judgments and blessings is the method Isaiah has chosen to bring impact to his message and it keeps the reader alert to the holiness, love and justice of the Lord. The writer of Hebrews has captured this aspect of the Lord's message to mankind well in

the last two verses of chapter 12: “*Since we are receiving a kingdom that cannot be shaken, let us give thanks, so that we may offer worship pleasing to God with reverence and awe. For our God is a consuming fire.*” Hebrews 12: 28-29.

These chapters have a clearly divisible outline of three sections of nine chapters each: 40-48, 49-57 and 58-66. The main theme of chapters 40-48 is the sovereignty of God who demonstrates that He alone is the One who controls the destiny of the nations. God chooses whomever He solely decrees will accomplish His purposes for Israel and the nations. The nation Israel is declared to be God’s servant and an unnamed individual is also introduced as God’s Servant whom God has put His Spirit upon and who will bring justice to the nations. (This servant will have a prominent position in chapters 49-57). God also reveals the name of Cyrus who will be used of God as His servant to release the captives of Judah from their exile so they can

return to the land of their forefathers. The main theme of chapters 49-57 is the Servant of the Lord who although is unnamed is a messianic figure who takes upon Himself the sins of the world to bring salvation.

This messianic figure, rightly known as the Messiah has been previously introduced in the first section of the great prophecy of Isaiah: see 7:14; 9:1-7; and 11:1-10. The main theme of chapters 58-66 is the return of the Messiah and establishment of His reign on the earth and finally the creation of a new heavens and new earth. This period is superintended by the Holy Spirit whom is in the midst of the peoples of God: 63:7-14. It is significant that Isaiah uses the words: “*There is no peace, says the LORD, for the wicked.*” as a dividing statement between each of these sections. See 48:22 and 57:21. For an expanded description of each of these three sections see Walter C. Kaiser Jr., *The Promise Plan of God*, Zondervan, 2008, pages 182-188.

Outline of the Prophecy of Isaiah

The Basic Outline:

1. The Judgment and Blessings of God: Chapters 1-39
2. The Protection of God and the Foolishness of Hezekiah: Chapter 36-39
3. God’s Servant and Salvation: Chapters 40-66

I The Judgment and Blessings of God: Chapters 1-39

A. The Sinful Nation: Chapters 1-5

1. The Lord’s Charge Against the Nation: Chapter 1
2. Messiah’s Kingdom in the Last Days: Chapter 2:1-4
3. Sin Revealed and Judgment Declared: 2:5-4:1
4. Messiah, the Branch and His Kingdom: 4:2-6
5. Parable of the Vineyard: 5:1-7
6. Woes on the Wicked 5:8-30

B. Isaiah’s Vision of the Lord: Chapter 6

1. The Contrition of the Prophet: 6:1-7
2. The Commissioning of the Prophet: 6:8-13

C. Messiah and the Remnant: Chapters 7-12

1. The Threat to the Nation: 7:1-9
2. The Sign of Immanuel: 7:10-16
3. The Plunder of the Nation: 7:17-25
4. The Fall of the Nation’s Enemies: 8:1-8

5. The Future of the Remnant: 8:9-22
6. The Promise of Messiah: The Kingly Child: 9:1-7
7. The Anger of the Lord against Israel: 9:8-21
8. Assyria: God's Choice for Punishing the Nation: 10:1-19
9. The Return of the Remnant: 10:20-34
10. The Messiah and His Kingdom: 11:1-10
11. The Recovery of the Remnant: 11:11-16
12. The Praise of the Remnant: Chapter 12

D. The Nations Judged: Chapters 13-23

1. Judgment against Babylon: 13:1 – 14:23
2. Judgment against Assyria: 14:24-27
3. Judgment against Philistia: 14:28-32
4. Judgment against Moab: 15:1 – 16:14
5. Judgment against Damascus: 17:1-14
6. Judgment against Ethiopia: 18:1-7
7. Judgment against Egypt: 19:1-18
8. Egypt, Assyria and Israel to Worship the Lord: 19:19-25
9. No escape for Egypt and Ethiopia: 20:1-6
10. Prophecy of Babylon's Fall: 21:1-10
11. Judgment against Edom and Arabia: 21:11-17
12. Valley of Vision and Weeping over Israel: 22:1-14
13. The Shame of the Stewart: 22:15-19
14. Prophecy of the David's Key and the Peg: 22:20-25
15. The Fall and Restoration of Tyre: 23:1-18

E. Worldwide Judgment and Protection for Israel: Chapters 24-27

1. Judgment on the Earth's Peoples: 24:1-23
2. Praise for Israel's Salvation: 25:1 – 26:21
3. The Restoration of Israel: 27:1-13

F: Woes, Warnings and Wrath: Chapters 28-34

First Woe: 28:1-29

1. Woe to Ephraim (Israel): 28:1-13
2. Warnings to Judah: 28:14-29

Second Woe: 29:1-14

3. Woes and Warnings to Jerusalem 29:1-14

Third Woe: 29:15-24

4. Rejoicing and Blessings to Jacob: 29:15-24

Fourth Woe: 30:1-33

5. Warnings to Judah: No safety in Egypt: 30:1-17
6. God's Graciousness to Jerusalem: 30:18-33

Fifth Woe: 31:1-32:20

7. Sons of Israel need to Return to the Lord: 31: 1-9
8. Future Blessings on the Nation: 32:1-20

Sixth Woe: 33:1-24

9. Prayer for Zion to take Refuge in the Lord: 33:1-24
10. The Wrath of God on the nations: 34:1-17

G: Blessings of Messiah's Future Kingdom: Chapter 35

II The Protection of God and the Foolishness of Hezekiah: Chapter 36-39

(An historical application of God's promised blessings to Judah)

A: God Protects Judah from Assyria: Chapters 36-37

1. The Invasion of Judah by Assyria: 36:1-22
2. The Prophet is Summoned: 37:1-13
3. The King's Prayer: 37:14-20
4. The Response of God: 37:21-35
5. The Assyrian Army Destroyed: 37:36-38

B: The Illness and Healing of Hezekiah: Chapter 38

C: The Foolishness of Hezekiah: Chapter 39

III God's Servant and Salvation: Chapters 40-66

A: God's Promises to Provide Protection for His People: Chapters 40-48

1. The Comfort and Greatness of God: 40: 1-31
2. God is With the People of Israel: 41:1-29
3. The Introduction of Messiah: The Chosen Servant of God: 42:1-13
4. Contrast of Israel who is The Blind Servant of God: 42:14-25
5. God's Promise to Redeem Jacob: 43:1-7
6. Israel: The Blind and Deaf Witness of God: 43:8-28
7. Further Blessings to Israel: 44:1-8
8. The Futility of Idolatry and the Forgiveness of God: 44:9-23
9. God's Calling of Cyrus: 44:24-45:13
10. The Glory of God: 45:14-25
11. Babylon's Final Destruction: 46:1 - 47:15
12. Israel's Future Deliverance: 48:1-22

B: Israel's Redemption Through the Suffering Servant: Chapters 49-57

1. God's Calling of the Servant: 49:1-13
2. God Promises Blessings to Zion: 49:14-26
3. God's Compassion on the Servant: 50:1-11
4. God's Comfort for His People: 51:1-23
5. God Promises Good News to His People: 52:1-12
6. God's Crushing of the Servant to Provide Salvation for His People: 52:13 -53:12
7. God's Everlasting Compassion for His People 54:1-17
8. God calls His People to Seek Him: 55:1-13
9. God's Promises of Salvation and Blessings to His People and Others: 56:1-8
10. God judgment and ultimate forgiveness for iniquity: 56:9-57:21

C: The Promises of the Future Messianic Kingdom: Chapters 58-66

1. God's Blessings for Observing Righteous Fasts and Sabbaths 58:1-14
2. God to Bring Salvation through His Own Arm: 59:1-21
3. The Glory of the Future Kingdom: 60:1-22
4. The Messiah to Heal and Comfort the Afflicted: 61:1-11
5. The Beautiful Land of the Messiah: 62:1-12
6. The Return of the Messiah Who is Mighty to Save: 63:1-6

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7. The Glorious Name of the Lord Our Father: 63:7-14
8. Isaiah's Prayer for Mercy from God: 63:15-64:12
9. The Idolatrous People of God: 65:1-7
10. Future Blessings on the Remnant: 65:8-12
11. Judgment on the Wicked: 65:13-16
12. God's Promise of a New Heavens and a New Earth: 65:17-25
13. The Birth of a New Nation: 66:1-9
14. The Eternal Joy and Endurance of the Future Jerusalem: 66:10-24