

Isaiah

יְשׁוּעַת־יְהוָה

Salvation of YHWH

A chapter-by-chapter study guide, as taught by
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from 2014 to 2016

Chapter One

Administrations come and go, but faithful communicators of the Word of God serve the Lord in season and out of season

(Isa. 1:1; Hos. 1:1; 2nd Tim. 4:2).

- Uzziah (Azariah) reigned 52 years 790–739^{BC} (2nd Kgs. 15:1-7).
- Jotham reigned 16 years 750–732^{BC} (2nd Kgs. 15:32-38).
- Ahaz reigned 16 years 735–715^{BC} (2nd Kgs. 16:1-20).
- Hezekiah reigned 29 years 715–686^{BC} (2nd Kgs. 18:1-20:21).

Heaven and earth bear witness! Isaiah begins his written message after the pattern of Moses' final song (Isa. 1:2-6 cf. Deut. 32:1,5,6).

- Jeremiah will likewise compare Judah to sub-animal ignorance (Jer. 4:22; 8:7).
- Jeremiah will likewise highlight Judah's failure to respond to the Father's chastisement (Jer. 2:30; 5:3).

A faithful remnant is preserved by the grace and faithfulness of God alone

(Isa. 1:7-9; Rom. 9:22).

- God vindicates the holiness of His own name (Ezek. 36:22,32).
- The calling forth of the Church does not invalidate the remnant principle for Israel (Rom. 11:5,6).

When God is not well-pleased by a sweet aroma, He is disgusted by our nasty stench

(Isa. 1:10-15).

- Soothing aromas are presented throughout the OT (Gen. 8:21; Ex. 29:18,25,41; & etc.) and foreshadow the ultimate fragrance of Christ (Eph. 5:2).
- The Church is both fragrant and repugnant (2nd Cor. 2:14-16).

We are the cause of prayer-failure

(Isa. 1:15).

- Our own carnality provokes separation from God (Isa. 59:1-2; Jas. 4:8).
- Our sins imputed to Christ provoked His separation as well (Ps. 22:1; Mt. 27:46).

Cleansing is imperative for sacrifices to be accepted (Isa. 1:16-20).

- David's illustration (Ps. 51).
- Jesus' illustration (Jn. 13:1-11) & John's explanation (1st Jn. 1:9).

The past is lamented, the present is condemned, but the future is glorious for Zion (Isa. 1:21-31).

- Wicked national leaders (Isa. 1:23) or righteous national leaders (Isa. 1:26) are a reflection of the spiritual condition of the nation.
- The Second Advent of Jesus Christ will be a smelting operation (Isa. 1:22,25; Ezek. 22:18-22; Zech. 13:7-9; Mal. 3:1-4).
- The Millennium will be a time of embarrassment for Israel in their stewardship responsibilities to the Gentile nations (Isa. 1:29; Ezek. 16:60-63; 36:31-32).

Chapter Two

Visualize world peace as a consequence of Jesus Christ's victorious reign in Jerusalem

(Isa. 2:1-4; Mic. 4:1-3).

- Jerusalem will become world's #1 travel destination. This will likely shock [Trip Advisor](#), and [US News & World Report](#).
 - Worship (Ps. 22:27; Isa. 27:13; Zech. 14:16-19).
 - Instruction (Isa. 60:3; Joel 2:28-29; Zech. 8:20-23).
 - Judgments (Ps. 96:13; 110:6; Isa. 11:3-5; Acts 17:31; Rev. 19:11).
- Jesus Christ will personally oversee a global disarmament (Isa. 2:4; Mic. 4:3). Until He does so, nations are well advised to prepare for war! (Joel 3:10).
- Peace and safety messages are often used by Satan to seduce folks who should know better (Jer. 6:14; Ezek. 13:10; 1st Thess. 5:3).

The call to walk in the light (Isa. 2:5) is quite the contrast with Judah's idolatry (Isa. 2:6-9), and the concluding call to cower before the Lord's terrible light (Isa. 2:10-11).

- This call prefigures the call of John the Baptist for Israel's national repentance and eschatological Elijah's ministry of heart restoration (Isa. 40:3; Mal. 3:1-4; 4:5-6; Mt. 3:1-2; 11:14; 17:10-13; Lk. 1:17).
- YHWH has abandoned His people (Deut. 31:6,8,16-18), but not for an eternal abandonment (Rom. 11:1,2).
- Self-boasting over personal achievements is the essence of Satanic imitation (Ezek. 28:4-5,16-18).
- Israel will take refuge in the Rock of the Lord's refuge, even as their pride is humbled before His majesty (Deut. 32:31; Jdg. 6:2; 1st Sam. 13:6; Ps. 144:1-4).

The Day of the Lord of Hosts (Lord Sabaoth His name!) is a global humiliation against the Proud One and his dominion of human pride (Isa. 2:12-22).

- The pride of Satan is crushed by the Lord's advent in glory (Job 40:6-14; 41:33-34).
- The Book of Revelation also describes this utter humiliation of the Gentile nations (Rev. 6:15-17).

Chapter Three

The Lord gives and the Lord takes away (Job 1:21). God systematically removes everything a culture depends on as judgment against their defiance against His provision (Isa. 3:1-12).

- Societal blessings may be taken for granted until they are taken away (Isa. 3:1-3).
 - Historically, this promise was fulfilled in 597BC (2nd Kgs. 24:10-16).
 - From then until the captivity, Judah illustrated Isaiah's prophecy.
- In the absence of experienced competency, inexperienced tyranny leads the culture into brazen idolatry (Isa. 3:4-12).
 - Societal chaos is the result when the inferior reigns over the honorable (Isa. 3:4-7).
 - Brazen idolatry doesn't even bother with hypocritical lip-service (Isa. 3:8-12 cf. 29:13; Ezek. 33:31-33) as they celebrate perversity (Jer. 6:15; 8:12; Phil. 3:19; 2nd Pet. 2:13).

The people are suffering because their leadership is abusive and negligent (Isa. 3:13-15).

- Faithless shepherds answer to the Good Shepherd (Ezek. 34:1-16). Sheep who learn from the wrong examples will also be dealt with (Ezek. 34:17-23).
- Faithful leadership serves humbly and accountably (1st Pet. 5:1-4). Sheep are also addressed in this context (1st Pet. 5:5).

The failure of the men leads to debasement of the women (Isa. 3:16-4:1).

- Female pride exchanges legitimate attractiveness (Prov. 5:15; Ezek. 16:8-14) for seductiveness (Prov. 6:25,26; 7:21; 2nd Pet. 2:14).

- Female pride exchanges inner beauty for outer displays (Prov. 31:30; 1st Tim. 2:9,10; 1st Pet. 3:3,4).
- The absence of men becomes a problem for the daughters of Eve (Isa. 4:1 cf. Gen. 3:16).

Chapter Four

The Branch of YHWH is a beautiful Messianic promise.

- This branch will come from the stem of Jesse (David), conquering and ruling this world (Isa. 11).
- The global gathering of Israel will cause the Exodus to be forgotten (Jer. 23:5-8; 33:15-16).
- A Man whose name is Branch will harmonize the royal and priestly offices (Zech. 3:8-10; 6:11-15).

“Recorded for Life in Jerusalem” demonstrates the work of God to achieve His eternal purposes.

- The blessings of being recorded and not blotted out means the heavenly record book is the only one that matters (Ex. 32:32,33; Ps. 69:28; Lk. 10:20).
- The Lamb’s Book of Life is the single book with Zoë status on record (Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12,15; 21:27).
- Jesus testified that God the Father has designated many dwelling places (Jn. 14:2). This would include those who are recorded for life in Jerusalem (Isa. 4:3; Dan. 12:1).

Tribulation is a washing and rinsing for Israel and all the nations of the earth.

- Israel as a nation will be washed at the founding of the Messianic kingdom (Ezek. 36:22-36) which is why personal repentance and baptism is a feature of the herald’s preaching (Matt. 3:1-6).
- The spirit of judgment and the spirit of burning is Isaiah’s prophecy concerning the promised baptism of the spirit and of fire (Matt. 3:11-12).

Israel is promised a future cloud & fire canopy.

- Israel in their wilderness wanderings was led and blessed with the cloud by day and the pillar of fire by night (Ex. 13:21,22; 40:34-38; Num. 9:15-22).
- Israel in the Messianic kingdom will have their capital covered by a similar canopy (Isa. 4:5-6).

Chapter Five

Isaiah’s love song employs similar imagery as Jesus’ parable of the landowner.

- Isaiah describes the faithfulness of YHWH and the faithlessness of Israel & Judah (Isa. 5:1-7).
- Jesus contrasts the servants with the Son (Mt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19).

Six Woes make it clear that judgment is pending. These woes are similar to the six things God hates (Prov. 6:16-19).

- No accumulated property or wealth is sufficient (vv.8-10 cf. Mic. 2:1-2).
- Entertainment is non-stop (vv.11,12).
- God is too slow for our endeavors (vv.18,19).
- We operate in our own reality, at complete odds with God’s reality (v.20).
- We become our own standard and are quite pleased with how clever we are (v.21).
- We are intoxicated with stimulants (v.22) and drunk on power (v. 23).

God selects nations suitable to the task in the outworking of His plan.

- Such nations are invincible as the weapons of His selection and use (Dan. 4:34-35). There is no reason for boasting though, by the tool in God’s hand (Isa. 10:5,15).
- Cyrus will be God’s selection later in Isaiah’s prophecy (Isa. 44:24-28; 45:1-7).
- Even Antichrist and the Gentile armies of Armageddon will be serving the Lord in the application of His judgment against His people Israel (Joel 2:1-17).

Chapter Six

Holy, Holy, Holy! Adonai Yahweh Sabaoth is seated on a throne, with his robe intruding into the temple (Isa. 6:1-5).

- King Uzziah had intruded into the temple and been struck by leprosy for the rest of his days (2nd Chr. 26:1-23).
- Normally, temple activity is associated with Cherubim (Ex. 25:17-22; 2nd Chr. 3:7-14; Ezek. 10:1-22; 41:18-25). In this vision, however, the featured angels are Seraphim. This is quite appropriate for a message that stresses the serpentine affliction of man (Num. 21:6-9).
- The prophets are fond of triplets (Isa. 6:3; Jer. 22:29; Ezek. 21:27).
- The whole earth is full of His glory (Isa. 6:3). Prophetied often (Num. 14:21; Ps. 72:19; Hab. 2:14), but unfulfilled until the second advent of Jesus Christ (Isa. 11:9,10; 40:5).

Fallen man needs the application of atonement from the acceptable altar

(Isa. 6:6-7).

- Altars are limited in access by the designed right to partake (Heb. 13:10; Jn. 1:12).
- The removal of sin and the atonement/covering of sins are significant theological studies (Ex. 12:1-13; Jn. 1:29; Rom. 3:25; Heb. 10:1-4).
- “Eyes and lips” was Isaiah’s way to communicate the purpose for our salvation (1st Pet. 2:9).

Faithful messengers will be tasked with unpleasant messages (Isa. 6:8-13).

- Israel’s hardness was exhibited during the first advent ministry of Jesus Christ (Mt. 13:10-15) and during the ministry of the Apostle Paul (Acts 28:23-27).
- The stump is the Sovereignty of God on display in preserving the holy seed of His Son, the Lord Jesus Christ (Isa. 6:13; Jn. 12:23-41).

Chapter Seven

Ahaz, King of Judah was a wicked king with tragic consequences for his children and his nation.

- Ahaz’s pagan worship included child sacrifice (2nd Chr. 28:1-15).
- Judah’s apostasy resulted in God applying the cycles of national discipline (Lev. 26:16,17,25; Isa. 7:1-9).

God in His grace offered Ahaz any sign/miracle of his choosing. Ahaz refused, but received the most wondrous sign ever given: the Virgin Birth

Prophecy (Isa. 7:10-16).

- Testing the Lord is bad (Deut. 6:16), unless He tells you to do it (2nd Kgs. 20:8-11; Mal. 3:10)!
- Isaiah and Shear-jashub are sent to the highway to the fuller’s field in order to encourage Ahaz (Isa. 7:3-9). In the days of Hezekiah, this field will be the setting for Assyria’s taunts (Isa. 36:2).
- The Virgin Birth Prophecy is more than a personal encouragement to a single wicked king. It is a national and world-wide promise to the House of David and all mankind (Isa. 7:13-15; Gen. 3:15).
 - Gabriel’s message to Mary (Lk. 1:26-38) and Joseph (Mt. 1:18-25) confirmed the nature of this Messianic prophecy.
 - Removing the human father from Jesus’ genetics meant He was born without a sin nature and the condemnation of Adam’s original sin (Gen. 5:3; Ex. 20:5; Isa. 7:15; 53:9; 1st Cor. 15:45; Heb. 4:15).
- Children must grow to an unstated age before they are held volitionally morally culpable. Immanuel has such capacity from birth (Isa. 7:15). Shear-jashub will develop that capacity shortly after the ministry to Ahaz (Isa. 7:16).

God’s wrath is poured out on Judah for placing their trust in man rather than God (Ps. 118:8,9; Isa. 30:1-5).

- Ahaz turned to Assyria for rescue from the Aram/Israel alliance (2nd Chr. 28:16-27).

- The coming Assyrian oppression will be worse than anything Judah has seen since Jeroboam's rebellion, but won't match the coming Day of the Lord judgment (Isa. 7:17-25; Joel 2:2; Dan. 12:1; Mk. 13:19).

Chapter Eight

Ahaz had no interest in the Lord's signs, so the Lord selected two other witnesses, and Isaiah was given another son (Isa. 8:1-4).

- Shear-jashub was the sign for Ahaz (Isa. 7:16).
- Maher-shalal-hash-baz was the sign for Uriah & Zechariah (Isa. 8:2,4).

Ahaz asked Assyria for assistance and Judah was soon up to its neck (Isa. 8:5-8).

- The northern kingdom of Israel rejected Shiloah and will soon be flooded by the Euphrates.
- Although Judah would be disciplined, the promise of Immanuel remains. This principle is clearly demonstrated by the faithfulness of God towards faithless David (2nd Sam. 7:8-17; 12:1-25).

Immanuel becomes the taunt song for Israel to sing in the Tribulation (Isa. 8:9-10).

- More taunt songs are on the way (Isa. 14:4; Mic. 2:4; Hab. 2:6).
- Finite plans opposed to the Infinite Planner are doomed (Isa. 7:7; 8:10; Job 5:12; Ps. 2:1,2; 33:10,11; Prov. 21:30; Acts 5:38,39).

Conspiracy politics will characterize the Sanhedrin under Roman dominion

(Isa. 8:11-15).

- Stand apart from your rebellious audience, and walk with the Lord (Isa. 8:11; Ezek. 2:8).
- The stone to strike and the rock to stumble over is a very sad prophecy for the Jewish people (Isa. 28:16; Lk. 2:34; Rom. 9:32,33; 1st Pet. 2:4-8).
- Israel ultimately stumbled and was broken in 70AD after ignoring the sign of Tongues in the early Church (Isa. 8:15; 28:13; 1st Cor. 14:21,22).

Isaiah and his children are the prophetic word Israel needs for their deliverance (Isa. 8:16-22).

- When the Lord speaks to His people, why look elsewhere? (Isa. 53:1; Jn. 6:68).
- What can the whisperers and mutterers offer? Why turn to idols when your God has already promised His blessing? (Isa. 45:11-25).
- Shear-jashub, Immanuel, and Maher-shalal-hash-baz are sufficient to teach Israel everything they will need in their coming Tribulation (Isa. 8:18; Zech. 12:10; Mt. 23:38,39).

Chapter Nine

The gloom that ended chapter eight gives way to a great light in chapter nine (Isa. 9:1-7).

- The tribal allotments to Zebulun and Naphtali were never exalted by the Lord (1st Kgs. 9:11-13; Jn. 7:52), but there will come One from Galilee will be the pinnacle of Exaltation (Isa. 9:1; Mt. 4:12-16).
- The First Advent of Jesus Christ will shine the light in the darkness (Isa. 9:2-3), but sadly result in a large scale rejection (Jn. 1:9-13).
- The Second Advent of Jesus Christ will break the Gentile yoke over the Jewish people and establish the Throne of David for all eternity (Isa. 9:4-7).
- A child born and a son given demonstrates the hypostatic union and great truth of Jesus' pre-incarnate glory (Jn. 1:1-3,14; 8:56-59).
- Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace are titles Jesus Christ will accept during His Millennial reign and the Fulness of Times (Eph. 1:10; Rev. 21:7).

The northern kingdom of Israel faces God's judgment for their alliance against Judah (Isa. 9:8-10:4).

- "In spite of all this, His anger does not turn away, and His hand is still stretched out" demonstrates the waves of increasing national discipline that fail to produce repentance (Isa. 9:12,17,21; 10:4 cf. 5:25).

- Pride and arrogance keeps them in denial for the judgment they face (Isa. 9:8-12).
- Leadership is cut off (Isa. 9:13-17) and then the populace turns against itself (Isa. 9:18-21).
- The final tyranny of Israel victimized the needy before their Assyrian captivity (Isa. 10:1-4 cf. 1:23).

Chapter Ten

God never confuses the tool with the hand that wields it (Isa. 10:5-19).

- Job (Job 2:3), David (2nd Sam. 12:9) and Assyria (Isa. 10:12-15) all illustrate this point.
- God's selection of a nation to curse Israel is not a positive thing for that nation in light of Gen. 12:1-3!

Israel has a decreed desolation coming: God's judgment upon their faithlessness, and extending to the whole world for their cursing of Israel (Isa. 10:20-23).

- A remnant is not the majority, nor even a particularly large number (Isa. 10:21-22 cf. 1:9; 16:14; Joel 2:32; Zech. 13:8).
- A complete destruction is decreed (Isa. 10:23 cf. 6:11-13; 24:1ff.; Jer. 4:27; Dan. 9:27; 11:36-38; Mt. 24:15ff.).

God remains in complete control of human history. The rise and fall of all nations depends on Him (Isa. 10:24-34).

- Nebuchadnezzar learned the hard way that the Most High God maintains absolute sovereignty in the angelic and human realms (Dan. 4:17,25,32,34,35).
- Every nation of humanity lives upon the earth within the temporal and special boundaries God decrees (Gen. 11:8,9; Deut. 32:8; Job 12:23-25; Acts 17:26).

Chapter Eleven

The Shoot from the stem of Jesse will be the greatest ruler this world has ever seen (Isa. 11:1-5).

- Jesse the Ephrathite is a significant Messianic study (Ruth 1:1,2; 4:11,17,22; 1st Sam. 16:1-13; 17:12ff.; Mic. 5:2).
- Additional Messianic studies include the "plain" and "hidden" prophecies of Matthew chapter two (Mt. 2:6 cf. Mic. 5:2; Mt. 2:15 cf. Hos. 11:1; Mt. 2:18 cf. Jer. 31:15; Mt. 2:23 cf. Isa. 11:1).
- The seven ministries of the Holy Spirit upon Jesus Christ are often related to the seven spirits of God (Isa. 11:2; Rev. 1:4; 3:1; 4:5; 5:6).
- Fear-delight prompts His righteous judgment (Isa. 11:3-4; Ps. 45:6-9; cf. 1st Sam. 16:7; Jn. 5:30; 7:24).
- At His 2nd Advent, Jesus Christ will faithfully slay the wicked, starting with Antichrist (2nd Thess. 2:8), and then wicked rebels throughout His Millennial reign (Ps. 101:8; Prov. 2:22).

The post-flood animal conditions will be reverted to pre-flood peace (Isa. 11:6-9).

- The consequences of Adam's sin affected the earth (Gen. 3:17-19; Rom. 8:20-22), but the animal hostility did not come about until the consequences of the flood (Gen. 9:2-3).
- Mortal lifespans will likewise revert to pre-flood longevity (Isa. 65:20).

The global regathering of Israel is their second such regathering (Isa. 11:10-16).

- The victorious Millennial Kingdom global regathering will be in faith and obedience to the Lord, and is specified precisely as "the second time" (Isa. 11:11).
- The first global regathering of the Jews was observed historically in the Zionist movement of the 19th & 20th centuries and the resultant establishment of the modern nation-state of Israel in 1948. This regathering has been in unbelief (cf. Dan. 9:27), and preparational for their coming Tribulational discipline (cf. Jer. 30:7).

Chapter Twelve

The Lord's anger is slow and short, then gives way to comfort (Isa. 12:1).

- This concept will be expanded in later chapters (Isa. 40:1,2; 54:7,8).
- Slow to anger is among the most frequent descriptions of the Lord God (Ex. 34:6; Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jon. 4:2; Nah. 1:3).

Personalizing your salvation allows a present walk of faith (Isa. 12:2-3).

- Identifying what He has already done, emboldens us to trust what He has promised to do (Ex. 15:2; Ps. 27:1 cf. Rom. 8:32).
- The present walk of faith includes the grace blessing of personal evangelism (Isa. 12:3; 55:1-3; Ps. 36:7-9; Jn. 4:10-14; 7:37-39).

The great things God has done are worthy of global proclamation (Isa. 12:4-6).

- Israel will faithfully testify to the nations of the earth throughout the Millennial Kingdom (Isa. 66:18,19; Zech. 8:20-23).
- Israel will lead all the earth in singing of the Lord's glory (Ps. 68:32-35; 98:1-9; 105:1-8).
- In communion we proclaim the Lord's death until He comes (1st Cor. 11:26), but after He does come, even greater glory and marveling will occur (2nd Thess. 1:10).

Chapter Thirteen

Chapter Thirteen begins a series of messages against Babylon (Isa. 13:1-22; 14:1-23; 21:1-10; 39:5-8; 43:14,15; 48:12-22).

- This is a significant message, because the dominant world power is actually Assyria. "Babylon" often represents much more than a single earthly empire.
 - It is mentioned more times in the Bible than any other city (other than Jerusalem).
 - When the Lord began to establish His plan for nations, Babel stood in opposition to His plans (Gen. 11:1-9).
 - In the end-times it will be "Babylon" once again which stands opposed to the Lord (Rev. 14:8; 16:19; 17:5; 18:2,10,21).

- This great Oracle (Isa. 13:1-14:23) will be followed by ten more in Isaiah (14:28; 15:1; 17:1; 19:1; 21:1,11,13; 22:1; 23:1; 30:6).

The Lord musters the greatest military force in human history (Isa. 13:1-5) to execute His judgment upon the world in the coming Day of the Lord (Isa. 13:6-16).

- YHWH Sabaoth musters His forces for this unique day (Isa. 13:4 cf. Joel 2:11).
- The Day of the Lord will feature sinner-extermination (Ps. 37:7-22; 2nd Thess. 1:5-10).
- The Day of the Lord will shake the heavens and the earth (Isa. 13:10,13; Hag. 2:6,7,21-23; Heb. 12:25-29).

The destruction of Babylon in conjunction with the eschatological Day of the Lord is final and eternal

(Isa. 13:17-22).

- This was not historically fulfilled when the Medes and the Persians brought the neo-Babylonian empire to an end (Dan. 5:28-31).
- This passage awaits an eschatological fulfillment with both human and angelic parameters (Isa. 13:21-22).

Chapter Fourteen

The anger of God gives way to His compassion in settling Israel into their promised land (Isa. 14:1-2). At that time, Israel will sing the taunt against Satan, the King of Babylon (Isa. 14:3-23).

- The nations rejoice that the staff and scepter of Satan are broken (Isa. 14:4-6) as Jesus Christ is handed the rod of iron (Ps. 2:9; Rev. 2:27; 12:5; 19:15).
- The earth rejoices at Satan's departure (Isa. 14:7-8; Rom. 8:19-22) and the residents of Sheol celebrate his arrival (Isa. 14:9-11,15-17).
- Satan's 5 "I Will's" are contrasted with the Lord's "you will," "you will not," and "I will" (Isa. 14:12-14,15,20,22).

Isaiah returns to the present with the Lord's judgment against Assyria

(Isa. 14:24-27).

- Assyria has plans that the Lord is about to thwart (cf. Isa. 10:5-19).
- The Lord has plans that cannot be thwarted (Job 42:2; Prov. 19:21; Isa. 8:11; 14:24,27; 46:8-11; Dan. 4:35; Eph. 1:11).

The first of ten additional massa' oracles is delivered against Philistia (Isa. 14:28-32).

- The fall of Assyria is a false joy for the Philistines because the rise of Nebuchadnezzar's Babylon will spell the removal of the Philistine people from human history (Isa. 14:29,30).
- Only by identifying with the covenant nation (Israel) and paying heed to Jewish messengers can a Gentile people group find refuge in Zion (Isa. 14:32).

Chapter Fifteen

Moab is the firstborn son of Lot's firstborn daughter (Isa. 15:1; Gen. 19:30-38).

- Isaiah's oracle concerning Moab (Isa. 15:1-16) should be studied in tandem with Balaam's oracle concerning Moab (Num. 24:15-19).
- When the King of Moab and his for-profit prophet failed to curse Israel (Num. 22-24), the women of Moab succeeded in bringing God's judgment upon them (Num. 25:1-9).
- One significant Moabitess became a believer and contributed to the blessing of Israel (Ruth 1:1-4; 4:16-22).
- Moab was subjugated by King David (2nd Sam. 8:2), but revolted against Jehoram (2nd Kgs. 3:4-5).
- Other Hebrew prophets address Moab (Amos 2:1-3; Jer. 48; Ezek. 25:8-11).

Specific proper names are delineated in this oracle (Isa. 15:1-9).

- 17 specific locations are addressed: Ar, Kir, Dibon, Nebo, Madeba, Heshbon, Elealeh, Jahaz, Zoar, Eglath-shelishiyah, Luhith, Horonaim, Nimrim, Arabim, Eglaim, Beer-elim, Dimon.

- The coming devastation and ruin will be comprehensive. No city, town or village will escape though they try everything for their rescue.
 - Religion (Isa. 15:2,3).
 - Military (Isa. 15:4,5).
 - Wealth (Isa. 15:6,7).

The heart of Isaiah cried out for the object of his oracle (Isa. 15:5; 16:11; 21:3,4).

- The servant of the Lord should have the heart-attitude of the Lord. God desires for none to perish, but for all to come to repentance (Ezek. 18:23,32; 33:11; 2nd Pet. 3:9).
- The devastation and ruin of Moab have left the Moabite remnant as fugitives hunted by a lion (Isa. 15:9). This metaphor is striking, because there is another Lion to Whom they ought to have fled for refuge (Isa. 16:1,5; Hos. 11:8-11).
- In spite of everything, including their comprehensive devastation and ruin, Moab has a promised restoration and millennial future (Jer. 48:47 cf. Gen. 13:8-13).

Maps for Moab

Chapter Sixteen

The Moabites are given the same advice the Philistines were given—take refuge in the God of Israel and the Throne of David (Isa. 16:1-5 cf. 14:32).

- Give us advice, make a decision! (Isa. 16:3a). Moab will call out for the Wonderful Counselor, the shoot from the stem of Jesse (Isa. 9:6; 11:2,3).
- Night at high noon (Isa. 16:3b) is possible because of the night at high noon on Friday, April 3rd, 33AD (Mt. 27:45 || Mk. 15:33 || Lk. 23:44).

The excessive pride of Moab comes under God's heavy hand of humbling (Isa. 16:6-12).

- This message is given again in the visions of Jeremiah (Jer. 48:29-33).

- Moab's pride is manifest in unrestrained intoxication. Raisin cakes (v.7), vines (v.8), clusters (v.8), tendrils (v.8), vine (v.9), summer fruits (v.9), fruitful field (v.10), vineyards (v.10), wine presses (v.10).

A short-term prophecy supplies the certainty for all the long-term prophecies previously given (Isa. 16:13,14).

- A three year time-frame can easily be validated by those who personally heard Isaiah's spoken message (cf. Isa. 7:14-16).
- The long-term prophecies are just as sure, and will be eternally validated by those with eternal insight (Dan. 12:3,10).

Chapter Seventeen

Isaiah's next oracle concerns Damascus (Isa. 17:1-3).

- As with the Moab oracle, the viewpoint of this message shifts from the 7th cent. BC to the eschatological future.
 - The Assyrian conquest of Damascus did not remove it from being a city and leave it a fallen ruin (Isa. 17:1).
 - After the Assyrians, Damascus has been conquered by the Babylonians, Persians, Greeks, Nabateans, Romans, Umayyad Arabs, Abbasid Arabs, Fatimid Arabs, Seljuk Turks, Kurds, Mamluks, Ottoman Turks, British-assisted Arabs, and the French.
- When Damascus is removed from existence, Ephraim (northern Israel) will no longer require fortifications against that line of attack (Isa. 17:3). I.e. the Golan Heights will no longer require defense against a Syrian invasion.

Three "in that day" applications are then described (Isa. 17:4-11).

- The remnant-survivors of Israel will be like the gleanings (Isa. 17:4-6).
- Humanity will be humbled and identify the Creator as the God of Israel (Isa. 17:7-8).
- No longer facing gentile threat, Israel will forget their God (Isa. 14:9-10).

The roaring and the rumbling will be rebuked (Isa. 17:12-14).

- This roaring and rumbling invasion was previously introduced in chapter 13 (Isa. 13:4).
- King David addressed these roaring seas in his Messianic prophecies (Ps. 65:7-8).
- Jesus illustrated these prophecies when He rebuked the raging seas (Mt. 8:26 || Mk. 4:39 || Lk. 8:24).
- Satan's greatest champion will come forth from these rumbling seas and lead the nations against Israel in their coming Tribulation (Rev. 13:1).

Chapter Eighteen

Chapter eighteen is a short, obscure message that continues the context of chapter seventeen (Isa. 18:1-7 cf. 17:12-14).

- No national proper name governs this passage. I.e. Philistia, Moab, Damascus, Egypt. A similar anonymous oracle will come in 21:1.
- What do crickets (Dt. 28:42), cymbals (2nd Sam. 6:5), and fishing spears (Job 40:31) have in common? They are all Hebrew nouns that come from the curious adjective in Isa. 18:1 "whirring," "buzzing," "shadowing."
 - The LXX and the Aramaic Targums understand the expression in a boating context.
 - Boats and wings are certainly a strange combination until the arrival of modern aircraft carriers.
 - "Wings of a land of ships" ([LES](#)).
- Beyond the rivers of Ethiopia (Cush) references a distant land beyond the limits of known geography (Isa. 18:1; Zeph. 3:10).
 - Egypt itself, at this time, is under an Ethiopian dynasty.
 - Beyond Cush cannot be a reference to Cush itself.

Sea envoys become swift messengers returning back to the land from which they came (Isa. 18:2,7).

- The far-distant world power projects its power via both brown-water and blue-water navy (v.2).
- The population of this far-distant world power are tall & smooth, feared far & wide, a people powerful & oppressive, whose land the rivers baza' (divide, or wash away) (vv.2,7).
- These swift angels are commanded to communicate quickly with their homeland.
 - One land dispatched these emissaries, but the entire world is being addressed (Isa. 18:3 cf. Rev. 3:10; 6:10; 8:13; 11:10).
 - A standard is raised, a trumpet is blown (Isa. 18:3 cf. 5:26; 13:2,4), and the Lord achieves the ultimate pruning ever displayed on the earth (Isa. 18:4-6 cf. 26:21). Note: this pruning is what God the Father does with us day by day (Jn. 15:2).
 - The resultant scavenging is also revealed in Revelation (Rev. 19:17-18).

This distant, powerful land will submit to the Lord of Hosts at Mount Zion (Isa. 18:7; 45:14; Ps. 68:29-31; Zeph. 3:10-11; Zech. 14:16).

Chapter Nineteen

A cloud flyover by Jesus Christ throws Egypt into a demoralized hopeless tyranny (Isa. 19:1-4).

- Riding on a swift cloud places this activity in another dimension from His horseback earthly conquest (Rev. 19:11-21).
- Chaos ensues when their demonic crutch is removed (Ex. 23:27; Josh. 2:11).
- Egypt is left under the dominion of a cruel master and mighty king (Isa. 19:4). This character appears to be a restoration of the Pharaoh office (Jer. 46:26), and may even be the Antichrist himself (Dan. 11:42-43).

Egypt's hopelessness is manifest through environmental and political desperation (Isa. 19:5-15).

- The environmental judgment leaves Egypt economically destitute (Isa. 19:5-10). The very thing Egypt boasted in and relied upon the most becomes useless to them.
- The leadership judgment leaves Egypt politically destitute (Isa. 19:11-15). This concept was previously applied to Israel (Isa. 3:4-15).

This Divine judgment will result in Egypt's dread of the land of Judah, and their Godly fear of the Lord (Isa. 19:16-20).

- In the Exodus, all the Gentile nations were terrified by what the Lord did in Egypt (Ex. 15:14-16; Num. 22:3,4; Josh. 2:10,11; 5:1; 9:9,10; 10:1-15).
- At Armageddon, Egypt will be terrified by what the Lord will do to all the Gentile nations attacking Israel (cf. Lk. 21:25,26).
- Following the battlefield victory of Jesus Christ, Egypt will surrender five cities for Jewish occupation and instruction in Bible Doctrine (Isa. 19:18-20a).
- Egypt will be one significant theater of operations in the Armageddon campaign, with a savior & champion to deliver them (Isa. 19:20b-22).

The Millennial reign of Jesus Christ will feature a Godly axis from Egypt to Assyria (Isa. 19:23-25).

- The millennial reign of Jesus Christ will feature a trinity of nations to bless the earth (Isa. 19:24,25).
- The highway theme introduced here will be expanded in chapter 35 (Isa. 35:8-10).

Chapter Twenty

Unlike the eschatological messages of the previous two chapters, this chapter details events which would transpire in Isaiah's day (Isa. 20:1).

- The Tartan was the Assyrian commander-in-chief, second in rank only to the Assyrian king (Isa. 20:1; 2nd Kgs. 18:17).
- Ashdod was a leading city of the Philistines (Josh. 13:3), unconquered by Israel until King Uzziah (2nd Chr. 26:6). Ashdod broke free from Judah, but Assyria conquered Ashdod in 715 & 711BC. [Pics on next slide]

Prophets of Israel were often expected to portray the Lord's messages in dramatic fashion (Isa. 20:2-3).

- Jeremiah (Jer. 13:1-11; 19:1-15) and Ezekiel (Ezek. 4:1-17) often performed such prophetic pantomimes. Even a Church prophet performed a similar act (Acts 21:11).
- Naked is not necessarily "buck naked" but possibly "half naked" (1st Sam. 19:24; 2nd Sam. 6:14,16,20; Jn. 21:7),. In this case, the likely ministry of Isaiah was "buck naked" in the illustration for promised captivity and given the expressly stated uncovered buttocks (Isa. 20:4).
- Hebrews 11 recaps the nature of these OT faith heroes (Heb. 11:32-37).

The main point of this message: do not trust in man (Isa. 20:5,6; 31:1-3; Jer. 17:5-8; Mic. 7:5-7; Ps. 118:8,9; 146:3-5).

- Rather than submitting to the God of Israel, Ashdod trusted in Cush and Egypt (Isa. 20:5,6).
- Relative adjectives like "many" and "strong" are pathetic in contrast to the outstretched hand of God (Isa. 31:1-3).
- Trusting God rather than man is the contrast of blessings & cursing (Jer. 17:5-8).
- Even natural families can betray you (Mic. 7:5-7).
- Don't replace trusting in God with trusting in politics (Ps. 118:8,9; 146:3-5).

Chapter Twenty-one

As it was in chapter 18, this oracle is to an anonymous recipient (Isa. 21:1 cf. 18:1).

This will also be true for chapter 22.

- Midbar-yam is not an ancient nation known to Israel in the OT. A terrifying land (Isa. 21:1) is perhaps connected to a people feared far and wide (Isa. 18:2,7).
- The Treacherous One and The Destroyer are demonstrated to Isaiah (Isa. 21:2). This theme will be revisited in the coming chapters (Isa. 24:16 & esp. 33:1ff.).
- Isaiah is terrified by this vision (Isa. 21:3,4), a common experience for OT prophets (Jer. 4:19; Dan. 7:15,28; 8:27; 10:16,17; Ezek. 9:8; 11:13).
- The Lord instructs Isaiah to post a lookout (Isa. 21:6), who will report a vision (Isa. 21:7-10) more fully seen by the Apostle John in Revelation (Rev. 18:2).

Isaiah's next oracle concerns Dumah (Edom) (Isa. 21:11-12).

- Isaiah may have posted a lookout (Isa. 21:6,8), but someone from Mt. Seir called upon Isaiah as the Watchman (Isa. 21:11-12).
- The Watchman gives a remarkable non-answer.
 - Morning comes, but also night. Twice they asked about the night, but what they wanted to know was about the coming morning.
 - If the curious Edomite really wants to know then he should come back and ask the right question.
 - A future Edomite will have a similar question, but he didn't really want to know the truth (Mt. 2:3-8).

The third oracle of this chapter concerns Arabia (Isa. 21:13-15).

- Caravans and inhabitants of Arabian tribes will become thicket-hiding fugitives fleeing from invaders. This is likely an eschatological prophecy (Jer. 25:23,24).
- Within one year of Isaiah's utterance, Kedar will be destroyed (Isa. 21:16-17).

Chapter Twenty-two

Isaiah's third anonymous oracle is apparently a lamentation against Jerusalem

(Isa. 22:1 cf. vv.8-10).

- The Valley of Vision appears to reference Jerusalem in a distant coming time. It should be studied in tandem with the Valley of Decision (Joel 3:12,14).
- What's the matter with you? Why are you up on the housetops? (Isa. 22:1).
 - Housetops are places of refuge and vantage points from which to look for help (Josh. 2:6,8; Jdg. 9:51; Prov. 21:9; 25:24).
 - Housetops are featured in several prophetic contexts (1st Sam. 9:25,26; Mt. 24:17).
- The noisy, boisterous, exultant city (Isa. 22:2) has been given to panic, subjugation and confusion (Isa. 22:5).
 - A city under siege will die of starvation rather than battle.
 - Political leaders will be captured attempting to escape (Isa. 22:3 cf. Jer. 39:1-10).

Temporal life hardship should humble man and drive us to repentance

(Isa. 22:8-14).

- God removed their defenses but they did everything humanly possible to defend themselves (Isa. 22:8-11).
- Let us eat and drink, for tomorrow we may die! (Isa. 22:12-14; 56:12; Dan. 5:1-4).
 - This is the wrong mind-set for eternal beings (1st Cor. 15:32).
 - This eating and drinking mind-set is also eschatological (Mt. 24:37-39).

The Lord has a personal message for Isaiah to deliver to the steward Shebna

(Isa. 22:15-25).

- The steward of the royal house was a position of tremendous trust (1st Kgs. 4:6; 16:9; 18:3; 2nd Kgs. 15:5; 2nd Chr. 28:7).
- Shebna continues in King Hezekiah's service, in his diminished capacity as scribe (Isa. 36:3,4,11,12,22; 37:2 || 2nd Kgs. 18&19).

- It is required of stewards to be found faithful (Lk. 12:42; 1st Cor. 4:1-2; 1st Pet. 4:10,11).

Chapter Twenty-three

Isaiah's 10th oracle concludes this major section of his book (Isa. 13-23).

- Tyre and Sidon were the leading cities of the Phoenicians (Josh. 19:28,29; Mt. 11:21,22; 15:21). They are frequently featured in the Hebrew prophets, most notably Ezekiel (Ezek. 26-29).
- Sidon was the firstborn son of Canaan (Gen. 10:15), and this connection is specifically referenced in this oracle (Isa. 23:11).
- The Phoenicians serve as a graphic illustration of Gen. 12:1-3.
 - King Hiram of Tyre was a great ally for David & Solomon (1st Kgs. 5:1).
 - This alliance blessed the Phoenicians greatly until King Ethbaal's daughter Jezebel was given to King Ahab of Israel (1st Kgs. 16:31-34; [J.Ant. 8.316](#)).

“Wail, be silent, be ashamed, & wail some more” shows the turbulent nature of Tyre's downfall and the collective dismay by all the lands, peoples, and nations economically connected to the Phoenicians (Isa. 23:1-7).

- The Phoenicians colonized the Mediterranean and beyond (Isa. 23:7). Kittim, Tarshish, and Carthage for example. Excellent map in the [Holman Bible Atlas](#).
- Eschatologically, this prophecy finds its parallel in the downfall of Commercial Babylon (Rev. 18).
- The sea (the stronghold of the sea) speaks a lament (Isa. 23:4) that defies understanding unless this passage forms a parallel to the equally enigmatic seas of Rev. 20:13 & 21:1.

LORD Sabaoth is the Agent of Tyre's destruction (Isa. 23:8-14).

- Who has planned this destruction? One who has no counselor outside Himself (Isa. 23:8,9; 40:13,14).
- Phoenician colonies formed the final places of refuge for Canaanites destined for destruction (Isa. 23:11).
- Thalassocracies exalt international trade to levels of political sovereignty. Merchant-princes and honored traders span all national boundaries (Isa. 23:8). This trade-created political sovereignty is reminiscent of the fall of Satan and underlies the prophetic messages against Satan (Ezek. 28:17-19).

Seventy years have been decreed

(Isa. 23:15-18).

- Like Jerusalem (Jer. 25:11,12; 29:10; Dan. 9:2), Tyre is given a seventy year prophecy (Isa. 23:15,17). The mention of Tyre in Jer. 25:22 leads many to coincide the seventy-year spans.
- Tyre's seventy-year span will conclude with a personal visit by Jesus Christ (Isa. 23:17a).
 - Tyre will return to her harlot's wages, but her gain will become sanctified unto the Lord (Isa. 23:17b-18).
 - This seems to be a geopolitical illustration of Prov. 13:22, and perhaps a prophetic anticipation of Rev. 22:11.

Chapter Twenty-four

Visions of the destroyed earth must be rightly divided.

- The angelic world (Isa. 14:12-21; Jer. 4:23-26; Ps. 18:7).
- Noah's world (Gen. 6-8; 2nd Pet. 3:6).
- The Tribulational world (Isa. 13:13; 24:1-6,17-20; Hag. 2:6).
- The Millennial world (2nd Pet. 3:7,10,12).

Earth-dwellers are featured in contexts where a heavenly people have already been removed (Isa. 24:5,6,17).

- In the OT, Jews & Gentiles are earth dwellers looking to heaven (Ps. 73:25-28; Heb. 11:16) yet expecting a resurrection on this earth (Job 19:25; Dan. 12:13; Heb. 11:10,16). Angels are heaven dwellers looking to earth (Dan. 4:13).
- In the NT, the Church (neither Jew nor Gentile) are heavenly citizens awaiting the Lord's return (Phil. 3:20-21; 1st Thess. 1:10; 4:13-17; Jn. 14:1-3). Once the Church is raptured, the wrath to come will fall upon the earth dwellers (Rev. 3:10; 6:10; 8:13; 11:10; 12:12; 13:8,12,14; 17:2,8).

The Tribulation of Israel will be like the days of Noah (Isa. 24:7-16).

- Satan's Tribulational party is coming to an end (Isa. 24:7-13) as the party of the Lord begins (Isa. 24:14-16a).
- Jesus explicitly prophesied that the Day of the Lord will be like the days of Noah—party all the time right up to the destruction (Mt. 24:37-41; Lk. 17:26-37).

Angelic and human rebellion will be taken captive (Isa. 24:21-22).

- Human kings will bring tribute to the conqueror of the world—our Lord and Savior Jesus Christ (Isa. 18:7; Ps. 68:29; 76:11-12).
- Fallen angels will be confined.
 - Satan will be bound in the Abyss (Rev. 20:1-3).
 - His fallen angel army likewise confined (Isa. 24:21-23).
 - Also, various locations of judgment upon the earth will be assigned as haunts for the demons (Isa. 14:23; 34:8-15).

Chapter Twenty-five

Chapter twenty-five is a psalm of praise, prophetically looking forward to the Millennial reign of Jesus Christ. Attention in this chapter must be given to what the Lord has done, is doing, and will do from the perspective of the Millennial reign of Jesus Christ.

Isaiah celebrates what the Lord has done to bring Israel through the Tribulation and into the Millennial reign of Jesus Christ (Isa. 25:1-4).

- Every generation of man can rightly claim Isa. 25:1. The survivors of the Tribulation will especially sing this psalm (Ps. 98:1-9).
- The palace of the proud (Isa. 25:2) (the city of chaos, Isa. 24:10) is the capital of Satan, the seat of Antichrist, the center of Babel rebellion against the Lord (Gen. 11:1-9; Rev. 18:21-24).
- Great gentile nations will pay tribute with feigned obedience during their forced subjugation (Isa. 25:3; Ps. 18:44; 66:1-4; 81:15).

The Millennium itself will be a confrontational reign, where Jesus Christ will subdue and silence His enemies (Isa. 25:5).

- The nations will be in an uproar. Kings and rulers will chafe at their fetters and cords (Ps. 2:9; Rev. 2:27; 12:5; 19:15).
- Jerusalem will feature morning executions of wickedness (Ps. 101:8).
- Annual pilgrimages for worship and tribute will be required of every gentile nation (Zech. 14:16-19).
- The final Satanic rebellion of Gog/Magog will be destroyed by God the Father from heaven (Rev. 20:7-10).

The Millennium is only a thousand years, and it looks forward to an even greater Age and a lavish banquet on the way (Isa. 25:6-12).

- In the Millennium, the Begotten Son is installed on a throne, but a greater reign is promised (Ps. 2:6,8). The Son of David sits on the Throne of David, but the Son of Man will rule over all mankind (Jn. 5:27).
- No more death and no more tears (Isa. 25:8) are realities in the Fulness of Times (Eph. 1:10) in the New Heavens and on the New Earth (Rev. 21:1-4).
- We look forward to the New Heavens and the New Earth (Isa. 65:17; 66:22; 2nd Pet. 3:13; Rev. 21:1) in which Jesus Christ will serve as the Eternal Father (Isa. 9:6; Rev. 21:7) to a thousand generations of those who love Him (Dt. 7:9; 1st Chr. 16:15; Ps. 105:8).

Chapter Twenty-six

The Millennium begins with Israel's victorious entrance into a rebuilt Jerusalem (Isa. 26:1-6).

- Jerusalem will not provide safety for the Jews during the Tribulation (Zech. 14:2-5; Mt. 24:15-22; Rev. 11:2; 12:6,14).
- The Faithful Nation remains true to the Lord at the end of the Millennium, physically secure and mentally secure (Isa. 26:2,11). The best security of all is mental steadfastness and perfect peace (Isa. 26:3,4; Phil. 4:6,7).

The Millennium will feature the final opportunity for the wicked to operate under God's grace and learn about God's righteousness (Isa. 26:7-10).

- Israel will operate in their stewardship responsibilities to the nations (Isa. 55:1-5; 60:1-14; Joel 2:28; Zech. 8:20-23).
- The Millennium will close with every living and dead unbeliever cast into the Lake of Fire for all eternity (Rev. 20:11-15; 21:8,27; 22:15).

Denial of the resurrection and denial of accountability before God go hand in hand (Isa. 26:11-21; 2nd Pet. 3:3-18).

- Redemption and resurrection have been blessed doctrines in the Greek canon (Jn. 5:28,29; 1st Cor. 15:20-23,35-49; Rev. 20:4-6), Hebrew canon (Isa. 26:19; Ezek. 37:12-14; Dan. 12:2; Hos. 13:14), and before there even was a canon (Job 19:25-27).
- Denial of the resurrection makes Christianity meaningless (1st Cor. 15:12-19).
- The untaught, unstable, and unprincipled distort the Scriptures to their own destruction (2nd Pet. 3:16,17). Their favorite Scriptures to distort are the eschatological passages (2nd Pet. 3:3,4).

Chapter Twenty-seven

Leviathan is pierced to begin the Millennium (Isa. 27:1).

- No human can stand before Leviathan (Job 41:1-34), but the God-Man Lord Jesus Christ will have no trouble defeating him (Isa. 27:1; Rev. 20:2,3), as indeed He has defeated him before (Ps. 74:13,14).
- The Tribulation will be particularly dangerous for humanity because the cast-down dragon will be filled with fury (Rev. 12:7-12).

A vineyard of delight will bless the world (Isa. 27:2-6).

- The vineyard of this chapter is quite the contrast with chapter 5.
- Adam (Gen. 2:15), Noah (Gen. 9:20,21), and Solomon (Ecc. 2:3,4) all failed in their gardening/vinedressing endeavors. Jesus will have no such defeat (Isa. 27:6; Ps. 104:15). See also Jdg. 9:13.

The Tribulation of Israel is their national threshing (refining) in preparation for holiness in the Millennium (Isa. 27:7-13).

- God will work in Israel as He presently works in the Church (Isa. 27:7-9; 2nd Cor. 4:8-10).

- Threshing and refining are the processes by which chaff and dross are removed in preparation for the coming Kingdom (Isa. 27:12,13; 48:10; Jer. 9:7; Mal. 3:1-4).
- This process is necessary for Israel's repentance (Ezek. 20:43,44; Zech. 12:10-14; Mt. 23:37-39; Rev. 1:7).

Chapter Twenty-eight

Chapters twenty-eight through thirty-five form a section of warning. Six woes are delivered in this section (Isa. 28:1; 29:1,15; 30:1; 31:1; 33:1).

- The proud drunkards of Ephraim is a woe message delivered to the northern kingdom of Israel (Isa. 28:1 cf. 11:13; Hos. 14:8,9).
- The promise of future righteousness (Isa. 28:5,6) is especially precious in contrast to the present terrible example of Israel's prophets and priests (Isa. 28:7,8).

Israel mocked the prophets of YHWH, but their mocking communicated a vital principle for Bible Doctrine and a key prophecy regarding future destruction (Isa. 28:9-13).

- Accurate Bible teaching begins with milk teachings for infants and proceeds from there (Isa. 28:9; 1st Cor. 3:2; 1st Pet. 2:2; Heb. 5:12-14).
- Order on order, order on order, line on line, line on line, a little here, a little there. Accurate Bible teaching is progressive, comprehensive, and cumulative (Isa. 28:10,13).
- Israel's rejection of Isaiah prefigures Israel's rejection of Christ. The consequence for that rejection will include their national destruction and the final warning via the gift of tongues (Isa. 14:11-13; 1st Cor. 14:20-22).

The woe to the northern kingdom also serves to warn the southern kingdom of Judah as this becomes the context for Judah's prophecy of the Cornerstone (Isa. 28:14-29).

- King Ahaz' previous treaty with Assyria was bad enough (Isa. 28:14,15 cf. Isa. 7:1; 2nd Kgs. 16:1-9). This new alliance (with Egypt, Isa. 30:1-5; 31:1-5) is a covenant with death (Isa. 28:14,15).
- The previous bad treaty was answered with the prophecy of the virgin Son (Isa. 7:14); this bad treaty is answered with the prophecy of the Corner Stone (Isa. 28:16; Ps. 118:22).
- When His nation rejected Him (Lk. 19:37-40), Psalm 118 was the passage He identified with and made conditional for His second advent (Mt. 23:37-39).

Chapter Twenty-nine

The Second of these Six Woes is addressed to Ariel, Ariel, Ariel, Ariel, Ariel!

(Isa. 29:1,2,7).

- Clearly a reference to Jerusalem, but enigmatic as a title. Lion of God is the most popular interpretation, but Altar Hearth of God is the better sense (Ezek. 43:15,16).
- David's encampment (Isa. 29:1; 2nd Sam. 5:1-10) is contrasted with the Lord's encampment against Jerusalem (Isa. 29:3 cf. 5:26ff.; Joel 2:1-17).
- Eschatological confusion arises on every side (Isa. 29:7-14).
 - The nations warring against Ariel will operate in a dream-like unreality (Isa. 29:7,8).
 - The Jews will be blinded to their own prophetic insight (Isa. 29:9-14; Dan. 12:3,4; Mk. 7:6-8).
 - The educated find the book is sealed, but the uneducated plead ignorance (Isa. 29:11,12). This contrast will be featured in the first advent of Jesus Christ and most likely the second advent as well (Jn. 7:15; Acts 4:13).

The Third of these Six Woes is addressed to the world forces of darkness

(Isa. 29:15-21; Eph. 6:12; Ezek. 8:12).

- These forces of darkness are created beings who strive to deny their own creature-status, and who strive to claim the stature of God (Isa. 29:16; 45:9-13).
- The adversary's activity of blinding minds will come to an end (Isa. 29:18; 2nd Cor. 4:4,6; Isa. 9:2).
- The fallen kosmos system will be replaced by the blessings of the Lord (Isa. 29:17-24; Mt. 5:3-12; 1st Jn. 2:15-17).

Chapter Thirty

Judah's alliance with Egypt was wrong when it was planned and the sin was doubled when that plan was executed (Isa. 30:1-5).

- In chapter 28, this planned alliance was termed a covenant with death (Isa. 28:14,15).
- The Plan of God is always better than any plan of not-God (Isa. 8:19; 1st Chr. 10:13,14). Safety apart from the Savior is shameful (Ps. 118:8,9; Jer. 17:5-8).

Rebellion against God is delusional (Isa. 30:6-17).

- "Rahab who just sits" will be no help to Judah (Isa. 30:7). This personal name for Leviathan is of great significance in angelic studies (Job 9:13; 26:12; Ps. 89:10; Isa. 30:7; 51:9).
- Messengers of Truth are hated when the lie is preferable (Isa. 30:9-11; 1st Kgs. 22:7-8; 2nd Tim. 4:3,4).
- National deliverance is much like personal salvation (Isa. 30:15). The elements of repentance & rest, quietness & trust must be volitionally placed according to God's design and in obedience to God's revealed word.

Much of God's plan centers on waiting (Isa. Isa. 30:18-26).

- God Himself waits for occasions of grace and compassion (Isa. 30:18a).
- Our blessing is to wait on Him for the wisdom of His manifest promises (Isa. 30:18b; 64:4; Hab. 2:3; Zeph. 3:8; Ps. 27:13,14; Rom. 8:25; 1st Cor. 4:5; Phil. 3:20; 1st Thess. 1:10).

Judgment prepared long ago will ultimately be applied (Isa. 30:27-33).

- Topheth has long been ready (Isa. 30:33).
- Judgment is not idle, destruction is not asleep (2nd Pet. 2:3; Jd. 4).
- The eternal fire for the devil and his angels (Mt. 25:41).

Chapter Thirty-one

The fifth woe of this section of Isaiah targets the political leaders of Judah for their reliance on Egypt (Isa. 31:1).

- Earthly salvation that trusts in numbers or human strength are misguided (1st Chr. 21:1-7). God warned Israel against this very thing when He instructed Moses to write Deuteronomy (Dt. 17:14-17).
- The bigger sin is the double sin of omission—not trusting in God and not seeking Him (Isa. 8:19; 9:13; Dan. 9:13).

The contrast and perspective is man vs. God and flesh vs. spirit (Isa. 31:3).

- The man vs. God contrast is often forgotten by the arrogant (Ps. 9:17-20; 118:8,9; Ezek. 28:9).
- The flesh vs. spirit contrast has several applications.
 - It is never presented as a Platonic or Gnostic dualism in Scripture.
 - Jesus stressed the contrast during His Gethsemane struggle (Mt. 26:41).
 - The flesh vs. spirit contrast rightly divides our bios life and our zoē life (Jn. 3:5-8).

The helper and the helped are both under judgment (Isa. 31:2,3).

- God designed Adam and Eve to be a helper & helped tandem for His glory (Gen. 2:18,20).
- God Himself desires to be our helper (Ps. 22:19; 27:9; 46:1; 54:4; 60:11; 63:6-8; 94:17; Isa. 63:5).

Repentance is always the imperative (Isa. 31:6-9 cf. 55:6-11).

- Idolatry must always be rejected for true repentance to be manifest (Hos. 14:8; Jer. 31:18-20; Joel 2:12,13).
- Don't fear man, fear God! (Isa. 31:8-9; Mt. 10:28).

Chapter Thirty-two

Perfect government is on the way (Isa. 32:1-4).

- The melek will malak in righteousness (Ps. 45:6-9; Jer. 23:5,6). The Righteous King will be the ultimate Melchizedek, King of Righteousness, King of Peace (Gen. 14:18-20; Heb. 5:6-11; 7:1-3).
- Sars will sarar with justice. These sar "princes" are likely the tribal sariym who rule under Jesus Christ's leadership (Ps. 45:16,17).
- Nisiy' "princes" include David (Ezek. 34:24; 37:25) and likely every righteous king from Solomon through Zedekiah (Ezek. 45:8,9; Ps. 72:1-4).

Fools and rogues will exist in the Millennium, but they won't be promoted into positions of authority like they are today (Isa. 32:5-8).

- Fools & rogues are the dependent class and the dependent class manipulators who operate in a pathetic pseudo-generosity (Isa. 32:5-7).
- Noble/generous character will produce noble/generous endeavors (Isa. 32:8).

Tribulation precedes glory (Isa. 32:9-20).

- Like chapter 3, the women of Judah are rebuked. Their complacent life at ease has come to an end (Isa. 32:9-14 cf. 3:16-26).
- The promised time of justice, righteousness, and peace will only come with the promised Holy Spirit (Isa. 32:15-20 cf. 11:2; 44:3; 59:21; Ezek. 39:29; Joel 2:28; Zech. 12:10).

Chapter Thirty-three

The sixth woe is issued to the Treacherous Destroyer (Isa. 33:1).

- These terms for destruction and treachery were previously employed in the anonymous oracle of Isa. 21. That context, as well as this one, appears to pertain to the Tribulation of Israel where the Lord allows destruction in the Day of the Lord (cf. Isa. 13:6; Joel 1:15).
- Most commentaries identify this chapter's object as Assyria. Isaiah has no trouble identifying Assyria (44x in this book) but not one use in ch. 33 (or ch. 21).
- With the advantage of NT hindsight we can identify the Treacherous Destroyer as Satan, and we can apply this woe upon him personally as well as his prime agent in the Tribulation—Antichrist.

The faithful within Israel are not fearful of the Destroyer. They are waiting upon the Lord (Isa. 33:2-12).

- A remnant of believers is waiting upon YHWH to be gracious and save them from this time of distress (Isa. 33:2,6 cf. Ps. 118:14,15,21,25 & esp. Mt. 23:39).
- Waiting is an important theme in Isaiah (Isa. 33:2; 40:31; 49:23; 51:5), and also in the NT for Members of the Church (Acts 1:4; Rom. 8:25; 1st Cor. 4:5; Phil. 3:20; 1st Thess. 1:10).
- Jerusalem will go from being the plundered to being the plunderer (Isa. 33:4; 53:12; Zech. 14:1).

The arrival of the Kingdom is a terrifying thing to sinners (Isa. 33:13-16).

- The smelters fire is designed to purify sinners for the kingdom (Isa. 33:14; Mal. 3:1-3).
- This is why the Kingdom forerunners preach repentance (Mal. 4:5,6; Lk. 1:17,74-79; Mt. 3:1-12; 11:9-14).

The chapter closes with yet another preview of the righteous reign of Jesus Christ (Isa. 33:17-24).

- The King in His beauty provides an undisturbed habitation (Isa. 33:17,20).
- Isa. 33:22 was the millennial prophecy our founding fathers adapted for the Constitution of the United States. Until Jesus Christ returns, human governments ought to separate the powers of Judge, Lawgiver & King.

Chapter Thirty-four

Nations, peoples, the earth, and the world are all called to attention as the Lord's global and universal judgment is declared (Isa. 34:1-4).

- This comprehensive call echoes the call which began this book (Isa. 1:2), and recalls one of the greatest psalms of David (Ps. 24:1).
- The armies of every nation are devoted to destruction (Isa. 34:2; Jer. 25:15-29; Joel 3:9-14), with an unimaginable carcass aftermath (Isa. 34:3; Zech. 14:12-15; Rev. 14:15-20; 19:15-21).
- The warfare transcends the human realm with significant angelic engagements (Isa. 34:4; Mt. 24:29; Rev. 12:7-17).

The Sword of the Lord conquers with devastating effect (Isa. 34:5-8).

- The military operations into and out of Bozrah will be featured engagements in the Armageddon campaign (Isa. 34:5-10; 63:1-6; Jer. 49:12,13; Am. 1:11,12).
- Arnold Fruchtembaum's material on the Armageddon campaign is very worthwhile. [Messianic Bible Studies 004](#).

This theater of war will become a demonic haunt throughout the Millennial kingdom of Jesus Christ (Isa. 34:9-15).

- The desolation of Bozrah will be surveyed with the line of tohu and the plumb line of bohu (Isa. 34:11 cf. Gen. 1:2; Jer. 4:23). See also Isa. 45:18,19 for additional tohu references.
- The [ABC Angelology series](#) spotlighted this chapter for these demonic references.

The transition from wrath to rest hinges on an admonishment to search the Scriptures (Isa. 34:16-17).

- Seek & read is contrasted with hear & listen (Isa. 34:16 cf. 34:1). Those who have insight will shine forth in the end times (Dan. 12:3,4).
- Every Scripture must be fulfilled. Not one will be missing, and not one will lack its mate (Isa. 34:16; Lk. 24:25-27,44).

Chapter Thirty-five

The Millennial Reign of Jesus Christ will feature significant agricultural blessings (Isa. 35:1-2,6b-7).

- The fruit of the earth will be their pride and adornment (Isa. 4:2; 27:6; Joel 2:21-26).
- Agricultural production will be unparalleled (Lev. 26:4-6; Jer. 31:12; Ezek. 36:30; 47:12).

The Millennial Reign of Jesus Christ will feature significant medical blessings (Isa. 35:3-6a).

- Healing the sick is indicative of the personal presence of the Messiah (Ps. 146:7-10; Isa. 42:6,7; Mt. 11:2-6).
- The leaves of Israel's trees will have health benefits (Ezek. 47:12).
- Physical death will still take place, but 100 years of age will be considered youthful (Isa. 65:20).

The Millennial Reign of Jesus Christ will feature a Highway of Holiness (Isa. 35:8-10).

- Unbelievers (and likely carnal believers) will be unable to travel along this highway. This

will be the road Israel parades along from their wilderness judgment (Ezek. 20:33-38).

- This millennial highway is likened to the pathway God made for Israel through the Red Sea (Isa. 51:10-11).
- Chafer Seminary Journal has a good article on Isaiah 35. [Vol. 8, No. 2.](#)

Chapter Thirty-six

Chapters 36-39 are largely parallel to 2nd Kings 18-20 (& 2nd Chr. 32).

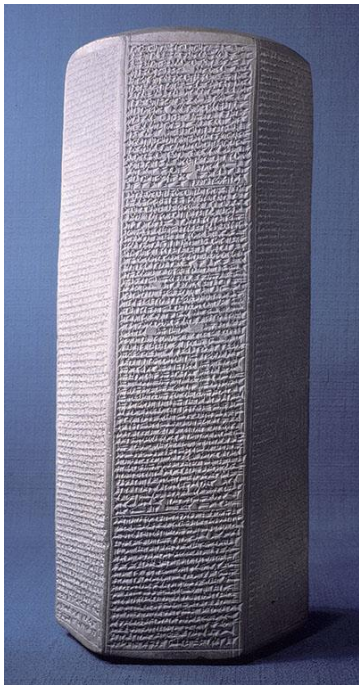
- Previously, Isaiah 7 had a parallel in 2nd Kgs. 16:5,6 with the war of Aram and Israel against Judah.
- Isa. 36:1-22 || 2nd Kgs. 18:13,17-37.
- Isa. 37:1-38 || 2nd Kgs. 19:1-37.
- Isa. 38:1-22 || 2nd Kgs. 20:1-11.
- Isa. 39:1-8 || 2nd Kgs. 20:12-19.

Eight years after taking the northern kingdom of Israel into captivity, the Assyrian king Sennacherib threatened Jerusalem (701BC) (Isa. 36:1; 2nd Kgs. 18:13).

- Sennacherib's boasting can be read in the original Akkadian on a [prism](#) kept by the Oriental Institute of Chicago. An English translation is available on [Wikipedia](#).
- The conduit of the upper pool on the highway of the fuller's field was previously (734BC) the setting for Isaiah's ministry to King Ahaz (Isa. 7:3).
- Tartan, Rab-saris, and Rabshakeh represented Sennacherib while Eliakim, Shebna, and Joah represented Hezekiah in the surrender negotiations (2nd Kgs. 18:17-18). (The Tartan was previously referenced in Isa. 20; Eliakim & Shebna were previously referenced in Isa. 22).
- Satan and his agents mock the trusting that we trust (Isa. 36:4,7), even as they cast doubts on what God has actually said (Isa. 36:10).

Hezekiah's negotiators attempted to keep the negotiations in Aramaic (Isa. 36:11-12) but Rabshakeh spoke openly in Hebrew (Isa. 36:13-22).

- Israel's leadership is discredited and accused of deception (Isa. 36:14,16,18). This Satanic tactic has worked ever since Eve (Gen. 3:1,4,5).
- Trust (faith) in YHWH is mocked as useless (Isa. 36:15). Another Satanic tactic designed to take one's eyes off of the Lord (Ps. 22:7-8).
- Peace & prosperity is offered by a king who reshapes the world for his blessing (Isa. 36:16-17 cf. 10:5-11).
- The vine and fig tree promise mocks the Lord's vine and fig tree prophecy (Mic. 4:4-5). Interesting how Isaiah mirrored Micah 4:1-3 in Isa. 2:2-4 but did not mirror Mic. 4:4-5 even while recording Rabshakeh's blasphemy (Isa. 36:16-17).
- The men sitting on the wall (supposedly doomed to eat their own dung, v.12) remained obedient to Hezekiah's instructions and allowed for Eliakim's team to report back to their King (Isa. 36:21-22).



Sennacherib Prism containing the account of his campaign against Hezekiah the Jew in Jerusalem.

Chapter Thirty-seven

When the Assyrian surrender demand was delivered to King Hezekiah, he went immediately to the temple to pray

(Isa. 37:1).

- This was a much better course of action than on a prior occasion when Hezekiah paid a fear tribute to Sennacherib (2nd Kgs. 18:14-16).
- Hezekiah sent his highest officers to the prophet Isaiah and requested Isaiah join in his prayer burden before the Lord (Isa. 37:2-4).
- Isaiah sent an encouraging message to Hezekiah: The Lord already has planned for Sennacherib's departure (Isa. 37:5-7). The methodology appears similar to other incidents when God utilized demonic agents to achieve His purpose (1st Kgs. 22).
- Rabshakeh returned to the main Assyrian army and found Sennacherib listening to rumors (Isa. 37:8-9a). Rabshakeh's only Jerusalem strategy at this point is diminished to a threatening letter (Isa. 37:9b-13).

Hezekiah took the letter of Rabshakeh and laid it before the Lord in a beautiful expression of faith-rest (Isa. 37:14-20).

- Hezekiah's prayer is a model prayer with appropriate adoration and worship, and calls upon the Lord to magnify His name (cf. a similar mindset in Dan. 9:4-19).
- Isaiah sends a second encouraging message to Hezekiah: The Lord is taking particular action in specific response to King Hezekiah's prayer (Isa. 37:21-29).
- Isaiah provides a three year sign for King Hezekiah (Isa. 37:30-32) and connects that sign with a promise of overnight delivery (Isa. 37:33-35). The Lord does this for His own sake and for David's sake (v.35).

The Angel of the Lord personally ended the Assyrian threat against Jerusalem (Isa. 37:36-38).

- The Angel of the Lord is the most common pre-incarnate Christophany (when God the Son appears on earth) (Gen. 16:7-13).
- The traditional reading of 185,000 dead Assyrians is a matter for text-critical study.

The issue is significant in this episode but on a larger scale for the population of Israel at the Exodus and throughout their wilderness wanderings.

- אֶלֶף can, and often does mean 1,000.
- אֶלֶף can also mean chief or captain. Fully armed & armored, professional soldiers formed the officer corps in the ancient near east. These אֶלֶף would serve as captains of 50, 100 and 1,000.
- Technical details for this understanding are presented by J.W. Wenham, *Large Numbers in the Old Testament*, Tyndale Bulletin 18:1 (1967).
- The post-script on Sennacherib's remaining lifetime encompasses some twenty years in Nineveh down to 681BC (Isa. 37:37-38).

Chapter Thirty-eight

Following the great faith-victory of chapter 37, King Hezekiah suffered a faith-defeat and was disciplined by the Lord with a terminal illness

(Isa. 38:1-6,21-22,7-8).

- Hezekiah responded to his death sentence with prayer and great weeping (Isa. 38:2-3). This is not necessarily a failure on Hezekiah's part (cf. Heb. 5:7-10).
- His prayer is answered by YHWH, the God of David (Isa. 38:5a). Hezekiah is promised 15 additional years of physical life (v.5b), as well as personal deliverance from Assyria and protection to Jerusalem (v.6). As v.6 is redundant from 37:33-35, this provides a clue as to Hezekiah's faith-defeat.
- The miracle sign was given as evidence that the Lord will do what man cannot do (Isa. 38:21,22,7,8; 2nd Kgs. 20:7-11).
 - The stairway of Ahaz is quite ironic, since Hezekiah's father was the disobedient king who wouldn't ask for a sign (Isa. 7:12).
 - Man cannot lengthen the extent of our determined lifespan (Job 14:5; Ps. 139:16; Matt. 6:27).
 - God can Sovereignly lengthen the extent of our determined lifespan (Ex. 20:12; Deut. 6:2; Prov. 3:2,16; 4:10; 9:11; 10:27).

- The bonus 15 years is pretty important since Manasseh is only 12 years old when he succeeds his father (2nd Kgs. 21:1). Evidently, the Seed of David promise was heavy on Hezekiah's heart (Isa. 38:3,19,20 cf. Ps. 26:1-3).

King Hezekiah responded to God's grace by composing a written testimony

(Isa. 38:9-20).

- Hezekiah was a collector of David's & Asaph's psalms, and organized the Levitical choirs for their singing (2nd Chr. 29:30).
- Hezekiah was also a collector and compiler of Solomon's proverbs (Prov. 25:1).
- Hezekiah was also an musician and song-writer in his own day (Isa. 38:9,20).
- Hezekiah's song of repentance contains themes from the Psalms, particularly David's songs of repentance.
 - v10 || Ps. 102:24.
 - v11 || Ps. 27:13; 142:5.
 - v12 || Ps. 31:22; 32:4.
 - v13 || Ps. 51:8.
 - v14 || Ps. 102:4-7; 61:1-2.
 - v15 || Ps. 39:9-10.
 - v16 || 8vv. In Ps. 119.
 - v17 || Ps. 32:1-2.
 - v18 || Ps. 6:5; 30:9.
 - v19 || Ps. 78:3-8.
 - v20 || Ps. 23:6.
- Sins cast behind God's back (Isa. 38:17), as far as the east is from the west (Ps. 103:12), sealed in a bag (Job 14:17), cast into the depths of the sea (Mic. 7:19).

Chapter Thirty-nine

Following the faith-defeat and recovery of chapter 38, King Hezekiah suffered his final faith-defeat (Isa. 39:1-4) and received a prophecy of the Babylonian Captivity (Isa. 39:5-8).

- Priestly commentary on the life of Hezekiah is given in Second Chronicles (2nd Chr. 32:20-33).
 - The understanding of the מַלְאָכָה from chapter 37 is validated by this passage (2nd Chr. 32:21).
 - The inflow of wealth to the Lord and to Hezekiah provides additional explanation for the Babylonian emissaries of Isa. 39 (2nd Chr. 32:23,27-31).
- Hezekiah rejoiced at the Babylonian emissaries (Isa. 39:2), impressed by the distance they traveled to see him and his treasures (Isa. 39:3). Perhaps his devotion to Solomon created a desire to rise in wealth and international prestige (cf. 1st Kgs. 10).
- The divine sanctions against Hezekiah (Isa. 39:5-7) also echo the divine sanctions against Solomon (1st Kgs. 11:9-13). Sadly, Hezekiah is fine with judgment upon his children so long as peace and truth exist in his generation (Isa. 39:8).

Preoccupation with temporal life skews the perspective for spiritual life (Isa. 39:8).

- Pride goes before destruction (Prov. 16:18). Illustrations for this include Satan (Job 41:34; Ezek. 28:16,17), David (1st Chr. 21:1-4), Solomon (1st Kgs. 11:1-8), & Hezekiah (Isa. 39:8 cf. 2nd Chr. 32:25,26).
- The clearest example of a believer falling in pride, but recovering to end his days in blessing is the Babylonian King Nebuchadnezzar (Dan. 4:37).

Chapter Forty

Double-comfort is provided to Israel after the Tribulation double-discipline the Lord administers to her (Isa. 40:1-2).

- The Second Advent of Jesus Christ is the only thing which will provide for Israel and end to their warfare and the removal of their iniquity (Isa. 40:2).
- The Tribulation is the 70th of 70 septads decreed against the Jewish people and their holy city (Dan. 9:24-27). It is the time of Jacob's distress (Jer. 30:7), and is unlike anything this world has ever seen or will ever see again (Ezek. 5:9; Dan. 12:1; Matt. 24:21).

The Herald precedes the King (Isa. 40:3-8).

- John the Baptist fulfilled this role in the First Advent of Jesus Christ (Matt. 3:1-3; 11:14). Elijah will fulfill this role in the Second Advent of Jesus Christ (Mal. 3:1; 4:5,6; Matt. 17:10-13).
- God (trinity) will be revealed as the glory, mouth, and breath of YHWH when the Word of God physically stands upon this earth once again (Isa. 40:5-8).

YHWH, the Lord God of Israel is Creator of Heaven and Earth (Isa. 40:9-26).

- The paradox of might and gentleness will bring reward and recompense (Isa. 40:9-11).
- The physical realm of humanity and the spiritual realm of angelicity have no comparison to the Creator of Heaven and Earth (Isa. 40:12-26).

Faith-rest is powerful (Isa. 40:27-31).

- A prayer life of doubt is insulting to the One with whom we have to do (Isa. 40:27; Jas. 1:6-8).
- God does not suffer from the weaknesses of finite human limitations (Isa. 40:28). His strength and power are supplied to His children as a present blessing (Isa. 40:29-31; Ps. 18:29; 31:24; Eph. 6:10) for those with the divine viewpoint perspective of hopeful waiting (Ps. 25:3,5,21; 27:14; 40:1; 69:6; 130:5; Lam. 3:25; Rom. 8:25; 1st Thess. 1:10).

Chapter Forty-one

Even during Israel's stewardship, Gentile nations should have paid heed to what the Lord revealed to His covenant nation

(Isa. 41:1-4).

- Gentile nations should wait upon the Lord and gain new strength (Isa. 40:31 & 41:1).
- The Lord arouses conquerors in the achievement of His purposes (Isa. 41:2,3,25; 44:28-45:3,13; 46:11).
- The eternal plan of God calls for the maximum eternal glorification of Jesus Christ. The Isaiah Alpha & Omega message is brought into Revelation's Alpha & Omega message (Isa. 41:4; 43:10; 44:6; 48:12; Rev. 1:8,17; 2:8; 21:6; 22:13).

Gentile nations cooperate globally in ultimate idolatry (Isa. 41:5-7), but Israel the worm is rescued and exalted (Isa. 41:8-16).

- Global gentile fear (Isa. 2:17-22; Rev. 6:15-17) sparks complete cooperation in the construction of their final idol (Isa. 41:5-7). Just as with Babel, the Lord will bring this united nations endeavor to an end (Gen. 11:1-9).
- Israel the worm (Isa. 41:14) will be exalted to the maximum as the YHWH's servant nation (Isa. 41:8; 42:19; 43:10; 44:1,2,21; Jer. 30:10; 46:27,28), because Jesus the worm (Ps. 22:6 cf. Job 25:6) was humbled to the maximum as YHWH's servant messiah (Isa. 42:1; 49:1-7; 52:13-15; 53:11; Matt 12:18-21; Phil 2:7).

Isaiah pronounces yet another vision of the environmental blessings upon the Millennial earth, as a unique blending of natural revelation, special revelation, and personal presence revelation (Isa. 41:17-20).

- Natural revelation is that which is observable via creation (Rom. 1:19,20; Ps. 19:1-6).
- Special revelation is that which is provided via inspiration (Ps. 19:7-14; 2nd Tim. 3:16,17).
- Personal presence revelation is that which is manifest through Jesus Christ's second advent and sovereign rule (1st Cor. 1:7; 1st Pet. 1:7,13; Rev. 1:1).

YHWH directly challenges the fallen angels behind the idolatry to operate in a manner that only He can do (Isa. 41:21-29).

- The Tribulation of Israel will be a judicial proceeding, with creation called to witness (Mic. 6:1,2).
- God employs the testimony of His chosen Servant in a way no other Being in the universe can do (Isa. 42:9).
- God employs the testimony of His servant nation in a way no gentile nation can do (Isa. 43:8-13).
- Also called to testify will be the fallen angels, placed under subpoena and compelled to present their best case (Isa. 41:21-29; 44:6-8; 45:21).

Chapter Forty-two

The First and Second Advents of Jesus Christ are presented in this Introduction to the Servant Messiah (Isa. 42:1-9).

- The Servant Messiah is very clearly fulfilled by Jesus Christ in His First Advent (Isa. 42:1-4; Matt. 3:17; 12:18-21).
- The I Will promises from God the Father to God the Son are significant for the understanding of First Advent, Second Advent and Fulness of Times blessings (Isa. 42:5-9).

Sing a new song! From west to east, Israel's neighbors will sing the glory of Jesus Christ's victory to rescue Israel (Isa. 42:10-13).

- Six new songs in Psalms are always composed in the celebration of YHWH's victory and salvation (Ps. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1).
- Two new songs in Revelation celebrate Jesus' victory on the cross, and His preservation of the 144,000 during the Tribulation of Israel (Rev. 5:9; 14:3).

The long silence is over! The painful birthing of Israel's glory necessitates wrath and judgment for Israel's idolatry (Isa. 42:14-25).

- When the Servant Messiah rescues the Servant Nation, Israel will know they neither earned it nor deserved it (Isa. 42:14-17).
- OT Israel was blind and deaf despite every blessing the Lord supplied them (Isa. 42:18-22).
- Tribulational Israel will need to pay heed to this message and acknowledge their guilt (Isa. 42:23-25 cf. Zech. 12:10) in order to pass through the waters and the fires and become Millennial Israel (Isa. 43:1-7).
- The pending Messianic Kingdom creates a fervent call to repentance for Israel (Mt. 3:1-2; 4:17; 23:37-39), and all the nations (Lk. 24:47; Acts 17:30,31).

Chapter Forty-three

Chapter 42 left Jacob/Israel in a precarious place (Isa. 42:23-25), but chapter 43 tells them to fear not (Isa. 43:1-7).

- As Adam was created & formed (Gen. 2:7,8), so Jacob/Israel is created & formed (Isa. 43:1,7).
- Waters, rivers, fire and flame demonstrate the progressive faithfulness of YHWH to shepherd His people Israel (Isa. 43:2 cf. Ex. 14:13-31; Josh. 3:14-4:24; Dan. 3:19-26; Matt. 3:11,12).
- The Millennial Kingdom is not merely promised to Israel, but specifically to redeemed Israel, as it is those who call upon the Lord who will be saved (Isa. 43:7,20,21; Joel 2:32; Rom. 10:13).

God calls a nation to bear witness, a people blind and deaf yet unique among all the nations of the earth (Isa. 43:8-13).

- The assembled nations are invited to bear witness, but none of them can (Isa. 43:9).
- Israel must know and believe and understand (Isa. 43:10).
- YHWH has declared and saved and proclaimed (Isa. 43:12).
- God's planning and activity is from eternity with no peer to hinder His good pleasure (Isa. 43:13; 14:27; 46:10; Deut. 32:39; Ps. 90:2; Prov. 8:22,23; Dan. 4:35).

Israel will be restored from their global dispersion, not by works of righteousness which they have done (Isa. 43:14-28).

- Their national salvation will make them forget all previous salvations (Isa. 43:18; Jer. 23:7-8).
- Israel will not earn or deserve their salvation by any merit of their own (Isa. 43:22-24).
- God faithfully and sovereignly chooses to not remember our sins (Isa. 43:25). He also welcomes our confession to His testimony (Isa. 43:26; 1st Jn. 1:9).
- The Tribulation of Israel places them under the ban as objects of revilement (Isa. 43:27-28), yet the faithfulness of God rescues the remnant (cf. Josh. 2:17-19; 6:17,18).

Chapter Forty-four

Jeshurun should not fear, as the promises of YHWH guarantee her Millennial blessings (Isa. 44:1-5).

- Jeshurun is a poetic name for Israel (Deut. 32:15; 33:5,26; Isa. 44:2).
- God's plan for Israel is from the womb (Isa. 44:2,24; 46:3), through a terrible birth (Ezek. 16:4-6), innocent childhood & vulnerable puberty (Ezek. 16:7), pure marriage (Ezek. 16:8-14), tragic adultery (Ezek. 16:15-34), banishment of divorce (Isa. 50:1; Jer. 3:6-10; Ezek. 16:35-59; Hos. 2:1-13), restoration to marriage (Ezek. 16:60-63; Hos. 2:14-20), caring for her even unto her old age (Isa. 46:4).
- Jewish heritage will be pre-eminent in the Millennium as the name of Israel will be named with honor (Isa. 44:5; Deut. 26:17-19; Mic. 4:1-2; Zech. 8:20-23).

Idolatry is at its core the confusion of creation and creator (Isa. 44:6-20).

- In contrast to the eternal profitability of the Word of God (2nd Tim. 3:16), idolatry is only profitable to the idol maker (Isa. 44:9-11).
- Natural resources are for man's dominion, use, and benefit, but idolatry stupidly consumes half of what should otherwise benefit man (Isa. 44:12-20).

Redeemed Israel is to be marveled at by Heaven & Hell, Mountain & Forest (Isa. 44:21-28).

- Heaven & hell are called to worship (Isa. 44:23a). Even the fallen angels and human unbelievers will bend the knee and confess that Jesus Christ is Lord (Phil. 2:9-11).
- Mountain & Forest reflect the creation which groans until the revelation of the sons of God (Isa. 44:23b; 49:13; 55:12,13; Rom. 8:19-22).
- Satanic prophecy is exposed as utter folly (Isa. 44:24-26).
- God picks his perfect servants with incomparable wisdom (Isa. 44:28).

Chapter Forty-five

Cyrus is the recipient of a personal “Thus says the Lord” message (Isa. 45:1-7).

- The hand of God in his life for the sake of the Jewish people will bring Cyrus to a saving knowledge of the Lord God of Israel (Isa. 45:1-5). This principle is very much in imitation of King David (1st Sam. 17:46,47).
- Cyrus’ salvation and active obedience to the will of God will have an evangelistic benefit to every nation he was given to rule (Isa. 45:6-7 cf. Acts 17:26,27).

The Creator/creature perspective becomes a ludicrous farce when it is not appropriately maintained (Isa. 45:8-10).

- The potter and clay metaphor is featured throughout Scripture (Isa. 29:16; Jer. 18:6; Rom. 9:20,21).
 - Remember, tools ought not boast (Isa. 10:15).
 - Vessels have no business telling their maker what to do or how to do it (Isa. 45:9).
- To dispute with our Creator is as ludicrous as a child disputing with his father in his insemination or with his mother in her labor (Isa. 45:10).

Three more “Thus says the Lord” messages describe the coming Millennium and also provide information related to the *tohu wabohu* judgment of Genesis 1 (Isa. 45:11-19).

- God’s sovereign control of history arranges everything according to His good pleasure (Isa. 45:11-13).
- The Gentiles will be overwhelmed by the glory of God on behalf of Israel (Isa. 45:14-17 cf. Ex. 15:11-18 & Josh. 2:9-13).
- The unfolding plan of God encompasses angelic history, human history, and the ultimate habitation of righteousness (Isa. 45:18-19).

The Fallen Angel dominion of this present kosmos is coming to an end when God demonstrates their utter uselessness (Isa. 45:20-25; 1st Cor. 7:31; 1st Jn. 2:17).

- The fugitive remnant of Gentile nations are commanded to present themselves to the Lord Jesus Christ in His victory.
 - They must reject their idols and accept the one true God (Isa. 45:20-22).
 - Jesus will separate them as sheep and goats (Mt. 25:31-46).
- Every knee will bow, every tongue will swear allegiance (Isa. 45:23-25; Rom. 14:11; Phil. 2:10-11).

Chapter Forty-six

YHWH calls out two Babylonian gods and describes their captivity (Isa. 46:1,2).

- Bel, בֵּל, βηλ a general title meaning “lord” or “master” applied to the Babylonian patron god Marduk (West Semitic || Ba’al).
- Nebo, נְבוֹ, Νεβώ (the son of Marduk) is the god of wisdom and writing.
- False idols are burdens to be carried, but the one true God is the faithful one who has borne and carried Israel from birth to graying years (Isa. 46:3,4). “There are two kinds of gods in this world: the kind you carry and the One who can carry you.” Charles H. Dyer & Eugene H. Merrill, *The Old Testament Explorer*. Word Publishing, 2001.

Four rhetorical questions incredulously mock any likeness, equality, comparison or likeness (Isa. 46:5).

- 18 English words translate 5 Hebrew words. : לְמִי הַדְּמִיוֹנִי וְהַתְּשׁוּוֹ וְהַתְּמַשְׁלֵינִי וְהַדְּמָהּ.
- The stupidity of idols is a common theme in Isaiah 40–46 (Isa. 46:5-11 cf. 40:18-20,25-26; 41:6-7,21-24; 44:7,9-20).

Remember this and listen! (Isa. 46:8-13).

- Remember! Recall it in heart. Remember. Listen. The blessings of cycling Bible doctrine through our memory center (Ps. 77:11,12; Lam. 3:21), and treasuring such doctrine in our heart (Ps. 119:11; Col. 3:16) don't ever preclude additional listening (Isa. 46:3,4,12,13; 51:1,7).
- The eternal sovereignty of God is seen in His unchallenged planning and doing (Isa. 46:10,11 cf. 14:24,27; Num. 23:19; Job 23:13; Eph. 1:11; 3:11).
- God's children are not perfect, they are being perfected—even as God calls them stubborn-minded (v.12) transgressors (v.8).

Chapter Forty-seven

With Bel and Nebo carted off (Isa. 46), all that Babylon can look forward to is her own enslavement (Isa. 47).

- This was not historically fulfilled when the Medes and the Persians brought the neo-Babylonian empire to an end (Dan. 5:28-31).
- Like the message in chapter 13 (Isa. 13:21-22) the bulk of this passage also awaits an eschatological fulfillment (Isa. 47:7-8; Rev. 18:7).

The eternal queen is neither (Isa. 47:8-11).

- Babylon saw herself as an eternal queen (Isa. 47:5,7), promoting the cult of the Queen of Heaven (Jer. 7:18; 44:17-19).
- Eschatologically, Babylon is called a harlot and judged by the Lord during the Great Tribulation of Israel (Rev. 17&18).

Sensuality and security lead to ultimate blasphemy (Isa. 47:8-11).

- “Sensual one” (NASB), “lover of luxuries” (HCSB), ““given to pleasures” (NKJV) translate a term for “pleasure, delight, luxury” that is cognate to the Garden of Eden.
- What she says in her heart (Isa. 14:13; 47:10) is fully known by God (1st Kgs. 8:38-39; Jer. 17:10).
- Her “I am” statements are defiantly opposed to I AM (Isa. 47:8,10; Ex. 3:13-15).

Spells and sorceries served Satan for a time, but the Lord is bringing that time to an end (Isa. 47:12-15).

- Supernatural powers are detestable in God's sight (Deut. 18:9-14).
- Satan is urged to exercise all the sorceries he'd like, as God permits unparalleled and unrestrained evil during the Great Tribulation of Israel (Isa. 47:12,13; 2nd Thess. 2:6-12).
- As eternal judgment approaches, the enigmatic “still do,” “still be,” “still practice,” and “still keep” exhortations resound louder and louder (Rev. 22:11).

Chapter Forty-eight

The first half of the chapter is best understood from the perspective of Jesus Christ's earthly ministry (Isa. 48:1-11).

- The plan of God for the coming of the Christ was announced long ago (Isa. 48:3,5), and must be fulfilled (Lk. 24:44).
- Some things were not announced long ago (Isa. 48:6-8), but are brought about without Israel's awareness (1st Pet. 1:10-12). This is why the Upper-room and Walk to the Garden Discourse was so bewildering (Jn. 13:31-17:26).
- Wrath delayed (cf. 2nd Pet. 3:9) and restrained (cf. 2nd Thess. 2:6,7) pictures the gap between Daniel's 69th & 70th week (Dan. 9:24-27), and God's ultimate pursuit of His own purposes (Isa. 48:9-11).

The heavenly host is called to witness the faithfulness of the Lord, as both Messiah and the Holy Spirit are being sent to Israel (Isa. 48:12-16).

- Angels bore witness to His 1st Advent (Lk. 2:9-14), when the Father sent the Son and then identified His Son by means of the Holy Spirit (Mt. 3:16-17).
- Angels will bear witness to His 2nd Advent (2nd Thess. 1:7), as the Father will send both the Son and the Holy Spirit (Joel 2:28-29).

The Holy One of Israel laments the what-if that was not to be (Isa. 48:17-19). This message is best understood from the perspective immediately following Daniel's 69th week (Dan. 9:26).

- The sad what-ifs from our perspective are all known and dealt with in God's omniscient Divine Decree (Mt. 11:20-24).
- Jesus expressed this lamentation when He looked over Jerusalem and foresaw her destruction (Mt. 23:37-39).

Fleeing Babylon becomes essential so as to not identify with the wrath of God poured out (Isa. 48:17-19; Rev. 18). This message is best understood from Israel's perspective immediately preceding Daniel's 70th week (Dan. 9:27).

- The historical Babylon of Daniel & Ezekiel's day was not to be escaped, but rather freely released by God's shepherd Cyrus (Isa. 44:28; Ezr. 1:1-4).
- The eschatological "Babylon" of the Tribulation is to be escaped to as to not identify with her wickedness and not experience her judgment (Rev. 18:4,5).

Chapter Forty-nine

Chapters 49-57 highlight a greater messiah-shepherd than Cyrus—the virgin-born Lord Jesus Christ (Isa. 49:1-13).

- Servant Israel has a global message (Isa. 49:1-6). He is and will be the light to the nations (Is 42:6; 49:6; 51:4; 60:1,3; Jn. 1:9; 1st Jn. 2:8).
- Isa. 49:7 contains several messianic titles.
 - Redeemer is used 13x in Isaiah (Is 41:14; 43:14; 44:6,24; 47:4; 48:17; 49:7,26; 54:5,8; 59:20; 60:16; 63:16).
 - The Holy One references God the Son in His close intimacy with God the Father (YHWH) 30x in Isaiah (Isa. 1:4; 5:19,24; 10:17,20; 12:6; 17:7; 29:19,23; 30:11,12,15; 31:1; 37:23; 40:25; 41:14,16,20; 43:3,14,15; 45:11; 47:4; 48:17; 49:7x2; 54:5; 55:5; 60:9,14; see also Ps. 16:10; Prov. 9:10; Mk. 1:24 || Lk. 4:34 || Jn. 6:69; Acts 3:14; 1st Pet. 1:15; 1st Jn. 2:20).
 - The Despised One (Ps. 22:6-8; 69:7-9; Isa. 53:3).
 - Abhorred by the nation (Isa. 53:4).
 - Servant (Isa. 42:1; 52:13; 53:11; Lk. 22:24-27; Phil. 2:7-8).
- God the Father answers the prayers of God the Son in a favorable time, and in a day of salvation (Isa. 49:8; Ps. 22:24; Heb. 5:7).
- The faithfulness of Jesus Christ on the cross qualifies Him to provide freedom and light to those bound in darkness (Isa. 49:9-13).

Motherly love is the metaphor for two aspects of Israel's restoration (Isa. 49:14-26).

- YHWH loves Israel more than any mother has ever loved her children (Isa. 49:14-16).
- The global regathering of Israel is described as a bereaved mother who sees her children returning (Isa. 49:17-21).
- The nations will do everything in their power to bless the Jewish people (Isa. 49:22-26; 60:10ff. cf. Ex. 3:21,22; 11:2,3; 12:35,36).

Chapter Fifty

Chapter Fifty consists of the third “servant song” prophesying the coming Messiah as the faithful servant of YHWH (Isa. 50:1-11).

- Song #1 was Isa. 42:1-9.
- Song #2 was Isa. 49:1-13.
- Song #3 is Isa. 50:4-11.
- Song #4 will be Isa. 52:13-53:12.

Pastor Bob recommends *The Servant Songs: A Study in Isaiah*, by F. Duane Lindsey; Moody Press (1985). Originally published in 5 parts, *Bibliotheca Sacra* #553, 554, 555, 556, 557 (1982-1983).

The opening paragraph of chapter 50 is actually the 3rd answer to Isa. 49:14 (Isa. 50:1-3).

- The Lord affirms His love for Zion by denying a divorce certificate against her (Isa. 49:14; 50:1 cf. Jer. 3:8 & Deut. 24:1-4).
- The Jewish diaspora cannot be blamed on the Lord, it is the consequence of their own rejection of God (Isa. 50:1-3).

Isaiah’s third servant song foreshadows many details from the first advent life of Jesus Christ (Isa. 50:4-11).

- Jesus Christ spoke with the tongue of disciples, communicating what He heard with His disciple ear (Isa. 50:4; Jn. 7:16,46; 8:26,28; 12:49; 14:10,24).
- Jesus Christ was completely obedient to achieve the Father’s purpose for His incarnation (Isa. 50:5; Ps. 40:6-8; Phil. 2:8; Heb. 10:5-9).
- Jesus Christ despised the shame (Isa. 50:6; Jn. 19:1-3; Heb. 12:2).
- Jesus Christ exhibited a flint-faced focus (Isa. 50:7; Ezek. 3:8-11; Lk. 9:51; Heb. 12:2).
- Jesus Christ knew that God was His defender and His judge (Isa. 50:8-9; Ps. 118:6; Rom. 8:31-34; 1st Pet. 2:21-23).
- Jesus Christ is the only object of faith provided by God for personal salvation (Isa. 50:10-11; Deut. 18:15-19; Job 13:15; Ps. 9:10; Jn. 1:12,13; 20:31).

Chapter Fifty-one

Believing Israel is admonished to heed God and His Word (Isa. 51:1-8).

- Pursuing righteousness || seeking the Lord and both expressions are descriptive of born-again children of God abiding in the Word of God as true disciples (Mt. 5:6; 6:33; Jn. 8:31-32; 1st Tim. 6:11; 2nd Tim. 2:22).
- Believing Israel will remember their past (Isa. 51:1-3), faithfully serve the Lord in the Millennium (Isa. 51:4-5), and anticipate their future in the New Heavens and New Earth (Isa. 51:6-8).

Believing Israel rouses God to action (Isa. 51:9-11).

- The Dragon Rahab (Satan) was defeated when Israel was redeemed out of Egypt (Isa. 51:9-11 cf. 30:7).
 - This defeat of Rahab during humanity-present echoed an earlier defeat of Rahab during angelity-past (Ps. 89:10; Job 26:12,13).
 - A future defeat of the twisted serpent will be the final, eternal defeat (Isa. 27:1; Rev. 20:1-3,7-10).
- The Lord your Maker is the God of all Comfort (Isa. 51:12-16; 2nd Cor. 1:3). His comfort to believing Israel will come through His faithful servant (Isa. 51:16 cf. 49:2).

YHWH (Believing Israel’s Adonai and Elohim) twice rouses Believing Israel to action (Isa. 51:17-23; 52:1-2).

- Believing Israel must drink the dregs of YHWH’s wrath (Isa. 51:17-20; Ezek. 23:31-35).
- Once Israel is so disciplined, the cup of reeling will pass to the nations (Isa. 51:21-23; Ps. 75:6-8; Jer. 25:15-29).
- There is no question that this cup of wrath is Tribulational in fulfillment (Rev. 14:9-12).

Chapter Fifty-two

YHWH's second rousing of Believing Israel (cf. Isa. 51:17) commands them to remove their chains and dress joyously for the joy that is set before them (Isa. 52:1-6).

- The Jewish people will be provided new garments even as their King receives His garments from God the Father (Isa. 61:10), and His Bride is likewise adorned in glory (Rev. 19:7,8,14).
- Gentile dominion over the vacated Davidic throne comes to an end when the Son of David arrives to assert His claim to the Throne of David (Isa. 52:1,5; Lk. 21:24).

Evangelists are always beautiful (Rom. 10:15), but Tribulational Evangelists will be the most beautiful of all (Isa. 52:7-10).

- After the Rapture of the Church, no human evangelists remain. An angel is sent to evangelize the first Tribulational saints (Rev. 14:6-7), and eventually 144,000 Jewish evangelists will reap a harvest that cannot be counted (Rev. 7:4-9).
- All Israel will be saved (Rom. 11:26; Isa. 59:20), and the Levitical priesthood will be sanctified for their Millennial temple service (Isa. 52:11-12; Ezek. 40:44-46; 42:13-14; 43:18-27; 44:15-31).

Isaiah's fourth Servant Song provides the clearest picture of Messiah anywhere in the Hebrew Scriptures (Isa. 52:13-53:12).

- Messiah will have the maximum exaltation (Isa. 52:13) because He endured maximum humiliation (Jas. 4:10; 1st Pet. 5:6).
- His appearance and form endured nearly unimaginable disfigurement (Isa. 52:14).
- Jesus will be the first world conqueror to receive tribute not on the basis of His conquest but on the basis of His sacrifice (Isa. 52:15 cf. 49:7,23; Ps. 72:8-15).

Chapter Fifty-three

Unlike the gentile nations, the Jews had the Hebrew Scriptures to identify their messiah when He arrived (Isa. 53:1).

- Messiah was a Hebrew message, becoming the Christ message to the nations.
- Revelation came to the Jews (Rom. 3:1-2; 9:3-5), and salvation is from the Jews (Jn. 4:22).
- Who has believed our report? The Jews actually had a tough time doing so (Jn. 1:11-13).

The Bible's clearest narrative of Jesus' personal appearance (Isa. 53:2-3).

- Not physically attractive (Isa. 53:2 cf. 1st Sam. 9:2; 10:23,24; 16:6,7; 2nd Sam. 14:25-27).
- Despised and forsaken (Isa. 53:3 cf. 49:7), actually disfigured prior to His sacrificial work (Isa. 52:14).
- The Gospels describe Him as not yet fifty years old (Jn. 8:57).
- Revelation provides His glorified appearance (Rev. 1:13-16 cf. Dan. 7:9; 10:6).

The Suffering Servant's Substitutionary Sacrificial Supremacy (Isa. 53:4-12).

Alternate title: The Victimized Vassal's Voluntary Vicarious Victory.

- Isaiah is quoted in the New Testament more than any other Prophet, being mentioned twenty-one times by name. Isaiah 53 is quoted or alluded to at least eighty-five times in the New Testament. Bruce Wilkinson, Talk-thru the Bible, p.193.
- Peter made extensive use of this passage, as this Song of the Servant is such a vivid foreshadowing of the NT Gospel message (1st Pet. 2:21-15 quoting or alluding to Isa. 53:9,7,4,11,5,6).
- Substitutionary vicarious unlimited atonement is achieved by One widely accepted as God-forsaken (Isa. 53:4-6).
- Substitutionary vicarious unlimited atonement is achieved by One widely accepted as rightly-executed, yet personally sinless (Isa. 53:7-9).

- Substitutionary vicarious unlimited atonement will be eternally enjoyed by the One who provided it and the many who accepted it (Isa. 53:10-12).
 - God the Father cannot be pleased by grudging or compelled service (Isa. 53:10; 2nd Cor. 9:7; 2nd Pet. 5).
 - Jesus Christ was qualified to be our substitute by virtue of His true humanity (Heb. 2:17); qualified to be the sin offering by virtue of His sinless perfection (Heb. 9:11-14); and qualified to satisfy God the Father by the experiential knowledge He acquired through the anguish of His soul (Heb. 5:8; Matt. 26:38; Isa. 53:11).

Chapter Fifty-four

Eschatological Jerusalem is spoken of as a barren non-mother who can finally shout for joy (Isa. 54:1-10).

- Sarah can be allegorized to a prophetic application (Gal. 4:27).
- Sarah vs. Hagar (Gen. 16-21), Rachel vs. Leah (Gen. 29-30), Hannah vs. Peninnah (1st Sam. 1) all illustrate the barren becoming fruitful (Isa. 54:1-8).

As it was in the Days of Noah (Isa. 54:9-10).

- Godlessness preceding the wrath (Mt. 24:36-41).
- “Never again” after the wrath (Gen. 9:8-17).

Millennial Jerusalem will resemble Heavenly Jerusalem, constructed with gem-encrusted battlements (Isa. 54:11-17).

- Jerusalem’s fortifications will go from unornamented to opulent in an earthly reproduction of the heavenly architectural style (Isa. 54:11-12; Ex. 24:10; Rev. 4:3,6; 21:18-21).
- Satan went from gem-encrusted beauty to unornamented terror (Ezek. 28:13,18; Job 41:12-34).
- The Jewish people will receive personal instruction from the Lord Jesus Christ (Isa. 54:13; Mic. 4:2-5; Jer. 31:33,34).

- Israel will be established in righteousness and protected by their Vindicator (Isa. 54:14-17; Rev. 20:7-9).

Chapter Fifty-five

The Millennial Kingdom of Jesus Christ is designed for those who never thirst again (Isa. 55:1-5).

- Israel at the Exodus grumbled for water and food (Ex. 15:22-17:7), in contrast to the Millennial provision of water, wine, milk and bread (Isa. 55:1-2).
- Thirsting is the condition of the unbeliever in need of living water (Jn. 4:1-14). Eating and drinking is the metaphoric representation of faith (Jn. 6:22-58).
- Entrance into the Kingdom must be made on a righteous and repentant basis (Lk. 3:1-18).
- Listen and live (Isa. 55:3) is similar to look and live (Num. 21:8-9), and highlights the good news message being preached (Isa. 52:7).
- The Davidic Covenant (2nd Sam. 7:8-17; Ps. 89:19-37) eternally guarantees the political destiny of the Son of David on the Throne of David (Isa. 55:3-5).

Seek and you shall find (Isa. 55:6-9).

- The gift is eternal, but the opportunity is closing fast (Isa. 55:6; Jn. 7:33,34; 12:35,36).
- Compassion and pardon are extended on the basis of God’s ways and thoughts rather than fallen man’s ways and thoughts (Isa. 55:7-9; Rom. 11:33-36).
- No one seeks (Ps. 14:1-3), but all are commanded to seek (Isa. 55:6) and those who seek will find (1st Chr. 28:9; Prov. 8:17; Mt. 7:7).

The Word goes forth and returns

(Isa. 55:10-13).

- The written word is unlike anything else in creation, as it goes forth and returns with gain (Ps. 119:89; 138:2; Mt. 24:35; 1st Thess. 2:13; Jas. 1:21).

- The living word, Jesus Christ goes forth and returns (Jn. 17:8,13).
 - Going forth in First Advent, Jesus Christ took no seat but upon His return from First advent, Jesus Christ took His seat at the Father's right hand (Eph. 1:10; Col. 3:1; Heb. 8:1).
 - Going forth in Second advent, Jesus Christ will take His seat upon the Throne of David, and upon His "return" (completing the Father's will on earth as it is in heaven) Jesus Christ will deliver up the Kingdom to God the Father (1st Cor. 15:24,28).

Chapter Fifty-six

Foreigners and eunuchs are specifically highlighted for particular Millennial blessings (Isa. 56:1-8).

- Commands and expectations normally given to Israel (Isa. 56:1-2) are extended to foreigners and eunuchs (Isa. 56:3) in the millennial kingdom of Jesus Christ.
- Eunuchs under Mosaic Law were banned from sacred participation as their condition created an unacceptable picture of the anticipated Messiah (Deut. 23:1; Lev. 21:16-24).
- In the second advent of Messiah, eunuchs are welcome participants in sacred functions as their condition is an appropriate picture of the victorious Messiah (Isa. 56:4-5 cf. 54:1).
- Foreigners will volunteer for slavery in order to become household servants of Jesus Christ and join the millennial House of Prayer (Isa. 56:6-8 cf. 14:1,2).
 - This was foreshadowed at the Exodus when a mixed multitude joined Israel in their departure from Egypt (Ex. 12:38), and at the Conquest when the Gibeonites joined Israel (Josh. 9:22-27), and during the Judges by the personal example of Ruth (Ruth 1:16).
 - The prophecy regarding the Father's House as a House of Prayer was of great significance to the Lord Jesus Christ (Mt. 21:13 || Mk. 11:17 || Lk. 19:46).

Isaiah shifts his address back to his present time in a dramatic change of context and setting (Isa. 56:9-12).

- Gentiles who will someday join to Israel in blessing are presently beasts invited to plunder the blind, mute, sleeping, greedy, selfish, drunkards of Israel. Sadly, those in such conditions can be oblivious to it (Rev. 3:17).
- The invitation to plunder demonstrates the wrath of God upon a nation whose shepherds have neglected their duties (Jer. 12:9; Ezek. 34:5,8; Nah. 3:18,19).

Chapter Fifty-seven

Faithful believers are removed from their society as God prepares to deliver that society over to judgment (Isa. 57:1-10).

- The righteous provide light and the devout provide light to their communities (Isa. 57:1,2; Jer. 29:7; Ps. 12:1; Mic. 7:2; Matt. 5:13-16).
- The jokers left behind will find the joke is on them (Isa. 57:3,4 cf. Jdg. 16:25-27; Mt. 27:29-31,39-44; 2nd Pet. 3:3ff.).
- This godless culture fornicates to the point of exhaustion, then finds ways to push it even further (Isa. 57:5-10).
- The Rapture of the Church will illustrate these principles on a global scale (2nd Thess. 2:6-12).

The Lord taunts the idolatrous culture as He invites those idols to do something on behalf of their devotees (Isa. 57:11-13).

- The wrong kind of fear hinders the right kind of fear (Isa. 57:11 cf. 51:12,13; Ps. 27:1; Prov. 29:25; 1st Sam. 15:24).
- Human relative righteousness is worthless in God's sight (Isa. 57:12; 64:6; Tit. 3:5).

The High and Exalted One will bring His abode to the contrite and lowly ones

(Isa. 57:14-21 cf. Matt. 5:3-12).

- Peace, peace! is the cry of Israel (Isa. 57:19), but it must be granted on God's terms (cf. 1st Thess. 5:3).
- There is no peace for the wicked (Isa. 48:22; 57:21), and the peace they promise is a lie (Jer. 6:14; 8:11; Ezek. 13:10,16).

Chapter Fifty-eight

Some messages need to be shouted.
Hypocritical religiosity is rejected by the God of Truth (Isa. 58:1-5).

- They delight in their nearness but fail to live out the holiness that nearness demands (Isa. 58:2 cf. Num. 16:9; Deut. 4:7-9).
- Phony demonstrations of piety produce nothing eternal (Isa. 58:4,5; Mt. 6:1-8,16-18).
- Requests are not given because motives are wrong (Isa. 58:3; Jas. 4:2,3).

Pure and undefiled religion is the outward expression of a transformed heart (Isa. 58:6-12).

- Letting our light shine is not to spotlight ourselves for our own glory, but shining the Father's light for His glory (Mt. 5:16).
- A true disciple receives the word implanted, becomes a doer of the word, and serves everyone but himself (Jas. 1:21,22,27; 1st Jn. 3:16-18; Gal. 6:10).
- Eschatologically, this will be the standard of judgment at the Sheep & Goat Judgment (Mt. 25:31-46).

True Sabbath keeping is a spiritual reality and not a meaningless ritual (Isa. 58:13-14).

- Sabbath was made for man and not man for the Sabbath. We should identify with the Sabbath's purpose and operate accordingly (Mk. 2:23-28; Mt. 12:1-8).
- In the Dispensation of the Church we have a daily Sabbath (Heb. 4:3,7,9-13).

Chapter Fifty-nine

Carnality produces a wall of separation between believers and God (Isa. 59:1-8).

- There is a huge difference between "cannot" and "will not" (Isa. 59:1-2 cf. Isa. 1:15; Ps. 66:18; Prov. 1:28).
- Prolonged carnality brings the believer into a tangled-web mindset of darkness (Isa. 59:4-8; Job 15:35; Prov. 6:18).

Conscious delay of confession intensifies the Divine discipline for the believer who should have confessed long ago (Isa. 59:9-15a).

- Concealment never works, as we cannot hide from God (Prov. 28:13-14; Ps. 139:1-12).
- The greatest example of this principle is King David (2nd Sam. 12:1-13; Ps. 32:1-5; 51:1-19).

Jesus Christ is the only Savior-Intercessor-Recompenser-Redeemer (Isa. 59:15b-21).

- If we could save ourselves, God would let us (Ps. 44:1-3; Job 40:6-14).
- Jesus Christ wrapped Himself with zeal to do what only He could do (Isa. 59:16-17).
- Those who accept His work are eternally objects of His intercession (Isa. 59:16; Heb. 2:17,18; 4:15; 7:25; 1st Jn. 2:1).
- Those who reject His work will be recipients of His recompense (Isa. 59:18; Deut. 32:34-43; Rom. 12:19).

Chapter Sixty

The Second Advent of Jesus Christ will be the event that transforms the Jewish people into the Light of the World (Isa. 60:1-3; Prov. 4:18; Matt. 5:14-16; Jn. 8:12; 9:5; 12:36).

- Spiritual darkness will cover the earth during the Tribulation unlike any time before and reminiscent of Genesis 1 (Isa. 60:2).
- When the glory of the Lord arises, Israel's light will rise and shine as a lighthouse beacon to every Gentile nation (Isa. 60:3).
- The Church's function in light has many similarities to Israel's light function, but with several significant distinctions (Eph. 5:6-21).

Israel in the Millennium will reap a global voluntary Gentile spoils of war

(Isa. 60:4-14).

- Light permits vision (Ex. 10:23; Jn. 11:9,10), and Israel will see the recompense of the Lord as it arrives (Isa. 60:4-9).

- The non-stop arrival of booty requires the gates to remain open day and night (Isa. 60:11,12). This is an important clue as to the Millennial fulfillment on the present earth (see also v.20).

Israel in the Fulness of Times will be the pride and joy of every Gentile nation from generation (1) to generation (1000)

(Isa. 60:15-22; Deut. 7:9; 1st Chr. 16:15; Ps. 105:8).

- The new heavens and new earth will feature an eternal day (Isa. 60:19-20; Rev. 21:22-27; 22:5).
- The pre-eminence of Israel will make the smallest tribe more powerful than the mightiest Gentile nation (Isa. 60:21-22).

Chapter Sixty-one

Isaiah 61 provides clear guidance on rightly dividing the Word of Truth via literal hermeneutical principles (Isa. 61:1-2a cf. Lk. 4:16-21).

- Like David in Psalm 22, Isaiah utters a 1st person perspective prophecy from the lips of Jesus Christ.
- Jesus read this text, but stopped his reading after one and one-third verses.
 - The critical stopping point identified a clear delineation between fulfilled and unfulfilled prophecy (Lk. 4:21).
 - The guarantee of literal fulfillment is a key hermeneutical mandate (Lk. 24:25-27,44-49).

The Millennium will feature unique ministry of Jews to Gentiles (Isa. 61:4-9).

- Israel will engage in ruin-reconstruction (Isa. 61:4). Such activity will not be possible on the new earth.
- Gentiles will perform secular work so the Jews can engage in their national priesthood ministry towards the Gentiles (Isa. 61:5-7; Ex. 19:3-6).
- The New Covenant with Israel will mark every Jewish person as a recipient of the Lord's blessing (Isa. 61:8-9 cf. 44:3-5; Jer. 31:31-34; Zech. 8:23).

Isaiah anticipated his resurrection Millennial wardrobe (Isa. 61:10-11).

- The Church will already possess her resurrection wardrobe (Rev. 19:7-9).
- Israel will likewise be dressed in wedding celebration garments that communicate salvation and righteousness (Isa. 61:10-11).

Chapter Sixty-two

The blessings upon Israel and Jerusalem will include new names as a testimony to the Gentile nations (Isa. 62:1-5).

- The Gomer doctrine from Hosea gives way to the Hephzibah and Beulah doctrine from Isaiah.
- Important distinctions must be made between two weddings.
 - Christ and the Church (pure virgin bride).
 - YHWH and Israel (adulteress harlot forgiven and restored).

Accurate eschatology motivates fervent effectual prayer (Isa. 62:6-9).

- Watchmen on the walls illustrate readiness (Mt. 16:1-4; 24:42-51; 25:1-13).
- Taking no rest and giving no rest illustrate importunate prayer (Lk. 11:5-13; 18:1-8).

Prayer is not a substitute for diligent service (Isa. 62:10-12).

- Preparing the way was the primary mission of John the Baptist, and will be the future mission of Elijah in the Tribulation (Isa. 40:3ff.; Matt. 17:9-13).
- Kingdom preaching proclaims good news and bad news with a repentance mandate (Isa. 40:9-11; Mal. 4:5-6; Mt. 3:1-12).

Chapter Sixty-three

Israel will only receive Millennial peace when the Lord Jesus Christ achieves the greatest military victory in history

(Isa. 63:1-6 cf. 34:5-6).

- The War of the Great Day of God the Almighty (Armageddon Campaign) (Rev. 16:14) will include staging areas, maneuvers, and engagements at Megiddo, Jezreel, Esdraelon, Jerusalem, Babylon, Bozrah, Jehoshaphat, and Olivet. Pastor Bob recommends Dr. Arnold Fruchtenbaum, The Campaign of Armageddon (MBS004).
- No other Savior could accomplish either Adamic sin redemption or Israel's national redemption (Isa. 63:5 cf. 59:16).
- The call to this last great war comes in many forms: Beat your plow shears and pruning hooks into swords and spears! Put in the sickle, tread the winepress (Isa. 34:1-8; 63:1-3; Joel 3:9-17; Rev. 14:19-20; 19:15).

With Israel's watchmen on the walls (Isa. 62:6-12), and the Lord treading the winepress of His wrath (Isa. 63:1-6), the Prophet Isaiah composes four discourses that prophetically depict the unfolding repentance of Israel during their coming Tribulation (Isa. 63:7-64:12).

- Having the Lord for their enemy reminds Israel of Moses, Joshua, and the Holy Spirit indwelt elders of the Exodus & Conquest generations (Isa. 63:7-14).
- Seeing the Gentiles trample the sanctuary wakes Israel up to the tragedy that their patriarchs wouldn't recognize them (Isa. 63:15-19).
- The presence of the Lord is an issue of absolute righteousness (Isa. 64:1-7).
- The clay calls out to the Potter for His good pleasure (Isa. 64:8-12).
- The Lord's verbal response to Israel's Tribulational prayers is given in a multi-faceted address (Isa. 65:1-66:24).

Having the Lord for their enemy reminds Israel of Moses, Joshua, and the Holy Spirit indwelt elders of the Exodus & Conquest generations (Isa. 63:7-14).

- When Israel rejected their Messiah, the grieved and even blasphemed God the Holy Spirit (Isa. 63:10a; Mt. 12:30-32).
- YHWH became their enemy and will lead the armies against Israel during the Tribulation (Isa. 63:10b; Joel 2:11,25).
- Moses taught Joshua to long for a future day of maximum Holy Spirit indwelling (Num. 11:29). Moses' idealizing became a promise through the Prophet Joel (Joel 2:28,29).

Seeing the Gentiles trample the sanctuary wakes Israel up to the tragedy that their patriarchs wouldn't recognize them (Isa. 63:15-19).

- The prideful Jews of Jesus' day thought having Abraham for a forefather (Jn. 8:33,39a), but the humbled Jews of the Tribulation will agree with Jesus that their behavior is not Abrahamic (Isa. 63:16; Jn. 8:39b,40).
- Tribulational Israel will identify their partial hardening and the reason for it (Rom. 11:7-10; Isa. 29:10; Ps. 69:22,23) when they observe the sanctuary of YHWH trampled by the Gentiles (Isa. 63:17-19; Lk. 21:24; Rev. 11:2).

Chapter Sixty-four

The presence of the Lord is an issue of absolute Righteousness (Isa. 64:1-7).

- Unlike Jesus' First Advent, without the kenosis of God the Son, the Second Advent of Jesus Christ will rend the heavens (Isa. 64:1; Phil. 2:7).
 - Earthquakes are frightening enough, but the Second Advent of Jesus Christ will feature a universequake (Heb. 12:25-29 cf. Hag. 2:1-9,21-23; Zech. 14:5).
 - Proximity to such glory is awesome (Isa. 64:1b-3; Ex. 20:18-21; 33:20-23; 1st Tim. 6:16).

- The wisdom of God will unfold to the amazement of angelic and human observation (Isa. 64:4 cf. 1st Cor. 2:6-9).
- God will act on behalf of His righteous One (Isa. 64:5a; Ps. 22:8,22-31; 24:1-6) because no human righteousness can measure up (Isa. 64:5b-7; Phil. 3:8,9).

The clay calls out to the Potter for His good pleasure (Isa. 64:8-12).

- The Potter and Clay doctrine so beautifully delineates the Creator-Creature Distinction (Isa. 64:8; 29:16; 45:9; Jer. 18:2-6; 19:1-3; Rom. 9:20-24).
- God's anger has a measure, beyond which He will not go (Isa. 64:9,12; Ex. 34:6,7; Jer. 3:12-14; Mic. 7:18-20).
- His grace has no measure, beyond which He cannot go (Ps. 89:1,2; 103:8-14; 136:1-26).

Chapter Sixty-five

Chapters 65 & 66 comprise the Lord's verbal reply to Israel's Tribulational prayers of repentance. The first segment of this address is a statement that He will no longer operate as He did in the past (Isa. 65:1-7).

- Israel in their Pharisaic arrogance never asked, sought, or knocked (Isa. 65:1-5), but Israel in the Tribulation will need to (Mt. 7:7,8; Isa. 65:24,25).
- The Tribulation of Israel is recompense "into their bosom" for that generation's iniquities and the measured work of their father's iniquities (Isa. 65:6,7 cf. 30:8-11,15; Deut. 32:34-43; Mt. 23:29-39).

Not all Israel is Israel, and the Lord's wrath will make this clear as He preserves a remnant from the cluster (Isa. 65:8-16 cf.

Rom. 9:6).

- The Servant, Offspring, Heir, Chosen One will rescue the servants, offspring, heirs, chosen ones (Isa. 65:8,9,13,14,15). Great tandem between the One and the saints of the One (Dan. 7:13,14,22,27).

- The estate of the righteous and the estate of the unrighteous is a vivid contrast (Isa. 65:13-16; Lk. 16:23-26).

According to His promise, we are looking for new heavens and a new earth in which Righteousness dwells (Isa. 65:17-25).

- Prophetic Vision often employs a [Mountain Peak](#) perspective that fails to see valleys between.
 - First and Second Advent visions are often combined with no clues as to the valley of the Church in between (Isa. 61 & Luke 4:16-30).
 - Day of the Lord visions often combine Tribulation, Second Advent, and Millennium details (Isa.; Jer.; Joel; Amos; Zeph.; Zech.). Even the destruction of the present heavens and earth are categorized under the Day of the Lord (2nd Pet. 3:10).
 - Covenant glory visions for Israel spans both the Millennium on this earth and the Fullness of Times in the new heavens and new earth (Isa. 65:17-25; Rev. 20:6½; 21:1-22:5).
- Lifespans in the Millennial reign of Jesus Christ will be restored to the pre-flood conditions (Isa. 65:20,22; Ps. 92:12-14), but death itself is not done away until the new heavens and new earth (Rev. 21:4).
- Animal instincts will be restored to pre-flood conditions (Isa. 65:25; Gen. 9:2-3).
- The offspring of Millennial blessed ones are particularly mentioned (Isa. 65:23), consistent with the promised 1000 generations of those who love Jesus Christ in the Fullness of Times (Deut. 7:9; 1st Chr. 16:15; Ps. 105:8).
- These sons of the blessed ones (Isa. 65:23; Gen. 1:28) will be sons of the Blessed One when Jesus Christ enters into His function as the everlasting father (Isa. 9:6; Rev. 21:7).

Chapter Sixty-six

The unified work of the Father and the Son is highlighted to start chapter 66

(Isa. 66:1-2).

- Heaven and earth, throne and footstool imagery was understood by David, even when He did not comprehend everything the Davidic Covenant promised to the Son of David (Isa. 66:1; 1st Chr. 28:1-8).
- The hand of the Lord is the faithful and humble Son of God, the One who created all things and deserves everything (Isa. 66:2; Jn. 1:3; Col. 1:15,16).

Hypocritical abominable Israel will be recompensed with wrath but a remnant of hated brethren will be saved (Isa. 66:3-6).

- Isaiah began with denunciation of hypocrisy (Isa. 1:10-15), a theme which indeed runs throughout the Scriptures (Prov. 15:8; 21:27; Amos 5:21-27; Mt. 6:1-6,16-18).
- Hatred should be expected for those who love the Lord (Isa. 66:5; Mt. 10:22; Jn. 15:18,19; 1st Jn. 3:13-16).

The birthing of Millennial Israel is so wondrous the labor pains of Tribulational Israel will seem like an instantaneous event (Isa. 66:7-14; Mt. 24:8).

- The birth of Messiah is prophesied as is the birth of Israel for the Millennial Kingdom (Mic. 5:1-4).
- Childbirth creates a joy that causes travail to be forgotten (Jn. 16:21). In the case of Israel it will seem like the labor was over before it even started.
- The nursing babe illustrates everything right and beautiful for believers in Jesus Christ (Ps. 8:2; Isa. 66:11-13; 1st Pet. 2:2),
- Adults (1st Kgs. 1:2; Prov. 5:19,20) and even animals (2nd Sam. 12:3; Isa. 40:11) find the bosom to be a place of comfort. See also Abraham's Bosom (Lk. 16:22,23), the Father's bosom (Jn. 1:18), and Jesus' bosom (Jn. 13:23,25; 21:20).
- Playing with a baby, and seeing them play is a joy for every parent (Gen. 21:9; Prov. 8:31,32; Isa. 11:8; Jer. 31:20; Zech. 8:5).

Chariots of Fire are among the battle regiments of the Lord Jesus Christ in His Second Advent conquest and victory over evil (Isa. 66:15-24).

- Angelic chariots have always been available (2nd Kgs. 6:16,17; Ps. 68:17; 2nd Thess. 1:7,8; Jude 14), but Jesus did not call for them at His First Advent (Mt. 26:53).
- Jewish evangelism in the Tribulation will reap a bounteous Gentile harvest (Isa. 66:18,19; Rev. 7:4-9).
- "Some from among" the Gentile harvest will be selected as priests and Levites for Gentile temple observances (new moon and sabbath) (Isa. 66:21-23). One main function they will have is to make regular surveys of the undying worms and unquenchable fire (Isa. 66:24; Mark 9:48).