

CONCISE BIBLE NOTES

ISAIAH THE PROPHET

Dr. Stanford E. Murrell



Michelangelo's Isaiah

Isaiah 55:1

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price”.

Preface

Words alone cannot describe the wonder and joy of studying the Word of God in general, and the prophet Isaiah in particular. As you read through the Biblical text, aided by selected footnotes, your heart will be blessed. I would encourage the reader to extract from each chapter those texts that are especially precious and hide them in the heart.

In studying the book of Isaiah, it is possible to approach the text with a presuppositional frame of reference. For example, a strong Dispensationalist might see in many passages, references to a future special tribulation period or a Millennial reign of Christ, and pass over any historical fulfillment of the prophets predictions.

I confess that my own bias, reflected in the notes, is to find first a historical fulfillment of the various prophecies, culminating ultimately in the person and work of the Lord Jesus Christ. By doing this I trust I shall be like Christ with the disciples on the Road to Emmaus. *Luke 24:27* *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.* Any doctrinal teaching in the epistles which appeals to Isaiah for confirmation or fulfillment is also honored. Beyond those two boundaries I have refrained from going in order to avoid speculation and sensationalism.

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Symbols

* Indicates the passage in Isaiah is quoted or referenced in the New Testament.

★ indicates a Messianic prophecy.

ISAIAH 1

Historical Timeline

874 Ahab, Elijah
 740 Isaiah begins ministry
 722 Fall of Israel
 701 Death angel strikes Assyrians
 690 Isaiah ends ministry
 627 Jeremiah begins ministry
 586 Fall of Judah

Three Major Divisions

Division I	Chapters 1 – 35	The Judgment upon Israel and Judah
Division II	Chapters 36 - 39	Blessings on Judah Comparable to 2 Kings 18:13 – 20:19
Division III	Chapter 40 – 66	Show the True Servant of God, the Elect of Jehovah

Four Kings of Judah During the Years 791 – 682 BC

1 THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

1:1. Isaiah is quoted more frequently in the New Testament than any other Old Testament book as it offers doctrinal teaching on creation, redemption, providence, the sovereignty of God, salvation, history, human depravity, the righteousness of God, the judgment to come, the kingdom of God, the Holy Spirit, and election. It is a book not unlike the gospels.

1:1. ISAIAH, ESAIAS (i-za'-yah; salvation of Jehovah), was a prophet of God (740-700 BC). He ministered during the reigns of four kings of Judah: Uzziah (Azariah), Jotham, Ahaz, and Hezekiah. He was the educated son of Amoz of whom nothing is known (Isaiah 1:1; 2 Kings 15:1-20:21; 2 Chronicles 26:1-32:33). The name of Isaiah reflects that salvation is not of good works, and not of who we are, but salvation is of the Lord. Salvation is conferred upon us on the basis of grace and the finished work of Christ at Calvary. He had a wife and two sons. In the year that King Uzziah died (AD 704 BC), Isaiah was called to be a prophet (Isaiah 6:1, 9). For at least fifty years, Isaiah ministered as a prophet in Judea and Jerusalem.

Though written twenty-seven hundred years ago, the message of Isaiah is still relevant.

1:1. AMOZ (a'-moz; powerful; brave; strong) was the father of Isaiah the prophet (2 Kings 19:2; Isaiah 1:1).

1:1. UZZIAH (uz-zi'-ah; strength of Jehovah), reigned for 52 years over Judah (791-740 BC). He was a good king even though he allowed his subjects to worship idols. Fame made him proud which caused him to go into the temple to offer incense which only the priest was allowed to do (2 Kings 14:21ff; 2 Chronicles 26).

1:1. JOTHAM (jo'-tham; Jehovah is perfect), was the son of Uzziah and Jerusha who became the eleventh king of Judah (2 Kings 15:5, 32, 33; 2 Chronicles 27:1).

1:1. AHAZ (a'-haz; he has sustained; possessor), was the twelfth king of Judah (732-716 BC). He was a bad king.

1:1. HEZEKIAH (hez-e-ki'-ah; Jehovah will strengthen), was the son of Ahaz (2 Kings 18:1, 2) and king of Judah (715-682 BC).

The Great Arraignment

v. 2-9

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, **I have nourished and brought up children, and they have rebelled against me.**

3 **The ox knoweth his owner and the ass his master's crib: but Israel doth not know, my people doth not consider.**

1:3. my people doth not consider. The Lord charges Israel with not considering His words as Moses had instructed the people to do. *Deuteronomy 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.*



A stone manger found near ancient Megiddo

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

1:4.

Six Divine Accusations Against Judah

- Saturated with iniquity
- A seed of evil doers
- Children that corrupt others
- Forsakers of God
- Spiritual provocateurs
- Backsliders

Here is apostasy in heart, in words, in actions.

1:4. The Holy One of Israel. This term occurs about thirty one times in the Old Testament. Isaiah uses the expression twenty five times. It is one of his favorite terms for God. No nation can be holy that does not know the Holy One.

5 Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint.

1:5. ye will revolt more and more. Such is the strength of sin that even the most severe judgments of God does not elicit gospel repentance.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

1:7-8. The Condition of Israel in the Eighth Century BC

- The country was in desolation.
- The infrastructure of the city had been destroyed by fire.
- The foreign occupiers of the territory enjoyed their spoils of war.
- People were left helpless and hopeless.
- Individuals were at the mercy of the natural forces of others.

* 9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

1:9. LORD in capital letters in the KJV refers to the sacred name for God. It is from the Tetragrammaton which is from the Greek τετραγράμματον, meaning '[word of] four letters' (tetra "four" + gramma (gen. grammatos) "letter").

Hebrew	Letter Name	Pronunciation
י	Yodh	Y
ה	He (pronounced hey)	H
ו	Waw	W
ה	He	H (or sometimes silent at the end of a word)

These four letters are usually transliterated from Hebrew as IHVH in Latin, JHWH in German, French and Dutch, and YHWH in English. This was variously rendered as "Jehovah" or "Yahweh", since in Latin there was no distinct lettering to distinguish 'Y' from 'J', or 'W' from 'V', and the Hebrew does not clearly indicate the omitted vowels. Though the sacred name is translated in capital letters, Jewish tradition reads the word as "Adonai" written in small letters ("Lord") out of respect for the name of God and the commandment not to take the name of God in vain. The Tetragrammaton occurs 6,828 times in the Hebrew text.

1:9. GOMORRAH (guh-mor'-ruh; submersion), was one of the five "cities of the plain" located in the Valley of Siddim (Salt Sea or Dead Sea). Of these five cities, Zoar (BELA) was not destroyed by God at the request of Lot.

1:9. Remnant. The Doctrine of Divine Election is brought forth with the final words of Isaiah in this verse. "*Except the LORD of hosts had left unto us a very small remnant*" there would have been no salvation. What is true in politics and warfare is true in salvation. So helpless and hopeless is the condition of the natural person that except the LORD elect a remnant, no one would survive the ravaging effects of sin to be saved.

1:9. This verse is quoted in Romans 9:29. "*And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*"

A Divine Rebuttal to an Implied Defense v. 10-17

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

1:10. SODOM (vineyard, burning), located at the S of the Dead Sea, was destroyed by an act of divine judgment (Gen. 13:13). Here, Jerusalem is likened to Sodom.

11 To what purpose is the multitude of your sacrifices unto me? Saith the LORD: I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

1:11. I delight not. Gospel worship should have a proper heart purpose and that purpose should be to have a sincere desire to bless the Lord and honor Him. In worship, an outward performance of duty is not enough. The Lord grew weary of meaning acts of animal sacrifice just as He grows weary today with religious rituals without any corresponding meaningful heart.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

1:12. The concept of a willing heart has always been a vital part of gospel worship.

- *Exodus 35:5 Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass,*
- *Psalms 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

1:13. ASSEMBLIES (Heb. miqra' [mik-raw']), refers to something called out, i.e. a public meeting. The assembly most often refers to the people of God gathered for worship, offering, and sacrifice.

1:13. A vain oblation and an incense of abomination occur when religious rhetoric does not match a holy life and the words of praise in prayer are insincere. God's attitude towards such acts of spiritual fraud is one of divine hatred and weariness.



A horned incense dating 10th century BC

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

1:14. my soul hateth. Sometimes what is done in church angers Him.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

1:15. I will not hear. The Lord states plainly what His reaction will be to false worship. He will hide His eyes from looking at pious acts of worship and He will not listen to the prayers of the people. The averting of the eyes from someone is the first sign that a relationship is either in trouble or does not exist any longer.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

1:16-17. God has always been gracious to provide means and opportunity for gospel repentance. Specific actions must be taken.

First, there must be a spiritual washing. *“Wash you, make you clean.”* Second, there must be a putting away of evil acts. *“put away the evil of your doings from before mine eyes; cease to do evil;”* Third, new action, holy actions must be taken. Fourth, social justice must prevail for love of God and love of our neighbor summarizes the fullness of the Law. *Mark 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.* The acts of social justice include the practical care of helping the oppressed while looking out for the fatherless and the widow.

God’s Plea

18 Come now, and let us reason together, saith the LORD: though [if] your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

1:18-19. There is divine pathos in the words of the Lord in these verse. God offers a reason for sinners to repent and change. Scarlet sins shall be as white as snow.

“Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

*Whiter than snow, yes, whiter than snow.
Now wash me, and I shall be whiter than snow.*

Lord Jesus, let nothing unholy remain,
Apply Thine own blood and extract ev’ry stain;
To get this blest cleansing, I all things forego—
Now wash me, and I shall be whiter than snow.

Lord Jesus, look down from Thy throne in the skies,
And help me to make a complete sacrifice.
I give up myself, and whatever I know,
Now wash me, and I shall be whiter than snow.

Lord Jesus, for this I most humbly entreat,
I wait, blessèd Lord, at Thy crucified feet.

By faith, for my cleansing, I see Thy blood flow,
Now wash me, and I shall be whiter than snow.

Lord Jesus, Thou seest I patiently wait,
Come now, and within me a new heart create;
To those who have sought Thee, Thou never saidst “No,”
Now wash me, and I shall be whiter than snow.

The blessing by faith, I receive from above;
O glory! My soul is made perfect in love;
My prayer has prevailed, and this moment I know,
The blood is applied, I am whiter than snow.”

William G. Fischer, 1872

20 **But if ye refuse and rebel, ye shall be devoured with the sword:** for the mouth of the LORD hath spoken it.

1:20. But if ye refuse. In Scripture, the grace of God calling upon sinners to repent is often followed by severe words of warning of the consequence for rejecting love’s mercy. Israel was told plainly the nation would be “*devoured with the sword*”.

A Spiritual Harlot
v. 21

21 How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers.

1:21. an harlot. Jerusalem is called a harlot. What is a spiritual harlot? A spiritual harlot is someone who knows the doctrines of grace, someone who knows God, someone who professes a covenant relationship with Him, someone who believes in Jesus Christ as savior, but still loves the world and the things that are in the world. *1 John 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* The people of Jerusalem loved the world and as a result justice was abandoned and murderers were free to roam.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless; neither doth the cause of the widow come unto them.

24 **Therefore** saith the Lord, the LORD of hosts, the mighty One of Israel, **Ah, I will ease me of mine adversaries, and avenge me of mine enemies:**

25 **And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:**

26 **And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.**

27 **Zion shall be redeemed with judgment, and her converts with righteousness.**

1:24-27. If an nation, any community, any person is to change, then God must come in matchless sovereign grace and undertake a divine work of redemption, renewal, and renovation. In these verses the Lord states what He will do for His people. Notice the use of the personal pronoun, "I." In the midst of suffering will come sanctification resulting in purity. "*And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:*" In the midst of civil death will come social life. "*And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city*". In the midst of spiritual ruin will come redemption and righteousness. In the midst of calamity will come converts. "*Zion shall be redeemed with judgment, and her converts with righteousness*".

28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

1:28-31. As vividly as the grace of the Lord is revealed so is the terror of the Lord. Specifically, sinners shall be destroyed and those who have forsaken the Lord shall be consumed. Individuals shall be ashamed of the idols [the oaks] they have turned to and the gardens they have used for illicit behavior. The source of pleasure will dry up and the soul will be left without nourishment or vitality. Those who are placed under the rod of divine judgment will find no one able to help. *Hebrews 10:31 It is a fearful thing to fall into the hands of the living God.*

Doctrine of the Backslider

1. To “*backslide*” is to revert to sin or wrongdoing. It is to lapse morally or in the practice of religion.
2. Most often backsliding has reference to the lapse of the nation of Israel into paganism and idolatry.
3. The term “*backslider*” is found in only three Old Testament books: Proverbs, Jeremiah, and Hosea.
4. The word “*backsliding*” in all of its forms is used only 17 times in *Scripture*. In each instance a spiritual truth is taught.
 - The essence of backsliding is selfishness. *Prov. 14:14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.*
 - One reason why God allows backsliding is to produce conviction of sin and personal accountability. *Jer 2:19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.*
 - So holy is God that backsliding is expressed in terms of astonishment. *Jer 3:6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot.*
 - Because of her backsliding God decided to divorce Israel. *Jer 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.*
 - Despite the severe dealing of God with the northern kingdom of Israel the southern kingdom of Judah continued to act treacherously before God. So great became the sin of Judah that Israel was made to look righteous by comparison. *Jer 3:11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.*
 - God call unto those who are backsliding to repent and receive His mercy and grace. *Jeremiah 3:12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger forever. Jeremiah 3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: Jeremiah 3:22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.*

- Part of the judgment of God upon those who backslide is an increase in natural evil. *Jeremiah 5:6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.*
 - Two distinct characteristic of a backslider are persistency in evil and deceit. *Jeremiah 8:5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return.*
 - It is a precious moment when God grants repentance of this sin and open confession is made. *Jeremiah 14:7 O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backsliding are many; we have sinned against thee.*
 - God asks specifically how long the heart intends to persist in rebellion for such is the essence of backsliding? *Jeremiah 31:22 How long wilt thou go about, O thou backsliding daughter? For the LORD hath created a new thing in the earth, A woman shall compass a man.*
 - The heart of a backslider finds a perverse glory in the activities engaged. *Jeremiah 49:4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? That trusted in her treasures, saying, Who shall come unto me?*
 - Those who will not cease to sin discover that cannot cease from sinning. The strength of sin is such that it is compared to a heifer sliding back from a forward pull. *Hosea 4:16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place. Hosea 11:7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.*
 - *Hosea 14:4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*
5. The Hebrew words for backslider is:
- In Jeremiah 3:6 there is the word *meshuwbah* (mesh-oo-baw), which refers to apostasy.
 - There is the word *suwg* (soog) in Proverbs 14:14 which is from a primitive root meaning properly to flinch, i.e. and so by implication to go back, literally (to retreat) or figuratively (to apostatize).
 - There is the word *showab* (sho-bawh) which is used in Jeremiah 3:14. The word means to be an apostate, i.e. idolatrous.

- In Jeremiah 31:22 there is the word *showbeb* (sho-babe') which has reference to an apostate, i.e., heathenish or (actually heathen). *Jeremiah 31:22 How long wilt thou go about, O thou backsliding daughter? For the LORD hath created a new thing in the earth, A woman shall compass a man.*
 - There is the word *sarar* (saw-rar') in Hosea 4:16 which refers to a primitive root; to be torn away, i.e. (morally) be refractory. *Hosea 4:16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.*
5. The backslider is considered by God to be an apostate and an apostate does not have eternal life. An apostate has never had eternal life even though there has been a measure of gospel light. Like a dog returning to his vomit, like a pig returning to his wallowing in the mud, the backslider, the apostate, the wolf in sheep clothing will show his true nature with the passing of time.
 6. By the grace of God a backslider can enjoy a genuine conversion experience by turning to God according to gospel terms.
 7. It is a false assurance of salvation for a person to believe that he can live as a backslider and still go to heaven.

ISAIAH 2

Isaiah 2-4 was Written Against the Background of King Uzziah and King Jotham

1 THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2:1. The word. Prophecy is not designed to satisfy a person's curiosity, but to edify and comfort. *1 Thessalonians 4:18 Wherefore comfort one another with these words.*

2:1. ISAIAH, ESAIAS (i-za'-yah; salvation of Jehovah), has a name almost identical in meaning with Joshua (Jehovah is salvation), which is translated in the NT as Jesus, the name of the Messiah.

2:1. AMOZ (a'-moz; powerful; brave; strong) was the father of Isaiah the prophet (2 Kings 19:2; Isa. 1:1).

2:1. saw (Heb. chazah, to gaze at; mentally, to perceive, contemplate [with pleasure]). A prophetic vision. The prophets had foresight of coming events and they had insight into the hearts of men.

The Last Days A Look into the Distant Future with Foresight Isaiah 2:1-5

2 And it shall come to pass in the last days, that the mountain of the LORD's house [temple] shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.



2:2. the last days.

The term "last days" is a technical term in *Scripture* referring to the period of the Messiah.

- *Isaiah 2:2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

- *Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.*

The beginning of the “last days” were inaugurated by the birth of Christ.

- *Hebrews 1:2 [God] Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
- *1 Peter 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

The “last days” are confirmed as being a present reality by Peter on the Day of Pentecost better known to the Jewish community as the Feast of Harvest (Exodus 23:16) or the first day of the first fruits (Exodus 34:22).

- *Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

2:3. JACOB (ja'-cub; supplanter), was the son of Isaac by Rebekah. He received the name, Israel, "*contender with God*," which is a pattern for all believers (Matthew 11:12; 15:22; Revelation 3:21; Luke 13:24).

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

2:4. He shall judge. The God of love is the God of righteousness. Individuals shall be judged but so shall nations be judged. Rome was judged. Nazi Germany has been judged. Communist Russia will be judged. All the nations of the earth shall be judged, including America with its policy of abortion on demand, infanticide allowances through partial birth abortions, drug addiction permissiveness reflected in legalized marijuana, and militant homosexual agenda. One way God judges a nation is by allowing its natural sinfulness to saturate society. So the greed of Europe and the unionized greed of an entitlement America will prove to collapse the collective economies.

2:4. swords. Refers to a “sickle sword”, a cutting instrument, used in a harvest.



A Canaanite period "sickle sword" of the type common in the Near East, and dating to the 11th-10th century BC, found at Samaria.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

Isaiah Turns from the Last Days to His Day with Insight

Isaiah 2:6-4:1

6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

2:6. SOOTHSAYER, refers to a person who foretells the future by a word of prophecy, interpreting dreams, or communicating with the dead. The practice of the soothsayer was considered to be under the power of evil spirits and was therefore forbidden (Isa. 2:6; Dan. 2:27; Acts 16:16).

2:6. PHILISTINE (fil-is'-tin; wandering), refers to an ancient non-Semitic people from Crete which lived along the coast of S Palestine. The hostilities between the Egyptians and the Babylonians became disastrous to the Philistines.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

A Contrast between Then and Now

Then. There will be peace when the Messiah shall come. Swords shall be beaten into plowshares.

Now. There will be bloodshed and violence. Uzziah and Jotham wage war and invent machines for destruction.

Then. God's truth overflows to the world.
Now. Men's heresies penetrate even to Zion and the home of the Messiah.

Then. God alone is worshipped in the kingdom.
Now. The city is crowded with idols.

Then. Jerusalem is full of blessings with the Word of God being taught.
Now. Jerusalem is full of materialism and the spoils of trade.

2:7. Their land is full of silver and gold. Isaiah attacks materialism.

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

2:8. Their land is full of idols. Isaiah attacks idolatry.

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

2:13. LEBANON (le-ba'-na; white), refers to a mountain range of Syria. The firs of Lebanon provided ships for Tyre (Ezek. 27:5) and barges for Egypt.

2:13. BASHAN (ba'-shan; soft, rich soil), a broad, fertile region E of the Lake of Galilee, extending from Gilead on the S to Mount Hermon on the N. On their way from Egypt to the Land of Promise the children of Israel defeated Og the King of Bashan. His land was given to the half-tribe of Manasseh (Deut. 3; Psa. 22:12).



Old oak trees in the Golan, ancient Bashan, east of the Dead Sea

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,



A casemate wall at Samaria,

one of the few remaining vestiges of the palace of Omri and Ahab.

Casemate walls are double walls divided by partitions on the interior.

In battle, a section could be filled in with rubble to insulate against a battering ram.

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

2:16. TARSHISH (tar'-shish; fortress), refer to Tartessus in S Spain, near Gibraltar. The rich imports from this country included silver beaten into plates (Jer. 10:9), iron, tin, and lead (Ezek. 27:12).

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.



Looking south from the mouth of Qumran Cave 4, in which many of the Dead Sea Scrolls were hidden.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for for himself to worship, to the moles and to the bats;

2:20. MOLE, a type of burrowing animal, as mice or rats (Lev. 11:30).



A gold-coated head of Hathor, the Egyptian goddess of livestock, found at Beth-Shean, Israel, and dating to the 12th century BC

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

ISAIAH 3

1 FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honorable.

6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! For they have rewarded evil unto themselves.

10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him.

12 As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

3:12. women rule over them. The childish behavior of rulers lead to effeminate behavior which paves the way for women to rule over men, which is contrary to nature and God's original design.

13 The LORD standeth up to plead, and standeth to judge the people. 14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? Saith the Lord GOD of hosts.

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

3:18. CAUL, may refer to a headdress of net as in Isaiah 3:18. More often the word refers to the fatty covering of the liver (Lev. 3:4). This part of the animal was burned with the kidneys and other fats as a sacrifice (Ex. 29:13, 22). In Hosea 13:8 the caul refers to the membrane enclosing the heart.

19 The chains, and the bracelets, and the mufflers,



A copper bracelet and pin just after being found in a tomb at Selenkihiye, Syria.

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

3:20. EARRINGS (Heb. lachash [lakh'-ash]; properly, a whisper, i.e. by implication, (in a good sense) a private prayer, (in a bad one) an incantation; concretely, an amulet). It was not uncommon for a small object to be worn on the body hanging from the neck in order to find protection against evil spirit (cf. Judges 8:21, 26).

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the cringing pins,

3:22. WIMPLES, is an Old English word for hood or veil.

3:22. CRISPING PIN (Heb. pocket), refers to a small ornamental bag made from the skin of an animal and worn around the waist. It was used for carrying money.

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

ISAIAH 4

Hope for Jerusalem after the Judgment

1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

4:1. in that day. Seven times Isaiah uses the phrase, “in that day” in the section of chapter 2:1-4:2. It is a day of judgment: Isaiah 2:11; 2:17; 2:20; 3:7; 3:18; 4:1; 4:2.

2 ¶In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

4:2. the branch of the LORD. This is a term that is used for the Messiah. The divine nature of the Lord Jesus is in view.

A Prophetic Picture of Christ

In Matthew’s Gospel we have the King who is the Branch. *Jeremiah 33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.*

In Mark’s Gospel we have the Servant who is the Branch. *Zechariah 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.*

In Luke’s Gospel we have the Man who is the Branch. *Zechariah 6:12 And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:*

In John’s Gospel we have the Branch of the LORD who is beautiful and glorious as the God-Man.

4:2. the fruit of the earth. The Branch is “of the LORD” in His divine nature, and He is the “fruit of the earth” according to His human nature and so there is the hypostatic union.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

4:3. holy. Those in the kingdom are called holy.

4:3. that is written. There will be no one in heaven that is not “written” or that is not “chosen”.

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defense.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

ISAIAH 5

The Vineyard of Jehovah *Or* The Problem of Lawlessness

The Parable of the Isaiah 5:1-7

1 Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

5:1. a vineyard. *Psalm 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.*



A vineyard near Hebron, Israel

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

5:2. choicest vine. God sovereignly chooses individuals and nations to glorify Himself. Election is on the basis on sovereign grace. Paul speaks of this in Romans 9. *Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)...16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

5:2. brought forth wild grapes. The end of election is to bear spiritual fruit. Israel failed to produce good fruit but instead brought forth wild grapes. *Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; With election we have been given the privilege of suffering for Christ.*

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

The Judgment
Isaiah 5:5-6

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:

5:6. break down the wall thereof. When God destroys a nation He first removes their boundaries or their defenses. Those nations, like Great Britain, which depend on a strong military, will have the military complex destroyed. Those nations which depend on a strong economy, such as America, will have their financial institutions collapse. Those nations which depend on their isolation for protection will be overrun.

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

5:6. I will also command the clouds. The true Vineyard Keeper is Jehovah for only God can command the clouds.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

5:7. He looked for judgment...for righteousness. Question: "What does God find when he looks for spiritual fruit in your life?"

The Reasons for Judgment
Isaiah 5:8-24

8 ¶ Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!



A watchtower in the hills of Samaria used to protect an orchard or olive grove during the harvest.

5:8. Wow (Heb. hoh'ee). Corresponding to the expression, "Oh!". There are six "woes" in this section describing the wild grapes of Israel. Notice verses 8-24: 5:8, 5:11; 5:18; 5:20; 5:21; 5:22. Jesus used eight woes in Matthew 23. The woes of God are warnings to tell people to flee from the wrath to come. "God's woes are better than Satan's welcomes" (C. H. Spurgeon).

5:8. lay field to field. There is land inequity. There are those who are very rich and others who are very poor.

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

BATH. One bath was equal to 5.5 gallons. The judgment of God is so severe that large tract of vineyards yielded very little.

HOMER. An homer (cor) measured approximately 5 bushels. What was destined to yield 5 bushels produced only a ½ bushel.

EPHAH. An ephah is a biblical unit of measurement equal to ½ bushel.

11 Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

5:11. wow. All the woes stem from two sources: the desire for wealth and the desire for pleasure. There is a base instinct to gather and the instinct to squander.

5:11. *till* wine inflame them. There is the problem of drinking. Alcoholism is something to be concerned about. A member of Alcoholics Anonymous once sent columnist Ann Landers the following:

We drank for happiness and became unhappy.
 We drank for joy and became miserable.
 We drank for sociability and became argumentative.
 We drank for sophistication and became obnoxious.
 We drank for friendship and made enemies.
 We drank for sleep and awakened without rest.
 We drank for strength and felt weak.
 We drank "medicinally" and acquired health problems.
 We drank for relaxation and got the shakes.
 We drank for bravery and became afraid.
 We drank for confidence and became doubtful.
 We drank to make conversation easier and slurred our speech.
 We drank to feel heavenly and ended up feeling like hell.
 We drank to forget and were forever haunted.
 We drank for freedom and became slaves.
 We drank to erase problems and saw them multiply.
 We drank to cope with life and invited death.

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.



A pottery figurine of a woman playing a timbrel, a type of drum or tambourine, from Shiqmona, Israel, dating to the 9th-8th century BC.

13 Therefore my people are gone into captivity, because *they have* no knowledge: and their honorable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

5:18-19. cords of vanity. There is the problem of presumptuousness. There are some sins which are lightly done in secret thereby robbing the soul of fellowship with the Lord.

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

5:20. woe unto them that call evil good. There is there is the problem of morality. (Read *The Death of a Nation*, John A. Stormer; *Situation Ethics: The New Morality*, by Joseph Fletcher).

21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

5:21. wise in their own eyes. There is the problem of pride.

22 Woe unto *them that are* mighty [distinctive] to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

5:22-24. woe unto *them that are mighty*. The problem of the perversion of justice.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

ISAIAH 6

The Cleansing, Call, and Commissioning of the Prophet Isaiah

Isaiah 6:1-13

The Vision

*1 ¶ In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

6:1. UZZIAH. Following the murder of his father, Amaziah, Uzziah took the throne of Judah at age 16 and ruled for fifty-two years. He lived in the fear of God. He died c. 740 BC. His story is told in 2 Chronicles 26. Uzziah could handle hardships, but he failed in prosperity for “*when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense*” (2 Chronicles 26:16).

6:1. I saw. Isaiah is now a young man of 25, a scribe in the royal kingdom of Judah. He had grown up during the reign of Uzziah.

6:1. train. (Heb. shuwl), a word meaning, “to hang down”; a skirt; by implication, a bottom edge.

6:1-3. New Testament reference. *John 12:41 These things said Esaias, when he saw his glory, and spake of him.*

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.



Gustave Dore's image of the beatific vision,
from Dante Alighieri's *Divine Comedy*

SERAPHIMS. As used by Isaiah, the seraphim were God’s attendant angels. The seraphim in Numbers 21:6 referred to the fiery flying serpents which bit the Israelites and produced in them a poisonous inflammation. The seraphim stand near God and so they burn with His essence. Those who are near God burning with a heavenly fire just as those who are near Satan will burn with a strange fire. The seraphim also cover themselves knowing that they too are unworthy of standing before the Holy One in His glory.

Special Note. Some theologians teach the Doctrine of the Beatific Vision. The beatific vision (Latin: *visio beatifica*), in Christian theology, is the ultimate direct self-communication of God to the individual person, when she or he reaches, as a member of redeemed humanity in the communion of saints, perfect salvation in its entirety, i.e. heaven. Though God dwells in unapproachable light, whom no one has even seen or can see (1 Timothy 6:16), one day God will reveal Himself and then we shall see Him “face to face” (1 Corinthians 13:12).

The Voice

3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

6:3. Holy, holy, holy. This expression speaks of “the Holy Other One”, the separateness of God. The essential essence of God is His holiness. A contrast is made between God, who is holy, and Uzziah, who just died a leper. There is no corruption in God. The thrice cry of Holy, speaks of the trinity. Notice v. 8. “who will go for us?”

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

The Confession

5 ¶Then said I, Woe *is* me! For I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

The Cleansing

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:



6:6. the altar. The cleansing Isaiah received is related to the altar. In like manner the cleansing of the believer is related to Calvary. The abiding principle for forgiveness is sacrifice for cleansing.

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

6:1-7. When we see God in His holiness, we have a deep sense of sin. When we see ourselves, as Isaiah, we shall be cleansed in infinite grace and mercy. When we are cleansed then we can be commissioned to serve. This was the testimony of Job. *Job 42:5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 6 Wherefore I abhor myself, and repent in dust and ashes.* This was the testimony of Simon Peter. *Luke 5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.* This was the testimony of Isaiah. *Isaiah 6:5. Then said I, Woe is me! For I am undone; because I am a man of unclean lips.* And the apostle John, when he saw the resurrected Christ, fell at his feet as dead (Revelation 1:17). Oh, Christian. Let us not be insensitive to sin in ourselves. Let us not be content with religious form.

The Commission

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

6:8. I heard the voice of the Lord. When he was cleansed, Isaiah heard the voice of the Lord. Question: "Do you hear the voice of the Lord?"

6:8. Here *am* I. All of God's servants are volunteers. Here is Isaiah's story in summary outline:

- Woe v. 5
- Lo v. 7
- Go v. 8-9

*9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

6:9. understand not. Some men are given a message that will lead people to salvation. Some men are given a commission that will lead men to judgment. Isaiah had this type of ministry as did Jesus. *Matthew 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*

6:9-10. New Testament reference. Matthew 13:14; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26-27.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

6:11. how long? The Great Forsaking will ultimately come in AD 70.

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.

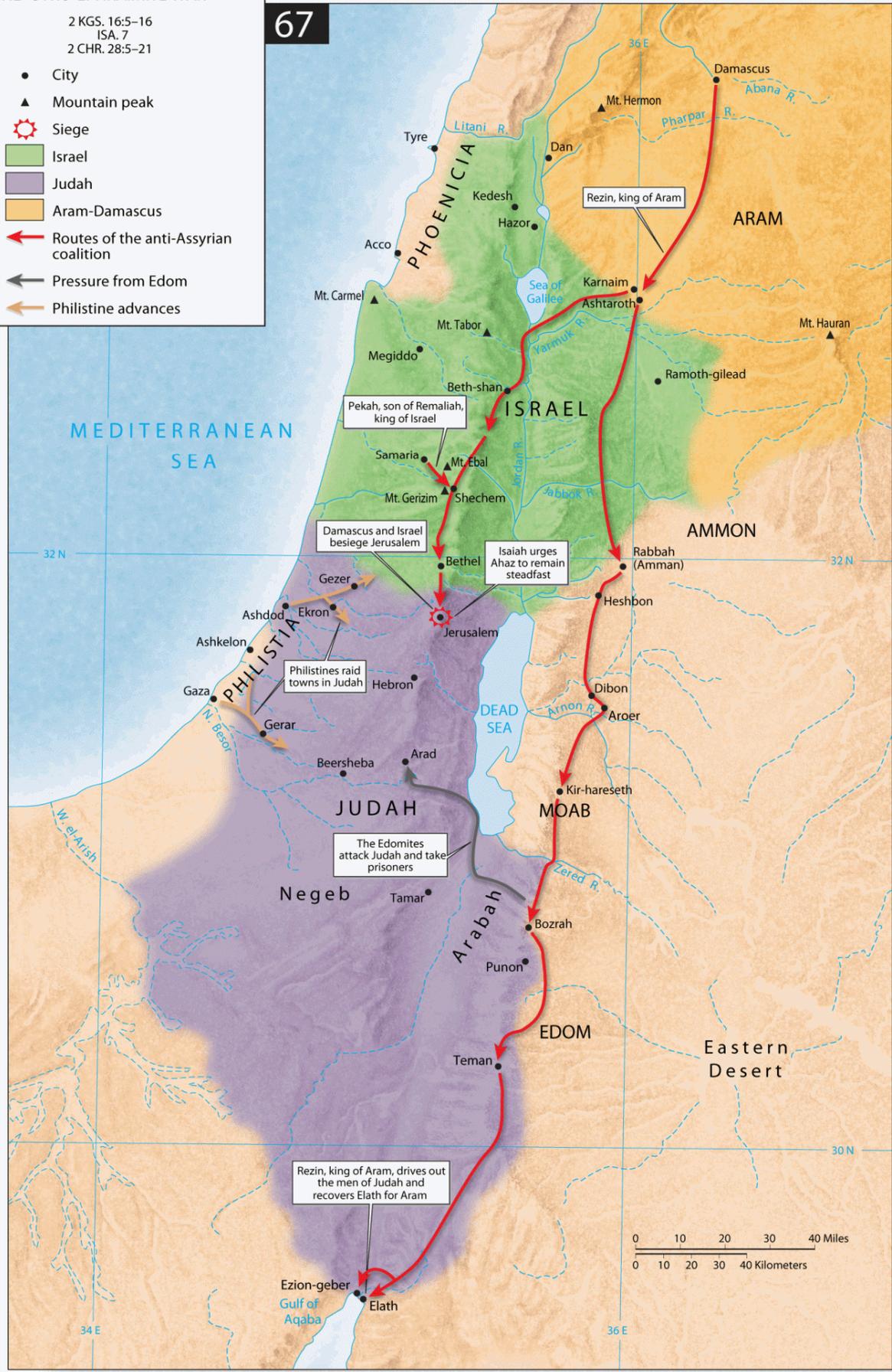
6:13. a tenth, and *it* shall return. Isaiah was told that a remnant would return and be consumed, but the life which remains shall be the substance or stock of it. Messiah is the Branch (Isaiah 4), and Messiah is the Stump (Isaiah 6), and out of Him shall come a blessing.

THE "SYRO-EPHRAIMITE WAR"

2 KGS. 16:5-16
ISA. 7
2 CHR. 28:5-21

67

- City
- ▲ Mountain peak
- ☼ Siege
- Israel
- Judah
- Aram-Damascus
- ➔ Routes of the anti-Assyrian coalition
- ➔ Pressure from Edom
- ➔ Philistine advances



ISAIAH 7

The Book of Immanuel Isaiah 7 – 9

1¶ And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

7:1. Isaiah moves from speaking about Israel to speaking about international affairs for the world was becoming smaller. Today, the world is very small through the magic of technological and satellites. Wars and military operations can be watched in real time. Political events take place before a global audience. Through it all God has a message for men as the prophet Isaiah told the people of his day.

AHAZ (possessor) was the son of Jotham who ascended the throne of Judah at the age of twenty (2 Kings 16:2). According to the Septuagint, Syriac, and Arabic texts of 2 Chronicles 28:1 Ahaz was actually twenty five which is probably the more correct age. Ahaz met with Isaiah and his son Shear-jashub where the prophet assured him that Rezin's and Pekah's military plans against him would not come to pass. Prophecy was fulfilled. The reign of Ahaz is described in 1 Kings 15 and 1 Chronicles 28.

WAR

King Ahaz of Judah
(735 -715)

Vs.

Rezin – King of (Damascus) Syria

And

Pekah - king of Israel
(737 -732)

Dates provided by
William F. Albright

JOTHAM was the father of Ahaz and the king of Judah c. 742 -735.

UZZIAH was the grandfather of Ahaz and the king of Judah c. 783 -742.

JUDAH. The boundaries of Judah are given (Josh. 20:20-63). The territory was thickly studded with towns and villages. Benjamin was on the N. The northern bound ran from the

mouth of Jordan, by the valley of Hinnom under Jerusalem, to Jabneel on the western sea coast. The Dead Sea was located on the East with the Mediterranean on West. The southern bound ran from the extreme southern end of the Dead Sea to the Mediterranean at Wady el Arish. The wilderness of Zin was its extreme southern limit. Its length averaged 45 miles, its width 50.

REZIN was a king of Damascus during the days of the prophet Isaiah. He fought a war against king Ahaz of Judah having previously made war against Rezin's father, king Jotham. He took from Judah Elath located on the gulf of Akabah along the Red Sea. After Ahaz united forces with the Assyrian Tiglath-Pileser, Damascus was conquered and Rezin was killed in fulfillment of Isaiah's prophecy.

SYRIA is the Greek word for the Hebrew 'Aram (high), the fifth son of Shem. Aram means the high land north east of Palestine reaching from the Jordan River and the Sea of Galilee to the Euphrates.

REMALIAH was the father of the rebel Pekah (2 Kings 15:25-37) who conspired against Pekaiah king of Israel and killed him in Samaria. Isaiah speaks of Pekah as the "*son of Remaliah*" to indicate that he belonged to a family outside that if King David to whom the kingdom and the promises of the kingdom were given.

Ahaz Responds to the Alliance Against Him Consisting of Syria and Northern Israel

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his [Ahaz] heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

EPHRAIM refers to that part of Palestine named after the second son of Joseph (Genesis 41:50-52). The boundaries of the area given to Ephraim and his descendants are provided in Joshua 16. In context, Ephraim has made an alliance with Syria to invade the southern kingdom of Judah.

7:2. Syria is confederate with Ephraim. Isaiah was concerned that Israel would stay out of the conflicts of the day between Assyria in the north and Egypt in the south. In a time when alliances were being made, Isaiah wanted Israel to trust in God and not enter into confederations.

7:2. his heart was moved. When a man like Ahaz does not believe the Word of God, then his heart moves like the branches of a tree blown by the wind. *James 1:8 A double minded man is unstable in all his ways.* Men of courage and endurance are men who believe the God of the Word of God. *Isaiah 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit [water supply] of the upper pool in the highway of the fuller's field;

SHEARJASHUB (Heb. "a remnant shall return") was the son of the prophet Isaiah who accompanied him during a meeting with king Ahaz. Shearjashub's name was to serve as a memorial to Ahaz, symbolizing the saving of the remnant of Judah when national Israel was eventually placed under divine discipline (cf. Isaiah 7:1-87 with Isaiah 10:20-22; 6:13).

7:3. Go forth. The LORD had a specific message to King Ahaz of Judah who believed that religion was simply a useful tool in politics. *2 Chronicles 28:23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.*

4 And say unto him [Ahaz], Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands [burnt out fire stumps], for the fierce anger of Rezin with Syria, and of the son of Remaliah.

7:4. be quiet. Ahaz was told to be quiet and to fear not. He was to express a faith rest in the promise of God. There are two types of rest in the Bible. There is the rest of salvation. *Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.* There is also the rest of sanctification which comes when the heart trusts the Word of God. The faith-rest technique simply believes God's Word. *Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

TABEAL. It was the intent of Rezin of Syria and Pekah of Israel to set up Tabeal's son as a vassal king thereby replacing Ahaz in Judah. God told Ahaz through the prophet that He would not let such a scheme stand or come to pass.

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five [65] years shall Ephraim be broken, that it be not a people.

DAMASCUS. The capital of Syria.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.

7:9. if ye will not believe, surely ye shall not be established. The Hebrew has been variously translated.

“If in God you do not confide,
Surely in power, you shall not abide.”

“Surely, if you will not believe,
Neither blessing will you receive.”

7:9. if ye will not believe. The problem is that Ahaz did not believe. He had a dark secret in his heart which was this: he trusted more in the power of Assyria to protect him than in the promises of God.

10 ¶ Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

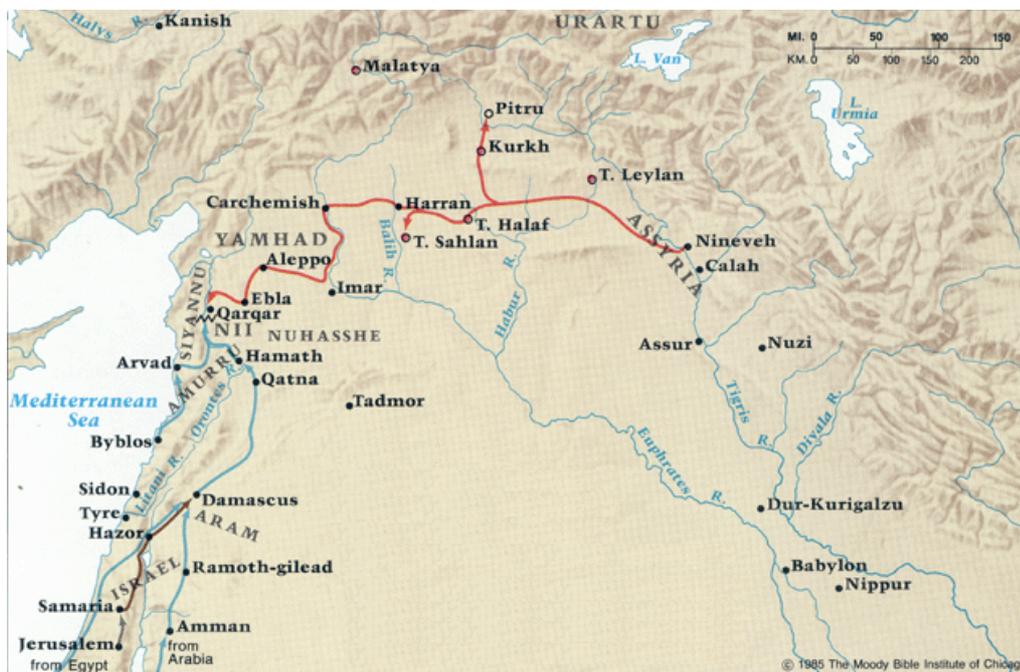
The Divine Sign
Isaiah 7:14-16

★ * 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

7:14. a virgin shall conceive. Isaiah did have in mind the Lord Jesus Christ for the following reasons. First, His name was to be called Immanuel. Second, this sign of a Savior was given to the house of David, not just to Ahaz. Third, the word “virgin” used in the Old Testament never refers to a married woman. Fourth, a supernatural sign was in view here and a virgin birth would have been supernatural. Fifth, the angel of the Lord appeared to Joseph in a dream and told him that prophecy was being fulfilled. *Matthew 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.



By 650 BC the Assyrian Empire, whose capital was Nineveh, stretched from the Persian Gulf in the east through the fertile crescent into Palestine and beyond, embracing for a short time all of Egypt in the southwest. Judah paid tribute to Assyria during the reign of Manasseh, even though it was technically a free zone. (Nelson's *NKJV Study Bible*).

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

A THOUSAND SILVERLINGS. The prophecy is that where a thousand vines were once valued at a thousand shekels of silver, there will be briers and thorns.
--

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

MATTOCK. A mattock refers to a single headed pickax or hoe used for loosening the ground.

ISAIAH 8

The Stone of Stumbling and The Mighty God

1 ¶ Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

MAHER-SHALAL-HASBAZ (Lit. "speed spoil, hasten-prey,"). This name was given by divine direction by Isaiah to his son to indicate that Damascus and Samaria were about to be overrun and plundered by the king of Assyria. *Jeremiah 8:14 Why do we sit still? Assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord.*

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

URIAH. Because he was the high priest in the reign of Ahaz, Isaiah insisted that he be one of the "faithful witnesses to record".

ZECHARIAH. No less than 28 men are called Zechariah in Scripture. This son of Jeberechiah was taken by the prophet Isaiah to be one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-has-baz.

JEBER-ECHIAH (whom Jehovah blesses), was the father of a man named Zechariah, in the reign of king Ahaz of Judah. He is mentioned only in this verse, c. 739 BC.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

8:3. the prophetess. Isaiah calls his wife "the prophetess." A prophet was one who was able to bring revelation from God to men. A prophetess was one who was able to bring revelation from God to men. There were prophetesses in the Old Testament and there were prophetesses in the New Testament times.

Seven Prophetesses

- Miriam Exodus 15:20
- Deborah Judges 4:4
- Huldah 2 Kings 22:14; 2 Chronicles 34:22
- Noadiah Nehemiah 6:14
- Isaiah's Wife Isaiah 8:3
- Anna Luke 2:36
- Daughters of Philip Acts 21:9
- "Jezebel" Revelation 2:20

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

8:4. Before the child can say, “father” or “mother” the Assyrians shall come. Judgment is sudden and it is soon.

5 The LORD spake also unto me again, saying,

8:5. The LORD spake. The Eternal, Living God speaks to men, though not always in the same manner. To Adam and Eve the LORD spoke personally, in the cool of the day (Genesis 3:8-9). After the Fall, to individuals and to the nation of Israel, the LORD spoke through intermediaries such as Moses or Aaron, and through the prophets (Hebrews 1:1). Ultimately, the LORD has spoken through Jesus Christ (Hebrews 1:2). The LORD continues to speak today to the church through the apostles (Ephesians 2:20), and through the Scriptures (2 Timothy 3:16).

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in [rejoiced with respect to] Rezin and Remaliah's son [Pekah];

SHILOAH, refers to a soft flowing stream, better known as Siloam. It is the only perennial, or constantly present, spring of Jerusalem. Since the people refused the gentle waters of Shiloah, God would bring upon them the “big waters” of the Tigris-Euphrates of Assyria (v. 7-8).

8:6. REZIN, was the king of Damascus (in Syria) who attacked Jotham during the latter part of his reign. However, his main war was with Ahaz, king of Judah, during the days of Isaiah. Rezin united with Pekah to seize Jerusalem (2 Kings 16:5; Isaiah 7:1). He was initially successful and “recovered Elath to Syria” (2 Kings 16:6). Soon after this he was attacked, defeated, and killed by Tiglath-pileser II, king of Assyria (2 Kings 16:9).

8:6. REMALIAH (protected by Jehovah), was the father of Pekah who killed Pekahiah, the 17th king of Judah, and took the throne (2 Kings 15:25-37; 16:1,5; 2 Chronicles 28:6; Isaiah 7:1-9; 8:6).

8:6. rejoice in. Probably, rejoice with respect to them. The people of Judah rejoiced when the people of Syria, led by Rezi, and the Israelites of the northern kingdom, led by Pekah, were defeated by Tiglath-pileser II, king of Assyria.

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he [Tiglath-pileser] shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

8:8. *even* to the neck. From Judah the Messiah shall come and so Judah is spared. A remnant shall remain.

8:8. O Immanuel. The Lord is the true Master of the land.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

8:9-10. A general principle comes from this passage. Worldly policy destroys the land of God. The people of Judah suffered because of worldly policies reflected in political alliances. Spiritually, the people of God suffer due to worldly policies in the church. There will be no lasting blessings from God when the message of His Word is compromised and sin is allowed in the sanctuary.

The Value of Walking with God

11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

* 12 Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

8:12. Say ye not. The New American Standard Bible translates Isaiah 8:12 this way:

"You are not to say, '*It is a conspiracy!*'
In regard to all that this people call a conspiracy,
And you are not to fear what they fear or be in dread of it."

Those who follow the Lord are not to accuse others, nor are they to be accused of engaging in a conspiracy. The slander of being part of a conspiracy was leveled against Christ before Pilate. *John 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.*

13 Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.

8:13. Sanctify the LORD. Those who will set the LORD apart and sanctify Him will find that He will become their Sanctuary.

8:12-13. NT. 1 Peter 3:14-15.

* 14 And he [the LORD] shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

8:14. NT. Romans 9:32,33.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 ¶ Bind up the testimony, seal the law among my disciples.

8:16. Since the people of Israel and Judah did not want the Word of the LORD, the command was given to bind up the testimony and to seal up the law and give it to the elect of God.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

* 18 Behold, I and the [two] children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

8:17-18. The Words of the prophet in verses 17-18 apply to Isaiah and his family. But in the New Testament, these words are taken and applied to Christ, and why He is not ashamed to call Christians, brethren. *Hebrews 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" [Psalm 22:22]. 13 And again, "I will put my trust in him" [Psalm 18:2]. And again, "Behold I and the children which God hath given me" [Isaiah 18:18].*

Messianic Prophecy. There are three types of Messianic Prophecy. First, there is Direct Messianic Prophecy which is prophecy that is altogether predictive (Isaiah 7:14; 9:6-7). Second, there is Indirect Messianic Prophecy which is applicable to Christ in context and is revealed by Psalm 102:25-27 with Hebrews 1:10-11.

Third, there is Typical Messianic Prophecy which is illustrative in nature. Moses is an example of Christ. David is an example of Christ. Now within Typical Messianic Prophecy there are two divisions. The first division can be called Historical Typical Messianic Prophecy which takes an experience in the life of an Old Testament figure and makes it an example. The perfect man of Psalm 8 speaks of The Perfect Man to Come, the Lord Jesus. The Second Division can be called Historical-Prophetical Typical prophecy. In these prophecies the activities of a prophet, priest, or king go beyond themselves and look toward the future in a prophetic way. Examples of this can be found in Psalm 16, Psalm 45, and Isaiah 8:17-18.

Typically, the prophet Isaiah speaks of the Prophet to Come, Jesus Christ. The two children of the prophet Isaiah, typically, refers to the sons of God who were born again by the Spirit based upon the work of Christ at Calvary. And so the children of Isaiah, typically, become the children of the New Covenant.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead?

PEEP AND THAT MUTTER. The word “peep” in Hebrew means, to chirp. Isaiah uses the word in 29:4 where it is translated, “whisper”. Every civilization has known magicians who can whisper, and chirp, and mutter incantations. During the days of Isaiah, wizards and ventriloquists made sounds that imitated the chirping of the bats which was supposed to proceed from the lower world (*The International Standard Bible Encyclopedia*). The Holy Spirit is likened to a dove (Matthew 3:16), while the sounds of Satan are likened to bats.

20 To the law and to the testimony: if they speak not according to this word, *it is because there is no light in them.*

8:20. To the law...to the testimony. The true minister of God will never teach anything which is contrary to the Word of God. Proponents of New Covenant Theology, The New Perspective, or The New Age Movement must be suspect. All the cults prey upon the Christian community to find followers for their new insights in Scripture. The apostle Paul predicted such men would be successful. *2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.*

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be driven to darkness.*

ISAIAH 9

The Child Who is the Father Isaiah 9:1-7

★ * 1 ¶ Nevertheless the dimness [gloom] *shall not be* such as *was* in her vexation [anguish], when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.



Tribal Lands

9:1. This verse gives Israel a great deal of hope. Though chapter 8 ends in judgment, nevertheless, there shall no longer be any gloom in the land. While in the present time the northern tribes of Israel are going into captivity at the hands of the Assyrians, in the latter days, the glory of God shall pass through the land again. Against the storms of divine discipline and the lightening of God's chastisement, in the future he sees the sun shining with glorious Messianic promises.

9:1-2. NT. Matthew 4:14-16.

★ 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

9:2. This verse is referenced in Luke 1:76-79 in relation to John the Baptist. In Matthew 4:12-16, this verse finds fulfillment in Christ. Jesus is the Light of the world whom God promised would come in the Old Testament (John 8:12; 9:5).

3 Thou hast multiplied [enlarged] the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

9:4. the day of Midian (Heb. strife). The historical allusion is to Israel's great victory over the Midianites. Midian was a son of Abraham and Keturah (Genesis 25:1). He became the progenitor of the Midianites, or Arabians, dwelling in the north part of the desert peninsula of Arabia. Moses fled to the land of the Midianites after killing the Egyptian (Exodus 2:15, 21). During the wilderness journey of the Exodus Generation, at Shittim, the Israelites engaged in battle with the Midianites and defeated them. Later, the Midianites reappeared to make war upon Israel and prevailed for seven years. Gideon was able to defeat the Midianites with a great slaughter. In summary, the Midianites were a wealthy Arab nation (Numbers 31:22; Judges 8:21, 24-26) which lived by taking from others. They delighted in their riches taken as the spoils of war.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

Who is the Great "Gideon" to Come? The Messiah

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful - Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

9:6. His name shall be called. In modern society, a name is simply a label and does not usually signify much. In the Bible the name is very meaningful. First, the name is the person. For example, in Isaiah 30:27 we read, "*Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire.*" The name is the person. Second, the name is the person revealed. Third, the name is the person actively present.

Four Divine Names of the Messiah Called "Jesus" (Jehovah's Salvation) in the New Testament

- Wonderful Counselor
- The Mighty God

- The Everlasting Father
- The Prince of Peace

9:6. a child is born...a son is given. The language is precise in order to protect the divinity of Christ. Jesus was the God-man. He was born a child...but He is the eternal Son. The child was born, but the Son was given. The Son was sent into the world.

9:6. Wonderful. This is a name for God and is used elsewhere. In Judges 13:15-22 we notice verse 18, where the name of the angel of the Lord is called Wonderful, though it is translated “secret”. And then in verse 22 Manoah says to his wife, “We have seen God.”

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 9:8 – 10:34
The Destruction of the Kingdoms of the World

8 ¶The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

9:8-10. When men are disciplined men do not turn to God but in defiance pledge to rebuild something better.

Territory will be Lost Because of Pride

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

Four Warring Kings

Rezin	King of Syria
Pekah	King of Israel
Ahaz	King of Judah
Tiglath-Pileser	King of Assyria

9:11. Rezin was the last king of Syria who was killed by Tiglath-Pileser III, king of Assyria in 732 BC. Rezin had made an alliance with Pekah, king of Israel, to try to take away the throne of Judah from Ahaz and the line of David (2 Kings 15:37; 16:5-9). United together, Rezin and Pekah besieged Jerusalem, but they were not able to take the fortified city of Ahaz. Isaiah counseled Ahaz not to fear this unholy alliance between Rezin and Pekah (Isaiah 7:14). However, Ahaz did not listen, he did not believe Isaiah and so he appealed to Tiglath-Pileser for help. Ahaz sent the king of Assyrian silver and gold from the Holy Temple and from his own palace. Tiglath-Pileser III marched against Damascus (Syria) and besieged it in 734 BC. After two years, Damascus fell to the Assyrians. Rezin was killed by Tiglath-Pileser and the Syrians were deported to Kir (2 Kings 16:9).

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

9:12. His hand is stretched out still. Six times Isaiah uses this expression of divine discipline and judgment.

- Isaiah 5:25 *His hand is stretched out still*
- Isaiah 9:12 *His hand is stretched out still*
- Isaiah 9:17 *His hand is stretched out still*
- Isaiah 9:21 *His hand is stretched out still*
- Isaiah 10:4 *His hand is stretched out still*
- Isaiah 14:27 *His hand is stretched out still*

The Stubbornness of Heart will Bring War and Defeat

13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honorable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

9:15. the prophet...is the tail. It is possible for the prophets of God, the pastors and elders of a church, to apostatize or depart from the faith.

16 For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed.

9:16. the leaders...cause *them* to err. When an irresponsible and irreligious political leader is elected against all common sense or sound fiscal and social policies, when such a person is able and willing to continue to cause people to err, then it is a sign he is an instrument of God's judgment on a people.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

9:18. wickedness. Hebrew, rebellion.

Internal Rebellion Forms Part of the Judgment of God

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

ISAIAH 10

1 ¶Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? To whom will ye flee for help? And where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

A Message to Assyria

5 ¶O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

10:6. Assyrian. God controls the nations. He will use an ungodly nation to judge His covenant, but hypocritical, people. Albert Camus (1913-1960) and others say that life is meaningless and it is absurd. The Bible teaches the providence of God.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

10:7. The Assyrian does not think he is a rod of God's anger. Rather, his heart simply sees a nation ripe for plunder. Murder and destruction is in the heart of the Assyrian king to conquer as many nations as possible. The thoughts of the Assyrian are given in verses 8-

The Natural Proudful Thoughts of a Depraved Heart

8 For he saith, *Are* not my princes altogether kings?

9 *Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?*

CALNO (CALNEH, fortress of Anu), is listed in Genesis 10:10 among the cities of Nimrod. In the eighth century BC, Calno was conquered by an Assyrian king and was left destitute (Isaiah 10:9; Amos 6:2).

CARCHEMISH (fortress of Chemosh), near Hierapolis, Turkey was conquered by the Egyptian, Pharaoh Necho shortly after a battle of Megiddo c. 608 BC. Nebuchadnezzar retook the city three years later (602 BC) as per Jeremiah 46:2. The name Hierapolis means “sacred city”. The city had a large Jewish community during the time of the apostle Paul (Colossians 4:13).

HAMATH (fortress) was a principle city of upper Syria, located in the valley of the Orontes. The citizens of Hamath were of the Hamitic race and are included among the descendants of Canaan (Genesis 10:18). Solomon used Hamath as one of his storage cities (2 Chronicles 8:4). The city was strong enough to enter into a political alliance with the Syrians of Damascus, the Hittites, and the Phoenicians. Jeroboam II was able to conquer it as per 2 Kings 14:28. But then the Assyrians took the city (2 Kings 18:34; 19:13).

ARPAD (strong city), refers to a city or district in Syria (Isaiah 36:19; 37:13). It was dependent on Damascus (Jeremiah 49:23). Its exact location is unknown (2 Kings 18:34; 19:13).

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

10:10-11. idols. The warring king of Assyria is not impressed with, or afraid of, the God of Israel and Judah. He has conquered the people, and thus the gods, of other nations, Israel and Judah will be no exception.

**Assyria, the Instrument of Judgment,
Shall be Judged**

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he [the Assyrian king] saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

10:14. Peeped. A conquered people are a terrified people. They do not open their mouth or even peep like a little bird. Millions of Russians under Stalin, Germans under Hitler, and Jews under Assyria, and later under Rome, enhanced the pride of their rulers by refusing to utter a sound of protest.

God Reasserts His Sovereignty

15 Shall the axe boast itself against him that heweth therewith? *Or* shall the saw magnify itself against him that shaketh it? As if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, *as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

When God Acts Against Assyria, There will be Sudden Catastrophic Judgment

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

10:20. in that day. Some Bible teachers find in this verse a reference to a final eschatological judgment at the end of a great tribulation period when the Lord comes again. But there is no need to insert such a teaching on this passage for “that day”, the day of judgment for Assyria did come to that empire and the empire fell according to divine design.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

* 22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

10:22-23. NT. Romans 9:27-28.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

A Message of Hope for God’s People Despite Divine Discipline

24 ¶Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

10:24. be not afraid. Psalm 32 is the proper attitude to have in the midst of judgment. God is the Divine Psychologist. The Lord does not invite people to suppress sin or guilt, but to confess it and have hope in God.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

OREB (the raven’s crag), was a location east of Jordan where the Midianite chieftain Oreb, was thousands of his countrymen, were slain in battle by the Ephraimites (Judges 7:25).

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

10:28. The king of Assyria is described in the Bible as “like a cedar of Lebanon” (Ezekiel 31:3). The same image is used for the righteous that flourish (Psalm 92:12).

AIATH, a place mentioned by the prophet Isaiah in association with Migron and Michmash. It may be the same as Ai.

MIGRON (precipice) was a town or area in the vicinity of Gibeah (1 Samuel 14:23). The place is mentioned in the approach of the Assyrian, king Sennacherib, to Jerusalem.

MICHMASH (hidden), was a town mentioned in the war between the Philistines and Saul and Jonathan (1 Samuel 13:1; 14:1). Located in the tribe of Benjamin, it is mentioned during the invasion of Sennacherib in the reign of Hezekiah (Isaiah 10:28). Later, Jonathan Maccabaeus would make it the seat of his government (1 Maccabees 9:73).

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

GEBA (a hill), a city of Benjamin allotted to the priests (Joshua 21:17; 1 Chronicles 6:60).

RAMAH (height), a city of Benjamin lying north of Jerusalem. Ramah is specifically mentioned in the list of places (Isa 10:28-32) disturbed by the gradual approach of Sennacherib, the king of Assyria. At Michmash, the Assyrian king crossed the ravine; and then successfully dislodged or alarmed Geba, Ramah, and Gibeah of Saul.

GIBEAH (hill), a city of Benjamin forever identified with the horrible story of the Levite who butchered his concubine (Judges 19:20). The inhabitants fled from the approaching Assyrian army of Sennacherib’s.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

GALLIM (fountains) is the name of the native home of the man to whom Michal, David’s wife was given (1 Samuel 25:44). Its location is unknown. The inhabitants were terrified at the approach of the Assyrian army of Sennacherib (Isaiah 10:30).

LAISH (lion), father of Phatiel, to whom Saul gave Michal, the wife of David (1 Samuel 25:44; 2 Samuel 3:15).

ANATHOTH, located in the tribe of Benjamin, was a city given to the priests (Josiah 21:18; 1 Chronicles 6:60). It was located about three miles from Jerusalem.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

MADMENAH (dunghill) was a village of Benjamin located north of Jerusalem. The citizens of Madmenah were terrified at the approach of Sennacherib along the northern road on his march to conquer Israel.

GEBIM (grasshoppers) was a village north of Jerusalem between Anathoth and the ridge on which Nob was located.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

NOB (high place) was a city near Jerusalem located in the tribe of Benjamin given to the priests. At Nob the Ark of the Covenant had been kept (2 Samuel 6:1). A terrible massacre took place here during the reign of King Saul when the priests were slaughtered (1 Samuel 22:17-19).

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

ISAIAH 11

The Historical Setting

Isaiah ministered during the days of King Ahaz who came to the throne as the 12th king of Judah in 735 BC. Ahaz is the king of no faith. In his day, Syria and the Jewish tribe of Ephraim, representing the northern kingdom, had united against him in order to depose him in order to set a usurper upon his throne. They wanted to get rid of the Davidic king, and Ahaz was that Davidic king. That is from a human perspective. From a divine perspective, Satan constantly tries to disrupt the plan of God.

Now Ahaz was confronted by Isaiah the prophet and exhorted to rest himself upon God. God would see him through the impending Syro-Ephamitic war. But that, Ahaz was not willing to do. Instead, Ahaz leaned upon the king of Assyria. Ahaz had been warned that if he did not believe, he would not be established. *Isaiah 7:9If ye will not believe, surely ye shall not be established.*

But Ahaz did not believe and so he made an alliance with Tiglath-Pileser III called Pul in the Authorized Version. Ahaz more trust in his heart and in his own plans than in God. The political promises of his ally meant more to him than the promises of Holy Scripture in the form of the Abrahamic and Davidic Covenants. He had a trust in Assyria.

The same heart problem exists today. When the issues of life come, we learn more on ourselves than on the promises of God. That of course is why we fail. Trust in the world, trust in the flesh, trust in the devil is always sure to fail. In contrast, trust in God, trust in His promises, trust in His faithfulness always leads to something that is real.

With his words of warning to King Ahaz, Isaiah concluded his public ministry. In the 8th chapter the prophet began his ministry to his private disciples. *Isaiah 8:16 Bind up the testimony, seal the law among my disciples. 17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.*

At this point Isaiah received a message. It was a message that would outline the following chapters.

Isaiah is told, “*Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion*” (*Isaiah 8:18*).

Three signs were given to Isaiah.

First sign: his son Ma ‘her Shal ‘Al-hash-baz which means, “spoil hastens, hurry prey”. The word is rendered, “swift is the booty, speedy is the prey” (*Isaiah 8:18 cf 8:1-4*).

Second sign: his son Shear-jashub, which means, “the remnant will return” (Isaiah 7:3 cf 10:22).

Third sign: Isaiah himself. His name means “Yahweh is Salvation”. Yahweh is the pronunciation of the tetragrammaton (four letters) of the Hebrew, *Yod Heh Vav Heh*, transliterated into Roman script, Y H W H (variants, Jehovah, Yahveh, Yehowah).

The first sign, Ma ‘her Shal ‘Al-hash-baz, was the sign of approaching judgment was meant to convey to Ahaz that there would be a period of judgment. Because Ahaz had been disobedient, Judah was going to be disciplined. The trusted Assyrians were to turn against him. The Assyrians would come to the doors of Judah, and almost take it.

The second sign, Shear-jashub, was the sign of survival. “A remnant was to return.” Isaiah was to have hope. Judah was to have hope. Despite the dark days, a remnant was to return (Isaiah 10).

The third sign of hope, was the name of the prophet himself. The name “Isaiah” means, “Yahweh is salvation.” In chapter 11 and 12 the narrative speaks of how salvation is of God.

Nation	Capital	King
Assyria (Asshur)	Ninevah	Sennacherib
Syria (Aram)	Damascus	Rezin
Israel (Ephraim)	Samaria	Pekah
Judah (Zion)	Jerusalem	Ahaz



The Coming King and His Kingdom

Isaiah 11:1 – 12:6

The Final Chapter of the Book of Immanuel Found in Isaiah 7 – 12

Isaiah 7:14 The Coming Birth of the Messiah King
 Isaiah 9: 6 The Child is Born
 Isaiah 11:1 The Child is Reigning

★ 1 ¶ And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

11:1. rod (Heb. twig). In contrast to the “cedar in Lebanon”, the great Assyrian army, God will raise up a “rod”, a “twig”, a Branch. The small shall conquer the great.

11:1. grow. (Heb. be fruitful).

11:1 This verse finds fulfillment in Christ. *Acts 13:23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:*

The Anointing of the King

★ 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

11:2. shall rest upon him. The anointing of the Messiah took place at the baptism of Jesus. *Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* The Spirit of the Lord shall rest upon His “wisdom and understanding”, that is, His intellectual life. The Spirit of the Lord shall rest upon His “counsel and might”, that is, His practical life. The Spirit of the Lord shall rest upon His “knowledge and of the fear of the LORD”, that is, His spiritual life.

These three pairs with one central figure might remind the heart of the seven branch candlestick that placed in the Tabernacle in the holy place which looks at the Lord as the light of the world. By reason of this anointing, Jesus is Immanuel, God with us. Hallelujah, What a Savior.

The Righteous Reign of the King

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

11:3. the fear of the LORD. The fragrance of the life of the Messiah was the “fear of the LORD.” The Messiah will not judge on the bases of human senses but by righteousness and truth.

* 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

11:4. NT. 2 Thessalonians 2:8.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The Transforming Nature of the King’s Kingdom

Peace in the Animal Kingdom Isaiah 11:6-8



"The wolf will live with the lamb..." (Isa. 11:6)

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

11:6. If Romans 15 is allowed to guide the interpretation of this Old Testament prophecy, then the wolf (Gentiles) and the lamb (Jews) do lie down together. The mystery of nature reflects the mystery of grace whereby Gentiles are made fellow heirs with the Jews (Ephesians 3:6).

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

11:8. cockatrice, a reference to a deadly serpent. “The cockatrice of the KJV was a mythological monster. It had the wings and head of a cock and the tail of a dragon. According to the superstitious legend about this animal, its look could kill” (*Nelson's Illustrated Bible Dictionary*).

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11:10. The Apostle Paul quotes this verse in Romans 15:12 as being fulfilled. “*And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*”

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

11:11. to recover the remnant. The events on the Day of Pentecost fulfill this prophecy when Jews from “every nation under heaven” were gathered to hear and receive the gospel Peter preached (Acts 2:5-11).

Special Note.

Many Old Testament passages taken by pre-millennialists to refer to a future, physical, earthly kingdom centered around an earthly Jerusalem actually have to do with a present, non-physical, earthly kingdom centered around the New Jerusalem, the Church (Gal. 4:24-27, Heb. 12:22-24).

PATHROS (southland) is the name of Upper Egypt in distinction from Matsor, or Lower Egypt. Colonies of Jews settled here.

CUSH is an ancient name for Ethiopia, Africa.

ELAM (highland) refers to the land beyond the Tigris and East of Babylon. It was bounded on the N by Assyria and Media and on the S by the Persian Gulf. The capital was the ancient city of Susa (KJV Shushan). Elam was the center of ancient political power.

SHINAR, refers to the land in which were located the cities of Babel, Erech, Accad, and Calneh. It is a fertile region. Isaiah predicted that the Jews would be regathered from Shinar “*in that day*”.

HAMATH (fortress) was an ancient city-state located in Upper Syria in the valley of the Orontes. Originally a colony of the Canaanites (Genesis 10:18), Hamath was conquered by the Assyrians during the time of Hezekiah (2 Kings 18:34). It was made part of the Assyrian Empire in 720 BC. The area was fertile and well watered.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

11:1-16. The main problem in assigning the words of Isaiah to a future regathering of Israel is that, in context, the regathering takes place from Assyria.

Concise Summary

Matthew Henry

The salvation promised in the foregoing chapter was compared to that of Israel "in the day that he came up out of the land of Egypt;" so that chapter ends.

Now as Moses and the children of Israel then sang a song of praise to the glory of God (Ex. 15:1) so shall the people of God do in that day when the root of Jesse shall stand for an ensign of the people and shall be the desire and joy of all nations.

In that day,

- I. Every particular believer shall sing a song of praise for his own interest in that salvation (v. 1, 3). "Thou shalt say, Lord, I will praise thee." Thanksgiving-work shall be closet-work.
- II. Many in concert shall join in praising God for the common benefit arising from this salvation (v. 4-6): "You shall say, Praise you the Lord." Thanksgiving-work shall be congregation-work; and the praises of God shall be publicly sung in the congregations of the upright.

1 ¶ And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 ¶ And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

ISAIAH 13

Concise Summary

Matthew Henry

Hitherto the prophecies of this book related only to Judah and Israel, and Jerusalem especially; but now the prophet begins to look abroad, and to read the doom of divers of the neighboring states and kingdoms: for he that is King of saints is also King of nations, and rules in the affairs of the children of men as well as in those of his own children.

But the nations to whom these prophecies do relate were all such as the people of God were in some way or other conversant and concerned with, such as had been kind or unkind to Israel, and accordingly God would deal with them, either in favor or in wrath; for the Lord's portion is his people, and to them he has an eye in all the dispensations of his providence concerning those about them, Deuteronomy 32:8, 9.

The threatenings we find here against Babylon, Moab, Damascus, Egypt, Tyre, etc., were intended for comfort to those in Israel that feared God, but were terrified and oppressed by those potent neighbors, and for alarm to those among them that were wicked. If God would thus severely reckon with those for their sins that knew him not, and made no profession of his name, how severe would he be with those that were called by his name and yet lived in rebellion against him!

And perhaps the directing of particular prophecies to the neighboring nations might invite some of those nations to the reading of the Jews' Bible, and so they might be brought to their religion.

This chapter, and that which follows, contain what God had to say to Babylon and Babylon's king, who were at present little known to Israel, but would in process of time become a greater enemy to them than any other had been, for which God would at last reckon with them. In this chapter we have,

- I. A general rendezvous of the forces that were to be employed against Babylon (v. 1-5).
- II. The dreadfully bloody work that those forces should make in Babylon (v. 6-18).
- III. The utter ruin and desolation of Babylon, which this should end in (v. 19-22).

1 ¶ The burden of Babylon, which Isaiah the son of Amoz did see.

13:1. Babylon. Isaiah 13 is a prophecy against Babylon which has been fulfilled because Babylon no longer exists. The whole of the empire was conquered by the Medes-Persians. Failure to embrace prophecy fulfilled will lead to misleading predictive statements. If the events of this chapter have not been fulfilled then Isaiah failed the primary test for identifying a prophet of God which is accuracy in their predictions (Deuteronomy 18:21-22).

AMAZIAH (strong) was the father of the prophet Isaiah prior to 738 BC. According to rabbinical tradition, Amoz was also the brother of King Amaziah (796 – 767 BC), the ninth ruler of Judah. Amoz was alleged to be a prophet himself.

Important Dates in Hebrew History

1000 – 922 BC	The High Watermark of the Kingdom of David and Solomon
922 BC	The Division of the Northern and Southern Kingdom
721 BC	The Fall of the Northern Kingdom to the Assyrian king, Sargon II
605 BC	Judah became a Tributary to Babylon
587 BC	The Fall of the Southern Kingdom by king Nebuchadnezzar
538 BC	Issue by Cyrus the Persian for the Return of Jews to Jerusalem
AD 70	Titus the Roman Destroys Jerusalem and Jews were Dispersed
AD 70 to 1948	Times of Gentiles as per Luke 21:24

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

The Day of the Lord Isaiah 13:6, 9, 13

6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as flames*.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

13:10. stars of heavens. This apocalyptic language speaks of terrible destruction and change in the world. The very elements of nature are in an upheaval. An insistence on a literal understanding of these cataclysmic events will be met with disappointment. The language is used by Jesus in Mark 13:24 in association with the Fall of Jerusalem in AD 70.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

OPHIR was a region from which David and Solomon extracted gold (1 Kings 9:28; 1 Chronicles 29:4). Its exact location is uncertain. David obtained 3,000 talents of gold from Ophir to build the Temple. Almug trees (sandalwood) and precious stones also came from Ophir (1 Chronicles 9:10).

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

The Conquerors and the Conquest of the Chaldeans
Isaiah 13:17-22

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

MEDES, refers to an inhabitant of Media, an ancient country located S of the Caspian Sea, N of Elam, E of the Zagros Mountains, and W of Parthia. God stated specifically whom He would use to judge Babylon, the Medes.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

13:18. shall not spare children. In a total war the innocent do not escape the evil that men do to one another.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.



Isaiah's Vision of the Destruction of Babylon
Isaiah 13:20, 21, 22
Dore

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

13:21. doleful creatures (‘oach, o’-akh), a howler or lonesome wild animal.

13:21. satyrs. In Greek mythology, a satyr refers to a male companion of Pan and Dionysus with goat-like features, including a goat-tail, goat-ears, and sometimes a goat-like phallus.



22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

13:19-22. Babylon. The mighty and majestic city of Babylon was 196 square. It was enclosed by a moat and further protected by a double wall 330 feet high, each part 90 feet thick. The prophet proclaimed the city would never be inhabited. As Isaiah predicted, Babylon was destroyed. Cyrus the Great of Persian began the conquest of Babylon in October of AD 539. The end of the city came with the Greek conquest of this region. In AD 312 Seleucus established a new capital of Mesopotamia, Seleucia, further to the north and on the Tigris rather than the Euphrates.

ISAIAH 14

Concise Summary

Matthew Henry

In this chapter,

- I. More weight is added to the burden of Babylon, enough to sink it like a mill-stone;
 1. It is Israel's cause that is to be pleaded in this quarrel with Babylon (v. 1-3).
 2. The king of Babylon, for the time being, shall be remarkably brought down and triumphed over (v. 4-20).
 3. The whole race of the Babylonians shall be cut off and extirpated [destroyed by the roots, (v. 21-23)].
- II. A confirmation of the prophecy of the destruction of Babylon, which was a thing at a distance, is here given in the prophecy of the destruction of the Assyrian army that invaded the land, which happened not long after (v. 24-27).
- III. The success of Hezekiah against the Philistines is here foretold, and the advantages which his people would gain thereby (v. 28-32).

Isaiah's Message to the Foreign Nations Isaiah 14:1-23:18

The Message to Babylon Isaiah 14:1-23

1 ¶For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

Renewed Pronouncement of Judgment on Babylon

A Song of Celebration over Babylon

Isaiah 14:4-11

4 ¶That thou shalt take up this proverb against the king of Babylon, and say,
How hath the oppressor ceased! The golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

HELL (Heb. sheh-ole). Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates.

10 All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

The Proud Conceit of the King of Babylon

Isaiah 14:12-15

12 How art thou fallen from heaven, O Lucifer, son of the morning! *How* art thou cut down to the ground, which didst weaken the nations!

14:12. Lucifer (Hebrew, *heylel*, light bearer, the shining one, brightness, the morning-star). The reference is historically, to the fallen angel Lucifer, currently, to the king of Babylon, and prophetically to the anti-type personage of the *Revelation*. Satan is addressed in the Bible through the tool of Satan.

Satan was addressed because he spoke through the serpent in the Garden of Eden. *Genesis 3:14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Satan was addressed because he spoke through the king of Babylon. *Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!*

Satan was addressed because he spoke through Peter during the ministry of Jesus. *Matthew 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

14:12. fallen from heaven.

The Three Falls of Satan

Satan fell from the third heaven, the throne room of God.	Ezekiel 28:12-19
Satan fell from the second heaven to earth.	Revelation 12:7-12
Satan fell from the first heaven to be cast into the abyss.	Revelation 20:1-6

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

14:14. I will. Sin is unbelief that revolts against God resulting in immorality. The essence of sin is self-assertion.

The Five "I Wills" of Satan

- I will ascend into heaven.
- I will exalt my throne above the stars of God.
- I will sit also upon the mount of the congregation, in the sides of the north.
- I will ascend above the heights of the clouds.
- I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

Babylon Shall be Destroyed by the Assyrian Army

Isaiah 14:24-27

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it*? And his hand *is* stretched out, and who shall turn it back?

14:27. hath purposed. The LORD is absolutely sovereign in all His ways. Foolish is the thought that men can disrupt or stop what the LORD has purposed.

A Message to the Philistines
Isaiah 14:28-32

28 In the year that king Ahaz died was this burden.

14:28. Ahaz died. At the age of 20, Ahaz, the son of Jotham, became the king of Judah. He died in AD 728. Ahaz did not completely trust in God.

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

14:29. COCKATRICE, a reference to the cobra. Also translated, adder.

14:29. The rod...is broken. Isaiah warned the enemies of Judah not to rejoice because the rod that smote them was now broken by the Syro-Phoenician war. Though Israel and Syria had united against Judah, the alliance would not last forever. Ahaz, the wicked king was responsible for the alliance. The Philistines were to the west and to the south of Judah. They were the ancient enemies of the Jews. This was Goliath's land. Like an adder, Hezekiah would come and his fruit would be like a serpent to the Philistines. The Jews interpreted this, ultimately, to refer to the Messiah. The "Fiery Flying Serpent" is a neglected figure of the Messiah.



30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

14:30. with famine. Sometimes the LORD tells precisely how He will discipline a people. Here, the Philistines are warned they will be killed with famine. Nevertheless, the hardness of the heart does not allow for behavioral change or repentance and prophecy is fulfilled.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

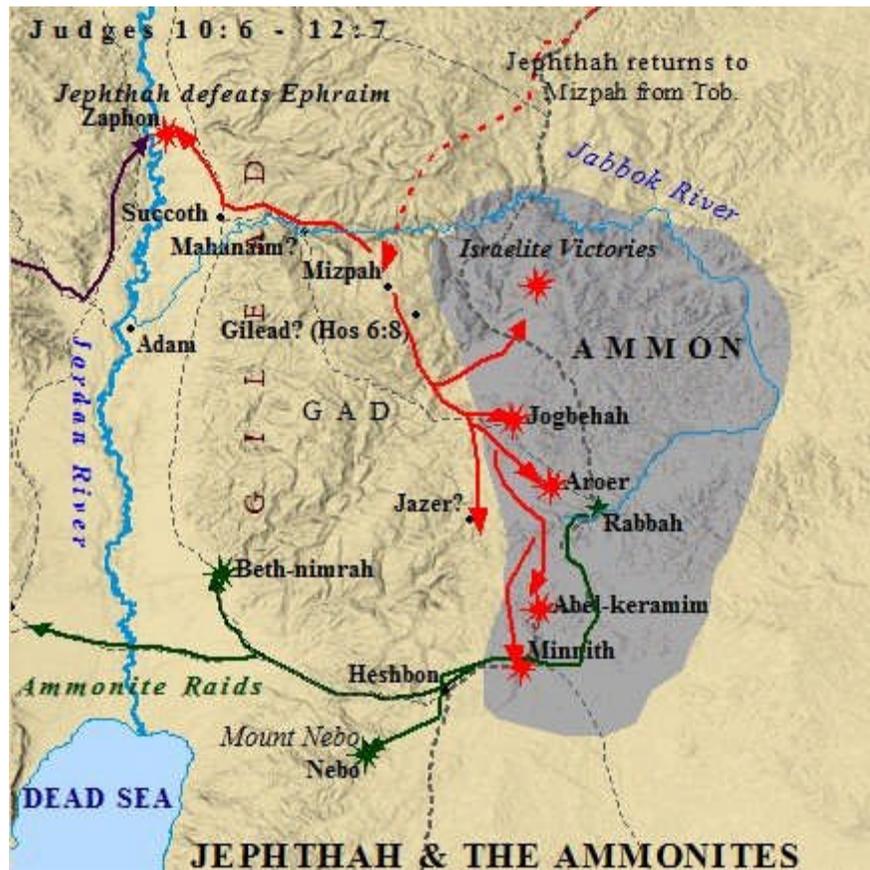
32 What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

14:32. the messengers. Here is a glorious message for the people of God who are afflicted. “The LORD hath founded Zion, and the poor of his people shall trust in it.” Here is a message of hope. Happy days shall be known once more.

Glimpses of Christ in the Old Testament

- Abraham. *John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.*
- Moses. *John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.*
- David. *Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses.*
- Isaiah. *John 12:41 These things said Esaias, when he saw his glory, and spake of him.*

ISAIAH 15



Summary of Isaiah 15

The Divine judgments about to come upon the Moabites. This prophecy coming to pass within three years, would confirm the prophet's mission, and the belief in all his other prophecies. Concerning Moab it is foretold,

1. That their chief cities should be surprised by the enemy. Great changes, and very dismal ones, may be made in a very little time.
2. The Moabites would have recourse to their idols for relief. Ungodly men, when in trouble, have no comforter. But they are seldom brought by their terrors to approach our forgiving God with true sorrow and believing prayer.
3. There should be the cries of grief through the land. It is poor relief to have many fellow-sufferers, fellow-mourners.
4. The courage of their soldiers should fail. God can easily deprive a nation of that on which it most depended for strength and defense.

6. These calamities should cause grief in the neighboring parts. Though enemies to Israel, yet as our fellow-creatures, it should be grievous to see them in such distress.

In ver. (6-9), the prophet describes the woeful lamentations heard through the country of Moab, when it became a prey to the Assyrian army. The country should be plundered. And famine is usually the sad effect of war. Those who are eager to get abundance of this world, and to lay up what they have gotten, little consider how soon it may be all taken from them. While we warn our enemies to escape from ruin, let us pray for them, that they may seek and find forgiveness of their sins (Matthew Henry).

1 ¶The burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

15:1. MOAB, was to the east and to the south of Judah. It is a desert country.

15:1. AR (city), is the same as Ar Moab (Numbers 21:15, 28; Deuteronomy 2:9; 18:29), located on the border of the Arnon (Numbers 22:36), a river in the mountains of Gilead. E of the Jordan, and flowing to the Dead Sea.

15:1. KIR OF MOAB, along with AR, were two strongly fortified cities of Moab.

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off.

15:2. BAJITH (house), an uncertain town located in Moab. Idols may have been worshipped here.

15:2. DIBON (pining), a town on the E side of Jordan that was taken and occupied by the tribe of Gad (Numbers 32:3, 34). In the days of Joshua, it was assigned to Reuben (Joshua 13:9, 17). During the time of Isaiah, it was again occupied by Moab. Dibon is the site of the discovery of the Moabite Stone which was found in 1868 about 20 miles east of the Dead Sea. The discovery is significant because it mentions "Israel", "Yahweh", and the "House of David."

15:2. NEBO, a town E of Jordan, asked for by Reuben and Gad (Numbers 32:3, 38). It reverted back to Moab.

15:2. MEDEBA (water of quiet), a city, 18 miles east of the Dead Sea, that belonged to Reuben (Joshua 13:16). It was a sanctuary for the Moabites during the reign of Ahaz.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

15:4. HESHBON (reckoning), a town of Moab, ruled by Sihon

15:4. ELEALEH (the ascending of God), on the E of Jordan, in Moab.

15:4. JAHAZ (trodden down), where a decisive battle was fought between the children of Israel and Sihon, king of the Amorites (Numbers 21:23; 2:32; Judges 11:20). Assigned to the tribe of Reuben. E of the Dead Sea.

5 My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

15:5. for Moab. The heart of the prophet of Israel cries out of the enemies of his people. He has the heart of God. The apostle Paul had this same heart for the enemies of the church. *Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:* In like manner, the compassionate pastor must weep for sinners.

15:5. ZOAR (smallness), originally called Bela (Genesis 14:2,8), associated with the cities of the “plain of Jordan” which included Sodom, Gomorrah, Admah, and Zeboiim. Located in the N near the Dead Sea.

15:5. HORONAIM (two caverns), a town in Moab, probably a sanctuary city, associated with Zoar and Luhith (Jeremiah 48:3, 5, 34).

6 ¶For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

15:6. NIMRIM (limpid, pure), a stream or brook in Moab, probably located on the SE shoulder of the Dead Sea.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

15:8. EGLAIM (two ponds), a location of uncertain location mentioned only by the prophet Isaiah. It may be the same as En-Eglaim (fountain of two calves), mentioned by Ezekiel (47:10), located N of the Dead Sea and W of the Jordan.

15:8. BEERELIM, one of the last resting places of the Israelites during their wilderness journey, lying beyond the Arnon River (Numbers 21:16-18).

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

15:9. DIMON (river bed), the waters or streams on the E of the Dead Sea, in the land of Moab. Perhaps Dimon and Dibon are the same.

15:9. lions. The word is singular in the Hebrew and may refer prophetically to the Messiah and the Lion of the tribe of Judah. Now read chapter 16.

ISAIAH 16

1 ¶ Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

16:1. Send ye the lamb. This means, “pay the tribute.”

16:1. to the ruler of the land. That means, to Israel.

16:1. SELA, is part of Moab. From the capital, Sela, send tribute to the land of Israel. Moab’s hope rest in Israel, who are God’s chosen people.

2 For it shall be, *that*, as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

16:2. ARNON (roaring), a river which formed the boundary between Moab and the Amorites on the north of Moab, and later between Moab Israel. The area was occupied by the tribe of Reuben.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness.

16:5. the throne. The messianic throne. Moab is told to flee to the David Throne, and of course, to Him who sits upon it.

6 ¶ We have heard of the pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall not be* so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareth shall ye mourn; surely *they are* stricken.

16:7. KIR-HARESETH (brick fortress), a name for Kir of Moab, an important city at the southeast of the Dead Sea built upon the top of a steep hill.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

16:8. HESBON (stronghold), the capital city of Sihon, king of the Amorites (Numbers 21:26). Located 20 miles E of the Jordan.

16:8. SIBMAH (SHEBAM, fragrance), refers to a town in the pastoral district on the E of the Jordan ceded to the tribes of Reuben and Gad (Number 23:3) but reverting to the Moabites in the days of Isaiah.

16:8. JAZER (JAAZER, Jehovah helps), a town on the E of Jordan, in or near Gilead (Numbers 32:1,3; 1 Chronicles 26:31). First possessed by the Amorites, then taken by the Israelites on their way to Bashan (Numbers 21:32).

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

16:9. ELEALEH (the ascending of God), a place on the E of the Jordan located in Moab.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirhadesh.

16:11. KIR-HARESH (a hill), was the place where the king of Moab made his last stand against Israel and her allies. On this hill built 3,000 feet above the Dead Sea.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.

ISAIAH 17

1 ¶The burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

17:1. DAMASCUS, the capital of Syria.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.

17:2. AROER (ruins), a place of uncertain location in the north of Moab near the River Arion.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶Yet gleanings shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images.

9 ¶In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

17:9. a forsaken bough. The ruins of a tree.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

12 ¶Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at evening tide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

17:14. he is not. The enemies of the Lord vanish in the night.
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ISAIAH 18

Isaiah's Message to Ethiopia



1 ¶ Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

18:1. shadowing with wings. Ethiopia was a land swarming with insects.

18:1. Like the Lord Jesus, Isaiah has a large message of “woe” or judgment to the people of his generation. In Matthew 23, Jesus pronounced many “woes” against the scribes and Pharisees. And Isaiah has many “woes” to pronounce against the nations throughout his ministry. Here then is the burden of Egypt.

Twenty-one Woes of the Prophet Isaiah

Isaiah 3:9, 11
 Isaiah 5:8, 11, 18, 20, 21, 22
 Isaiah 6:5
 Isaiah 10:1
 Isaiah 17:12
 Isaiah 18:1
 Isaiah 24:6
 Isaiah 28:1
 Isaiah 29:1, 15
 Isaiah 30:1
 Isaiah 31:1
 Isaiah 33:1
 Isaiah 45:9, 10

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

18:2. Scattered and peeled. Better, "a nation tall and smooth" (RSV). The skin of the people was brown and their faces were smooth. The people were tall.

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

ISAIAH 19**Isaiah's Message to Egypt**

c. 720 BC

**When the Northern Kingdom of Israel
was taken Captive by Assyria and Egypt was Threatened**

1 ¶The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

19:1. The burden (Hebrew, massa), figuratively, an utterance, chiefly a doom.

**Nine Burdens of Isaiah
Isaiah 13:1-23:18**

The Burden of Babylon	Isaiah 13:1	
The Burden of Damascus	Isaiah 17:1	
The Burden of Egypt	Isaiah 19:1	
The Burden of the Desert of the Sea	Isaiah 21:1	A prophecy concerning Babylon
The Burden of Dumah	Isaiah 21:11	
The Burden of Arabia	Isaiah 21:13	
The Burden of the Valley of Vision	Isaiah 22:1	A prophecy concerning Jerusalem
The Burden of Tyre	Isaiah 23:1	
The Burden of the Beasts of the South	Isaiah 30:6	A prophecy of a treaty with Egypt

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

19:3. they shall seek to the idols. Assyria is going to cause so much fear in the hearts of the Egyptians, they shall flee to their idols, to their mediums, and to the occult, but all to no avail.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

19:4. a fierce king. The specific king of Assyria to fulfill this prophecy is uncertain. It may have been Tiglath-Pileser III, a prominent king of Assyria in the eighth century (ruled 745-727 BC).



Tiglath-Pileser III
Stela from the walls of his palace

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

19:5. from the sea. A reference to the Nile River which was called “the sea” here because of its breadth.

6 And they shall turn the rivers far away; *and* the brooks of defense shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

19:8. angle. A reference to fishing hooks.

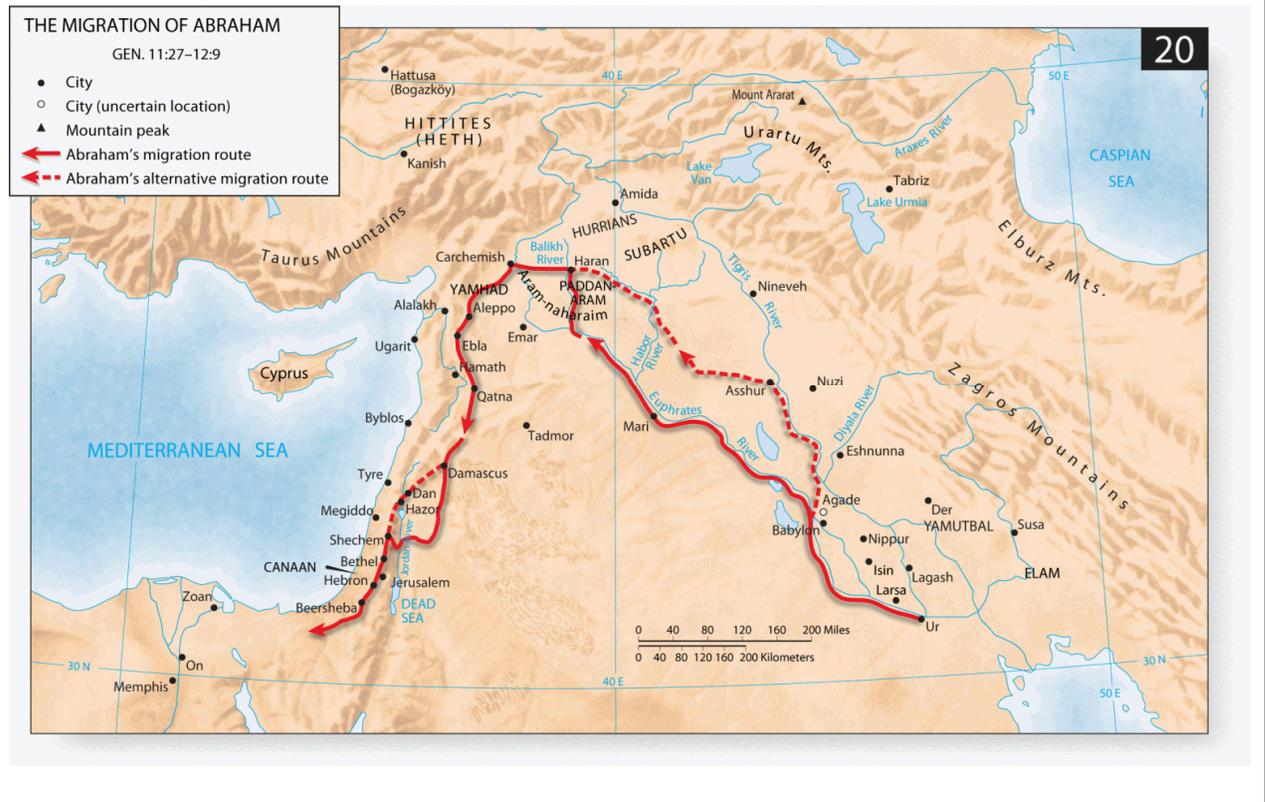
9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

19:9. networks. A reference to cotton cloth.

10 And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

11 Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

19:11. Zoan (place of departure). A well-known city of Lower Egypt called Tanis by the Greeks. It stood on the eastern bank of the Tanitic branch of the Nile flowing into the Mediterranean Sea.



12 Where *are* they? Where *are* thy wise *men*? And let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

19:12. *Where are they?* Isaiah taunts the Egyptians to ask, “*Where are your wise men?*” The apostle Paul raised this question in 1 Corinthians in relation to the gospel. “*Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?*” (1 Corinthians 1:20). Men always make the mistake of turning from God to foolish speculations and even to idols. The wise man thinks he needs a new philosophy of life, or a more capable human leader. God says that what man needs is a Savior and redemption from sin.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even they that are* the stay of the tribes thereof.

19:13. Noph, is a reference to Memphis (haven, of the good), a city of Egypt located on the western bank of the Nile, about nine miles south of Cairo and five miles from the great pyramids and the sphinx.

14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

**The Restoration and Blessing of Egypt
Based Upon Gospel Repentance**

Isaiah 19:18

18 ¶In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

19:24. In that day. This phrase is used by Isaiah for Egypt in verse 16, 18, 19, 21, 23, and 24. Some see in this phrase future events that fit into a unique template of prophetic events. Others find a historical fulfillment of this glorious prophecy in the person and work of Christ and the gospel. A study of the history of the Coptic Orthodox Church of Alexandria might reveal prophecy fulfilled. This is the official name of the largest Christian church in Egypt and the Middle East.

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

19:25. Blessed *be* Egypt. The concept of Egypt being a blessed nation, and united with Israel and Assyria, was an astonishing promise of prophecy.

ISAIAH 20

The Symbolic Actions of Isaiah

1 ¶In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

20:1. Tartan. Probably a title for a leader, much like Caesar.

20:1. Ashdod. A city on the western sphere of Israel near the Mediterranean Sea, twelve miles North of Gaza. It was once one of the five cities of the Philistines (Joshua 13:3; 1 Samuel 6:17).

20:1. fought against Ashdod. c. 711 BC.

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

20:2. naked ('arowm ['aw-rome], nude, either partially or totally) and barefoot. Isaiah was to walk around in only a loincloth, the equivalent of modern day underwear. The Orientals are sensitive to the sight of skin. cf. *John 21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.*

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

20:21. When a nation feels threatened, it does not call a prayer meeting and call upon the Lord. No. National leaders seek to make allies illustrated today by NATO and SEATO (Southeast Asia Treaty Organization).

ISAIAH 21

Isaiah's Prophecy Concerning Babylon

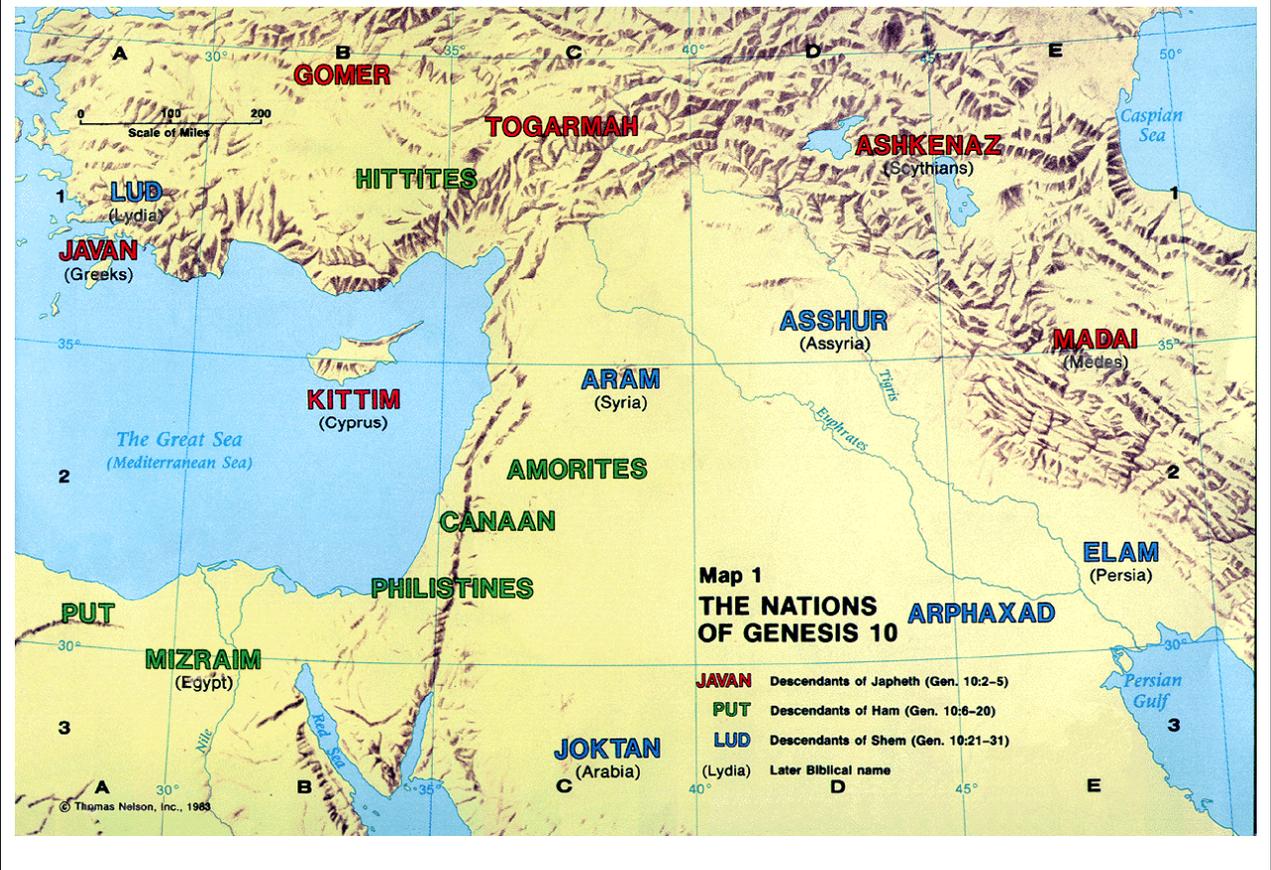
1 ¶The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

21:1. The burden of the desert of the sea. A reference to Babylon which lay near the marshy land of the Euphrates.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

21:2. Elam, a reference to Persia.

21:2. Media (middle land), lay northwest of Persia, south and southwest of the Caspian Sea, east of Armenia and Assyria, west and northwest of the great salt desert of Iran.



3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*; I was dismayed at the seeing *of it*.

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

21:5. This fifth verse is a reference to the overthrow of Babylon. Written near the end of the 8th century BC, the prophecy would not be fulfilled for a little more than 150 years when Babylon was overthrown by the Persians. Isaiah sees a banquet. He sees soldiers marching quietly. Suddenly, Babylon is destroyed. All of this happened as Isaiah predicted as Xenophon (c. 430-354 BC) of Athens and Herodotus (c. 418 – 430/20 BC) recorded. Cyrus the Great and the Persians defeated Babylon by diverting the river, marching under the walls, and taking the city while a banquet was going on.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

* 9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

21:9. Babylon is fallen. The story is told in Daniel 5:1-31.

21:9. NT. Revelation 14:8; 18:2.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

Prophecy Against Dumah
Isaiah 21:11-12

11 ¶The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

21:11. Dumah, is Edom. All the other utterances in the Bible against Edom announce doom. But here, there is a gentle utterance. The prophet on his watchtower hears a question. "Watchman, what of the night?"

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

Prophecy Against Arabia
Isaiah 21:13-17

13 ¶The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*.

ISAIAH 22

Prophecy Against Jerusalem Isaiah 22: 1-14

1 ¶The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

22:1. Normally, Jerusalem is viewed as a city upon a hill. But here, it is placed in a valley. *Psalms 125:2 As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.* The storm of Assyria burst over Jerusalem which is recklessly indifferent to God.

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

22:2. stirs. Shoutings.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield.

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 ¶And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

22:11. Ye made...but ye have have not looked unto the Maker. The people were prudent in their preparation for defense against Assyria, but they were without God.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

* 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

22:13. to morrow we shall die. When writing to the church of Corinth, Paul found his imagery in the history of the Israelites who were about to be taken by the Assyrians in the seventh century BC. *1 Corinthians 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.*

22:13. NT. 1 Corinthians 15:54.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say,*

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

* 22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

22:22. NT. Revelation 3:7.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

ISAIAH 23

1 ¶The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? Her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honorable of the earth?

9 The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honorable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

ISAIAH 24

The Moral Universe in Judgment

Isaiah's Little Apocalypse

Isaiah 24:1 – 27: 13

1 ¶Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

24:1. the LORD maketh the earth empty. The Bible teaches that all the kingdoms of this world shall one day become the kingdoms of our Lord (Revelation 11:15). The political leaders of this world do not want to hear such a message because it means all their efforts to govern ultimately fail. The philosophers of this world do not want to hear such a message for they do not want to acknowledge there is a God, let alone that He rules supremely.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

24:1. The desolation of which Isaiah speaks shall be upon all people regardless of class or power. "This prophecy, so far as I can judge, is the conclusion of all the descriptions that have been given from the thirteenth chapter downwards, in which Isaiah foretold destruction not only to the Jews and to Israel, but to the Moabites, Assyrians, Egyptians, and other nations. In short, having, as it were, surveyed all the countries which were near the Jews and known to them, he gives a brief summary of the whole" (John Calvin).

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

24:5.

Three Ways to Defile the Earth

- Transgressing the Laws of God
- Changing the Ordinances of the Lord
- Breaking the Everlasting Covenant (in context, the Noachic Covenant)

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

24:6-9. The desolation to come shall touch all of earth and its life. Man has so corrupted his way upon earth that God can no longer stand it. Judgment is inevitable.

The Earth is Judged. *Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

The Earth Groans. *Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.*

10 The city of confusion is broken down: every house is shut up, that no man may come in.

24:10. The city of confusion. This may be a reference to Babylon which means confusion. It was at Babylon that collective rebellion against God first took place.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

A Remnant Spared

13 ¶When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

24:13. After a harvest some olives and grapes would be left for the poor. The poor were allowed to go in and “shake” the olive tree. They could also glean whatever grapes might be left. Isaiah uses this as an illustration of the remnant that is left when God judges a nation.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the [Mediterranean] sea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

24:15. The isles of the sea. In cryptic language the Gentiles are said to come to faith in the LORD.

24:15. fires (Hebrew, urim, lights). The meaning of this expression is that men are to glorify God from the land of the lights, a reference to Israel whose priests had the Urim and Thummim, a mechanism of lights for discerning the will of God. *Exodus 28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.*

16 From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

24:16. My leanness. Isaiah knew there would be great suffering before the remnant would be saved and the songs of Zion would be heard.

17 Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

The Reigning LORD
Isaiah 24:21 – 25:8

21 And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

24:21. The host of the high ones. This may refer to the angelic world whom the LORD shall judge. The angelic world is well organized with thrones, principalities, and powers. *Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:* There are also Living Creatures (Ezekiel 1:5-19). Satan is called the Prince of this World (John 12:31; 14:30; 16:11).

24:21. the kings of the earth. Moral judgment shall be administered to the universe, the angels as well as men on earth.

22 And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

24:22. the pit. *Revelation 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

24:23. The glory of God will overshadow the glory of the moon and the sun.

ISAIAH 25

The First Song Isaiah 25:1-8

1 ¶O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; *thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

* 8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

25:8. swallow up death in victory. Paul quotes tis passage in association of the resurrection of Christ. *1 Corinthians 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

25:8. NT. Revelation 7:17.

The Second Song Isaiah 25:9-12

9 ¶And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

25:10. Some Bible teachers interpret the events of Isaiah 25 through the lens of an end time pre-suppositional scheme. Suddenly, Moab is not “literal” but becomes representative of the pride of a false religious profession which will no longer be able to hurt the peace of God’s people (H. A. Ironside, *Commentary on Isaiah*). Disregarded is any historical fulfillment of this passage whereby Isaiah, as a prophet, spoke, the Jews returned to Israel, and Moab was destroyed.



Following the Babylonian Captivity of 586 BC, the Jews did return to Israel to worship and to sing. Then, during the Persian period Moab disappeared from the extant historical record. Its territory was subsequently overrun and occupied by waves of tribes from northern Arabia, including the Kedarites and (later) the Nabataeans. According to prophecy, Moab was “trodden down” by “the hand of the LORD.”

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

ISAIAH 26**Israel Restored and is Fruitful
Isaiah 26:1—27:13****Praise to God for Deliverance through Judgment****The Third Song
Isaiah 26:1-27:1**

1 ¶In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

26:1. a strong city. A reference to the Holy City of Jerusalem.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

26:2. the righteous nation. The nation is not righteous because of what Israel is in itself, but because the nation has embraced the LORD by faith.

3 Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee.

26:3. The Divine order is that the mind, trusting God, will lead to peace. The solution to the problems of life are to be found in the Scripture, which is the mind of God.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

5 ¶For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

26:9. learn righteousness. It is sad that people will not learn righteousness by the Word. God must teach righteousness through His judgments.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

26:10. will he not learn righteousness. The grace and longsuffering of the LORD is often taken as an opportunity to continue in sin instead of taking time to repent.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

26:13. dominion over us. Israel served many gods throughout their history but they found love, deliverance, rest, and peace only in the LORD. For the person who is dominated by a lust pattern, anger, or some other area of weakness, the reign of Sin can be broken by the LORD. *Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

26:15. increased the nation. Despite the passage of time, God remembered His promise to Abraham. *Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

The Judgments of God Are Severe
Isaiah 26:16-19

16 LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

The Hope of the Resurrection

★ 19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

The Prophet's Counsel

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

The Indignation

- *Isaiah 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*
- *Isaiah 30:30 And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.*
- *Isaiah 34:2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*
- *Lamentations 2:6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.*

- *Daniel 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*
- *Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.*
- *Micah 7:9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.*

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

26:21. The inhabitants of the earth. In context, the LORD shall come to destroy Assyria, Babylon, Egypt, and Moab for these are the nations in view in these chapters.



The Destruction of Leviathan
Isaiah 27:1
Dore

ISAIAH 27

1 ¶In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

27:1. leviathan the piercing serpent. Perhaps a symbolic reference to Assyria.

27:1. leviathan that crooked serpent. Perhaps a symbolic reference to Babylon.

27:1. the dragon. Perhaps a symbolic reference to Egypt.

The Fourth Song

The Song of the Fruitful Vineyard Isaiah 27:2-6

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Isaiah Reflects Upon God's Way With Israel

7 ¶Hath he smitten him, as he smote those that smote him? *Or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

27:8. In measure. God has not treated Israel as He has treated other nations. He has chastised Israel, but then He has loved her again, redeemed and restored her. He has punished her in measure, because she is His chosen.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

27:9. By this. When Israel shall do away with her idolatry, the nation shall be purged. That is all that the LORD requires. Let Israel make the idols of stone be broken and the images torn down and the LORD will have mercy.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

27:12. the channel of the river. The reference is probably to the Wadi el Arish, which is the historical border between Israel and Egypt. The Wadi el-Arish is also known as the River of Egypt. *Genesis 15:18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

27:12. gathered one by one. God has an elect people which He gathers, one by one.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

27:1-13. The apostle Paul read Isaiah 27 and discovered its wonderful truth.

Romans 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

ISAIAH 28

The Book of Woes The Covenant with Death Isaiah 28:1

The background for Isaiah 28 takes place during the reign of Hezekiah, king of Judah, who came to power, c. 727 BC. He was a co-regent with king Ahaz until c. 716 when he ruled alone. The divine commentary on his reign is given in 2 Kings 18:5 *He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.* Hezekiah was one of the greatest of the kings of Israel. During the reign of King Ahaz, Judah's problem was the alliance with Syria that was made by Ephraim, representing the Northern Kingdom. This political alliance showed a lack of faith in God and it put fear in the heart of Ahaz. So Ahaz of Judah appealed to Assyria for help against the advice of Isaiah. The result was that Assyria came to dominate that part of the world. The dependency of Ahaz upon Assyria for help was misguided, and a spiritual lesson is learned. The very thing that we depend upon for help will defeat us. Assyria became the great enemy of Ephraim and Syria and also of Judah. In 722 BC the Assyrians conquered the northern kingdom. This is where the narrative continues. The problem was that Ahaz has learned nothing from its political alliance with Assyria. As a result, Hezekiah is going to seek a political alliance with Egypt against the Assyrians. Chapter 28-33 are written in light of this new Egyptian Policy. Isaiah will prophecy against making an alliance with Egypt.

The Prophecy of the Fall of the Northern Kingdom Isaiah 28:1-6

1 ¶Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!

The Book of Woes

28:1. Woe
29:1. Woe
29:15. Woe
30:1. Woe
31:1. Woe
33:1. Woe

28:1. Ephraim should have been living for the glory of God, but the people gave themselves to sinning.

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

28:2. a mighty and strong one. A reference to Assyria, the rod of Divine judgment.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

28:4. And the glorious beauty. A reference to Samaria, standing for the northern kingdom of Israel.

28:4. Figs were a summer fruit, but sometimes there was an early appearance of fruit which was anticipated and consumed in haste. Samaria was a lovely city that would be suddenly consumed by Assyria. It is a terrible picture of judgment.

28:4. drunkards. Two particular sins are observed by the prophet. First, the people had turned to drink in increasing number. Second, there was the sin of pride. The proud man will fall. *Proverbs 16:18 Pride goeth before destruction, and an haughty spirit before a fall.*

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

28:5. the residue. A reference to the people of Judah and the survivors of the northern kingdom of Israel that have remained faithful.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

The Prophecy of the Fall of Judah Isaiah 28:7-22

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

28:7. But they also. This is a reference to the fall of Judah.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶Whom shall he teach knowledge? And whom shall he make to understand doctrine? *Them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

* 11 For with stammering lips and another tongue will he speak to this people.

28:11-12. The apostle Paul quotes this passage in 1 Corinthians 14:21 to indicate that speaking in tongues is a sign of the judgment of God upon the nation of Israel because they failed to disseminate the gospel. “*In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*”

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

28:16. NT. Romans 9:33; 10:11; 1 Peter 2:6.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? Doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

26 For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

ISAIAH 29

1 ¶ Woe to Ariel, to Ariel, the city *where* David dwelt! Add ye year to year; let them kill sacrifices.

29:1. Ariel (Hebrew, lion of God). This is another name for Jerusalem.

29:1. The prophecy of chapter 29 follows the prophecy of chapter 28 by more than 20 years. In Isaiah 28, the date is 725 BC. This prophecy is 703 BC. Much has happened in the land of Judah. Judah had to deal with King Sennacherib of Assyria for Sargon had been murdered. Because the empire was in rebellion against Sennacherib, he took time to subdue Babylon, which took several years, and then turned his attention to Egypt. Within Judah, Hezekiah was in complete control, having succeeded Ahab. Hezekiah is called the greatest of Judah's king. *2 King 18:5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.* Saul was greater as a warrior. Solomon was greater in wisdom. David was greater in the depth of his character. But none trust in the Lord greater than Hezekiah despite periods of testing.

29:1. Add ye year to year. The message of Isaiah is that while people continue in their religion, judgment is coming. Year after year the Lord gives people time to repent, but to no avail. The appearance of religion by the sacrifices does not correspond to any heartfelt love for the Lord (v. 14). In 701 BC Sennacherib came.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

29:2. Whenever Judah placed trust in "horses and chariots", they failed. The Lord says here He will "distress Ariel" because they failed to trust in Him.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

29:3. God is announcing through Isaiah that He is going to encamp around Jerusalem to judge the people. It is a terrifying prophecy. Israel has been besieged often in history. By Sennacherib in 701 BC. By Nebuchadnezzar in 586 BC. By the Romans in AD 70. But to be besieged by God is most terrifying.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

29:4. out of the dust. Dr. S. Lewis Johnson tells the story of his encounter once with two Mormon young people. They appealed to their Book of Mormon and Pearl of Great Price based on this passage in Isaiah. Dr. Johnson had to explain to them the context and note that “familiar spirit” refers to demons and the act of divination. While the Mormons take Isaiah

29:4 to be confirmation of the works of Joseph Smith, in a larger sense, and by way of application, the prophecy is fulfilled in the sense that when God’s people do from Him, lying spirits, such as the prophet Joseph Smith, will be sent in judgment that individuals should be a lie. *2 Thessalonians 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:*

29:4. God is going to bring the city so low those who speak will appear like the speech of a medium or a fortune teller. *Isaiah 8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead?*

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

29:8. It is foolish for the nations of the world to believe they can fight against Mount Zion and be forever victorious. A historical illustration of the prophetic principle stated here is when Sennacherib came against Jerusalem with superior forces and the city was about to succumb, God gave the people a wondrous deliverance against the Assyrians. *2 Kings 19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*

The Daze of the Doomed

9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

* 10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

29:10. the seers hath he covered. The spiritual leaders have no capacity to teach the Word and reveal Christ.

29:10. NT. Romans 11:8.

11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

29:11. it is sealed. There are people who live behind the Bamboo Curtain, and the Iron Curtain. And there are some who live behind the Bible Curtain in that when they open the Bible they do not understand “the words of a book that is sealed” to them. The Holy Spirit must reveal His Word to the heart by way of the new birth.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

29:13. by the precepts of men. Instead of teaching the majesty and holiness of God which produces a godly fear of reverence and awe, the precepts or commandments of men are taught, and people are told not to break these manmade commandments. Hypocrisy and human doctrine are substituted for true worship. Let the church return to the Word to find the answer to all spiritual questions about tithing, worship, doctrine, and practice.

29:13. NT. Matthew 15:8, 9; Mark 7:6, 7.

* 14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

29:14. 1 Corinthians 1:19.

The Manifestation of the Mighty Messiah

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? And who knoweth us?

* 16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?

29:16. NT. Romans 9:20.

17 ¶ *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

The Pinnacle of Faith in the Person Of the Holy One of Jacob

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

ISAIAH 30

1 ¶ Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

30:1. add sin to sin. All human scheming that we do in order to do for ourselves what we think God should be doing for us is nothing but adding “sin to sin.”

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

30:2. the strength of Pharaoh. The Christian is put his strength, not in Pharaoh, not in political alliances, not in worldly wisdom, but in the Lord. Ephesians 6: 10 Finally my brethren, be strong in the Lord, and in the power of his might. Egypt is called a shadow. There is no power; there is no strength in a shadow.

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

30:4. his princes. The princes of Judah.

30:4. Zoan. A place in Egypt where secret negotiations had taken place.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

30:5. They were. Literally, “They shall all be ashamed.” For making an alliance with Egypt, the Jews should have been ashamed for the Egyptians worshipped the god Ptah. During this time period a man named Shabaka conquered the Nile valley, including Upper and Lower Egypt, c. 710 BC. He had his predecessor, Bocchoris, burned to death. Shabaka promoted the worship of the god Ptah. Ptah the beautiful face, Ptah lord of truth, Ptah master of justice, Ptah who listens to prayers, Ptah master of ceremonies, Ptah lord of eternity. Ptah is the creator god par excellence: He is considered the demiurge that existed before all things, and by his willingness, thought the world into existence.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

30:6. The burden of the beasts. Despite a perilous journey, the Jews were willing to pay tribute to the Egyptians.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

30:7. to sit still. Egypt made a lot of promises but in reality they were a “big mouth do nothing” people.

8 ¶Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

30:8. write it before them. Isaiah wanted the general population to know that the Egyptians were a “big mouth do nothing” people that could not protect Judah against the Assyrians.

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

30:10-11. Isaiah’s message was not wanted. The people wanted “smooth things” which Isaiah interpreted to mean the people wanted to hear prophecies of deceit.

God’s Response to those who Rejected the Prophetic Word

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

30:13. this iniquity. A reference to the political alliance of Judah with Egypt. The alliance will be like a breached wall ready to break before flood waters.

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

30:14. sherd. A small piece of pottery used to dip water or carry coals to start a fire.

**The Needlessness of the Treaty with Egypt
Isaiah 30:15-33**

Not Alliance, But Reliance is Needed

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

The Waiting God

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

The Judgment upon Assyria

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

ISAIAH 31

1 ¶ Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

31:1. The main idea of the prophecy of chapter 30 is repeated here in chapter 31. Specially, Isaiah warned against making a political alliance with Egypt.

2 Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

The LORD Like a Lion

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

The LORD Like a Bird

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it*; *and* passing over he will preserve it.

6 ¶ Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

ISAIAH 32

The Ideal King of Righteousness

1 ¶Behold, a king shall reign in righteousness, and princes shall rule in judgment.

32:1. a king shall reign. In historical context, it is possible the reference is to King Hezekiah who would reign in righteousness after he abandoned his political alliance with Egypt. In 701 BC the Assyrian leader Sennacherib came against the city of Jerusalem and in an unexplained way, his army was decimated and was forced to flee. Jerusalem was saved. The faith of Hezekiah was renewed and his administration became one in which God could approve. By way of a messianic prophecy, the reference is to the Lord Jesus Christ.

Three Types of Prophecy

- Direct Messianic Prophecy Psalm 110
- Indirect Messianic Prophecy Psalm 102
- Typical Messianic Prophecy Isaiah 32

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

32:2. a man. Jesus is the Great Rock in a weary land. Jesus is a Shelter in the time of storm.

The Lord's our Rock, in Him we hide,
A Shelter in the time of storm;
Secure whatever ill betide,
A Shelter in the time of storm.

*Oh, Jesus is a Rock in a weary land,
A weary land, a weary land;
Oh, Jesus is a Rock in a weary land,
A Shelter in the time of storm.*

A shade by day, defense by night,
A Shelter in the time of storm;
No fears alarm, no foes afright,
A Shelter in the time of storm.

The raging storms may round us beat,
 A Shelter in the time of storm
 We'll never leave our safe retreat,
 A Shelter in the time of storm.

O Rock divine, O Refuge dear,
 A Shelter in the time of storm;
 Be Thou our Helper ever near,
 A Shelter in the time of storm.

Vernon J. Charlesworth, c. 1880

32:2. Great men are the basis of civilization, and Jesus is the greatest. Government, education, philosophy, psychiatry, psychology, and religion have tried to solve the problem of sin. But only Jesus can take away our sin. His life and work are like “rivers of water in a dry place.” Sin is a dry place.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

32:3. When Jesus comes there will be spiritual alertness. The eye of faith shall not be dimmed while the spiritual ear shall hear the voice of the Shepherd and obey. *John 10:27 My sheep hear my voice, and I know them, and they follow me:* Spiritual alertness begins when a person is born again and is growing in the Lord. The unregenerate man, the carnal man cannot see and will not listen.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

32:4. When Jesus comes there will be a restoration of conscience, and individuals shall speak honestly with one another.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

32:5. When Jesus comes values shall not be twisted.

6 For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

Six Characteristics of the Vile Person

- The vile person speaks villainy
- The vile person works iniquity
- The vile person practices hypocrisy.
- The vile person speaks against the LORD
- The vile person makes the soul of the hungry to go empty
- The vile person will cause the drink of the thirsty to fail

32:6. villainy. The person who is a villain is a person of a baseness of mind and character. Such a person is vicious in conduct and action. Treacherous and vicious acts are performed without care or concern.

32:6. will speak villainy. There is an old Russian joke proving that Adam and Eve were Russian. First, they were poorly clothed. Second, they only had one apple between them. Third, there was always someone telling them they were in Paradise.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

32:7. When Jesus comes situational ethics will not prevail. Situational ethics is predicated on a concept of love, not the Word of God. The situation itself determines what is right and what it is wrong. The righteousness of God is considered not be the standard but the situation.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

32:8. liberal. Literally, noble.

Careless Women

9 ¶Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

32:9. It is possible for women to become filled with a false confidence to the point they become careless and thoughtless about the needs of others. It is in a person's strong point that Satan often trips up the individual. Women are trusting. But in that trusting Satan can move to make women careless and full of self confidence in themselves and in their situation.

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

The Spirit Shall be Poured Out

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

32:17. the work of righteousness shall be peace. At the Cross the work of Christ brings peace. *Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

ISAIAH 33

The Glory of the Covenant Nation

The Doom of Assyria

1 ¶ Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

33:1. Isaiah continues to write during the reign of King Hezekiah, Judah's greatest king, after the dissolution of the kingdom. The time is c. 701 BC. Judah is besieged by Sennacherib, king of Assyria. There are three movements in this chapter.

The Movement of Severity or Judgment upon Judah
 The Movement of Serenity or the Peace of Israel
 The Movement of the Sufficiency of Jehovah

33:1. Woe. This is the final woe in a series: Isaiah 28:1; 29:1; 29:15; 30:1; 31:1; and 33:1. Five of these woes were directed toward Judah, this sixth is directed toward the Assyrians. Isaiah prophesied that Assyria would be afflicted having afflicted Israel. *Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

The Movement of Severity or Judgment upon Judah

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure.

33:6. His treasure. The reference is to Judah.

The Doom Described

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

33:7. ambassadors. The Israeli ambassadors were deeply disappointed they could not confirm an alliance with Egypt against the Assyrians.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

33:6. In his dealings with Judah, Sennacherib was a perfidious individual as a breaker of covenants.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

33:7. The situation in which Judah found itself was shocking. Nature was affected.

The Movement of the Mighty LORD

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

The Movement of Serenity or the Peace of Israel

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

33:14. The sinners in Zion. This is a reference includes the Assyrians whose mighty army was annihilated in a single night. Suddenly, the enemies of Judah are terrified as all sinners must be who manifest unbelief by the godlessness of their lives.

33:14. God's nature is love. *1 John 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.* The nature of the believer is also to be love. *1 John 4:19 We love [him], because he first loved us.* But here, the prophet Isaiah presents God as a "devouring fire". "Our God is a consuming fire" (Hebrews 12:29). Such is the holiness of God and His justice. His nature burns. It purifies. It destroys. God is love and God is a "devouring fire." The only way a person can dwell in such a presence is by being in Christ. At the Cross the "devouring fire" of God consumed sin so that a sinner can dwell in His presence.

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defense *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

33:16. He shall dwell on high. This is a place of security. It is a place of defense.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

33:17. see the king. Jesus said, *Matthew 5:8 Blessed are the pure in heart: for they shall see God.* While Hezekiah is the king in context, Christ is the King whom the heart longs to see in His beauty.

33:17. the king in his beauty. The reference is to when Hezekiah bowed before the Lord in prayer when the Assyrians surrounded Judah, and then was arose to be victorious over his enemies. Christ too knelt in humility at Calvary, and then arose to triumph over death and the grace. "*Up from the grace He arose, with a mighty triumph over His foes.*"

33:17. the land that is very far off. *John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

18 Thine heart shall meditate terror. Where *is* the scribe? Where *is* the receiver? Where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

33:21. broad rivers. There are no broad rivers flowing through Judah. Babylon had the great Euphrates River flowing through it. Assyria had the Tigris River flowing through it which allowed for rich agriculture. Jerusalem had the Waters of Salome that moved slowly.



Euphrates River



Tigris

Isaiah promises that Jehovah will be unto Judah the source of refreshment, the source of strength, the source of power for His people. What the rivers of the world are naturally, the LORD will be to His people spiritually. *Zechariah 14:1 Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. 6 And it shall come to pass in that day, that the light shall not be clear, nor dark: 7 But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. 8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.*

The Movement of the Sufficiency of Jehovah

22 For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.

33:22. lawgiver. The legislative, judicial, and executive decisions of government shall be carried out by the LORD, our lawgiver.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

33:23. tacklings. Judah was like a ship with its tackling loosed.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be forgiven their iniquity.*

33:24. the people...*shall be forgiven their iniquity.*

Man of Sorrows! What a name
For the Son of God, who came
Ruined sinners to reclaim.
Hallelujah! What a Savior!

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood.
Hallelujah! What a Savior!

Guilty, vile, and helpless we;
Spotless Lamb of God was He;
“Full atonement!” can it be?
Hallelujah! What a Savior!

Lifted up was He to die;
“It is finished!” was His cry;
Now in Heav’n exalted high.
Hallelujah! What a Savior!

When He comes, our glorious King,
All His ransomed home to bring,
Then anew His song we’ll sing:
Hallelujah! What a Savior!

Philip P. Bliss

ISAIAH 34

Judgment upon the World

1 ¶ Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

Important Dates

- 1000 – 962 BC Rule of David
- 962 - 922 BC Rule of Solomon
- 922 BC The Kingdom Divided
- 922 – 721 BC The Kingdom of Israel before falling to Assyria
- 922 – 587 BC The Kingdom of Judah before falling to Babylon
- 783 – 742 BC Rule of King Uzziah of Judah
- 742 – 735 BC Rule of King Jotham of Judah
- 735 – 715 BC Rule of Ahaz of Judah
- 715 – 687 BC Rule of Hezekiah
- 687 – 642 BC Rule of Manasseh
- 538 BC The Decree of Cyrus of Persia to return 50,000 Jews to Jerusalem
- AD 70 The Destruction of Jerusalem by the Romans
- May 26, 1948 Israel restored as a modern nation

The Promise of Judgment

Deuteronomy 28:64 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

The Promise of Restoration

Deuteronomy 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, 2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

Special Note. Dates provided by William F. Albright.

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

34:1-4. The timing of these events is undetermined. Some Bible teachers believe these events take place following their view of an alleged Rapture of the church, the Great Tribulation period, and the final battle of Armageddon. Others find a more contemporary judgment closer to the ministry of Isaiah. Idumea is mentioned in context along with Bozrah. A time frame is also noted in verse 8: *For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.*

34:4. heavens shall be dissolved. Because of man's sin, all of creation, including the heavens, has been affected. *Job 15:15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. Hebrews 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

34:4, 10. NT. Revelation 6:13, 14.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea [Edom], and upon the people of my curse, to judgment.

34:5. Idumea, is a reference to Edom, the traditional enemy of Israel. The Edomites rejected the special attention God gave to the children of Abraham. God chooses on the basis of grace and love, not merit. Individuals invite God's judgment and ruin by their own choices. Pilates brought ruin upon himself by his rejection of God's plan. Herod brought ruin upon himself by his opposition to the Lord's will. Hammond was responsible for his own judgment because he objected to God's dealing with Israel according to mercy and grace. So God pleads the cause of Zion (v. 8).

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea [Edom].

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy [cause] of Zion.

9 ¶ And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

ISAIAH 35

The Redemption of Creation

1 ¶The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

35:1. as the rose. Better, blossom as the crocus.



2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

* 3 Strengthen ye the weak hands, and confirm the feeble knees.

35:3. NT. Hebrews 12:12.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

The Kingdom of God

5 ¶Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

35:5. Then. This word points back to verse 4. When the LORD comes to save, then miracles shall occur. Surely this is a reference to the first advent of Christ when blind eyes were opened and the deaf were made to hear. The lame leaped as a hart and the dumb sang. *Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

“Depth of mercy! Can there be
Mercy still reserved for me?
Can my God His wrath forbear,
Me, the chief of sinners, spare?

I have long withstood His grace,
Long provoked Him to His face,
Would not hearken to His calls,
Grieved Him by a thousand falls.

Kindled His relentings are:
Me He now delights to spare;
Cries, ‘How shall I give Thee up?’
Lest the lifted thunder drop.

There for me the Saviour stands,
Shows His wounds and spreads His hands.
God is Love; I know, I feel;
Jesus weeps, but loves me still.”

Charles Wesley, 1740

ISAIAH 36

1 ¶Now it came to pass in the fourteenth year of King Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

36:1. the fourteenth year. 713 BC.

36:1. Hezekiah (God is might). He was Judah's greatest kings (715 – 687 BC). *2 Kings 18:5 He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.*

36:1. defenced city. Fortified city.

The Four Wars of Hezekiah

- The War Against Idolatry 2 Chronicles 29, 30, 31; 2 Kings 18
- The War Against Assyria Isaiah 36, 37
- The War Against Death Isaiah 38
- The War Against Pride Isaiah 39

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

36:2. Rabshakeh is a title, not a name.

36:2. the fuller's field. This was the place where clothes were washed.

3 Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

36:3. Eliakim, Shebna, Joah. These three men were very important in Hezekiah's kingdom. They were affected by the propaganda of Rabshakeh when they came out to listen to him.

Elements of Psychological Warfare

- Find a way to reach the largest audience (36:2).
- Engage in psychological argument by enhancing the power of the ruler and the nation (36:4).
- Mock any political alliance (36:6).
- Undermine faith (36:7).
- Exalt one's military might (36:8-9).
- Make a mockery of God (36:10).

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

11 ¶Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *Hath he not sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? Where *are* the gods of Sepharvaim? And have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

ISAIAH 37

1 ¶ And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

37:3. Judah has now come to the place of birth, but does not have the strength to be delivered from the Assyrian lion that is outside the gate of Jerusalem.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

Isaiah: The Bravest Man of the Hour

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

Hezekiah's Great Prayer
Isaiah 37:15-20

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

37:20. that all the kingdoms of the earth may know. Here is the motive behind Hezekiah's prayer. He wants God to be glorified. In every prayer God listens not only to what is asked for, but why.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? And against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *Even* against the Holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

ISAIAH 38

Hezekiah's War Against Death

1 ¶In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

38:3. a perfect heart. A sincere heart.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

38:8. ten degrees backward. If this was a mere refraction of light then no concern should be made about the earth being thrown off its axis. Whatever happened was a miracle. What God does is always a mystery.
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9 ¶The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? He hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

ISAIAH 39**The War Against Pride**

1 ¶At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? And from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 ¶ Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

ISAIAH 40

The Comfort of God

1 ¶ Comfort ye, comfort ye my people, saith your God.

Three Remaining Divisions

Section One	Isaiah 40 – 48	The Termination of the Babylonian Affliction
Section Two	Isaiah 49 – 57	No Peace for the Wicked
Section Three	Isaiah 58 – 66	Judgment on the Unrighteous and Judah's Honor

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

40:2. comfortably. Speak tenderly.

40:2. her warfare. A reference to the struggles of Judah against Assyria and against Babylon.

40:2. her warfare is accomplished. Read Isaiah 40 – 48

40:2. her iniquity is pardoned. Read Isaiah 49 – 57

40:2. double for all her sins. Read Isaiah 58 – 66

40:2. double for all her sins. Great privileges brings greater judgment.

3 ¶The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

40:3. By way of divine interpretation, John the Baptist fulfills this prophecy of Isaiah. *Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

The Voices that Were Heard

Isaiah 40:1 The Voice of God as the Voice of Redemption

Isaiah 40:3. The Voice of Him that Crieth in the Wilderness is the Voice of Preparation

Isaiah 40:6. The Voice of Him who Commanded the Prophet to Cry is the Voice of Perpetuation

Isaiah 40:9. The Voice of the Prophet

40:3-6. NT. Matthew 3:3; Mark 1:2, 3; Luke 3:4-6; John 1:23.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

* 6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

40: 6-8. The grass withereth. In contrast, the Word of the Lord will endure forever. *1 Peter 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

40:6-8. NT. James 1:10,11.

9 ¶O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

40:9. the high mountain. Zion, climb the highest mountain and proclaim the goodness of God. Both Jesus and John preached the glory of God. *Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

What does God Look Like?

10 Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

God Looks Like a Shepherd

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

40:11. He shall feed his flock. The one who shall feed His flock like a shepherd is the Messiah. Jesus said that He was the Good Shepherd. *John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.*

God, as Creator, Challenges the Rebellious Jews

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

“In the hollow of His hand He will hide me
When doubt and sin draw near,
Though no earthly friend may walk beside me,
I rest secure from fear.

I know whate’er betide me,
His hand will safely guide me,
His love will ever hide me
In the hollow of His hand.

In the hollow of His hand He will hide me
When the storm is on the deep,
And I know whatever may betide me,
His vigil He will keep.

In the hollow of His hand He will hide me
When the storms of life sweep by,
To the harbor safe He will guide me,
Where His blessèd islands lie.”

Samuel W. Beazley

* 13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

40:13. NT. Romans 11:34; 1 Corinthians 2:16.

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

18 ¶To whom then will ye liken God? Or what likeness will ye compare unto him?

The Divine Scorn of Idols

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

40:20. Here are stupid men making a god that cannot fall over. Idols do not stir up affections for god, as Catholics and others insist. That is a lie. An idol encourages little thoughts of God, not big thoughts. An idol is a corruptible thing for it is made of wood, or silver, or gold. God is incorruptible. When John Knox was in prison, he was given an image of the Virgin Mary and told to kiss her. Instead Knox took the image and cast it out of the prison cell into a flowing river nearby. "If that is the Virgin Mary, let her swim." In his book on the *History of the Reformation in Scotland*, John Knox told the story of a young man who had left the Roman Catholic Church and was forced to row in a galley ship for nineteen months. Soon after the boat arrived in Nantes, France, an image of the Virgin Mary was brought to those in the ship to kiss. This young man took the image and threw it into the water, saying, "Let our Lady now save herself: she is light enough; let her learn to swim!"

21 Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?

God is Scientific

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? Saith the Holy One.

**God Speaks to the Despondent Jews
Look to the Stars and be of Good Cheer**

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 ¶Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? Hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *There is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

**The Unfainting God
The Perseverance of Our God**

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

ISAIAH 41

The Heathen Nations are Addressed

740 – 700 BC

The Sovereign LORD of History Isaiah 41:1-7

1 ¶Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

41:1. let us come near together. This is the image of a courtroom.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? He gave *them* as the dust to his sword, *and* as driven stubble to his bow.

41:2.the righteous *man* from the east. This prophetic reference is to Cyrus II, the Persian (c. 587 – 530 BC). His reign lasted between 29 and 31 years (559-530 BC). In the time period between the prophecy of Isaiah and the rise of Cyrus, about one hundred and fifty years would transpire. The Jews would go into captivity and remain there from 605 BC to 539 BC when Cyrus issued a decree for the Jews to return.



3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.

* 4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he.

41:4. I *am* he. This is an expression used to describe the essential character of God. The Bible contains no definition of God, but it does express His essential character, especially in His covenant relation to Israel. *Exodus 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

Jesus is the great "I AM."

Jesus is the Bread of Life. *John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

Jesus is the Light of the World. *John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

Jesus is the Gate. *John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

Jesus is the Good Shepherd. *John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.*

Jesus is the Resurrection and Life. *John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

Jesus is the Way, Truth, and Life. *John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Jesus is the True Vine. *John 15:1 I am the true vine, and my Father is the husbandman.*

41:4. NT. Revelation 1:8, 11, 17; 21:6; 22:13.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

41:1-7. The making of an idol is described here. Oh how foolish are some of the activities of people. God has His hand on history for He ordains and directs all that will come to pass.

God's Chosen People
Isaiah 41:8-20

8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

41:8. Abraham my friend. Abraham is called the friend of God. In matchless grace, Christ calls His disciples, "friends." *John 15:14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

"What a Friend we have in Jesus, all our sins and griefs to bear!
What a privilege to carry everything to God in prayer!
O what peace we often forfeit, O what needless pain we bear,
All because we do not carry everything to God in prayer.

Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged; take it to the Lord in prayer.
Can we find a friend so faithful who will all our sorrows share?
Jesus knows our every weakness; take it to the Lord in prayer.

Are we weak and heavy laden, cumbered with a load of care?
Precious Savior, still our refuge, take it to the Lord in prayer.
Do your friends despise, forsake you? Take it to the Lord in prayer!
In His arms He'll take and shield you; you will find a solace there.

Blessed Savior, Thou hast promised Thou wilt all our burdens bear
May we ever, Lord, be bringing all to Thee in earnest prayer.
Soon in glory bright unclouded there will be no need for prayer
Rapture, praise and endless worship will be our sweet portion there."

Joseph M. Scriven

In 1855 Mr. Scriven wrote this hymn to comfort his mother, who was across the sea from him in Ireland.

41:8. the seed of Abraham. Those who are in Christ are the “seed of Abraham.” *Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

41:10. my righteousness. God is describing here His just dealing with men. He will be faithful to His promise.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

41:14. thou worm Judah. Here is a term of humiliation. Jesus was called a worm in Psalm 22:6. *But I am a worm, and no man; a reproach of men, and despised of the people.* In Gethsemane the Lord withered in agony on the ground, like a worm. God can help men only when they are low.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

41:15. I will make thee. God has chosen individuals in order to use them.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

41:20. That they may see. God always has a purpose for what He does.
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A Mocking Test for False Idols

21 ¶Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.

41:21-24.

The Moral Claim of Biblical Prophecy

Set forth by the Prophets	Isaiah 41:21-24
Set forth by the Lord Jesus	John 2:19-21
Set forth by the Apostles	2 Peter 3:13

All of the Biblical prophecies are proven to be one hundred percent correct. They are not like the weather prophets, or the false gods of the ancient world, or the modern day prophets such as Hal Lindsey, Jean Dixon, Edgar Casey, and Jack Van Impe. “To declare to pass something is long before it is come into being, then to bring it to pass, this or nothing is the work of God (Justin Martyr).

It is a serious matter to speak in the name of the Lord.

Deuteronomy 18:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? 22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Deuteronomy 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

Truth has primacy over miracles. Miracles sometimes accompany the teaching of false prophets.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

41:25. and he shall come. When Cyrus comes the proof of God’s hand in history is confirmed. Those who try to make this prophecy after the coming of Cyrus show disrespect to God and to history. Anti-supernaturalism is a sinful attitude.

26 Who hath declared from the beginning, that we may know? And beforetime, that we may say, *He is* righteous? Yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

41:28. Try to talk to an idol sometime. They cannot answer a word. There are modern idols which men worship: sex, success, money, fame, family, children, science, government, and military might. These are some of the things that men put their trust in and worship.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

41:29. they *are* all vanity. The atheist Federick Nitche once said, “*God is dead.*” The truth is, as God has said in essence, because of his unbelief, “*Nitche is dead.*” The God history challenges the gods of this world made of gold and wood.

ISAIAH 42

The Servant of Jehovah

* 1 ¶Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

42:1. Behold. From looking at idols the prophet calls for people to look at God's servant. The gospel demands that people look to Christ, and live. *Isaiah 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

42:1. my servant. No all believe that the servant is Christ, but national Israel. Israel is called a servant. *Isaiah 42:19 Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?* Some believe the servant is an unknown prophet, or perhaps Isaiah himself. This servant is the same servant of Isaiah 52:13 who was prudent, and Isaiah 53:11 who suffered.

42:1. I have put my Spirit upon him. At the baptism of Christ, the Spirit was put upon Him. *Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

42:1. my elect. My chosen one.

42:1. my soul delighteth. This is a Messianic reference to the Lord Jesus Christ. At the Lord's baptism, the Father said He was well pleased with Him. *Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

42:1-4. NT. Matthew 12:17-21.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

42:2. not cry. The voice of the Messiah shall be soft and gentle. He shall not scream, nor will He be loud, or advertise Himself with singing commercials or parades.

★ 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

42:3. A bruised reed shall he not break. Many people are broken by sin and sorrow. Jesus does not come to condemn the world but to save it.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

42:3. He shall not fail. The Messiah shall be successful in His ministry.

42:1-4. The whole of the messianic prophecy is fulfilled in Christ according to Matthew 12:18-20. *“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.”*

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

42:6. I the LORD have called thee. The Father has called the Son in righteousness.

42:6. and give thee. Here it becomes clear that the servant is Christ and not national Israel. The servant is the covenant of the people which means that based on the sufferings of Christ a New Covenant in His blood is established. *Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.*

42:6. the people. A reference to the nation of Israel. *John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

42:6. the Gentiles. A reference to the heathens or the nations that do not have the Covenant of God.

7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

42:6-7. Paul and Barnabas quoted this passage when they began to preach to the Gentiles. *Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

42:10. Sing unto the LORD. Many times throughout Scripture the command is given to “Sing unto the LORR” (Exodus 15:1; Judges 5:3; 1 Chronicles 16:23; Psalm 13:6; Isaiah 12:5, Jeremiah 20:13).

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, *Ye are* our gods.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? Or deaf, as my messenger *that* I sent? Who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honorable.

22 But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? *Who* will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? Did not the LORD, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

42:25. There are many reasons for suffering, but often it comes to correct us, and yet, some people lay it not to heart.
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ISAIAH 43

After Discipline, Deliverance Isaiah 43:1-44:5

A Profession of Love 43:1-7

1 ¶But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

43:1. The background for this prophecy is the Babylonian Captivity (605 BC – 535 BC). Deliverance is promised following judgment. And even in the midst of judgment, the LORD will be with His people.

Isaiah 40-66 Last 27 Chapters in Three Divisions

Division 40-48

Refrain 48:22

Division 49-57

Refrain 57:21

Division 58-66

Refrain 66:24 (same principle)

43:1. created thee. When God spoke to Abram in Ur, Israel was created. Israel was redeemed by blood and power in the Exodus. Israel was called to be a holy nation and a kingdom of priests.

43:1. for I have. This word “for” gives the reason for a previous statement (see v. 3, 5, 7).

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

43. passest through the waters. The Lord Jesus Christ performed miracles associated with water that should have reminded the Jews of the Old Testament. He stilled the storm, as He caused the Red Sea to depart. The Lord walked on the water as He made the children of Israel to walk through the floods. Jesus wanted the Jews to make the connection that He was their Lord so He used the language of divinity saying, “It is I” (Matthew 14:27; Mark 6:50).

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

43:3. I gave. This is a prophetic perfect tense. The words should be rendered, “*I shall give Egypt for thy ransom etc.*”

4 Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

43:6-7. The gathering of Israel to the land following the Babylonian captivity will be complete as people will come from the north and the south and from the ends of the earth.

43:7. my name. In v. 1. The Lord used the term, “*thy name*”, but here He uses the term, “*my name*.” There is a difference.

When someone calls me by “my name” it refers to intimate knowledge. It also denotes friendship. Think of that, God calling me by my name. This means He has an intimate knowledge of me and He calls me His friend. Now usually, when God calls a person by name He has work in mind such as in the case of Bezaleel, Cyrus, and the Messiah.

When God calls me by His name then it speaks of a personal possession.

The Perpetuation of God’s People

43:8-13

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth*.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

43:10-12. LORD. יהוה Yehovah (yeh-ho-vaw'); (the) self-Existent or Eternal; Jehovah, Jewish national name of God. Based on the words of Isaiah 43:10-12, in 1931, Joseph Franklin Rutherford (1869 – 1942) gave the followers of the heretical movement established by Charles Taze Russell (1852 – 1916) the name, Jehovah Witnesses, to distinguish themselves from other Bible Student groups and to establish his own authority over the movement.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

The Punishment of Israel's Foes

14 ¶Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

43:14. whose cry. Better, "whose song *is* in the ships."

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

43:17. tow. Better, wick.

* 18 Remember ye not the former things, neither consider the things of old.

43:18-19. NT. 2 Corinthians 5:17.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

22 ¶But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even I, am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

43:25. for mine own sake. God does not save a person based upon foreseen faith, good works, a sweet spirit, church membership, or Baptist but for His own sake.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

ISAIAH 44**The Promise of the Spirit**

1 ¶Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

Only the LORD is God

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? Ye *are* even my witnesses. Is there a God beside me? Yea, *there is* no God; I know not *any*.

9 ¶They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that is* profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

Cyrus the Persian
The Anointed of Jehovah and His Greater Captain
Isaiah 44:28

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

44:24. Thus saith the LORD. This phrase is found five times in relation to Cyrus.

- 44:24 Jehovah, the Deliverer of Israel by Cyrus
- 45:1 Conqueror of Nations
- 45:11 The Reprover of Critics
- 45:14 The Submission of the Gentiles to Jehovah
- 45:18 The Lord as Creator

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

44:28. A long time before these events took place, in the seventh century BC, Isaiah prophesied they would take place. Prophecy was fulfilled in 538 BC. (See Ezra 1:2-4; 6:2-5).

44:28. Cyrus (c. 600 - 529 BC) is called The Lord's Shepherd and he is called The Lord's Anointed in Isaiah 45:1. He is mentioned 23 times by name in the Old Testament and alluded to several more times. Cyrus was king of Persia for between 29 and 31 years (c. 576 – 530 BC). Cyrus built his empire by conquering first the Median Empire, then the Lydian Empire and eventually the Neo-Babylonian Empire. Either before or after Babylon, he led an expedition into central Asia, which resulted in major campaigns that were described as having brought "into subjection every nation without exception". Cyrus did not venture into Egypt, as he himself died in battle, fighting the Massagetae along the Syr Darya in December 530 BC.

1 ¶ Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

45:1. I will loose the loins of kings. Cyrus was a magnificent general who won many military victories and conquered kings.

45:1. Two leaved gates. A reference to the double gates leading into the city of Babylon which Cyrus conquered in 539 BC.

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

45:2. brass. Literally, bronze.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

45:3. treasures of darkness. This is a reference to Croesus, the king of Lydia (in Turkey) from 560 to 547 BC when he was put to death by the Persians. Cyrus took all the great treasures stored.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

45:4. Two reasons are given as to why God chose Cyrus. First, the Lord has a purpose for Jacob. Israel is yet to be delivered, restored to the land, and rebuild the temple. Second, through Cyrus, the sovereignty of God would be made manifest (v. 6).

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

45:7. create evil. This not the evil of moral guilt, but the evil of calamity, war, catastrophe.

God does not do this in a vindictive manner but in righteousness. In context God has told Cyrus he is going to subdue the nations before him. But who was it that gave Cyrus such freedom and power? It was God.

A Divine Anthem

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

The Reprover of Critics Two Woes Isaiah 45:9-10

* 9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? Or thy work, He hath no hands?

45:9. Paul uses the imagery to advance the sovereignty of God in election. *Romans 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

10 Woe unto him that saith unto *his* father, What begetteth thou? Or to the woman, What hast thou brought forth?

11 ¶ Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

The Submission of the Gentiles to Jehovah Isaiah 45:14-17

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

The Secret God

15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

45:15. The God of Israel is worthy of reverential awe. *Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their [Jewish] unbelief: 31 Even so have these [Jews] also now not believed, that through your mercy [Gentiles] they also may obtain mercy [Israel shall yet believe]. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? Or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

The Lord as Creator

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare

things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *Who* hath told it from that time? *Have* not I the LORD? And *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

* 23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

45:23. NT. Romans 14:11; Philippians 2:10, 11.
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24 Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

Babylon: Its Foolishness and Fall

The Powerlessness of Idols

During the Days of Cyrus the Persian who Conquered Babylon On October 12, 539 BC

1 ¶Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

46:1. Bel (Baal, Lord). Marduk was the god of the Babylonians but Baal was his title.

46:1. Nebo (god) refers to a Babylonian deity called Nabau. He was the son of Baal. In the ancient religions you will often have a god, a mother god, and a son. In this way Satan has tried to emulate the Trinity, or at the very least, to minimize the person and work of Christ.

46:1. a burden. There were so many idols being created they became a burden to the weary oxen trying to cart them about. Here is sanctified sarcasm for Bel and Nebo could not deliver the Babylonians from the Persians. Modern idols are also burdensome and cannot deliver anyone. People become weary with their idols of greedy wealth, undeserved fame, illicit sex, excessive alcohol usage, and inordinate ambition.

God as a Mother A Wagon vs. A Womb

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

46:3-4. God has borne the Israelites from the womb and it is God who will sustain those whom He has elected. Even in old age the Lord will be faithful. God will carry even our sin. *Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

46:3-4. God is not an idol to be carried about. Rather, God carries His people. The Israelites were borne by their God. *Deuteronomy 33:27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say,*

Destroy them. Any religion of works that involves ritualism and asceticism, is a religion that is a burden, it has to be carried. Christianity is different for it proclaim that God in Christ is the Good Shepherd who carries His Lambs. His sheep know Him and they follow. It is no burden to follow Christ. *Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.* To follow Christ is to dismiss fear. It has been said that a Methodist is a person who knows they have salvation, but are afraid it will be lost. In contrast, a Presbyterian knows he cannot lose his salvation, but is afraid he does not have it. Only by believing in a God who carries His people can fear be cast out.

5 ¶To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

The Greatness of God

9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

46:11. a ravenous bird. This is a reference to Cyrus the Persian who went forth conquering and to conquer.

12 Hearken unto me, ye stouthearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall

not tarry: and I will place salvation in Zion for Israel my glory.

46:13. my righteousness. The righteousness of God is found by faith in the Lord Jesus Christ.

The Righteousness of God is Revealed in Christ. *Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

We are made the Righteousness of God. *2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

ISAIAH 47

A Final Message to Babylon

1 ¶ Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

47:1. In the Bible, Babylon is representative of the collective rebellion against God (Genesis 11:1-9). Throughout the Bible to the end of the Revelation, Babylon is opposed to Jerusalem. *Revelation 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

47:6. given them. A reference to the Jews.

47:6. thine hand. The hand of Babylon.

7 ¶ And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

47:8. That sayest in thine heart. The name Babylon wishes for herself, "I AM", the name of Almighty God. Men, in collective rebellion against God wants to be like Him and said in pride, "*and none else beside me.*"

The Failure of Collective Rebellion

9 But these two *things* shall come to thee in a moment in one day, the loss of

children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

47:9. thy sorceries. The main goal of sorcery is to usurp the place of God. Modern day sorceries include the Ouija Board, the horoscope, fortune tellers, prophets, and prophetic teachers.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

47:10. trusted in thy wickedness. When individuals do wrong and the wrong that is committed is not discovered or challenged, there is an unholy boldness that takes place. As a result, sin grows in strength and wickedness is continued to be practiced. A person begins to trust in their wickedness. They trust they can continue forever without shame or discipline. But that will not happen. *Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

47:11. Three forms of judgment will fall upon those who trust in their wickedness and do not repent.

- Evil (adversity, affliction, calamity) shall come upon them.
- Mischief (ruin) shall fall upon them.
- Desolation (devastation) shall come upon them suddenly.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

ISAIAH 48

**The Summons
Isaiah 48:1-2**

1 ¶ Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name.

48:1-2. It is possible a person to speak about that which is doctrinally correct while the reality of the life lived is contradictory to righteousness. The Jews were called by the name of Israel, they had enjoyed miraculous times of divine deliverance and had been shown great favor by God, they swore by His name, they made mention of the name of the LORD, but nothing was spoken in truth. Their conduct did not conform to their creed.

The Indictment Isaiah 47:3-8

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

48:3. The LORD prophesied the Exodus and then brought it to pass.

4 Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

The Salvation of the Elect
Isaiah 48:9-14

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

48:10. The LORD will refine His people, but not completely, not with silver, not as intensely as He might, lest the heathen think they are the ones who destroyed Jerusalem. *Note.* It takes more fire to refine silver than other metals. Luther said, “*One of the three best books in my library is discipline.*” God watches the flame under the heating of the silver.

11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? And I will not give my glory unto another.

The Plea of God for the Faith of Israel

12 Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.

48:12. The plea of God is based upon the fact that they were called. The plea of God is based on His sovereignty (v. 13-15).

48:12. unto me. In context, here is the Trinity. The LORD GOD. I *am* He. His Spirit. *Deuteronomy 6:4 Hear, O Israel: The Lord our God is one Lord:* Literally, “*Hear, O Israel, Jehovah our gods is one Jehovah.*” There is a compound unity and there is an absolute unity. When man and wife marry there is a compound unity. Two are united in matrimony as one. An absolute unity is when Abraham’s son is spoken of as Isaac. Jehovah God, is Jehovah Son, who is Jehovah Spirit, a trinity, a compound unity. It is a great mystery.

“The Trinity is a mystery which my faith embraces as revealed in the Word, but my reason cannot fathom” (John Arrowsmith).

“A popular belief among Christians divides the work of God between the three Persons, giving a specific part to each: creation to the Father, redemption to the Son, and regeneration to the Holy Spirit. This is partly true but not wholly so, for God cannot so divide himself that

one Person works while another is inactive. In the Scriptures the three Persons are shown to act in harmonious unity in all the mighty works that are wrought throughout the universe” (A. W. Tozer, 1897–1963).

“Timeless, spaceless, single, lonely,
Yet sublimely Three,
Thou art grandly, always, only
God is Unity!

Lone in grandeur, lone in glory,
Who shall tell thy wondrous story?
Awful Trinity!”

Frederick William Faber
1814-1863

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

48:14. The LORD told of the coming of Cyrus in 539 BC through the prophet Isaiah about one hundred and fifty years prior to the event of the destruction of Babylon.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

48:15. I have called him. The LORD called Cyrus to discipline. There three types of divine discipline.

- Retributive Justice. When David sinned with Bathsheba the Lord told him the sword would not depart from his house (2 Samuel 12:10).
- Preventive Discipline. Paul had a thorn in the flesh so that he should not full of pride (2 Corinthians 12:7).

- Discipline for the Purpose of Education. The Psalmist struggled to understand spiritual matters, until he went into the temple (Psalm 73:17). Job was afflicted with boils and wondered why. Finally he was able to say, “*I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes*” (Job 42:5, 6). Luther said, “*My temptations have been my masters in divinity.*” There is a difference between understanding the Bible and understanding the truths of the Bible.

16 ¶Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

Obedience: The Response to Revelation

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* no peace, saith the LORD, unto the wicked.

48:22. the wicked. The righteous are called the wicked.

ISAIAH 49**The Glorious Success of the Servant of Jehovah****A Threefold Division**

Isaiah 1-35	Prophetic	Condemnation
Isaiah 36-39	Historic	Confiscation
Isaiah 40-66	Messianic	Consolation

39 chapters + 27 chapters = 66

The 27 Chapters are in Three Parts

Part I	40:1- 48:22	There is no peace, saith the Lord, unto the wicked.
Part II	49:1- 57:21	There is no peace, saith the Lord, unto the wicked.
Part III	58:1- 66:24	The same thought

1 ¶ Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

49:1. O isles. Babylon and Cyrus fade into the background as the Word of the LORD goes out to the Gentiles, the isles of the earth. The Servant of Jehovah goes beyond Israel, beyond Isaiah, to the Lord Jesus Christ.

49:1. called me from the womb. In the Old Testament, the human father of the Messiah is never mentioned. The Messiah has a mother, but the Scriptures silent as per the following passages: Genesis 3:15-16; Psalm 22:9 -10; Micah 5:1-3.

Joseph was our Lord's legal father due to his title to the throne of David. But the Messiah was not of Joseph because of the curse of Coniah which would have disqualified Him.

49:1. my name. Unbelieving Jews might protest that Jesus cannot be the Messiah because there is no mention of His name according to prophecy. The Biblical response is twofold. First, the name of Jesus is mentioned in that when the LORD speaks of "my salvation" the reference is to Jesus for the name Jesus means, "Savior." Second, the prophecy was that the Messiah name would be mentioned "from the bowels of my mother." This prophecy was fulfilled on the night Christ was born when He came forth from the bowels of His mother. His name was called, "Jesus." *Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.* The name of Jesus was not to be made known until He was born.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

49:2. and made me a polished shaft. Isaiah has been called the Evangelical Prophet for he preached the gospel. His name means, "Jehovah is Salvation." Today, Isaiah is considered one of the great writers in all of human history. Indeed, he is a polished shaft.

49:2. my mouth like a sword. The apostle John uses this imagery of the resurrected Christ. *Revelation 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.* The Lord's mouth was like a sharp sword during His earthly ministry, illustrated in Matthew 22:35-46 when no man was able to answer Him.

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

49:3. my servant, O Israel. The term "Israel" means, "Prince of God." The Messiah is the Prince of God and so He is called, "Israel."

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God.

5 And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

* 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

49:6. a light to the Gentiles. The apostle Paul declared that God revealed the mystery of the Majesty's objective to him concerning the salvation of the Gentiles (Ephesians 1:9-12). In the ancient world a mystery was not something unknown, but rather it was a secret due to the silence imposed by initiation into a religious rite. Those inside the fraternity knew the secrets of the society. Throughout the centuries, people of faith understood God's love and His determination to unite Jew and Gentile into one body. Following his conversion this wonderful mystery was finally revealed to Paul. It was not revealed to him alone, for God plainly revealed His intention to save gentiles seven hundred years before Christ was born, but it was revealed to Paul, have been initiated into the society of faith. He who was once blinded to gospel truth, now understood. Once, things were a mystery to him, now he understood all mysteries.

49:6. Before Paul was given the mystery of Ephesians 1:9-12, the same truth was given to Simeon who spoke of the salvation of the Gentiles when Jesus was an infant placed in his arms. *Luke 2:28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel.*

49:6. NT. Acts 13:47.

★ 7 ¶ Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

49:8. 2 Corinthians 6:2.

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

* 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

49:10. NT. Revelation 7:16.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

Our Tattooed God

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

50:16. graven thee. A reference to a tattoo the ancients put on their hands.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

ISAIAH 50

The LORD Speaks Isaiah 50: 1-3

1 ¶ Thus saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? Or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

50:1. The prophet Isaiah sees the Jews in Babylonian Captivity because of their unbelief. Isaiah addresses the nation about one hundred fifty years prior to the event. He promises the Jews that God will be faithful and will return His people to the land.

Some believe that Isaiah sees beyond the Babylonian Captivity, beyond the dispersion of the Jews in AD 70, to the present century where the Israelites have been dispersed to all the nations of the earth in judgment because of their rejection of Christ. Isaiah says that even these scattered people shall be regathered.

While that idea may or may not be true, by way of interpretation, and within a historical context, there is a practical application of these words to every generation. God will regather His elect in Christ, and that is enough, for then, "all Israel shall be saved".

50:1. your iniquities. Sin is basically unbelief, which results in rebellion against God, and is ultimately expressed in immorality. When a person does not believe the Word of God, he rebels against God, and the natural inclination of the heart is to engage in wicked imaginations (Romans 1:1ff). Because there is no fear of God, an unholy freedom is found to vent the various lust patterns. Because of sin there is separation from God.

2 Wherefore, when I came, *was there* no man? When I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

50:2. when I came. God came in the prophet Isaiah, and there was no man. When He came in the person of the Messiah, the nation did not listen. The Lord came in deliverance and power, and there was no man. The miracles of Christ were similar to the miracles of Jehovah such as controlling the weather and the wave (Luke 8:22-25).

3 I clothe the heavens with blackness, and I make sackcloth their covering.

The Preparation of the Messiah
The Servant Speaks
Isaiah 50: 4

4 ¶The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

50:4. the tongue of the learned. Day by day the Messiah went to school that He should know how to speak. The school of the Lord was the school of life, nature, creation, and revelation. Because He was a good discipline, the Lord was able to speak consolation to others such as the way He spoke to the sinful woman (Luke 7:36-50). The woman gave Jesus a kiss, water, and oil for His feet. Simon gave the Lord none of these things.

50:4. he wakeneth morning by morning. Jesus was taught daily, morning by morning. In like manner, the Bereans were more noble than those in Thessalonica as they searched the Scriptures (Acts 17:11).

50:4. he wakeneth mine ear to hear. Jesus heard the voice of the Father and obeyed. He was not rebellious.

5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

The Persecution of the Messiah
Isaiah 50:6

★ 6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

50:6. I gave my back to the smiters. This prophecy was fulfilled in the sufferings of Christ. *Matthew 27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.*

7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

50:7. set my face like a flint. Prophecy is fulfilled in the Messiah. *Luke 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.*

The Case of Christ is Presented before Jehovah

8 *He is* near that justifieth me; who will contend with me? Let us stand together: who *is* mine adversary? Let him come near to me.

50:8. that justifieth me. Oh, Christian. God is near to justify those who are in Christ. Paul uses this text to speak of the believer's confidence of salvation in Christ. *Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up.

Jehovah Again Speaks

An Exhortation to the Faithful

10 ¶Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? Let him trust in the name of the LORD, and stay upon his God.

50:10. walketh in darkness. Samson walked in darkness and had no light, but then he believed, he leaned, he trusted in the LORD.

An Exhortation to the Faithless

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

50:11. shall lie down in sorrow. He that will walk in his own light shall lie down on a bed of sorrow.

ISAIAH 51

The Consolation of Jehovah

1 ¶ Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

Three Great Themes

- Israel's Great Past Isaiah 51:1-2
- Israel's Glorious Future Isaiah 51:3, 11; 52:7-10
- Israel's Great Present Isaiah 51:12; 52:12

The church has a glorious past. In eternity past there is the glory of election, salvation, and the promises of God. The church has a glorious future for we shall be with Christ in heaven when we die or enjoy the blessed hope of His second advent if we do not. The church enjoys a great present for the Lord is with us now. We have the gifts of God for the people of God. The person who is filled with pride should look to the past. The person who is complacent should anticipate what God will do for those who follow after righteousness.

51:1. the rock...the pit. The rock is Abraham. The pit is Abraham. Israel is exhorted to look back to God's electing love and all the great works he performed on his behalf.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

Restoration Following the Babylonian Captivity

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

51:4. a law. This is not the Law of Moses but the knowledge of salvation of the Lord (Luke 1:77).

5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

51:6. the heavens shall vanish. Peter says something very similar. *2 Peter 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

51:8. the moth shall eat them up. Not only will the power of God destroy the wicked, the destruction shall be exercised before it is known, just as a moth eats up a garment before the extent of the destructiveness is realized. The forces of destruction are now at work in the unbeliever. Paul said, *1 Corinthians 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

The Prayer of the Prophet

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

51:9. Awake, awake. While God may be motionless, He is alive.

51:9. Rahab. This is an ancient cryptic term for Egypt.

10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

51:10. dried the sea. The reference is to the Red Sea deliverance.

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

The Deliverance of Jehovah
Isaiah 51:12-23

12 I, *even I, am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where *is* the fury of the oppressor?

51:13. where is the fury. When there is faith in the LORD, there is no need to fear the fury of the oppressor.

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

51:17. O Jerusalem. Like a drunken woman, Jerusalem is viewed as being drunk and a wreck. The judgment in view of which Isaiah wrote about in 705 BC took place in 586 BC when Jerusalem was destroyed.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

ISAIAH 52

The Emancipation of Jerusalem Isaiah 52:1-12

1 ¶Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

52:1. there shall no more come into thee. The prophet promised the day would come when the city of Jerusalem would be a city of righteousness and would put on the beauty of holiness.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

52:2. Sit down. "Sit down on thy throne," is the meaning.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

52:3. without money. Salvation is of the LORD. Jerusalem could not pay for their deliverance physically, and spiritual salvation is without money or merit. Salvation is on the basis of grace through faith and even faith is the gift of God. *Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

* 5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.

52:5. blasphemed. The heathen blasphemed the name of the LORD in mockery believing the God of the Jews was unable to deliver His people.

52:5. NT. Romans 2:24.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

52:6. *it is* I. Here is the great I AM saying He is the eternal, self-existent one.

* 7 ¶How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

52:7. good tidings. The reference is to the gospel. In the Greek, the word gospel originally referred to the reward that was given to someone who brought good news. Then, the word came to refer to the good news itself. Prior to New Testament writers the term was not widely used. But then came Jesus and the gospel, the good news of salvation to Jew and Gentile alike. *Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

John and Jesus got the “good tidings”, the gospel from Isaiah.

Isaiah 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

So also, Isaiah 52:7. The good news is that the King is here. Behold your God!

52:7. In Romans 10:15 the apostle Paul paraphrases Isaiah the prophet saying, “*And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*”

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

52:11. Depart ye. Holiness is a distinguishing mark of the LORD’s people. Here, individuals are told to go out of captivity and return to the Holy City. The Christian is to leave the world, and touch not unclean things. *2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.

52:12. your rereward. When the Jews returned from their Babylonian Captivity, the LORD would go before them and after them. In like manner, the Christian is on a journey. We are going to the city of God and Jesus has said, “*I will never leave you nor forsake you*” (Hebrews 13:5). When Napoleon decided to abandon his troops in Moscow, he appointed a general, Marshall Michel Ney, to be in charge of the Rear Guard, allowing many French soldiers to flee to safety in Paris. According to legend, he was the last soldier to leave Russian soil. Ney was called by Napoleon, “the bravest of the brave.” The LORD is the one who goes before us, and He is the Last One protecting our spiritual Rear Guard.

**The Humiliation and
Exaltation of the Servant of the Lord
Isaiah 53:1-12**

Five Strophes of Three Verses

Scripture	Theme
• Isaiah 52:13-15	The Intelligence leading to the Success of the Servant
• Isaiah 53:1-3	The Unbelief of Israel
• Isaiah 53:4-6	The Atoning Work of the Servant
• Isaiah 53:7-9	The Suffering of the Servant
• Isaiah 53:10-12	The Satisfaction of the Father

**The Success of the Suffering Servant
Isaiah 52:13-15
Study the Burnt Offering**

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

52:13. my servant. As God’s servant, the Messiah did the work that God gave Him to do.

52:13. prudently. Literal, circumspect and hence, intelligent. The result, in the case of Christ, was spiritual prosperity. The suffering Servant was successful in His sufferings. He accomplished the purpose of His death at Calvary.

52:13. exalted.	Literally, to rise	Resurrection
52:13. extolled.	Literally, to be lifted up	Ascension
52:13. very high.	Literally, to be high, exceedingly	Session at right hand of the Father

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle [startle] many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

**The Humiliation, Expiation, and
Exaltation of the Servant of the Lord
Isaiah 53:1-12**

- | | |
|---|-------|
| • Messiah shall deal prudently (be prosperous) | 52:13 |
| • Messiah shall be exalted | 52:13 |
| • Messiah shall be extolled (lifted) | 52:13 |
| • Messiah shall be very high | 52:13 |
| • Messiah shall surprise and horrify many in his sufferings | 52:14 |
| • Messiah shall be beaten savagely so that his visage is marred | 52:14 |
| • Messiah shall sprinkle many nations (cleanse, expiate) | 52:15 |
| • Messiah shall grow up as a tender plant | 53:2 |
| • Messiah shall grow up as a root out of dry ground | 53:2 |
| • Messiah shall have no form nor comeliness (beauty) | 53:2 |
| • Messiah shall not be desired | 53:2 |
| • Messiah shall be despised | 53:3 |
| • Messiah shall be rejected of men | 53:3 |
| • Messiah shall be a man of sorrows | 53:3 |
| • Messiah shall be acquainted with grief | 53:3 |
| • Messiah shall see others hide their faces from Him | 53:3 |
| • Messiah shall not be esteemed | 53:3 |
| • Messiah shall bear the grief of others | 53:4 |
| • Messiah shall carry the sorrows of others | 53:4 |
| • Messiah shall be considered smitten of God, afflicted | 53:4 |
| • Messiah shall be wounded for our transgressions | 53:5 |
| • Messiah shall be bruised for our iniquities | 53:5 |
| • Messiah shall have upon Himself the chastisement of our peace | 53:5 |
| • Messiah shall bring peace with God to others by His stripes | 53:5 |
| • Messiah shall have lay on Him the iniquities of others | 53:6 |

- | | |
|---|-------|
| • Messiah shall be oppressed | 53:7 |
| • Messiah shall not open Hi mouth | 53:7 |
| • Messiah shall be brought as a lamb to the slaughter | 53:7 |
| • Messiah shall be taken from prison and from judgment | 53:8 |
| • Messiah shall be cut off out of the land of the living | 53:8 |
| • Messiah shall make His grave with the wicked | 53:9 |
| • Messiah shall make His grave with the rich in His death | 53:9 |
| • Messiah shall be without violence | 53:9 |
| • Messiah shall be without deceit | 53:9 |
| • Messiah shall offer His soul for sin | 53:10 |
| • Messiah shall see His seed | 53:10 |
| • Messiah shall prolong His days | 53:10 |
| • Messiah shall make the pleasure of the LORD to prosper | 53:10 |
| • Messiah shall see the travail of His soul, and be satisfied | 53:11 |
| • Messiah, by His knowledge, shall justify many | 53:11 |
| • Messiah shall bear the iniquities of many | 53:11 |
| • Messiah shall receive a portion with the great | 53:12 |
| • Messiah shall divide the spoil with the strong | 53:12 |
| • Messiah shall pour His soul unto death | 53:12 |
| • Messiah shall be numbered with the transgressors | 53:12 |
| • Messiah shall bare the sin of many | 53:12 |
| • Messiah shall make intercession for the transgressors | 53:12 |

ISAIAH 53**The Suffering Servant Misunderstood****53:1-3****Study the Meal Offering**

* 1 ¶ Who hath believed our report? And to whom is the arm of the LORD revealed?

53:1. Who hath believed. Socrates, Galileo, Isaac Newton, and Jesus were all misunderstood. Sometimes, to be great, is to be misunderstood. Many believe that one day the nation of Israel will look upon Christ and will believe. *Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

53:1. to whom. The elect will know God. His strong arm is extended to them.

53:1. revealed. The Holy Spirit must reveal the things of God for no one can believe on their own. No one will believe, not even if Jesus is the teacher.

53:1. NT. John 12:38; Romans 10:16.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

53:2. For he shall grow up. The reference is to the Messiah.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

The Suffering Servant a Substitute**Isaiah 53:4-6****Study the Peace Offering**

★ * 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

53:4. NT. Matthew 8:17.

★ 5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

53:5. NT. 1 Peter 2:24, 25.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

The Suffering Servant Submissive
Isaiah 53:7-9
Study the Sin Offering

★ * 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

53:8-9. Philip, the evangelist, was able to expound this passage to an Ethiopian eunuch (Acts 8:33-34).

53:7. opened not his mouth. In the Old Testament, men were not silent in suffering. But Jesus was. He opened not his mouth in suffering and He opened not His mouth in confession of sin for He was without sin.

53:7-8. NT. Acts 8:32, 33.

8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.

★ * 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

53:9. NT. 1 Peter 2:22.

The Suffering Servant Foreordained
(Purposed or Planned)
Isaiah 53:10-12
Study the Trespass Offering

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

53:10. to bruise him. Literally, to crush. *Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Five Facets of the Saving Work of Christ

- Jesus offered Himself wholly to God reflected in the Burnt Offering.
- Jesus offered Himself as a pure Man reflected in the Meal Offering.
- Jesus provided peace through Himself reflected in the Peace Offering.
- Jesus died for sin reflected in the Sin Offering.
- Jesus made His soul and offering for sin reflected in the Trespass Offering.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

★ * 12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

53:12. NT. Mark 15:28.

ISAIAH 54

The Glory of a Covenant Nation

* 1 ¶ Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

54:1. Sing, O barren. Once, before the Babylonian Captivity, when Israel was the married wife of the LORD, she enjoyed many blessings, reflected in the Golden Age of Hebrew History, under the reign of David, and then of Solomon. As great as those days of blessings were, "*Sing, O barren*", for greater days are yet to come. Israel will have even more spiritual children and blessings in the future following the Babylonian Captivity. This would have been good news for the Jews because they were a hated people. They always have been.

Prominent Anti-Semitics

Adolf Hitler. "I believe that I am acting today in the sense of the Almighty Creator. By warding off the Jew, I am fighting for the Lord's work."

Pope Pius IV (1559-1565). In Papal Bull *Cum nimis absurdum*, Pope Paul IV writes: "It appears utterly absurd and impermissible that the Jews, whom God has condemned to eternal slavery for their guilt, should enjoy our Christian love." He renewed anti-Jewish legislation and installed a locked nightly ghetto in Rome. The Bull also forced Jewish males to wear a yellow hat, females – yellow kerchief. Owning real estate or practicing medicine on Christians was forbidden. It also limited Jewish communities to only one synagogue.

Martin Luther. "Jews and papists are ungodly wretches. They are two stockings made of one piece of cloth." In his pamphlet *On the Jews and Their Lies* Martin Luther advocates an eight-point plan to get rid of the Jews as a distinct group either by religious conversion or by expulsion.

Gamal Abdel Nasser. "Egypt will be glad when her army and that of Syria will meet on the ruins of this treacherous people, the Zionist's gangs." Then in a speech in Alexandria (that was one in Cairo), a speech in Alexandria the 26th of July, 1959, he said, "We want a decisive battle to annihilate that germ Israel." Then on Radio Cairo in 1962 he said, "We will launch a full-scale war when the right moment comes."

Prominent Defenders of the Jews

Winston Churchill. "Some people like the Jews, and some do not. But no thoughtful man can deny the fact that they are, beyond any question, the most formidable and the most remarkable race which has appeared in the world."

Leo Tolstoy. In 1891 Tolstoy wrote, “The Jew was the pioneer of civilization, many thousands of years before the birth of Christ when the ancient world was surrounded with an impregnable wall of barbarism and rudeness. The prevailing rule in the land of Israel was that each individual was obligated to teach those who were uneducated or those unable to read or write... the Jews have and always will adhere, support and spread the idea of liberty, civilization and religious tolerance.”

William Rees-Mogg. A former editor of The Times of London and member of the House of Lords, Rees-Mogg wrote, “One of the gifts of the Jewish culture to Christianity is that it has taught Christians to think like Jews, and any modern man who has not learned to think as though he were a Jew can hardly be said to have learned to think at all.”

What does it mean to think like a Jew? It means to think of a Creator. It means to believe in one God. It means to believe in a covenant keeping God. It means to believe a wise, loving omniscient, omnipotent, and omnipresent God. It means to believe in a God who is immanent as well as transcendent.

54:1. NT. Galatians 4:27.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

54:2. Enlarge the place of thy tent. The Lord had promised Abraham a seed as numerous as the stars in heaven. *Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.* Now that promise is reaffirmed and Israel is told to enlarge her tent pegs to receive the blessing.

54:2. cords. A reference to the tent ropes that held up the tent.

54:2. stakes. A reference to the pegs driven into the ground that kept the ropes taut.

54:2. William Carrey was a cobbler turned Baptist minister. On May 31, 1792, he preached the sermon at the Baptist associational meeting in Nottingham, England. He used the text of Isaiah 54:2-3 to develop his theme, “*Expect great things from God; attempt great things for God*”, as he encourage missionary activity. On October 2, 1792, at Kettering, The Particular Baptist Society for Propagating the Gospel among the Heathen (later named the Baptist Missionary Society), was established.

The Jews and Gentiles Together

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

54:3. In Christ this prophecy is fulfilled spiritually for the seed of Abraham does inherit the Gentiles in Christ.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

The LORD as Husband

5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

54:5. thine husband. The LORD as husband to His people is an analogy found in both the Old Testament and the New Testament. In the epistle to the Ephesians, the church is presented as the bride of Christ. *Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

Some have suggested that while Israel is the wife of Christ, the church is called the bride, as if there is a difference. When has a bride not been a wife? When has a bridegroom not been a husband? In Matthew 9:15, and other passages, Jesus refers to Himself as the Bridegroom.

Paul speaks of the vital union of the Christian with Christ in marital terms. *2 Corinthians 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

6 ¶For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

54:7. a small moment. A reference to the Babylonian Captivity.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

54:8. a little wrath. Compared to the sufferings the LORD could have inflicted on Israel, His wrath against them was little, and their afflictions were relative light. God's dealings with Israel is mirrored in His dealings with the church. Our afflictions too are relatively light and the wrath of God is little. *2 Corinthians 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*

What did Paul consider to be his "light affliction"? The answer is found in 2 Corinthians 11:24-28. *"Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches."*

Remembering the Noetic Covenant

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

The Covenant of Peace The Everlasting Covenant of Redemption

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Zion the City of Jehovah

11 ¶O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

54:11-12. I will lay thy stones. God is the architect of the New Jerusalem. He will use jewels to express the glory of His handiwork.

Zion and Inward Beauty

* 13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

54:13. all thy children. Jesus expounded on this text in John 6:45. In context Jesus teaches the Doctrine of Effectual Calling. His main point in context is that those who are drawn to salvation are taught of the Lord. The way of salvation is not by hearing the gospel and then choosing Christ. No, no. Man cannot will to be saved in and of himself. The soul must be born again (literally, from above). *Romans 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

54:13. NT. John 645.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

A Promise of Protection

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

Three Great Truths

- God has promised protection to His own. Christians too are protected by the power of God.
- Every tongue of slander shall be condemned.
- Personal righteousness will be of the Lord. There will be no question as to who is a Jew or a Christian. Righteousness will be established and recognized.

54:17. the servants of the LORD. The servants of the LORD are identified with the Servant of the Lord, Jesus Christ.

ISAIAH 55

The Sure Mercies of David

1 ¶ Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

55:1. come ye to the waters. Salvation is likened to water for water is refreshing.

55:1. buy wine. Wine is that which produces joy. At the Lord's Supper there is bread, which is the staple of life and there is wine suggesting the joy of salvation that God gives. The blood Christ shed, illustrated in the wine, brings joy.

55:1. milk. Milk is a lovely picture of the blessings of salvation for it nourishes and gives strength. *1 Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

55:1. without money. Salvation is by grace and not by works. *Romans 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

Some people believe that teaching the doctrines of free grace provides people with a license to sin. The apostle Paul addressed that concern. *Romans 6: Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?* A free gospel produces love for God and that leads to dedication to God and a life of holiness.

“In loving-kindness Jesus came
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace He lifted me.

From sinking sand He lifted me,
With tender hand He lifted me,
From shades of night to plains of light,
O praise His Name, He lifted me!

He called me long before I heard,
Before my sinful heart was stirred,
But when I took Him at His word,
Forgiv'n, He lifted me.

His brow was pierced with many a thorn,
His hands by cruel nails were torn,
When from my guilt and grief, forlorn,
In love He lifted me.

Now on a higher plane I dwell,
 And with my soul I know 'tis well;
 Yet how or why I cannot tell
 He should have lifted me.”

Charles Gabriel, 1905

The Everlasting Covenant
2 Samuel 7 * Psalm 89 * 1 Chronicles 17

The Sure Mercies of David

2 Wherefore do ye spend money for *that which is* not bread? And your labour for *that which* satisfieth not? Hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

* 3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

55:3. NT. Acts 13:34.

★ 4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

55:4. I have given him *for* a witness. David was a great witness to the people of the Messiah that should come. David was a type of Christ in his victories. As a man of war, David defeated his enemies. Christ has defeated His enemies to include unbelievers and death.

★ 5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

55:5. and nations *that* knew thee not shall run unto thee. All prophetic interpretation by commentators is based upon a theological biases. Those of a theological dispensational persuasion believe this passage refers to a millennial reign of Christ where Israel is exalted to world prominence and domination under the King Jesus. Still in the future, nations will run to Jerusalem when Jesus comes. Others, who believe the Old Testament prophesies are fulfilled in Christ and the church, see in this prophecy a present fulfillment and note that even now nations that knew not the Lord have come to Christ, the Holy One of Israel.

Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

55:7. abundantly pardon. Literally, The LORD “will multiply to pardon.” It is an abundant pardon because of the fountain from which the pardon comes. The saving work of our Lord Jesus Christ is sufficient for all sin. While Christ did not die efficiently for all, His sacrifice is of infinite value. It is an abundant pardon because of the objects of it. Think of all the people down through the centuries who have been, or will be, saved. The number is staggering. Only God can pardon so many. The pardon is abundant because of the abundance of sin that has been covered. Consider all the sins of all of who will be saved. And then to pardon is abundant because of the exceeding sinfulness of sin.

Dr. G. Campbell Morgan once spoke to a coal miner who resisted the gospel of God’s abundant pardon in Christ saying it was “too cheap.” Dr. Morgan asked the man if he had been to work that day. “Yes.” “How did you get to the surface when your shift was done,” asked Dr. Morgan. “I got into a cage and it brought me to the surface.” “How much did it cost you,” inquired Dr. Morgan. “Why, it did not cost me anything,” was the reply. The coal miner paused as illumination came to his mind. “Is that what you mean? The cage did not cost me anything but it cost the company a great expense. Salvation does not cost me anything but it cost God something, His Son.” “That is exactly what the gospel means”, replied Dr. Morgan. Salvation, God’s ability to abundantly pardon is free, but it is not cheap.

“I stand amazed in the presence
Of Jesus the Nazarene,
And wonder how He could love me,
A sinner, condemned, unclean.

O how marvelous! O how wonderful!
And my song shall ever be:
O how marvelous! O how wonderful!
Is my Savior’s love for me!

For me it was in the garden
He prayed: “Not My will, but Thine.”
He had no tears for His own griefs,
But sweat drops of blood for mine.

In pity angels beheld Him,
 And came from the world of light
 To comfort Him in the sorrows
 He bore for my soul that night.

He took my sins and my sorrows,
 He made them His very own;
 He bore the burden to Calvary,
 And suffered and died alone.

When with the ransomed in glory
 His face I at last shall see,
 'Twill be my joy through the ages
 To sing of His love for me."

Charles Grabel, 1905

The Foundation of Grace

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

55:8. my ways. Grace is not understood because sin is not understood nor is the character of God realized. Men want to work for their salvation but by the works of the law shall no flesh be justified. Men do not see the exceeding sinfulness of their own sin and so they think they can merit the merits of Christ. But that cannot be done.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

* 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

55:10. NT. 2 Corinthians 9:10.

The Irresistible Work of God's Grace

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

55:10-11. So shall my word be. The thoughts, ways, and purposes of God are irresistible and thus fruitful. God's word is true. It is effective.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

ISAIAH 56

The Importance of Sabbath Keeping

1 ¶ Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

A Special Word for Eunuchs

4 For thus saith the LORD unto the eunuchs that keep my Sabbaths, and choose *the things* that please me, and take hold of my covenant;

56:4. the eunuchs that keep my Sabbaths. The story of the Ethiopian eunuch is told in Acts 8:27-39. When the eunuch first met Philip, he was reading Isaiah 53. He was converted and baptized and then, he went on his way. If the good man kept on reading the prophet Isaiah he would soon have come to this passage which told of a blessing for the eunuch that honor the Lord God. Surely his heart would have been blessed knowing that even he was received of God.

56:4. keep my Sabbath. There are some theologians who believe the Lord shall reinstitute Sabbath keeping during an earthly millennial reign of Christ. With Paul, I am afraid of such teachers. *Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.*

It is far better to understand this passage as referring to the regathering of the Jews following the Babylonian Captivity which was once a prophetic event in the days of Isaiah, but is now a historical reality.

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Gentiles and their Children Joined to the LORD

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

* 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

56:7. NT. Matthew 21:13; Mark 11:17; Luke 19:46.

The Gathering of Jews and Gentiles to the Lord GOD

8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

Denunciation of the People Isaiah 56:9-57:21

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

Ten Characteristics of the Worthless Shepherd

- | | |
|-------------------------|--------------------------------|
| • Spiritual blindness | <i>His watchmen are blind:</i> |
| • Spiritual ignorance | <i>they are all ignorant,</i> |
| • Spiritual stupidity | <i>they are all dumb dogs,</i> |
| • An inability to speak | <i>they cannot bark;</i> |

- | | |
|------------------------------|--|
| • Lazy | <i>sleeping, lying down, loving to slumber.</i> |
| • Greedy for gain | <i>Yea, they are greedy dogs which can never have enough,</i> |
| • No spiritual understanding | <i>and they are shepherds that cannot understand:</i> |
| • Self-serving | <i>they all look to their own way, every one for his gain,
from his quarter.</i> |
| • Addicted to drink | <i>Come ye, say they, I will fetch wine, and we will fill
ourselves with strong drink;</i> |
| • No thought for tomorrow | <i>and tomorrow shall be as this day, and much more
abundant.</i> |

ISAIAH 57**The Divine Deliverance of the Righteous**

1 ¶The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*.

2 He shall enter into peace: they shall rest in their beds, *each one* walking in his uprightness.

The Sons of the Sorceress * The Seed of the Adulterer

3 ¶But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? Against whom make ye a wide mouth, *and* draw out the tongue? *Are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou sawest *it*.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? Have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

Ten Terrible Sins in Society

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|----------------------|-------|
| • Carelessness | v. 1 |
| • Self-righteousness | v. 2 |
| • Sorcery | v. 3 |
| • Adultery | v. 3 |
| • Maligning | v. 4 |
| • Idolatry | v. 5 |
| • Infanticide | v. 5 |
| • Covenant Betrayal | v. 8 |
| • Self-Debasement | v. 9 |
| • Self-Delusion | v. 10 |

The High and Lofty One

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

The Iniquity of Covetousness

17 ¶ For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

* 19 I create the fruit of the lips; Peace, peace to *him that is far off*, and to *him that is near*, saith the LORD; and I will heal him.

57:19. NT. Ephesians 2:17; Romans 3:15.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

ISAIAH 58**Doctrine and Duty****The Charge to the Prophet Isaiah**

1 ¶ Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

58:1. Cry aloud. Call with the throat. The Eastern people have many guttural sounds unlike those in the West who have high pitched sounds. To show indignation, the Arabs speak from their throat when they are angry while those in the West have a rise in their voice when angry.

58:1. shew my people their transgression. The child of God who dares to show people their transgression will discover very quickly that such a ministry is deeply resented. Yet, it is the will of God that someone speaks out for practical righteousness. James, in his New Testament epistle, stressed the practice facet of righteousness. He insisted on a belief that behaves. Faith should be manifested in obedience.

**The Cause of Transgression
Feigned Interest in the Things of God**

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

**The Complaint of God's Neglect
The Inability to Confess Hypocrisy**

3 ¶ Wherefore have we fasted, *say they*, and thou seest not? *Wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

58:3. we fasted. The Law required only one fast a year on the Day of Atonement. The Jews added other fast days for theological and personal reasons. The practical problem was that the religious activities of the people had no profound effect on their personal behavior. They were only being hypocritical in their delight in approaching to God. Their surprise at being rebuked by God only adds to the shame of their religious state for to hypocrisy are added the sins of self-righteousness and deadness of conscience.

“How long has it been, since you talked to the Lord,
 And told Him your heart's hidden secrets?
 How long since you prayed,
 How long since you stayed,
 On your knees 'til the light shone through?

How long has it been since your mind felt at ease,
 How long since your heart knew no burden?
 Can you call Him your friend,
 How long has it been,
 Since you knew that He cared for you?

How long has it been since you knelt by your bed,
 And prayed to the Lord up in Heaven?
 How long since you knew,
 That He'd answer you,
 And would keep you the long night through?

How long has it been since you woke with the dawn,
 And felt that the day's worth the living?
 Can you call Him your friend,
 How long has it been,
 Since you knew that He cared for you?

How long has it been since you talked with the Lord,
 And told Him your heart's hidden secrets?
 How long since you prayed,
 How long since you stayed,
 On your knees 'til the light shone through?

How long has it been since you woke with the dawn,
 And felt that the days' worth the living?
 Can you call Him your friend?
 How long has it been,
 Since you knew that He cared for you?”

Evil Motives Exposed God Speaks

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

58:4. When the sin of hypocrisy is being exposed, reason tends to fail without strong emotion. Therefore, “*Behold!*”

True and False Fasting

5 Is it such a fast that I have chosen? A day for a man to afflict his soul? *Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD?*

58:5. Bulrush. A bulrush normally is straight. The hypocrite will “bow his head” in false humility.

The Fasting which is not Pleasing to God

- | | |
|--------------------------|---|
| • leads to irritability. | <i>A day for a man to afflict his soul?</i> |
| • promotes formalism. | <i>Is it to bow down his head as a bulrush</i> |
| • disguises pride. | <i>and to spread sackcloth and ashes under him?</i> |

6 *Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*

7 *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*

58:5-7. fast. Fasting is a New Testament practice as well as an Old Testament command. Paul said that he was given to fastings. *2 Corinthians 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.* But Biblical fasting must be done for the right reasons which are enumerated here by God.

The Fasting which is Pleasing to God

- | | |
|----------------------------------|---|
| • will put away sin. | <i>To loose the bands of wickedness,</i> |
| • will ease a burden. | <i>to undo the heavy burdens,</i> |
| • will free the soul. | <i>and to let the oppressed go free,</i> |
| • will break a bondage. | <i>and that ye break every yoke?</i> |
| • will show mercy to the hungry. | <i>Is it not to deal thy bread to the hungry,</i> |
| • will help the poor. | <i>and that thou bring the poor that are cast out to thy house?</i> |
| • will cloth the naked. | <i>When thou seest the naked, that thou cover him;</i> |
| • will take care of family. | <i>and that thou hide not thyself from thine own flesh?</i> |

The fast that pleases God is the fast that will do good works minister to others, especially to the family of God. *John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

The Consequences of a Righteous Fast

8 ¶Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

58:8. light. This word may signify prosperity. It may also signify peace. Basically, the word speaks of the spiritual blessing of God.

58:8. rereward. This word is used in Isaiah 52:12 and refers to the protection of the LORD as the rear-guard. When the Egyptians pursued the Israelites the LORD stood between His people and their enemies. He opened the Red Sea for the Hebrews and closed it upon Pharaoh. As a Good Shepherd, Jesus goes before His sheep and they follow Him. But He also preserves them. He is the rereward, He is the rear-guard. *John 10:27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

58:8. thy righteousness. Who is our righteousness? It is the Lord Jesus Christ. *Jeremiah 23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE Lord OUR RIGHTEOUSNESS.*

Psalms 84:11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

This truth is reaffirmed in the New Testament. *1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

When God Answers Prayer

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

58:9. putting forth of the finger. In the East, to show displeasure a finger was poked at someone, usually the middle finger. The forefinger is usually used in the West. This should stop.

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

58:11. satisfy thy soul in drought. Paul said he had learned to be content in whatever state he found himself. *Philippians 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me.*

58:11. a spring of water. A watered garden receives a blessing from the outside while a spring of water enjoys a deep intrinsic reservoir. *John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

58:12. raise up the foundations. The Jews would return from the Babylonian Captivity and “raise up the foundations of many generations.” By way of application, the church is to return to the Bible and establish against the foundational doctrines and practices of the early church for therein is its strength and survival.

A Sabbath of Rest

13 ¶If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

58:13. call the Sabbath a delight. Every day with the Lord is a Sabbath.

Riding Upon the High Places

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

58:14. the heritage of Jacob. This is a reference to the land of Israel.

58:14. the mouth of the LORD hath spoken it. The practical summary of Isaiah 58 is found in the New Testament. *1 John 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.*

ISAIAH 59

The Doctrine of Sin and Salvation

1 ¶Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

59:1. The Biblical doctrine of sin is set forth in a clear statement by the apostle Paul in Romans 3:10-18. Only the hand of the Lord can save the soul. The willingness of God to save is set forth by the prophet Isaiah.

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

59:2. have separated you. Here is the effect of sin. It separates man from God. Essentially, hell is eternal separation from God. *2 Thessalonians 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Hell is retributive judgment.*

Sin also separates the believer from fellowship with God. *Psalm 27:9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.*

59:1-2. God is so real to Isaiah that it seems as if the prophet can make out His countenance for he speaks of the Lord's hand, his ear, and his face.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

The Sins of the Saints are Enumerated Isaiah 59:3-8

- Bloody hands
- Fingers of iniquity
- Lying lips
- Perverse tongues
- Social injustice
- Misplaced confidence
- Evil plans
- Wicked behavior
- Acts of violence
- A willful embracement of evil
- Thoughts of iniquity
- Wastefulness
- A culture of personal destruction of others

- Without peace

The Total Depravity of Man
Isaiah 59:4-8

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

* 7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

59:7-8. Ephesians 6:14-17.

The End of Sin Declared

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

A Change in Personal Pronouns
From "Them" to "Us"

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

The Testimony of Sin against the Soul

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

59:13. departing away from our God. Perhaps the greatest sin in the Bible is that of apostasy. That person is heinous to God.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

Jehovah's Coming and Covenant Isaiah 59:16-21

★ 16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

* 17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

59:17. The apostle John, in Revelation 19:11-13, builds upon the image set forth by the prophet Isaiah.

59:17. NT. 1 Thessalonians 5:3.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

★ * 20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

59:20. NT. Romans 11:26, 27.

God's Covenant with His People

21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

59:20-21. Paul, the writer of Romans, quotes this passage in chapter 11:26, 27.

ISAIAH 60**The Ingathering of the Gentiles into the Church
Isaiah 60:1-5**

1 ¶ Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

60:1. The theme of this chapter is that Jerusalem shall come, after the Babylonian Captivity, when the city will be a light for the glory of the LORD.

60:1. Arise, shine. In the East the sun rises suddenly and is present.

60:1. the glory of the LORD. Time after time the LORD went into the city of Jerusalem and enjoyed divine glory. God was in the midst of His people.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

60:2. darkness shall cover the earth. There is moral darkness, and there is spiritual darkness without the LORD.

* 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

60:3. The language of verse 3, 10, and 11 is used in Revelation 21:24-26. *“And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it.”*

**Jerusalem Glorified by Gentile Citizens and Wealth
Isaiah 60:4-6**

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

60:4. nursed at thy side. It is the custom in the Middle East to carry a child on the side and nurse it. In the regathering, following the Babylonian Captivity, Jerusalem will be carried by God and nourished.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

60:5. Flow together. Literally, “be radiant”.

60:5. the forces. Literally, “the wealth”. The same prophecy is stated by Haggai. *“And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.”*

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

60:7. the house of my glory. A reference to the Temple.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

60:7. the doves. Multitudes shall return to Jerusalem after the Babylonian Captivity.

Jerusalem Glorified by the Service of the Gentiles Isaiah 60:9-14

9 ¶ Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

* 10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

60:10. The Gentiles shall give not only of their wealth, but of themselves. The apostle Paul commended the church for giving of themselves to the work of the Lord. *2 Corinthians 8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.* God is most pleased when we give of ourselves to the work of the Lord.

60:10-11. This passage is referenced in Revelation 21:24-26.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

60:13. the fir tree, the pine tree. All of nature shall glorify the Lord.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

60:14. The sons also of them that afflicted thee. Even the enemies of Israel shall serve the people of God.

60:14. they shall call thee, The city of the LORD. The church, the Bride of Christ, is also called "The city of the LORD", "the holy Jerusalem," in Revelation 21:9-10. "*And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.*"

Jerusalem is Glorified through Adversity Isaiah 60:15-22

15 ¶Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

Jerusalem Glorified by the Presence of God
Isaiah 60:19-22

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

60:19. The LORD of Isaiah 60 and the LAMB of the Revelation are the same. *Revelation 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

60:21. Thy people also *shall be* all righteous. The righteousness is not of self but of the Savior. *1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.*

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

ISAIAH 61**The Glory of the Messiah and His City
Isaiah 61:1-62:12****The Greatest Emancipation**

★ * 1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

61:1,2. The Spirit of the Lord. Isaiah 61:1-3 is quoted by the Lord in Luke 4:17-19. “*And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.*” The essential unity of the book of Isaiah was confirmed when there was delivered unto him “*the book of the prophet Esaias.*”

61:1. upon me. The direct reference is to the Messiah. Indirectly, Isaiah was a type of the Messiah. Jesus personally ministers to His own.

61:1. Bind up the brokenhearted. Jesus heals those with a sense of guilt, those who are afflicted, and those who are bereaved.

“Does Jesus care when my heart is pained
Too deeply for mirth or song,
As the burdens press,
And the cares distress,
And the way grows weary and long?

*O yes, He cares, I know He cares,
His heart is touched with my grief;
When the days are weary,
The long night dreary,
I know my Savior cares.*

Does Jesus care when my way is dark
With a nameless dread and fear?
As the daylight fades
Into deep night shades,
Does He care enough to be near?

Does Jesus care when I've tried and failed
 To resist some temptation strong;
 When for my deep grief
 There is no relief,
 Though my tears flow all the night long?

Does Jesus care when I've said "goodbye"
 To the dearest on earth to me,
 And my sad heart aches
 Till it nearly breaks,
 Is it aught to Him? Does He see?"

6:1. to proclaim liberty. A reference to the Year of Jubilee (Leviticus 25:1-55). The Jubilee was announced on the Day of Atonement. The land was rested, liberty was given to those in bondage. Those who lost their land were given it back. It was a time of freedom. It was a time of joy. It was time of liberation. The Messianic Message is not a message of fear but joy.

★ 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

61:2. When Jesus read this text, He stopped reading at the end of the first clause. Some think that is significant as the LORD leaves the last clause for the Second Advent. But that may be reading too much into the text for the LORD did speak about the Day of Vengeance of our God. He spoke often about hell and He spoke comfort to all that mourn. Care must be taken not to read too much in the LORD's reading of the text, other than the great truth that prophecy is fulfilled in Him. The Messiah has come, come to the Messiah.

Trees of Righteousness * The Planting of the LORD

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

61:3. them that mourn. The elect of God will mourn for their sins. Christian, in Pilgrim's Progress, came to Christ in mourning, and was comforted.

"Thus far did I come laden with my sin;
 Nor could aught ease the grief that I was in,
 Till I came hither; what a place is this!

Must here be the beginning of my bliss?
 Must here the burden fall from off my back?
 Must here the strings that bound it to me crack?
 Blest cross! Blest sepulchre! Blest rather be
 The Man that was there put to shame for me!"

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ For your shame ye shall have double [good]; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

ISAIAH 62

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

ISAIAH 63

The Advent of the LORD in Judgment Isaiah 63:1-6

Three Important Questions Isaiah 63:1-2

1 Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

63:1. Edom. The prophet looks towards Edom for it was the direction from which the traditional enemies of Jerusalem approached the Holy City. But instead of seeing an army, the prophet is astonished to see a lone personage that “*is glorious in his apparel, travelling the greatness of his strength.*” The personage will speak in righteousness for he is mighty to save.

63:1. Who is this. The Righteous Judge is called by John, The Word of God. *Revelation 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

* 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

63:2. Wherefore art thou red. The prophet cannot but ask what the personage, might to save, is blood red in his apparel. The answer is given in v. 3.

63:2-3. NT. Revelation 19:13-15.

63:2. winefat. winepress.

★ 3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

63:1. The Lord will avenge His people in captivity. In context, the Babylonians will be punished for taking captive the Jews and for destroying Jerusalem.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

A Prayer of Salvation
Isaiah 63:7-64:12

7 ¶I will mention the loving kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses.

63:7. I will mention. In prayer, past mercies are to be remembered, and the LORD is to be praised. This is the theme of the prayer. A prayer of remember will encourage the heart to trust the LORD for the future.

“Count your blessings, name them one by one,
Count your blessings, see what God hath done!
Count your blessings, name them one by one,
Count your many blessings, see what God hath done.”

Johnson Oatman, Jr.
1856-1922

8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

63:7. The LORD proved Himself to be their Savior by entering into the sufferings of His own. The idea that God suffers with His people is not simply a New Testament idea. When the people was in Egypt, the LORD was with them. As they went through the wilderness journeys, the LORD was with them. During the destruction of Jerusalem and the Babylonian Captivity, the LORD was with His people in their afflictions. In all of our afflictions, He is with us. *Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?*

63:7. the Angel of His presence. In addition to the Pillar of Fire and the Pillar of Cloud, there was the Angel of the Presence of the LORD. It is the pre-incarnate Christ. *Exodus 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

63:7. the Angel of His presence. Literally, the Angel of His face. Jesus is the face of God. *John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God....14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

God as an Enemy

10 ¶But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

63:10. His holy Spirit. The trinity is set forth here. Here is the Father, the Angel of His presence and His Holy Spirit.

63:10. vexed. Literally, to grieve. The people of God grieved His Holy Spirit. This is a word of love. Only those who are loved can grieve over those who hurt themselves. God grieves because He loves us.

* 11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him?

63:11. he that put his holy Spirit within him. The indwelling ministry of the Holy Spirit is an Old Testament teaching as well as a New Testament teaching.

63:11. the shepherd of his flock. This passage is referenced in Hebrews 13:20-21.

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

The Purpose of Divine Guidance A Glorious Name

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

The Petition of the Prayer

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? Are they restrained?

16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

63:16. thou, O LORD, art our father. The Jews understood the LORD as their collective, national Father as per 1 Chronicles 29:10; Isaiah 63:16; and 64:8. Jesus pressed upon the Jews the idea of God as their personal Father. *Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*

17 ¶ O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

63:17. Return for thy servants' sake. We are servants and we are chosen. These are two great reasons for answered prayer.

18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

19 We are thine: thou never barest rule over them; they were not called by thy name.

ISAIAH 64

1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

* 4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

64:4. NT. *1 Corinthians 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

Confession of Sin

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

The Total Depravity of Man

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Sin Hides the Face of God and Brings Judgment

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these things, O LORD? Wilt thou hold thy peace, and afflict us very sore?

ISAIAH 65

Judgment must Fall upon Israel Isaiah 65:1-16

* 1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

65:1. 2. NT. Romans 10:20-21.

65:1. The LORD reveals what is on His mind. Not often does this happen.

65:1. Paul says that Isaiah was bold to say this. Why? Because Isaiah was saying that the Gentiles, that were not called by His name, will turn to the Lord. God is going to save Gentiles when Israel is disobedient. For a proud Jew, this was an audacious thought and one that the Pharisees hated.

65:1. I am found. Here is the Doctrine of Election. God seeks and finds individuals who do not seek after Him.

65:1. Behold me. Salvation is of the LORD. Herein is the joy of God.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

65:2. a rebellious people. This verse speaks of Israel's rebellion.

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

65:3. altars of bricks. In the Law, Israel had been instructed to build their altars upon stone. *Exodus 20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.* The pagans built their altars upon hewn stone or bricks. The Lord did not want Israel to emulate the heathen. The Lord did not want the nation to disobey Him.

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

65:4. which remain among the grace. The heathen would walk among the dead to practice spiritualism.

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

The Blessings of the Faithful Remnant

8 ¶Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

A Word to the Faithless

11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

65:16. the God of truth. Hebrew, the God of Amen.

The Blessings of A New Heaven and a New Earth

* 17 ¶For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

65:17. NT. 2 Peter 3:13; Revelation 21:1. The reference is used for the eternal state by John in the Revelation.

65:17. The person who is in Christ is also considered a new creation. *2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* But there is more. The new creation in spirit leads to a new creation of the body at the second coming. *1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Longevity is Restored

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

Prayer is Answered

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The Wolf and the Lamb

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

ISAIAH 66**Warning to the Wicked
Isaiah 66:1-4**

* 1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?

66:1-2. NT. Acts 7:49, 50; Matthew 5:34, 35.

66:1. The Lord was offended by rituals without reality. See Isaiah 1:11-14. We must get on our knees and ask God to bring spiritual reality into our lives.

The Man to Whom the LORD will Look

2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

66:2. all those things hath mine hand made. While the Jews dreamt of building great temples, the LORD wanted individuals to love Him and worship Him in spirit and in truth. *John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.* God must be worshiped in the inner man. He must be worshipped by His Word, in truth. The LORD cannot be worshipped in doctrinal error.

66:2. trembleth at my word. The story is told of the Methodist Bible commentator Adam Clarke (1760 or 1762–1832) who was reared by his mother in the Word of God. They had read together the books of Proverbs and what was said about children of disobedience. *Proverbs 30:17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.* One day young Adam was in the yard after having disobeyed his mother. He saw a raven in the yard and thought it had come to punish him. He ran back into the house with his hands covering his eyes. He trembled at the Word of God.

Spiritual Murder in the Sight of God

3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

66:3. He that killeth an ox. The reference is that of slaying an ox for sacrifice. False worship is just like murder. It is spiritual murder in the sight of God, or like worshipping an idol.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

Words to the Faithful Remnant
Isaiah 66:5 – 14

5 ¶Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

* 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

66:7. she. A reference to the nation Israel. The times of Israel's tribulations are likened to a woman in birth. *Revelation 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.*

A Nation Born in One Day

8 Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.

66:8. The prophet Zechariah was a student of Isaiah so that we read the following in Zechariah 3:8. *Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.*

9 Shall I bring to the birth, and not cause to bring forth? Saith the LORD: shall I cause to bring forth, and shut the womb? Saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

Peace Like a River

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

The Indignation of the LORD

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

66:17. one tree. The Hebrew does not have this word. The picture is that of people gathered in a garden in false worship eating forbidden food in rebellion against the LORD.

66:17. and the mouse. When the hearts of men are given over to evil they will degrade themselves in the most offensive way to include the eating of a mouse in false worship.

**The Glory of God Revealed
Among the Gentiles**

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

66:19. a sign. Compare this verse to Isaiah 11:12. The sign is a reference to the LORD Himself.

66:19. unto the nations. The Gentile nations shall glorify the LORD.

- Tarshish, Spain
- Pul, is unknown. Perhaps Africa
- Lud, unknown. Perhaps Lydia
- Tubal, Caucasian Iberia
- Javan is Greece

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

66:21. The LORD intended that Israel be a priestly nation. See Isaiah 61:6.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

66:22. new heavens and new earth. Four times in Scripture reference is made to new heavens and a new earth. See Isaiah 65:17; 66:22; 2 Peter 3:13; Revelation 21:1.

23 And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.

66:23. all flesh. Representatives of all nations shall come to worship.

* 24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

66:24. NT. Mark 9:44.

66:24. Perhaps a reference to Gehenna.

66:23 In the Hebrew text, Isaiah 66:23 is repeated after v. 24 because the Jews did not want to end a book with a cursing, but with a blessing. The same is done in Malachi.

Addendum**Quotations from Isaiah in the
New Testament****1. A Virgin Would Have a Child**

NT. *Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

OT. *Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

2. John Would be a Voice in the Wilderness

NT. *Matthew 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

OT. *Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

NT. *Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

OT. *Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

NT. *Luke 3:4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

OT. *Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

NT. *John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

OT. *Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

3. Jesus Would Bring Light to the Darkness

NT. *Matthew 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*

OT. *Isaiah 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*

NT. *Luke 2:30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel.*

NT. *Isaiah 42:6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

NT. *Isaiah 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*

4. Christ Would Bear Our Diseases

NT. *Matthew 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*

OT. *Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

5. Jesus Would be a Servant

NT. *Matthew 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.*

OT. *Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

6. Christ Would Bring Hope to the Gentiles

NT. *Matthew 12:21* And in his name shall the Gentiles trust.

OT. *Isaiah 42:4* He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

NT. *Acts 13:47* For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

OT. *Isaiah 49:6* And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7. The Hearts of People Would be Gospel Hardened

NT. *Matthew 13:14* And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

OT. *Isaiah 6:9* And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

NT. *Mark 4:11* And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? And how then will ye know all parables?

OT. *Isaiah 6:9* And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

NT. *Luke 8:10* And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

OT. *Isaiah 6:9* And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

NT. *John 12:39 Therefore they could not believe, because that Esaias said again,⁴⁰ He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

OT. *Isaiah 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

NT. *Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*

OT. *Isaiah 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

8. People Will Worship in Vain

NT. *Matthew 15:7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.*

OT. *Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:*

9. The Temple Would be Called a House of Prayer

NT. *Matthew 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*

OT. *Isaiah 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*

NT. *Mark 11:17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves.*

OT. *Isaiah 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*

NT. *Luke 19:46* Saying unto them, *It is written, My house is the house of prayer: but ye have made it a den of thieves.*

OT. *Isaiah 56:7* *Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*

10. There is a Place of Unquenchable Fire

NT. *Mark 9:45* *And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched.*

OT. *Isaiah 66:24* *And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*

11. Jesus Would be Numbered with Transgressors

NT. *Mark 15:28* *And the scripture was fulfilled, which saith, And he was numbered with the transgressors.*

OT. *Isaiah 53:12* *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

NT. *Luke 22:37* *For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.*

OT. *Isaiah 53:12* *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

12. Jesus Would be Anointed to Preach

NT. *Luke 4:17* *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.*

OT. *Isaiah 61:1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*

13. All Shall be Taught of God

NT. *John 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

OT. *Isaiah 54:13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.*

14. The Gospel Would not be Received Well

NT. *John 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?*

OT. *Isaiah 53:1 Who hath believed our report? And to whom is the arm of the Lord revealed?*

NT. *Romans 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

OT. *Isaiah 53:1 Who hath believed our report? And to whom is the arm of the Lord revealed?*

15. Heaven is the Home of God

NT. *Acts 7:48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,*

OT. *Isaiah 66:1 Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?*

16. Jesus Would be Led Like a Lamb to Slaughter

NT. *Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:*

OT. *Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

17. Jesus is the Fulfill of the Davidic Covenant

NT. *Acts 13:34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.*

OT. *Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*

18. The Gentiles Blasphemy God

NT. *Romans 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.*

OT. *Isaiah 52:5 Now therefore, what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.*

19. Men are Willing Murderers

NT. *Romans 3:15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known:*

OT. *Isaiah 59:7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.*

20. God is the Potter

NT. *Romans 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

OT. *Isaiah 29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?*

21. A Remnant Shall Always be Saved

NT. *Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*

OT. *Isaiah 10:22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.*

22. A Divine Comparison

NT. *Romans 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*

OT. *Isaiah 1:9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

23. Jesus Would be a Stone Over which Some Stumbled

NT. *Romans 9:33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.*

OT. *Isaiah 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.*

NT. *1 Peter 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

OT. *Isaiah 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.*

24. Those who Believe in Christ will Never be Ashamed

NT. *ns 9:33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed. Romans 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.*

OT. *Isaiah 28:16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*

25. Those who Preach will have Beautiful Feet

NT. *Romans 10:15 And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

OT. *Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*

26. The Lord will be Found

NT. *Romans 10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.*

OT. *Isaiah 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.*

27. The Lord will be Merciful

NT. *Romans 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

OT. *Isaiah 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;*

28. The Lord will Severely Judge

NT. *Romans 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.*

OT. *Isaiah 29:10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*

29. All the Elect Shall be Saved

NT. *Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

OT. *Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.*

30. All the Sins of the Elect shall be Forgiven

NT. *Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

OT. *Isaiah 27:9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.*

31. God Alone is Sovereign

NT. *Romans 11:34 For who hath known the mind of the Lord? Or who hath been his counselor?*

OT. *Isaiah 40:13 Who hath directed the Spirit of the Lord, or being his counselor hath taught him?*

32. Every Need Shall Bow to God

Romans 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Isaiah 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

33. All Nations have Hope of Salvation

NT. *Romans 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

OT. *Isaiah 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

NT. *Romans 15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.*

OT. *Isaiah 52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*

34. Jesus was to be from the Root of Jesse

NT. *Romans 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

OT. *Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

35. Wisdom will be Withdrawn from a Nation

NT. *1 Corinthians 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

OT. *Isaiah 29:14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

36. God has Great things for His Own

NT. *1 Corinthians 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

OT. *Isaiah 64:4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.*

37. The Gospel will be Communicated by Gentiles as a Sign of Divine Judgment

NT. *1 Corinthians 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

OT. *Isaiah 28:11 For with stammering lips and another tongue will he speak to this people.*

38. If the Resurrection of Christ is not True than a Lascivious Lifestyle finds Meaning

NT. *1 Corinthians 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to morrow we die.*

OT. *Isaiah 22:13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.*

39. Death Shall be Swallowed up in Victory

NT. *1 Corinthians 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

OT. *Isaiah 25:8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.*

40. There is an Acceptable Day of Salvation

NT. *2 Corinthians 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*

OT. *Isaiah 49:8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;*

41. Sanctification is Important to God

NT. *2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

OT. *Isaiah 52:11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.*

42. God's Word will Abide Forever

NT. *1 Peter 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

OT. *Isaiah 40:6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:*

43. Jesus is the Precious Cornerstone

NT. *1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

OT. *Isaiah 28:16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*

44. Jesus is without Sin

1 Peter 2:22 Who did no sin, neither was guile found in his mouth:

Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

45. God does not Want His Children to be Afraid

NT. *1 Peter 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;*

OT. *Isaiah 8:12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.*

46. There is Hope for the Spiritual Barren

NT. *Galatians 4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.*

OT. *Isaiah 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.*

47. There is Spiritual Armor for Christians

NT. *Ephesians 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*

OT. *Isaiah 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

OT. *Isaiah 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.*

48. There is an Elect People

NT. *Hebrews 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

OT. *Isaiah 8:17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. 18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.*

49. Christ has the Key of David

NT. *Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

OT. *Isaiah 22:22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*

Twenty Messianic Prophecies of Isaiah

- *Isaiah 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.*
- *Isaiah 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*
- *Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*
- *Isaiah 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*
- *Isaiah 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*
- *Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*
- *Isaiah 11:2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;*
- *Isaiah 26:19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*
- *Isaiah 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*
- *Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*
- *Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*
- *Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

- *Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*
- *Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*
- *Isaiah 55:4 Behold, I have given him for a witness to the people, a leader and commander to the people.*
- *Isaiah 55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.*
- *Isaiah 59:16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.*
- *Isaiah 61:1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*
- *Isaiah 61:2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;*
- *Isaiah 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*

Twelve Prophecies of Isaiah Fulfilled in Christ

1. Jesus would be born of a virgin.

- *Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*
- *Luke 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

2. Jesus would have a ministry in Galilee.

- *Isaiah 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*
- *Matthew 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*

3. Jesus would be heir to the throne of David.

- *Isaiah 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.*
- *Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*
- *Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

- *Luke 1:22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.*

4. Jesus would be filled with the Holy Spirit.

- *Isaiah 11:2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;*
- *Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*
- *Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,*

5. Jesus would judge the earth with righteousness.

- *Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*
- *John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.*
- *Luke 19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:*
- *2 Timothy 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*
- *2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

6. Jesus would have Gentiles seeking after Him.

- *Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

- *John 12:20 And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.*

7. Jesus would have a forerunner.

- *Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*
- *John 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.*

8. Jesus would be spat upon and physically attacked.

- *Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*
- *Matthew 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

9. Jesus would be exalted.

- *Isaiah 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*
- *Philippians 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

10. Jesus would take the guilt and punishment for sin.

- *Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.*
- *John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*
- *Romans 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*
- *2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

11. Jesus would save all who believe in Him.

- *Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*
- *John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
- *Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

12. Jesus would heal the brokenhearted.

- *Isaiah 61:1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;*
- *Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.*











Great Passages in the Book of the Prophet

Isaiah

Isaiah 1:18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Isaiah 12:3 Therefore with joy shall ye draw water out of the wells of salvation.

Isaiah 25:8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Isaiah 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Isaiah 33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

Isaiah 35:10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 40:1 Comfort ye, comfort ye my people, saith your God.

Isaiah 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Isaiah 40:31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 53: 1 Who hath believed our report? And to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.