

Isaiah - Introduction & Background

Title

Like most OT books, the title of the Book of Isaiah is derived from the work's central character. The book's opening verse explains that its visions will be narrated by the prophet Isaiah (1:1). Isaiah means the "Lord is Salvation" or "Yahweh is salvation." As will become apparent, this name is an appropriate title for the book's contents. The Hebrew title of the book is *Yesha'yahuor Yeshaiah*, which is the shortened form. The LXX entitles the book *Hesaias* and the Latin title of the book is *Esaias* or *Isaias*.

Authorship

Because Isaiah is mentioned many times throughout the book (1:1; 2:1; 7:3; 13:1; 20:2,3; 37:2,5,6,21; 38:1,4,21; 39:3,5,8) with no other writer being mentioned, the book itself promotes Isaiah as its author. Regarding Isaiah's biography, he was married to a prophetess (8:3) and was the father of two children. Each of his children's names signified something about the Southern Kingdom that Isaiah spent his prophetic career prophesying to. The first child's name was *Shear-jashub* (7:3), which means a remnant will return. *Shear* means "a small remnant" and *jashshub* means "to return or follow." This name signifies God's restorative purposes for the believing remnant as described in chapters 40–66 of the Book of Isaiah. His second child's name was *Maher-shalal-hash-baz* (8:3), which means, "swift is the booty, speedy is the prey." This name summarizes the judgment that the unbelieving remnant would experience at the hands of the Assyrians. This condemnation is the main subject in Is 1–35.

Amoz was the name of Isaiah's father (1:1). Although this name is mentioned 13x elsewhere in the OT, little is known of Isaiah's father. However, tradition indicates that Amoz was the brother of Amaziah thus making Isaiah Uzziah's cousin. This connection helps explain why Isaiah enjoyed access to the royal court as well as access to Judah's various kings such as Ahaz (7) and Hezekiah (36–39). In addition to his career as a prophet (Is 6; 2 Chr 26:22; John 12:38), Isaiah also functioned in the role of political counselor to both Ahaz and Hezekiah. He was also a historiographer. Apparently, Isaiah wrote about the lives of both Hezekiah (2 Chr 32:32) and Uzziah (2 Chr 26:22). In addition to this distinguished family background, he was also a man of high education as evidenced by the high caliber of his literary work. Unfortunately, his ministry was not well received. According to tradition (*Ascension of Isaiah*), he was sawed in half during Manasseh's reign (Heb 11:37).

There are 25 Hebrew words or forms that occur in both sections of the book that cannot be found in any other prophetic writing. Moreover, the fact that a historical bridge (36–39) unites the book's two major sections (1–35; 40–66) argues for the unity of the book under

one author. Also, 42:9 seems to unite the book's two major sections when it speaks of both the former and new things. While it is clear that the first unit is more terse and rational and the second is more flowing and emotional, this discrepancy can be explained in terms of a difference in subject matter between the two sections. The first section warns of the exile while the second section comforts in the midst of exile. These differences may also be explained by the personal maturation of Isaiah, who ministered for nearly 60 years.

There are many key arguments favoring a unified Isaiah. First, Isaiah's name is used 22x in the NT in connection with some quotation from this book (Is 40:3 in Matt 3:3, Mark 1:23, John 1:2-3; Is 40:3-5 in Luke 3:4-6; Is 42:1-4 in Matt 12:17-21; Is 53:1 in Rom 10:16; Is 53:4 in Matt 8:17; Is 53:7-8 in Acts 8:32-33; Is 65:1 in Rom 10:20). In fact, Isaiah's name is used more than any other OT writer. Despite the fact that both sections are quoted, the NT writer always refers to him as Isaiah. Interestingly, Christ quotes all three major sections of the book (Is 6:9-10; 53:1 in John 12:38-41 and Is 61:1 in Luke 4:17-19) and attributes them all to the work of Isaiah.

Scope

According to 1:1, Isaiah's life spanned the following four kings: Uzziah (790-739 BC), Jotham (750-733 BC), Ahaz (735-715 BC), and Hezekiah (729-686 BC). Isaiah began his ministry in the year of Uzziah's death (6:1) in 739 BC. If his ministry spanned through the reign of Hezekiah and the death of Sennacherib (37:38) in 681 BC, then his ministry covered the 58-year period in between 739 BC and 681 BC. Because Isaiah began his ministry in the year of Uzziah's death, his ministry spanned the three kings of Jotham (1-6), Ahaz (7-12), and Hezekiah (15-39). Thus, the book of Isaiah is really an examination of three kings or four kings if the kingship of Christ is included (40-66). Because of this scope, the "vision" spoken of in 1:1 really should be understood as multiple visions.

Date

Because Isaiah's ministry went through Sennacherib's death in 681 BC, the date for the writing of his book was probably 680 BC. This is probably as close as can be ascertained regarding a specific date for the writing of the book since the exact date of Isaiah's death remains unknown.

Recipients

According to 1:1, Isaiah's ministry concerned Jerusalem and Judah. Thus, Isaiah was a prophet to the southern kingdom of Judah. This designation is reinforced upon observing that the four kings mentioned in the book's first verse are kings that governed the southern kingdom of Judah. While it is true that Isaiah gave prophecies concerning the northern kingdom (9:1,8-12; 17:3-6) as well as the surrounding nations (13-23), these prophecies were still probably addressed to those in Judah. The book seems to indicate that Isaiah spent most of his ministry in Jerusalem.

However, although part of his book was aimed at the audience of his own day (1-39), his prophecies also concerned a distant generation (40-66). God used Isaiah to minister to this distant generation even though the exile had not yet transpired. Thus, Isaiah's message was designed to reach a pre-exilic (1-39), exilic (40-55), and post-exilic (56-66) audience. With the first audience, he warned them to repent so that they could be spared from the coming Assyrian invasion. With the last two audiences, he sought to give them hope in the midst of the exilic and post-exilic eras.

Historical Background

In order to grasp the historical background of the book of Isaiah, it is best to note the various external, geo-political forces that impacted events recorded in the book.

First, Isaiah ministered during a time of Assyrian dominance. The Assyrian king Tiglath-Pileser (745-727 BC), or Pul as he is called in 2 Kings 15:19 and 1 Chr 5:26, turned west after numerous conquests in the east. He then conquered a number of small countries along the Mediterranean including Israel and Judah. He began receiving tribute from both Menahem of Israel and Rezin of Aram (Syria). The anti-Assyrian coalition between Pekah of Israel and Rezin of Aram caused Pul to conquer Damascus and kill Rezin in 732 BC (2 Kings 16:9). After this campaign, Pul returned to Assyria and then died.

When Hoshea of Israel revolted from paying tribute to Assyria, Pul's successor Shalmaneser V put down this rebellion (7:16). Sargon II then completed what Shalmaneser V had begun by dispersing the northern kingdom in 722 BC. Sennacherib's reign then followed. He sought to destroy Judah when Hezekiah stopped paying tribute to Assyria in 701 BC. However, Sennacherib was soundly defeated through God's miraculous intervention (36-37). Sennacherib died and was replaced by Esarhaddon (37:38).

Second, Isaiah ministered during a time of the northern kingdom's final years. Thus, his prophetic contemporaries consisted of the northern prophets Hosea and Amos and the southern prophet Micah. Sadly, the pattern of spiritual decline exemplified in the northern kingdom was imitated in the south. Interestingly, after the fall of the northern kingdom in 722 BC, Isaiah began warning of the threat from Babylonia rather than Assyria despite the fact that Babylonia was not yet a world power.

Third, although Egypt was not at the height of its power during Isaiah's time, she still impacted a number of events recorded in the book. For example one of Isaiah's oracles against the nations (13-23) is directed at Egypt (19-20). Also, Isaiah condemned Judah for seeking refuge from Assyria through misplaced confidence in her alliance with Egypt (30). Interestingly, Sennacherib's commander sought to discourage Judah by pointing out the improbability that Egypt would come to Judah's aid (36:6).

Fourth, the impact of Aram of Syria is also seen in the book. As previously explained, the king of Aram named Rezin formed a coalition with Pekah of the northern kingdom of Israel for the purpose resisting Assyria. They sought to enlist Ahaz of Judah in their coalition.

However, when Ahaz resisted, they sought to depose him and instead replace him with a puppet king named Tabeel (735 BC). These geo-political movements furnish the background for the Book of Isaiah's seventh chapter. As explained above, this Syro-Palestinian coalition was put down by Pul in 732 BC.

Fifth, Babylon also plays a dominant role in the book. This nation is the subject of two of Isaiah's oracles against the surrounding nations (13:1–14:23; 21:1–10). Although not yet a world power, Isaiah predicts that Babylon would be the place of the future captivity (40–66). Isaiah first predicts the Babylonian captivity when Hezekiah showed the Babylonian king Merodach-Baladan the temple treasures (39:6–7). Apparently, Merodach-Baladan, who had earlier been deposed by Sennacherib, sought to curry favor with Hezekiah so as to include him in his coalition against Assyria. These events furnish the background for Is 39, the transitional chapter in Isaiah.

Sixth, the book of Isaiah predicts the rise of the Median-Persian empire. The prophet indicated that Cyrus the Persian would be the instrument that God would use to liberate Judah from Babylonian captivity (44:28–45:1). This empire would de-throne Babylon in 539 BC as recorded in Dan 5. In preparation for this event, Cyrus rose to power over the Medes in 549 BC.

Structure

Most see the book addressing the needs of three different audiences. They include the Assyrian threat faced by the pre-exilic community, the Babylonian threat faced by the exilic community, and events surrounding the rebuilding of the temple faced by the post-exilic community. Thus, many understand the book as speaking to the first audience in 1–39, the second audience in 40–55, and the third audience in 56–66. They further subdivide the first category into prophecies of condemnation against Judah (1–12), the nations (13–23), and the world (24–35).

Perhaps a better approach is to divide the book according to prophecies primarily of condemnation against the pre-exilic audience of Judah (1–35) and prophecies primarily of comfort to the future exilic audience (40–66). The first section could then be further subdivided according to prophecies of condemnation against Judah (1–12), the nations (13–23), and the world (24–35). The second section could be further subdivided according to Israel's deliverance from Babylon (40–48), Israel's ultimate deliverer (49–57), and delivered Israel under messiah's millennial reign (58–68). The book's historical, transitional section (36–39) then bridges these two larger units by looking not only backward to the historical Assyrian threat (36–37) but also forward to the future Babylonian captivity (38–39).

Message

Rather than trusting in things that cannot deliver, Judah must trust in God alone for her deliverance and salvation. Although God will accomplish the nation's immediate

deliverance through lesser sons (Ahaz, Hezekiah, and Cyrus), He will only accomplish the nation's and the world's ultimate deliverance through the greater son who is the coming servant and messiah. This messiah or servant will atone for Israel's sins, preserve a Jewish remnant, lead this remnant through a second Exodus, deliver the nation from Gentile oppression, and restore Israel to a place of prominence where she in turn will mediate God's blessings to the rest of the world.

Purposes

Isaiah wrote his book in order to accomplish several purposes: First, he wanted to return his own generation to covenant fidelity so that the impending Babylonian invasion of 586 BC could be averted (1-35). To the extent that they had become unrepentant, he wanted to harden them in this decision (Is 6). Second, he wrote in order to comfort the future exiles in the midst of the Babylonian captivity (40-66). Third, he wrote in order to cause His audience to place their trust in God alone for their deliverance rather than in foreign alliances.

Theological Themes

Several themes recur throughout the Book of Isaiah.

1. The book focuses upon God's awesome attributes such as His holiness, glory, sovereignty, and role in creation (40:21-22; 42:5-7; 43:1-7,15-21; 44:21-28; 48:13; 45:18; 51:12-16; 63:7-14).
2. The book emphasizes human depravity (6:9-10; 42:7; 53:6) including God's displeasure with wayward Israel (1; 5; 54).
3. The book routinely notes God's deliverance, salvation, and blessing.
4. Isaiah highlights comfort for God's people (40:1).
5. The book focuses upon the Jewish remnant.
6. The book emphasizes God's just judgment.
7. The book reiterates the universal Day of the Lord.
8. The book speaks consistently of the coming kingdom (11:6-9).
9. The book observes the prominence that Jerusalem will enjoy in the millennial kingdom (2:2-4; 45:14; 60:14).
10. The book also records God's program for the Gentile nations (13-23; 42:6; 49:6; 54:17; 55).
11. The book features the role of messiah not only as king (9:6-7) but also as servant.
12. The book brings to the reader's mind God's covenantal structure. Both the Abrahamic (29:22; 41:8-11; 51:1-3; 63:15) and Noahic (55) covenants are dealt with.
13. The book is replete with ridicule of impotent idols (44-46).

14. The book resounds with exhortations to trust in God.

Unique Characteristics

The Book of Isaiah boasts several outstanding characteristics.

1. The word "salvation" dominates the book. While this word is used 26x in Isaiah, it is only used 7x in all of the other prophetic material.
2. Isaiah also dominates the NT. For example, the name Isaiah is mentioned 22x in the NT. This frequency is more than any other OT figure. Moreover, Is 53 is either quoted or alluded to 85x in the NT and Isaiah is the most quoted OT book in the NT.
3. Isaiah is characterized by a systematic presentation, brilliant imagery, broad scope, clarity, beauty, and power.
4. Isaiah exemplifies the "mountain peak" of prophetic interpretation where two concepts are placed together with no mention of the vast space between these concepts (Is 61:1-2; Luke 4:18-20; 1 Peter 1:10-11).
5. Isaiah exhibits a rich Christology.
6. Isaiah's messianic prophecies are more numerous and clearer than those given by any other prophetic writer. Only the Psalms, with its 150 chapters, contains more messianic prophecies.
7. Isaiah is the greatest of the writing prophets.
8. Isaiah's 66 chapters have been likened to the Bible's 66 books. The first 39 chapters introduce judgment and the final 27 chapters introduce restoration. Furthermore, the last set of chapters introduces a redeemer (53) and a messenger who will herald the coming redeemer (40:3). These concepts have been likened to Christ and John the Baptist in the NT.
9. The book exhibits unrivaled poetic beauty.
10. The book employs multiple figures of speech.
11. The book makes use of 200 different Hebrew words. This figure is more than what is found in any other Hebrew book.
12. The book refers to many events in Israel's history including the Exodus, the crossing of the Red Sea (4:5-6; 31:5; 37:36; 11:15; 43:2,16-17), the destruction of Sodom and Gomorrah (1:9), Gideon's victory over Midian (9:4; 10:26), and the song of Moses (1:2; 30:17; 43:11,13).
13. The book has a more exhaustive theology in comparison to any other OT writing.

14. The book contains unique phrases. For example, the phrase "the Holy One of Israel" is practically unique to Isaiah where it is used 25x and only 6x elsewhere. The same can be said for the phrase "redeemer of Israel" that is used 13x in Isaiah and only 5x elsewhere. Also, the terms "righteousness" and "justice" are employed 80x in Isaiah. This frequency is only surpassed in the Psalms.
15. Isaiah records the fulfillment of numerous short-term prophecies, giving the reader confidence that its long terms prophecies will be similarly fulfilled (7:11; 37:36; 38:8,21; 7:4; 10:12,25; 13:17; 14-23; 44:28--45:6).

Genre

The dominant genres of the book are prose (36-39) and poetry (1-35; 40-66). The book also exhibits a variety of sub-genres such as taunt song (14:4-23), apocalyptic (24-27), wisdom poem (28:2-29), love song (5:1-7), hymns of praise (12:1-6; 38:10-20), national lament (63:7--64:12), and oracles of doom that include elements of accusation, judgment, and salvation (1:4-2-9, 10-20, 21-31).

The book's most conspicuous Christological features are the Immanuel passages (7:14; 9:1-7; 11:1-16) and servant songs (42:1-9; 49:1-12; 50:4-9; 52:13--53:12). The Christology of Isaiah is captured on the following chart:

7:14	Virgin birth (Luke 1:26-31)
9:1	Galilean ministry to the Gentiles (Matt 4:13-16)
9:6-7	Davidic heir (Luke 1:32-33)
11:1	Branch of Jesse (Matt 1:5)
35:4-6	Miraculous ministry (Matt 11:2-6)
40:3-5	Heralded by John the Baptist (John 1:19-28)
42:4-6	Servant to the Gentiles (Matt 12:17-21)
49:6	Servant to the Gentiles (Luke 2:32)
50:6	Righteous servant
52:13--53:12	Suffering servant (Acts 8:30-35)
61:2	Healing of the broken hearted (Luke 4:18, 19)

Outline

- I. Prophecies of condemnation (Is 1:1—35:10)
 - (1) Condemnation of Judah (Is 1:1—12:6)
 - (A) Book of hardening (Is 1:1—6:13)
 - (a) Isaiah's background (1:1)
 - (i) What: vision (1:1a)
 - (ii) Where: Judah and Jerusalem (1:1b)
 - (iii) Who: Isaiah son of Amoz (1:1c)
 - (iv) When: During the reigns of Uzziah, Jotham, Ahaz, Hezekiah (1:1d)
 - (b) Sins (1:2-31)
 - (i) Rebellion (1:2-9)

- (a) Sin (1:2-4)
 - (b) Judgment (1:5-8)
 - (c) Blessing: remnant (1:9)
- (ii) Empty religion (1:10-20)
 - (a) Sin (1:10-15)
 - (b) Judgment (1:20)
 - (c) Blessing: covenant renewal (1:16-19)
- (iii) Jerusalem's injustice (1:21-31)
 - (a) Sin (1:21-23)
 - (b) Judgment (1:24-25)
 - (c) Blessing: Zion's redemption (1:26-31)
- (c) Judgment to eventually lead to millennial conditions (Is 2:1—4:6)
 - (i) Millennial conditions (2:1-4)
 - (ii) Sins inviting judgment (Is 2:5—4:1)
 - (a) Foreign customs (2:5-11)
 - (b) Pride (2:12-22)
 - (c) Leaders' sin (3:1-15)
 - (d) Women's sin (Is 3:16—4:1)
 - (iii) Millennial conditions imposed by "the branch" (4:2-6)
 - (a) Wealth of the remnant (4:2)
 - (b) Holiness (4:3-4)
 - (c) Shelter (4:5-6)
- (d) Vineyard (5:1-30)
 - (i) Parable (5:1-6)
 - (ii) Explanation (5:7)
 - (iii) Woes (5:8-23)
 - (a) Greed (5:8-10)
 - (b) Hedonism (5:11-17)
 - (c) Blasphemy (5:18-19)
 - (d) Perversion (5:20)
 - (e) Arrogance (5:21)
 - (f) Injustice (5:22-23)
 - (iv) Concluding condemnation for covenant rebellion (5:24-30)
- (e) Isaiah's calling (6:1-13)
 - (i) Calling (6:1-8)
 - (a) God's holiness (6:1-4)
 - (b) Atonement for Isaiah's sin (6:5-7)
 - (c) Isaiah answers God's call (6:8)

- (ii) Ministry (6:9-13)
 - (a) Spiritual callousness of those to whom Isaiah will minister (6:9-10)
 - (b) Coming judgment (6:11-13)
- (B) Book of Immanuel (Is 7:1—12:6)
 - (a) Sign of Immanuel (7:1-25)
 - (i) God gives the sign to unbelieving Ahaz (7:1-16)
 - (ii) Imminent desolation of Judah by Assyria (7:17-25)
 - (b) Sign of Maher-shalal-hash-baz (8:1-22)
 - (i) Isaiah's second son signifies soon destruction of Aram (Damascus) and Israel (Samaria) in 732 BC (8:1-4)
 - (ii) Isaiah continues describing the destruction of Judah by Assyria (8:5-8)
 - (iii) Sins of Judah inviting the Assyrian invasion (8:9-22)
 - (a) Fear that Isaiah is not to imitate (8:9-15)
 - (b) Rejecting the signs represented by Isaiah's sons and instead embracing occultism (8:16-22)
 - (c) Sign of Messiah (9:1-7)
 - (i) Reversal of Israel's fortune (9:1)
 - (ii) Salvation of the Gentiles (9:2-3)
 - (iii) Kingdom of peace to be ruled by the Prince of peace (9:4-7)
 - (d) Reasons for the coming Assyrian invasion (Is 9:8—10:4)
 - (i) Pride (9:8-12)
 - (ii) Faulty leadership (9:13-17)
 - (iii) Infighting (9:18-21)
 - (iv) Injustice (10:1-4)
 - (e) God to Judge Assyria (10:5-34)
 - (i) While God had used Assyria to judge Judah he would cut Assyria down when she went too far (10:5-11)
 - (ii) God will punish Assyria while preserving a Jewish remnant (10:12-34)
 - (f) Messiah's kingdom (11:1-16)
 - (i) Prince (11:1-5)
 - (ii) Peace (11:6-9)
 - (iii) People gathered from worldwide dispersion (11:10-16)
 - (g) Concluding hymn of praise (12:1-6)
 - (i) Individual praise to God (12:1-3)
 - (ii) Corporate praise for the benefit of the nations (12:4-6)
- (2) Condemnation of the nations (Is 13:1—23:18)

- (A) Babylon (Is 13:1—14:23)
 - (a) God's call to attack Babylon (13:1-5)
 - (b) Universality of Babylon's destruction (13:6-16)
 - (c) Finality of Babylon's destruction (13:17-22)
 - (d) Taunt song against Babylon's King (14:1-21)
 - (i) Earth rejoices (14:1-8)
 - (ii) Sheol's reception (14:9-15)
 - (iii) King's power remembered (14:16-21)
 - (e) Finality of Babylon's destruction (14:22-23)
- (B) Assyria (14:24-27)
- (C) Philistia (14:28-32)
- (D) Moab (Is 15:1—16:14)
 - (a) Moabite wailing (15:1-9)
 - (b) Plea from Moabites for Judah to rule over them (16:1-5)
 - (c) Judgment upon Moabite pride (16:6-14)
- (E) Damascus and Samaria (17:1-14)
 - (a) Damascus (17:1-3)
 - (b) Samaria (17:4-11)
 - (c) God will judge Assyria who He used to judge Damascus and Samaria (17:12-14)
- (F) Ethiopia (18:1-7)
 - (a) Ethiopia warned of Assyria's coming (18:1-4)
 - (b) Assyria to destroy Ethiopia (18:5-6)
 - (c) Regeneration of Ethiopia (18:7)
- (G) Egypt (Is 19:1—20:6)
 - (a) Conquest by Assyria (19:1-4)
 - (b) Drought (19:5-10)
 - (c) Failing wisdom (19:11-15)
 - (d) Regeneration of both Egypt and Assyria (19:16-25)
 - (e) Isaiah's nakedness demonstrates the humiliation of both Ethiopia and Egypt at the hands of the Assyrians (20:1-6)
- (H) Babylon (21:1-10)
 - (a) Babylon's fall (21:1-2)
 - (b) Isaiah's response to Babylon's fall (21:3-5)
 - (c) Announcement of Babylon's fall (21:6-10)
- (I) Edom (21:11-12)
- (J) Arabia (21:13-17)
- (K) Jerusalem (22:1-15)

- (a) Inappropriate rejoicing (22:1-4)
 - (b) Jerusalemites trust in everything except God (22:5-11)
 - (c) Unrepentance (22:12-14)
 - (d) Shebna disposed for building a monument to himself in the day of calamity and replaced by Eliakim (22:15)
 - (L) Tyre (23:1-18)
 - (a) Lamentation to all (23:1-7)
 - (b) Destruction (23:8-14)
 - (c) Physical restoration of Tyre and God takes Tyre's wealth (23:15-18)
 - (3) Condemnation of the world (Is 24:1—35:10)
 - (A) Tribulation and kingdom: Little Apocalypse (Is 24:1—27:13)
 - (a) Universal judgment (24:1-20)
 - (i) Divine judgment on the entire earth (24:1-13)
 - (ii) Believing remnant to glorify God (24:14-16)
 - (iii) Terror of unbelievers (24:17-20)
 - (iv) God's reign (24:21-23)
 - (a) Over spiritual powers (24:21a)
 - (b) Of earthly Powers (24:21b-22)
 - (c) Over Israel (24:23)
 - (b) Israel praises God for punishing the wicked and rewarding the righteous (25:1-12)
 - (i) For judging her oppressors (25: 1-5)
 - (ii) For blessings (25:6-9)
 - (iii) For Moab's destruction (25:10-12)
 - (c) Judah's hymns for divine comfort (26:1-21)
 - (i) For Jerusalem's stability (26:1-6)
 - (ii) For divine judgment (26:7-15)
 - (iii) For divine deliverance (26:16-19)
 - (iv) Concluding exhortation to wait upon the Lord (26:20-21)
 - (d) Kingdom (27:1-13)
 - (i) Satan's defeat (27:1)
 - (ii) God's Vineyard (27:2-11)
 - (a) Protection (27:2-5)
 - (b) Prosperity (27:6)
 - (c) Forgiveness (27:7-9)
 - (d) Destruction of opponents (27:10-11)
 - (iii) Second exodus (27:12-13)
- (B) Six woes (Is 28:1—33:24)

- (a) Pride (28:1-29)
 - (i) Samaria's prideful drunkenness (28:1-13)
 - (a) Drunkenness leading to judgment (28:1-8)
 - (b) Rejection of Isaiah's message (28:9-10)
 - (c) Prophecy of foreign captivity (28:11-13)
 - (ii) Jerusalem's prideful confidence in foreign covenants (28:14-22)
 - (iii) Grace in the midst of judgment (28:23-29)
 - (a) Judgment is not definite (28:23-26)
 - (b) Judgment precedes blessing (28:27-29)
- (b) Religious hypocrisy (29:1-24)
 - (i) Coming siege on Jerusalem for religious hypocrisy (29:1-4)
 - (ii) Judgment upon Israel's oppressors (29:5-8)
 - (iii) Further judgment upon Jerusalem for her continued spiritual insensitivity (29:9-14)
- (c) Deception: concealing actions from God (29:15-24)
 - (i) Such action exalts man over his creator (29:15-16)
 - (ii) God will judge the wicked and exalt the humble (29:17-24)
- (d) Obstinate rebellion through misplaced trust (30:1-33)
 - (i) Condemnation of alliance with Egypt (30:1-5)
 - (ii) Egypt's impotence to help Judah (30:6-17)
 - (iii) God will show grace toward Judah (30:18-33)
 - (a) Millennial conditions (30:18-26)
 - (b) Destruction of Assyria (30:27-33)
- (e) Trust in Egypt's might rather than God (Is 31:1—32:20)
 - (i) Egypt's impotence and God's power to deliver Judah (31:1-7)
 - (ii) Predicted destruction of Assyria (31:8-9)
 - (iii) Millennial conditions to replace Assyrian desolation (32:1-20)
- (f) Destroyer's opposition (33:1-24)
 - (i) God's promise to visit destruction on Assyria due to Judah's prayer for deliverance (33:1-12)
 - (ii) God will deliver the righteous (33:13-24)
- (C) Tribulation and Kingdom (Is 34:1—35:10)
 - (a) Tribulation (34:1-17)
 - (i) Judgment on all nations (34:1-4)
 - (ii) Judgment on Edom whose lust for Israel's land epitomizes the sin of all nations (34:5-17)
 - (b) Kingdom (35:1-10)
 - (i) Agricultural productivity (35:1-4)

- (ii) Healing (35:5-6a)
- (iii) Agricultural productivity (35:6b-7)
- (iv) Second Exodus (35:8-10)

II. Historical interlude: conclusion and introduction (Is 36:1—39:8)

(1) Looking backward: Hezekiah and Assyria (Is 36:1—37:38)

(A) Rabshekah's addresses (36:1-22)

- (a) Setting (36:1-3)
- (b) First address to the leadership in (36:4-12)
- (c) Second address to the people (36:13-20)
- (d) Responses (36:21-22)
 - (i) People: silence (36:21)
 - (ii) Leaders: report to Hezekiah (36:22)

(B) Hezekiah's faith (37:1-38)

- (a) Request to Hezekiah (37:1-7)
- (b) Sennacherib's letter (37:8-13)
- (c) Prayer to God (37:14-20)
- (d) God's answer to Hezekiah (37:21-35)
- (e) God's judgment upon Assyria (37:36-38)

(2) Looking forward: Hezekiah and Babylon (Is 38:1—39:8)

- (A) Hezekiah's illness and healing (38:1-8)
- (B) Hezekiah praises God for his healing (38:9-22)
- (C) Hezekiah foolishly displays the Temple treasures to Merodach-Baladan leading to the predicted Babylonian captivity (39:1-8)

III. Prophecies of comfort (Is 40:1—66:24)

(1) Promises of Israel's deliverance from Babylonian captivity because of God's attributes (Is 40:1—48:22)

(A) Deliverance based upon God's sovereignty (40:1-31)

- (a) Promise of comfort (40:1-2)
- (b) Preparation for God's coming (40:3-5)
- (c) God's immutable word makes the promise genuine (40:6-8)
- (d) Promise based upon God's attributes: power and shepherd (40:9-11)
- (e) 4 questions showing God's sovereignty (40:12-26)
 - (i) God is superior to the nations since he created the earth (40:12-17)
 - (ii) God is superior to the idols since they are manufactured by craftsmen (40:18-20)
 - (iii) God is superior to earthly rulers since He is eternal and they are temporary (40:21-24)

- (iv) God is superior to deities since He is the creator of heavenly bodies (40:25-26)
 - (f) Because God cared for Judah she could be strengthened in Him (40:27-31)
- (B) Deliverance based upon God's control over history (41:1-29)
 - (a) God predicts Cyrus (the near prophecy) (41:1-7)
 - (b) God predicts His servant Israel's ultimate victory (41:8-20)
 - (c) God predicts the future unlike idols (41:21-29)
- (C) Deliverance based upon God's ministry plans for the new servant (42:1-25)
 - (a) New servant's ministry to the Gentiles (42:1-17)
 - (b) New servant was necessary due to the failure of the previous servant's failure (42:18-25)
- (D) Deliverance based upon God's future promises for Israel (Is 43:1—44:5)
 - (a) Love (43:1-4)
 - (b) Regathering (43:5-7)
 - (c) Election (43:8-13)
 - (d) Restoration from Babylon (43:14-21)
 - (e) Forgiveness (43:22-28)
 - (f) Spirit's outpouring (44:1-5)
- (E) Deliverance based upon his supremacy over idols (44:6-23)
 - (a) God's uniqueness (44:6-8)
 - (b) God's superiority in comparison to idols (44:9-20)
 - (c) God will remember Israel (44:21-23)
- (F) Deliverance based upon prediction of Cyrus (44:24—45:13)
 - (a) Cyrus as shepherd to restore the Temple and Jerusalem (44:24-28)
 - (b) Cyrus as deliverer from political captivity (45:1-13)
- (G) Deliverance based upon Judah's predicted supremacy over the Gentiles (45:14-25)
 - (a) Gentiles to bow to Israel (45:14-19)
 - (b) Gentiles to worship God (45:20-25)
- (H) Deliverance based upon predictions of Babylon's fall (Is 46:1—47:15)
 - (a) Powerlessness of Babylon's idols Bel and Nebo (46:1-13)
 - (i) God carries people while Babylon's burdensome idols had to be carried (46:1-4)
 - (ii) God is omnipotent while Babylon's idols were inanimate (46:5-13)
 - (b) Destruction of Babylon (47:1-15)
 - (i) Destruction described (47:1-5)
 - (ii) Sins inviting destruction (47:6-15)

(I) Deliverance based upon predictions of Israel's liberation from Babylon (48:1-22)

(a) Israel's stubbornness described (48:1-11)

(b) Israel's deliverance described (48:12-22)

(2) Israel's deliverer (Is 49:1—57:21)

(A) Servant's task (49:1-26)

(a) Calling (49:1-3)

(b) Concern (49:4)

(c) Ministry to the Gentiles (49:6b-7)

(d) Ministry to Israel (49:5-6a,8-26)

(B) Obedient servant contrasted with disobedient Israel (50:1-11)

(a) Israel's disobedience (50:1-3)

(b) Servant's obedience (50:4-9)

(c) Servant's exhortation to trust God (50:10-11)

(C) God provides reasons why Judah should trust Him (Is 51:1—52:12)

(a) Commands to listen (51:1-8)

(i) Israel's history (51:1-3)

(ii) God's character and power (51:4-6)

(iii) God's righteousness will endure (51:7-8)

(b) Commands to awaken (Is 51:9—52:12)

(i) To God's power as displayed in creation (51:9-16)

(ii) To God's wrath being given to Judah's tormentor (51:17-23)

(iii) To God's peace and protection (52:1-12)

(D) Suffering servant (Is 52:13—53:12)

(a) Ultimate victory (52:13-15)

(b) Rejection (53:1-3)

(c) Suffering (53:4-6)

(d) Death (53:7-9)

(e) Resurrection (53:10-12)

(E) Deliverance of Israel (Is 54:1—55:13)

(a) Restoration of widowed, barren Israel to her husband (54:1-10)

(b) Jerusalem's insecurity in comparison to her millennial permanence (54:11-17)

(c) God invites Israel to be saved (55:1-13)

(i) Invitation to repent according to the terms of their Davidic covenant (55:1-7)

(ii) Potency of God's ways, word, and restoration (55:8-13)

(F) Deliverance of the Gentiles (56:1-12)

- (a) Israel exhorted to follow God's covenant (56:1-2)
 - (b) Gentiles exhorted to follow God's covenant (56:3-8)
 - (c) Rebuke to those who refuse to hold to God's covenant (56:9-12)
- (G) Concluding warnings (57:1-21)
 - (a) Divine judgment to be imposed upon covenant violators (57:1-13)
 - (b) Divine mercy to be given to the contrite (57:14-21)
- (3) Israel as the delivered (Is 58:1—66:24)
 - (A) First round (Is 58:1—63:6)
 - (a) Sin (Is 58:1—59:8)
 - (i) Empty fasting (58:1-12)
 - (ii) Sabbath breaking (58:13-14)
 - (iii) Injustice (59:1-8)
 - (b) Confession (59:9-15)
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 - (d) Kingdom (Is 60:1—63:6)
 - (i) What will come to Zion (60:1-22)
 - (a) Shekinah glory (60:1-2)
 - (b) Nations (60:3-14)
 - (c) Blessing (60:15-22)
 - (ii) Messiah coming (61:1-11)
 - (a) His coming (61:1-9)
 - (b) Personified nation praises Messiah (61:10-11)
 - (iii) Redeemed Jerusalem (62:1-12)
 - (a) Divine delight (62:1-5)
 - (b) Restoration (62:6-12)
 - (iv) Judgment on Edom (63:1-6)
 - (B) Second round (Is 63:7—66:24)
 - (a) Confession (Is 63:7—64:12)
 - (b) Forgiveness: while God will judge idolaters and the righteous He will bless and deliver the righteous remnant (65:1-16)
 - (c) Kingdom (Is 65:17—66:24)
 - (i) Millennial conditions (65:17-25)
 - (ii) Judgment (66:1-6)
 - (a) False worshipers (66:1-4)
 - (b) Remnant's tormentors (66:5-6)
 - (iii) Israel's supernatural re-birth (66:7-17)
 - (iv) Universal influence (66:18-21)
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(1) The Superscript (1:1)

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(a) God's Case against Israel (1:2-4)

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