

ISAIAH

Overview: The word *Isaiah* means "Jehovah is salvation." The meaning of Isaiah's name is captured better in this book than any of the other Old Testament books. God's promise of blessing to all nations, both Jew and Gentile, in Gen. 12:3 is vividly demonstrated in this amazing book.

Along with Abraham, the patriarch; Moses, the lawgiver; and David, the king; Isaiah, the prophet, certainly stands as one of the towering figures of the Old Testament.

The author was Isaiah and was written around 740 B.C. to 690 B.C. It covers the reign of Judah's kings, Jotham, Ahaz, Hezekiah, and Manasseh. The historical background of this book is found in 2 Kings 15 - 21.

Liberals claim there were two authors of Isaiah (Deutero-Isaiah; chapters 1-39 and 40-66) and even three (Trito-Isaiah; chapters 1-39, 40-55, and 56-66). The evidence is firmly in favor of one Isaiah.

- 1) The book as a whole claims to be the work of one author. The introductory claim that Isaiah is the author (1:1). This is consistent with all the 15 "latter prophets" beginning with Isaiah and ending with Malachi.
- 2) Similarity of language and style:
"The wolf, the lamb and the lion" - 11:6-9 and 65:25
"That we may know" (no other use in the O.T.) - 5:19, 41:23, 26
"The Holy One of Israel" (*K'dosh Israel*) - as a designation of God is peculiar to Isaiah. It appears 12 times in the first part of Isaiah (1:4; 5:19; 5:24; 10:20; 12:6; 17:7; 29:19; 30:11,12,15; 31:1; 37:23) and 13 times in the second part (41:14,16,20; 43:3,14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9,14). The phrase is also used by Isaiah in 2 Kings 19:22. The exception to these usages are Ps. 71:22; 78:41; 89:18; Jer. 50:29; 51:5; and Ezek. 39:7 ("Holy One in Israel"). Many other examples of similarity could be mentioned.
- 3) The evidence of the Dead Sea manuscripts. There is no gap between the first and second part in the Isaiah scroll.
- 4) For 25 centuries Jewish and Christian tradition were unanimous in the unity of Isaiah in authorship. The introduction of many authors is only about 150 years old.
- 5) The New Testament quotes more frequently from the book of Isaiah than from all the other books of the Old Testament combined. Isaiah is mentioned by name no less than 21 times in the New Testament and these references cover both the first and second part of the book. Matthew 3:3 (Isaiah 40:3); Matthew 8:17 (Isaiah 53:4); Luke 4:17 (Isaiah 61:1,2); Mark 7:6 (Isaiah 29:13); John 12:38 (Isaiah 53:1); John 12:41 (Isaiah 6:1); Romans 9:27 (Isaiah 10:22,23); Romans 10:20 (Isaiah 65:1). In addition there are many indirect references or allusions to the book of Isaiah.

The purpose of the book is to warn Judah of the sins that led to Israel's destruction and would also lead to her destruction. He addresses the sins of the people (1:4) and her leaders (1:23). The book also promises salvation ultimately to Israel and Judah and also to the world.

Isaiah's ministry takes place primarily in Jerusalem (1:1; 2:1; 52:2; 62:1). His book contain some of the most comprehensive prophecies of the Messiah in the Old Testament. Some refer to this book as the "Gospel of Isaiah."

This book has been referred to as a miniature Bible. The book has 66 chapters - the Bible 66 books. The first 39 chapters correspond to the 39 books of the Old Testament. The last 27 chapters correspond to the 27 books of the New Testament and has much to say about the Messiah and His kingdom.

A. Judgment on all

Isaiah 1- 39

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| 1. | Judgement on Judah and Israel | Isaiah 1-12 |
| | a) Sinfulness of the nation | Isaiah 1 |
| | b) Messianic Kingdom and Idolatrous Israel judged | Isaiah 2 |
| | c) Judgment on corrupt rulers and luxury loving women | Isaiah 3 |
| | d) A remnant are protected | Isaiah 4 |
| | e) Six woes and God's judgment | Isaiah 5 |
| | f) Isaiah meets God | Isaiah 6 |
| | g) Prophecy of virgin birth | Isaiah 7 |
| | h) Prediction of Assyrian invasion | Isaiah 8 |
| | i) Prophecy of Prince of Peace | Isaiah 9 |
| | j) God's judgment and rod of anger | Isaiah 10 |
| | k) Messianic kingdom promised | Isaiah 11 |
| | l) Jehovah is salvation | Isaiah 12 |
| 2. | Judgment on the surrounding nations | Isaiah 13-23 |
| | a) Future destruction of Babylon | Isaiah 13 |
| | b) Rebellion of Lucifer (Satan) | Isaiah 14 |
| | c) Burden of Moab | Isaiah 15 |
| | d) Moab and her future | Isaiah 16 |
| | e) Burden of Damascus | Isaiah 17 |
| | f) Woe to the "land beyond the rivers of Ethiopia" | Isaiah 18 |
| | g) Burden of Egypt; Egypt & Assyria partners with Israel | Isaiah 19 |
| | h) Assyria overruns Egypt and Ethiopia | Isaiah 20 |
| | i) Burdens against "the desert" | Isaiah 21 |
| | j) Isaiah weeps over Jerusalem's blindness | Isaiah 22 |
| | k) Burden of Tyre | Isaiah 23 |
| 3. | Judgment on all nations | Isaiah 24-35 |
| | a) Universal judgment prophesied | Isaiah 24 |
| | b) Believer's refuge in time of storm | Isaiah 25 |
| | c) Redeemed Israel's new song of praise | Isaiah 26 |
| | d) Apocalyptic vision; Israel's regathering | Isaiah 27 |
| | e) Prediction of Ephraim's captivity;
Warning to the inhabitants of Jerusalem | Isaiah 28 |
| | f) Woe for Jerusalem; healing for repentant | Isaiah 29 |
| | g) Warning against an alliance with Egypt | Isaiah 30 |
| | h) Isaiah's appeal to turn to God | Isaiah 31 |
| | i) Series of warnings and promise of deliverance | Isaiah 32-34 |
| | j) Israel's deliverance and return from exile | Isaiah 35 |
| 4. | Historical transition to call for comforting Israel | Isaiah 36-39 |
| | a) Assyrian invasion during reign of Hezekiah
Rabshakeh's blasphemous threats | Isaiah 36 |
| | b) Hezekiah and Sennacherib | Isaiah 37 |
| | c) Illness and recovery of Hezekiah | Isaiah 38 |
| | d) Hezekiah's folly; prediction of Babylonian captivity | Isaiah 39 |