

THEME

- The book of Isaiah is the most beautiful and sublime of all the prophetic writings.
- Sometimes called the “Fifth Gospel” because of its emphasis of God’s grace and His redemptive work in relation to Israel and the nations

2 MAIN DIVISIONS

Denunciation (1-39)

The act or an instance of denouncing, especially a public condemnation or censure

Consolation (40-46)

the act or an instance of consoling :
the state of being consoled:
comfort

First chapters

Prophesied Israel's captivity by the Babylonians and the tribulation and judgments of the last days.

The second section


contains prophecies of Israel's return from the Babylonian captivity and of their final restoration and regathering to Palestine in the endtimes.

SUMMARY OF THE THEME

- The wrath of God resulting in Israel's condemnation and tribulation;
- The grace of God resulting in their salvation and exaltation.
- **Isaiah** is full of prophecies concerning the coming of the Saviour.
- The key word of the ***book is salvation.***

AUTHOR

- Isaiah, perhaps the greatest of the prophets, authored the book that bears his name.
- His name means **‘salvation of Jehovah.’**
- He prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, and perhaps during the reign of Manasseh, or approximately 757-697 B.C.

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- He was a noble-born statesman as well as a prophet, speaking and acting in connection with the public affairs of the nation.
 - Tradition states that **he was sawed asunder by the wicked Manasseh.**



Assyria militarily and politically threatened Israel and Judah four times.

More freedom without much Assyrian pressure

Tiglath-pileser III
744-727 B.C.

Shalmaneser V
726-722 B.C.

Sargon II
721-705 B.C.

Sennacherib
704-681 B.C.



Three periods of *Judah* under which Isaiah prophesied.

1 The reigns of King Uzziah and King Jotham.
791-740 & 750-732 B.C.

2 The reign of King Ahaz.
736-716 B.C.
Pro-Assyrian;
anti Israel.

722 B.C.
Shalmaneser destroyed the northern kingdom of Israel.

3 King Hezekiah
725-687 B.C.
Anti-Assyrian but pro-Egyptian.



<p>#1 Reigns of King Uzziah (791-740 BC) King Jotham (750-732 BC)</p>	<p>#2 Reign of King Ahaz (736-716 BC)</p>	<p>#3 Reign of King Hezekiah (725-687 BC) to the 15th year of his reign.</p>
<p>Judah flourished during this time.</p> <ol style="list-style-type: none"> 1) Had victories over surrounding areas (nations): Edom (built Elath), Philistines, Arabians, etc. 2) Buildings: Built towers and fortifications; towers in desert; vines in mountains; Elath a seaport. 3) Troops: well organized - 307,500 men, well cared for, slinging machine. <p>Once Assyria's Tiglath-pileser came to the throne around 745 BC, the freedom of this area gradually became threatened by Assyria.</p> <hr/> <p>After this Uzziah sinned and was presumptuous in the temple. He got leprosy and not buried where king's were buried.</p> <p>Jotham took over as co-regent at first. Jotham grew stronger and stronger because he strove to walk before Jehovah his God. He defeated the Ammonites; instituted better defenses but the number of high places and idol worship actually increased.</p> <p>Towards the commencement of Jotham's reign, hostilities with Syria and Israel began.</p>	<p>This was a time of decay, open idolatry, hostilities by Syria and Israel, and a pro-Assyria foreign policy.</p> <p>Ahaz was an evil king and offered his son as a burnt offering for Molech (Canaanite).</p> <p>He set up high places and offered sacrifices (2 Kings 16). Ahaz' idol worship was abominable.</p> <p>Ahaz saw a foreign idol and requested Urijah the priest to build a replica of it. He placed this defiled thing right in a prominent place in the temple. The Syrians went through a part of Judah and took many captives north to Syria.</p> <hr/> <p>This was also the time of the Syro-Ephraimic (northern kingdom) war with Judah.</p> <p>Rezin the king of Syria (Aram) and Pekah the king of Israel went up against Jerusalem but could not conquer her (cf. Is 7:11) though they did a lot of damage. Syria took over Elath which Uzziah had conquered.</p> <p>Syria and Israel would have captured Jerusalem except for the fact Ahaz, the wicked king of Judah, asked the Assyrians (Asshur) king Tiglath-pileser to help.</p>	<p>His first 6 years were especially renowned. Some say he ruled 725-697 BC (consistent with 2 Kings 18) and others that he ruled 715-687.</p> <p>In the first year he had the temple purified and cleansed. All idols were broken apart. He reintroduced liturgical music. He even invited the defeated northern kingdom to join with them to celebrate Passover.</p> <p>When the people returned from the Passover celebration, they broke idols. He rebelled against Assyria and did not serve him (2 Kings 18:1ff). He defeated the Philistines as far as Gaza. Although Hezekiah got self-confident, he in the end humbled his heart.</p> <hr/> <p>In the fourth year of King Hezekiah, Assyria came up and Shalmaneser the king of Assyria seized Samaria. At the end of 3 years, they captured Samaria (9th year of Hoshea king of Israel), and took it into exile.</p> <p>In the 14th year of Hezekiah, Assyria seized Judah's cities but not Jerusalem. Hezekiah humbled himself and had a miraculous comeback. 185,000 of the Assyrians were killed by sickness (Is 37:36). They unfortunately trusted Egypt.</p>

SCOPE

- The historical events recorded in Isaiah cover a period of about sixty two years, from 760 to 698 B.C.

HISTORICAL BACKGROUND

The following dates should be kept in mind as one reads the book of Isaiah:

Hebrew kingdom divided	933 B.C.
Rise of Assyria as a world power	about 900 B.C.
Start of Assyrian captivity	734 B.C.
End of Israel (Northern Kingdom)	721 B.C.
Fall of Assyria/Rise of Babylon	607 B.C.
Jerusalem conquered and burned	606-586 B.C.
Babylonia captivity	606-537 B.C.
Fall of Babylon/Rise of Persia	536 B.C.
Return from captivity	536 B.C.

Other historical facts can be found II Chronicles 26:1 to 32:33.

CONTENTS

Denunciation (Chapters 1-39)

Prophecies Concerning Judah and Jerusalem (chapters 1-12).

Isaiah began his prophecy by

denouncing the sins of Judah and Jerusalem.

Utterly apostate, they had a form of godliness, but that was a stench in Jehovah's nostrils. Nevertheless, God promised **pardon and restoration** through judgment

Chapters 2 to 4

Isaiah gave three pictures of Zion:

- He depicted her exaltation in the last days (the Millennium) (2:1-4)
- Present condition of ungodliness, pride and idolatry (2:5-4:1)
- Her purification by the fires of judgment in the last days (4:2-6)
- These descriptions of Zion were followed by further denunciation of Judah's and Israel's sins (chapter 5).

ISAIAH'S Prophetic call



- Recorded in chapter 6.
- He first saw the Lord high and lifted up, recognized and confessed his sin, received cleansing from his sin, heard the voice of God, and then volunteered for service.

Isaiah 6



6:1 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.

6:2 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.




6:3 And one cried unto another, and said, Holy, holy, holy, *is the LORD of hosts: the whole earth is full of his glory.*

6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with



6:5 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.*

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:*



6:7 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.*

6:8 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.**


What about you?

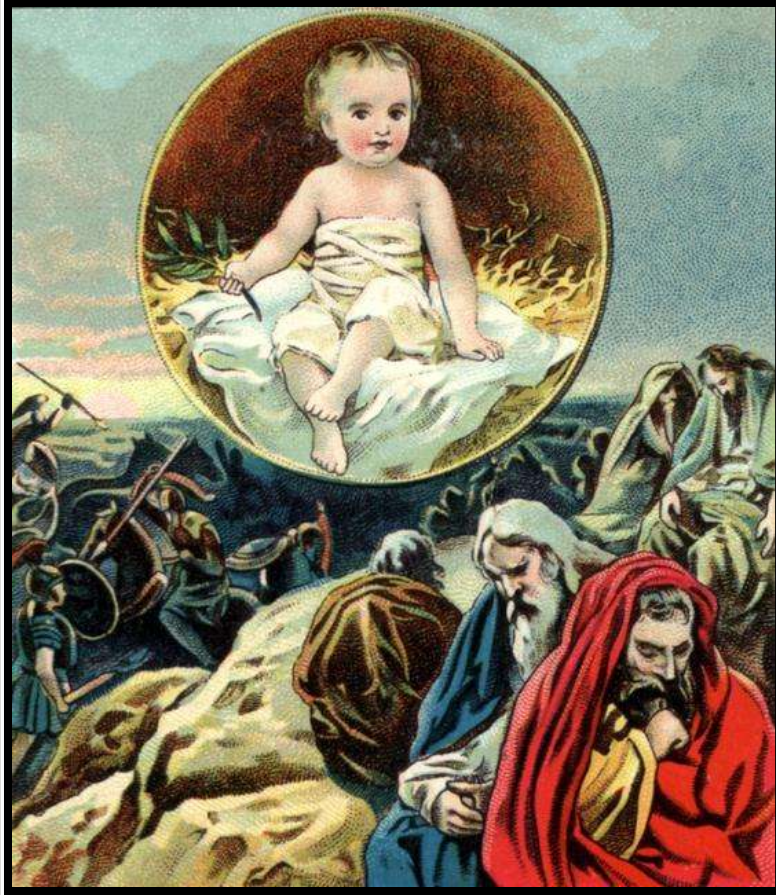


May we all receive a renewed vision of God's holiness, humble ourselves before Him, and respond to the needs of the world by saying, **'Here am I; send me..'**

Isaiah gave several warnings to the king of Judah (7:1-9:7)

- These warnings concerned an alliance with Assyria.
- Israel, the northern ten tribes, joined with Syria and planned to invade Judah and place a strange king upon the throne of David.
- In fear, Ahaz turned to Assyria (I Kings 16).
- Isaiah sought to reassure the king to trust in Jehovah, the eternal King, instead of the Assyrian monarch.

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- Still, Ahaz feared that the Davidic line would cease.
 - Thereupon, Jehovah Himself gave a sign that the House of David would continue forever.




- The sign was the birth of a child by a virgin (7:14; see Matthew 1:21).
- The child would be a light (9:1,2) and would reign over the House of David forever (9:6, 7).




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.**

The great truth of God manifested in flesh is revealed in **Isaiah 9:6, 7**

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. 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.

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- In 9:8, Isaiah began to enumerate the unheeded calamities that Jehovah had sent upon the ten tribes:
 - Foreign invasion (9:8-17),
 - Anarchy (9:18-21),
 - Impending captivity (10:1-4).
 - God had commissioned Assyria to chastise Israel.
 - Through the chastisement, Israel would learn not to put her trust in idolatrous nations and God would leave a remnant.


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- Nevertheless, God would judge Assyria for their pride and arrogance against Him.
 - The king of Assyria would be destroyed in a supernatural way (10:24-34).
 - See II Kings 18 and 19.

Please take time to read!

- Chapters II and 12 contain Messianic prophecies which should be carefully noted.
- * Prophecies of Judgments on the Nations (chapters 13-23)

Prophecies

- Chapter 13 begins a new section of prophecies which center around the judgment on the nations.
- These prophecies are both literal and symbolic.
- They are actually fulfilled in a literal sense in the Babylonian captivity.
- In a symbolic sense, they refer to the times of the Gentiles.
- One should remember that the dominant world power in Isaiah's time was Assyria.

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- He sang of the fall of Babylon a hundred years before its rise.
 - He clearly envisioned the rise of Babylon as though he was there; the fall is pictured in amazing detail.
 - The Medes, almost unknown in Isaiah's day, were named as the destroyers of Babylon (13:17-19).
 - Isaiah thus prophesied a soon-coming national tribulation (the Babylonian captivity) and restoration, while he also looked forward and foretold Israel's **final tribulation and restoration in the last days.**

* Prophecies of World Judgments Ending in Israel's Redemption (chapters 24-27)

- The whole world will be judged because of sin.
- Afterwards God will bring Israel back into blessing, divine blessing, in a millennial age (chapter 24).
- This will be a glorious time for Israel, singing the song of restoration (25:1-26-19).
- Chapter 27 concerns the revival of God's vineyard.

* Prophecies of Judgment and Mercy (chapters 28-35).

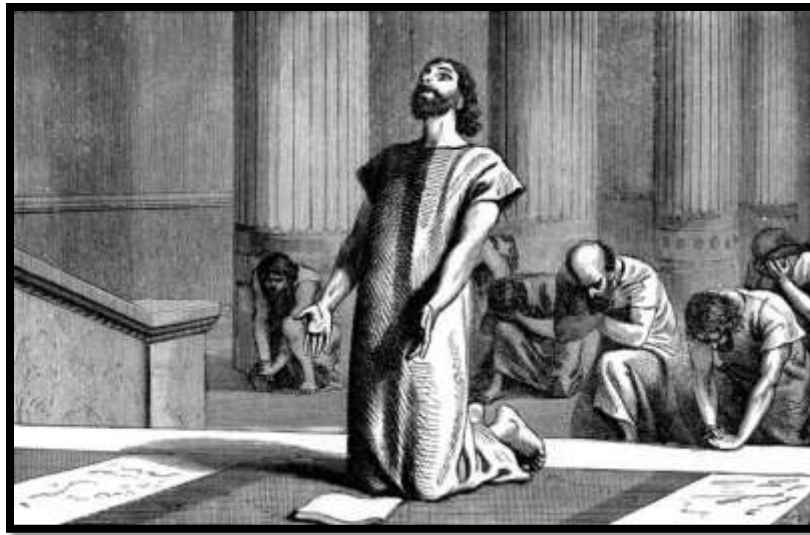
- Chapters 28-35 contain a series of woes against Samaria, Jerusalem and Edom. These are interspersed with comforting promises of Israel's restoration and blessing.

* The Invasion and Deliverance of Judah (chapters 36-39)


- In chapters 36-39, Isaiah recorded the fulfillment of the prediction made earlier concerning the invasion of Judah by the Assyrians, and her deliverance by the Lord.
- This section also serves as an introduction to chapters 40-66.
- By recording the prophecy of the Babylonian captivity (39:5-8), the way was prepared for the promises of restoration.

The story of King Hezekiah is also found in this section

- Isaiah 38:1 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.
- Isaiah 38:2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,



- Isaiah 38:3 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.*
- Isaiah 38:4 Then came the word of the LORD to Isaiah, saying,

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- Isaiah 38:5 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.
 - Isaiah 38:6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

CONTENTS

Consolation (Chapters 40-66)


Isaiah's prophecies began a new theme in chapter 40.


In the earlier chapters he had predicted divine judgment because of the sins of Israel and Judah.

Now he turned from ***denunciation to consolation*** and prophesied of deliverance.

* Deliverance from Captivity Through Cyrus (chapters 40-48)


- The theme of chapters 40-48 is the deliverance from captivity by Cyrus, the king of Persia (44:24-45:25).
- Cyrus was surnamed and commissioned by the Lord 150 years before his birth.
- However, Cyrus could only be a temporal deliverer.


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- The prophecies looked beyond his ability to the spiritual deliverance promised through God's servant, the Messiah (42:1-43:13), whose coming was foretold in the beginning of this section (40:1-11).
 - Verses 40:3-5 are quoted in all four Gospels as referring to Christ's arrival in the earth (Matthew 3:3; Mark 1:3; Luke 3:4-6; and John 1:23).


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- One of the purposes of prophecy is to show Jehovah's power to predict future events (41:1-4, 22, 23).
 - Chapter 48 reiterates God's exclusive and unique power to **predict and control the course of history.**
 - The exiles in captivity-still in the future at Isaiah's writing-would not be able to say that the heathen idols caused their release by Cyrus as their deliverance was foretold 150 years earlier.
 - The fall of Babylon was again prophesied.

* Redemption Through Suffering and Sacrifice (chapters 49-57)

- Chapters 49-57 revolve around the Servant of God.
- The ministry of the Messiah is foretold in chapter 49.
- The humiliation of the Christ by rebellious Israel is shown in chapter 50.


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- Chapter 51:1-52:12 encourages the faithful remnant of Israel to trust in God both for deliverance from their long Babylonian exile and from their present dispersion.
 - Chapter 52:13- 53:12 depicts the rejection, humiliation, death, resurrection and exaltation of the Messiah.


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- Isaiah 53 is one of the most loved chapters in all the Bible.
 - The details are so vividly described that one would almost think that Isaiah was an eyewitness, yet the chapter was written seven centuries before Calvary.
 - This is one of the great evidences that holy men of old wrote as they were moved by the Spirit of God.
 - The events portrayed could not possibly fit anyone other than Jesus Christ.

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- Isaiah prophesied of Israel's repentance for their rejection of the Messiah to be followed by their restoration (chapter 54).
 - The result of Israel's restoration would be the call of all nations to faith in the Messiah (chapters 55, 56).
 - Chapter 57 gives comforting promises to the faithful remnant in Israel and denounces the wicked of the nation.

* The Future Glory of the People of God (chapters 58-66)

- The final chapters of Isaiah foretell of the establishment of God's universal kingdom and its triumph over every form of evil.
- The people were exhorted to practical religion as opposed to mere formality.

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- Likewise, Israel was urged to forsake their sins which had separated them from God.
 - God Himself (the Messiah) would come to rescue them, making an everlasting covenant with them and putting His spirit within them (59:16-21).

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- The remaining chapters concern the future state of Israel and the role of the Messiah as the Avenger and Judge.
 - The book concludes with a glorious prophecy of the coming of the Millennial kingdom.



ISAIAH

**THE
ONE GOD PROPHET**

Why was he and all the Jewish prophets one God?

- The first and greatest commandment of the law, according to Jesus, demanded it. Mark 12:29 & 30 with Matthew 22: 36-38.

WHAT LAW?

- Deuteronomy 6: 4-9 Hear, O Israel, the LORD our god **is one LORD.**
- They must believe in one god and love him with all their heart, soul and might; their children must be taught this at all times.
- These scriptures in Hebrew Liturgy are known as the SH'MAH, (pronounced shemah)

SH'MAH

- The Apostles and authors of the New Testament, **being Jewish**, were taught the SH'MAH from childhood on up. They could not possibly believe in a trinity consisting of three separate and distinct persons. They knew that Jesus Christ was God manifest in the flesh. 1 Timothy. 3:16
- The International Encyclopedia, Vol. 16, pg 221 states that the trinity did not form any part of the apostles' teaching.
- Emil Brunner, considered the foremost scholar of the twentieth century, said the idea of three separate persons is incredulous.



ISAIAH - WHAT SAITH THOU?

HOLY ONE

- 1. Isaiah. 1:4 - Here Isaiah states that the LORD is the HOLY One of Israel.
- In the New Testament Jesus is known as the Holy One of Israel.
- This term is used **over fifty times** in the bible.
- Never once was the term Holy Two or Holy Three ever used.
- Isn't that strange trinitarians?

IMMANUEL - GOD WITH US

- 2. Isaiah. 7:14 - He says that a virgin would conceive and bring forth a son and his name would be called Immanuel.
- This was fulfilled in Matthew 1:23.
- When Christ was born "they shall call his name Emmanuel, which being interpreted is, **God with us.**"
- Yes, Jesus was God manifest in the flesh. 1 Timothy 3:16

MIGHTY GOD (SON)


- 3. Isaiah 9:6 - Unto us a child is born and a son is given (Jesus).
- He shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father and Prince of Peace.
- Isaiah saw him as Immanuel, God with us and now as the Mighty God and Everlasting Father.
- **No trinity here**

ONE GOD & ONE SAVIOUR

- 4. Isaiah 43: 10 & 11. - Vs 10: Ye are my witnesses saith the LORD, 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.

Vs 11: I, even I, am the LORD and beside me there is no saviour.

- Yes, Jesus Christ of the New Testament is the LORD Jehovah of the Old Testament.

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- **STRONGS, 3068** - the Jewish name of God is Jehovah, the LORD. When LORD in the Old Testament is spelled with all capitals it means Jehovah. It occurred 7,000 times.
 - **STRONGS, 2962** - Kuros, in Greek - In the New Testament, when Lord is spelled with a capital L, it always means Jehovah. It is used that way 800 times in the New Testament.

FIRST AND LAST

- 5. Isaiah 44: 6 & 8 - Vs 6: I am the first and the last and beside me there is no God. Vs 8: Is there a God beside me? Yea, there is no God; I know not any.
- **Trinitarians know more than God.**

ONLY ONE CREATOR

- 6. Isaiah 44:24 Jehovah said, I am the LORD that Maketh all things; that stretcheth forth the heavens **alone**; that spreadeth abroad the Earth by **Myself**.

HEAR! HEAR! HEAR!

- Col 1:14-17 - for by him (Jesus) were all things created, that are in Heaven and Earth. He is before all things and by Him all things exist. What further proof do we need that Christ and God are One?
- **Thank you Isaiah and Paul for further confirmation on the oneness of God**
- Malachi 2:10 agrees with Isaiah that we have only one father and one creator.

WHO IS EQUAL TO GOD

- 7. Isaiah 46:5 - To whom will ye liken me, and make me equal, and compare me, that we may be like?
- The Answer: Philippians 2:6 - Jesus, who being in the form of God, (like him) thought it not robbery to be equal with God.

HIS HOLY ARM

- 8. Isaiah 52: 6 & 10: Vs 6: Isaiah prophesies concerning the day of Christ. In that day they shall know his name. Vs. 10: "the Lord hath made bare his holy arm and they shall see the salvation of our God
- Isaiah 53:1 - To whom is the arm of the LORD revealed? This entire chapter tells us that the arm of the LORD is Jesus. Read it carefully and prayerfully.

THE HUSBAND'S BRIDE

- 9. Isaiah 54: 5 - Thy Maker is thine husband: the LORD of hosts is his name, and they Redeemer, the Holy One of Israel; the God of the whole earth shall he be called.
- The church is now the bride of Christ. What an honor to be the bride of God of the whole earth. His name is Jesus. Are you ready for the marriage supper of the lamb?

HATED FOR HIS NAME'S SAKE

- 10. Isaiah 66:5 - Your brethren that hated you and cast you out for my name's sake. He shall appear to your joy and they shall be ashamed.
- Mark 13:13 - Jesus said, "Ye shall be hated of all men for my name's sake."
- Many times we who baptize in Jesus name have been refused fellowship by our Trinitarian brothers and vilified openly.
- We want them to know that we will always love them.



GOD BLESS US ALL!