

THE BOOK OF THE PROPHET ISAIAH

INTRODUCTION:

I. The personality of Isaiah

1. His name - "Yesha-yahu" (Heb.) meaning "the salvation of Jehovah," comparable to Hezekiah, which means "the strength of Jehovah;" and to Zedekiah, meaning "the righteousness of Jehovah." In this case the name is very appropriate since the salvation of Jehovah is the great theme of the book.
2. Parentage and family - son of Amoz, 1:1; 2:1; 13:1. Isaiah has two sons whose names are connected with his prophetic office: "Shear-jashub" and "Maher-shalal-hash-baz."
3. The date - he saw a vision concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah. 1:1. He was very likely born some 35 or 40 years before the death of Uzziah, and perhaps lived for some time contemporaneous with Manasseh, son of Hezekiah, which would place him about 90 years of age at his death, living between the years 780-690 B.C.
4. His position - a Jew in good position dwelling in Jerusalem; a man who had familiar contact with Jewish kings, Ahaz and Hezekiah, 7:3-16; 37:21-35; 39:3-8. Tribe of Judah.

He received his call early in life, probably about the age of 20. From II Chron. 26:22, 32:32, it would seem that he was officially appointed historiographer, at the Hebrew court, during the reign of Jotham, and later during the reign of Hezekiah, for the book of Kings.

His name in office was that of prophet or preacher to both King and People.

It is not certain that we possess all of his prophecies, for the book as it comes down to us is fragmentary in character and appears to be a compilation. Recently discovered MSS have added nothing more.

5. His call - his first call is unrecorded which is the case of most of the prophets. A very solemn call is related in the 6th chapter, but this would not be the original one. He was

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probably 35 or 40 years old.

6. His prophetic career.

- (1) Began in the reign of Uzziah (Azariah), perhaps late in his reign. Uzziah was a leper at this time, II Kings 15:5. The first five chapters were likely produced at this time. Chapter 6:1, his second call, either just before or after Uzziah's death - more likely after.
- (2) Chapter 6 is the only one of his extant writings that can be definitely assigned to the *next 16 years*; as a prophet he seems to be silent during the reign of Jotham.
- (3) Beginning with the reign of Ahaz (743 B.C.) there was a period of great prophetic activity.

From 7:1 to 10:4 the prophecies have a structural connection and unity of purpose which unite them in a single body, and belongs evidently to that portion of Ahaz's reign when he was engaged in war with Syria and the 10 northern tribes (Israel).

A prophecy in 14:28-32 also belongs to the last year of Ahaz.

- (4) There are sufficient reasons for assigning to the reign of Hezekiah the entire series of prophecies following 10:5 with exception of the above mentioned passage (14:28-32).

The *contents* of the prophecies tend to spread them out over the different periods of Hezekiah's reign and shows the activity of the prophet over its entire duration.

- (5) A portion of the prophecies contained in the book are thought by some to belong to Manasseh's reign, and Jewish tradition places his death under the reign of Manasseh.

7. His character.

- (1) He was bold, earnest, and unafraid; he lived under five different kings, only one of whom was religious and God-fearing; he was uncompromising, was no boot-licker or back-patter, 7:13; 38:1; he denounces

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in the strongest terms the injustice, oppression, coveteousness, and sensuality of the people; 1:10-23; 2:11-17; 3:9-15. He does not curry favor with the people, 1:21, 1:4, 29:13; 30:9.

- (2) He was tender and compassionate, 22:4; 15:5; 16:9-11; 21:3-4.
- (3) He delights in the victory and exaltation of the people and their admission into the final kingdom of the Messiah, 2:2; 11:10-12.
- (4) He is world-wide in his sympathy, yet is not so cosmopolitan as to be devoid of patriotism or to view with unconcern anything which affects the welfare of his country, city, or people.

He is indignant at Syria and Ephraim that plot against Judah; he is contemptuous of Sennacherib who comes to invade the borders of Judah, 7:5-9; 37:22.

He nurses a deep seated hostility against Babylon as the destroyer of the Holy City and ravager of the Holy Land, which shows itself in almost every section of the book, 13:1-22; 14:4-23; 21:1-10.

He is sarcastic and satirical, 3:16-24; 7:4; 44:12-17.

- (5) He is deeply reverent and spiritual; he has no use for the formal outward manifestations of religion, nothing is important but the inward spiritual life; temples are worthless, 66:1; sacrifices are of no account, 1:11-13; 66:3; the observance of days are worthless, 1:14; nothing has any value with God but real purity of heart and life, 46:2.
8. His death - Tradition tells that Isaiah, during the reign of Manasseh, was placed between two planks and sawn asunder; it is possible that Paul was referring to the Prophet Isaiah in Heb. 11:37.

II. Historical background of Isaiah's prophecy.

1. He grew to manhood as a subject of the Judean kingdom,

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during the period of the two kingdoms known as Judah and Israel.

- (1) Israel was nearing the end of its existence.
- (2) Isaiah was about ten years old when the Assyrian Pul came against the land; liberty, however, was bought with ransom, 2 Kings 15:19.
- (3) Twenty years later, Tiglath-Pileser II, 745 B.C. - a coalition formed against him by kings of Syria and Palestine, under Rezin of Damascus.
- (4) Ahaz refused to enter this coalition, recognizing in both Syria and Israel enemies of his kingdom.
- (5) Whereon they attempted to coerce him or place on Judah's throne a king who would accept the Syrian policy.
- (6) Rezin of Damascus and Pekah of Samaria marched into Judah and inflicted severe defeats on Ahaz, II Chron. 28:5-6, and went on to besiege Jerusalem, II Kings 16:5.
- (7) Ahaz then placed himself under the protection of Tiglath-Pileser, (Pul) declaring himself to be his servant. Tiglath-Pileser complied and marched a great army to Damascus; slew Rezin, defeated Pekah, and carried a large part of the Israelites into captivity. II Kings 15:29; 16:9; I Chron. 5:26.
Ahaz thence reigned as vassal of the Assyrian Monarch.
- (8) In 724 B.C. Isaiah about 55 years old - Shalmaneser V determined to destroy the last vestige of Israelite independence, laid siege to Samaria for three years, but finally captured it in 722 just as Sargon took the throne from him.
- (9) Sargon claimed the glory and carried off nearly 30,000 prisoners.
- (10) Judah now has no independent neighbors. Only Ahaz's subservience to the Assyrian king put off the day of their doom. II Kings 16:10-18.
- (11) With the accession of Hezekiah, 727, Judah adopts

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- a bolder policy. He rebels against the Assyrian king. II Kings 18:7. Isaiah aids him in this policy for he had always urged his countrymen not to be afraid of the Assyrians. 10:24; 37:6.
- (12) Isaiah counseled that no foreign alliance be made, but to depend on God who would protect his own people.
 - (13) The king's other counselors, Shebna and Eliakim, however, counseled an alliance with some great world power. The simple faith of the prophet was to them fanaticism and folly.
 - (14) At this time there was only one possible rival to Assyria - Egypt - (Ethiopia).
 - (15) Not known exactly the time when Assyria began to threaten Hezekiah with vengeance. Sargon made several expeditions into Syria (Isa. 20:1) and even into Philistia and in one place calls himself the "Conqueror of Judah."
 - (16) It was not till Sennacherib had come to the throne in 704 that conquest of the rebellious Jews was actually taken in hand by the great monarch.
 - (17) But the danger had shadowed the land all thru Hezekiah's reign. Now, as it became more imminent, the counsellors of the Anti-religious party prevail. Ambassadors go to Egypt. 30:2-4.
 - (18) The alliance is made and the reigning Pharaoh, Shabatok and Tirhakah, promise an army to aid Hezekiah in case he is invaded.
 - (19) The invasion came. Sennacherib overran the valleys and captured 46 fortified cities. Hezekiah received no aid by Egypt. Bought off the enemy . . . II Kings 18:14-16 . . . with treasures from the temple. Sennacherib withdrew and Hezekiah submitted to his rule.
 - (20) Neither trusted the other and soon war broke out again. Isaiah prevailed with Hezekiah to resist invasion by appealing to God; and the destruction of the

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Assyrian host resulted. II Kings 19:35-37.

2. Judea was for considerable space of time free from all threat of invasion. The closing years of Hezekiah's reign were prosperous. II Chron. 32:23, 27-29. Yet did Isaiah's life set in the blood red clouds of persecution.

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KINGDOM OF JUDAH	KINGDOM OF ISRAEL	ASSYRIA
Uzziah (Azariah) becomes king of Judah, 790 B.C. (2 Ki. 14:21—15:2; 2 Chron. 26:1-3)	Jeroboam II, king of Israel, 793 B.C.	812-782 B.C. Adad-nirari III, King of Assyria
<i>Isaiah probably born about 780 B.C.</i>		782-773 B.C. Shalmaneser IV, King of Assyria
Character of Uzziah (2 Ki. 15:3; 2 Chron. 26:4-5)		772-755 B.C. Ashur-dan, King of Assyria
Spiritual Condition of Kingdom (2 Ki. 15:4)		
Uzziah's Prosperous Years (2 Ki. 14:4; 2 Chron. 26:6-15)	Death of Jeroboam II, 2 Ki. 14:28-29, 753 B.C.	754-745 Ashur-Nirari V, King of Assyria
Uzziah's Sin, 2 Ki. 15:5a; 2 Chron. 26:16-21a	Zechariah, king of Israel for one year, (2 Ki. 14:29b; 15:8) 753 B.C.	
Jotham begins co-reign with his father, Uzziah, 751 B.C.	Death of Zechariah, 2 Ki. 15:10-12, 752 B.C.	
<i>Isaiah's first five chapters of his book probably speak of this era.</i>	Shallum, king of Israel for one month, 2 Ki. 15:13-15	
	Menahem, king of Israel, (2 Ki. 15:16-20), 752 B.C.	
	Pekah establishes rival gov. in Gilead, 752 B.C.	744-727 Tiglath Pileser (Pul), King of Assyria
	Death of Menahem, (2 Ki. 15:21-22a), 742 B.C.	
	Pekahiah, king of Israel, 2 Ki. 15:22b-23, 742 B.C.	
	Death of Pekahiah, 2 Ki. 15:25-26, 740 B.C.	737 B.C. Tiglath Pileser comes against Israel; Beginning of Captivity of Israel, 1 Chron. 5:25-26 (also I Chron. 5:6).
Death of Uzziah, 2 Ki. 15:6-7; 2 Chron. 26:22-23a, 739 B.C.	Pekah reigns alone in Israel, 2 Ki. 15:27, 740 B.C.	
<i>Second Call of Isaiah, Isa. 6:1ff</i>		

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BIBLICAL OUTLINE—BACKGROUND OF ISAIAH'S LIFE

KINGDOM OF JUDAH	KINGDOM OF ISRAEL	ASSYRIA
<p>Jotham reigns alone in Judah, 2 Ki. 15:7-35; 2 Chron. 26:23—27:6</p> <p style="text-align: center;">War Between Jotham and Rezin and Pekah, 2 Kings 15:37</p> <p>Death of Jotham, 2 Ki. 15:36-38; 2 Chron. 27:7-9, 736 B.C.</p> <p>Ahaz, king of Judah, 2 Ki. 15:38b—16:4; 2 Chron. 27:9b—28:4 736 B.C.</p> <p style="text-align: center;">War Between Ahaz, Rezin and Pekah, 2 Ki. 16:5-6; 2 Chron. 28:5-8</p> <p style="text-align: center;">Oded, the prophet, Procures the Release of the Jewish Captives, 2 Chron. 28:9-15</p> <p>Edomite & Phillistine Invasion of Judah, 2 Chron. 28:17-19</p> <p><i>Isaiah, chapter 7 probably here 734 B.C.</i></p> <p>Ahaz seeks help from Tiglath-Pileser, 2 Ki. 16:7-8; 2 Chron. 28:16-21</p> <p>Ahaz Becomes Tributary to Tiglath-Pileser, 2 Ki. 16:10a 2 Chron. 28:20</p> <p>Ahaz Copies Idolatry of Damascus, 2 Ki. 16:10b-18 (cf. also 2 Chron. ch. 21-25)</p> <p>Death of Ahaz, 2 Ki. 16:19-20a 2 Chron. 28:26-27a, 728 B.C.</p> <p>Hezekiah becomes king of Judah 2 Ki. 16:20bff; 2 Chron. 28:27b—29:2, 728 B.C.</p> <p>The Cleansing of the Temple 2 Chron. 29:3-19</p> <p>The Reconsecration of the Temple, 2 Chron. 29:20-36</p>	<p style="text-align: center;">Death of Pekah, 2 Ki. 15:30-31</p> <p>Hoshea, king of Israel, 2 Ki. 17:1-2, 732 B.C.</p>	<p>Tiglath-Pileser Captures Damascus, 2 Ki. 16:9 732 B.C.</p> <p>Tiglath-Pileser Wars Against Israel in Alliance with Ahaz.</p> <p>Many Israelites Deported to Assyria, 2 Ki. 15:29</p>

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KINGDOM OF JUDAH	KINGDOM OF ISRAEL	ASSYRIA
<p>Many of the Subjects of Hoshea (Israel) Unite With the People of Judah in Keeping The Passover, 2 Chron. 30:1-27</p> <p>The Enthusiasm Aroused Results in Widespread Iconoclasm, 2 Ki. 18:4; 2 Chron. 31:1</p> <p>Hezekiah's Further Reforms 2 Chron. 31:2-21; 2 Kings 18:9-11</p>	<p>Hoshea's Subservience to Assyria and Secret Alliance with Egypt, 2 Kings 17:3-5</p> <p>Hoshea Imprisoned, 2 Ki. 17:4b</p> <p>Appendix to the History of Israel—Sins for which carried captive, 2 Ki. 17:7-23; 18:12</p> <p>Peoples that were brought to Inhabit Samaria, 2 Ki. 17:24-41</p>	<p>Shalmaneser IV, king of Assyria 727 B.C.</p> <p>Samaria taken by Sargon II, 722 B.C.</p> <p>Sargon II, King of Assyria 722-705 B.C.</p> <p>Westland Rebels against Sargon 720 B.C.</p> <p>Sargon routs the Egyptians at Raphia, 719 B.C.</p> <p>Sargon crushes Carchemish, 717 B.C.</p> <p>Sargon Imports Peoples into Samaria, 715 B.C.</p> <p>Sargon Subdues Ashdod, 711 B.C.</p> <p>Merodach-baladan driven from Babylon, 709 B.C.</p> <p>Sargon completes his palace, 706 B.C.</p> <p>Sargon's violent death, 705 B.C.</p>

Isaiah, chapter 20, refers to this event.

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KINGDOM OF JUDAH	KINGDOM OF ISRAEL	ASSYRIA
<p>Hezekiah throws off the Assyrian Yoke, 2 Ki. 18: 7b-8 704 B.C.</p> <p>Sennacherib's Invasion of Judah, 2 Ki. 18:13-16; 2 Chron. 32:1-8; 701 B.C.</p> <p>Sennacherib's advance toward Jerusalem; Rabshakeh's message, 2 Ki. 18:17-25; 2 Chron. 32:9-15</p> <p><i>Isaiah, chapters 36-38 here 704-700 B.C. approx.</i></p> <p>Reply of Hezekiah's Ministers 2 Ki. 18:26</p> <p>Further insolence of Rabshakeh, 2 Ki. 18:27-35; 2 Chron. 32:16-19</p> <p>The Despair of Hezekiah's Ministers, 2 Ki. 18:36-37</p> <p>Hezekiah's Message to Isaiah, 2 Ki. 19:1-5</p> <p>Isaiah's Answer, 2 Ki. 19:6-7</p> <p>Rabshaken's Departure, 2 Ki. 19:8</p> <p>Sennacherib's Letter to Hezekiah, 2 Ki. 19:9-13; 2 Chron. 32:17</p> <p>Hezekiah's Prayer, 2 Ki. 19:14-19; 2 Chron. 32:20</p> <p>Jehovah's Answer through Isaiah 2 Ki. 19:20-34</p> <p>The Overthrow of the Assyrians, 2 Ki. 19:35-36; 2 Chron. 32:21-22</p> <p>Hezekiah's Reception of the Babylonian Embassy, 2 Ki. 20:12-19; 2 Chron. 32:25-26,31</p> <p>Hezekiah's Illness and Recovery, 2 Ki. 20:1-11; 2 Chron. 32:24</p>		<p>Sennacherib, King of Assyria 704-681 B.C.</p>

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KINGDOM OF JUDAH	KINGDOM OF ISRAEL	ASSYRIA
<p>Hezekiah once more prosperous 2 Chron. 32:23</p>		
<p><i>Isaiah 39 here, approx. 695 B.C.</i></p>		
<p>Death of Hezekiah, 2 Ki. 20:20-21, 2 Chron. 32:32-33</p>		
<p>Accession of Manasseh, 2 Ki. 20:21—21:1; 2 Chron. 32:33—31:1, 695-642 B.C.</p>		
<p>Manasseh's excessive idolatries 2 Ki. 21:2-9; 2 Chron. 33:2-9</p>		
<p><i>Isaiah 40-66 written before —Isaiah's Death approx. 690 B.C.</i></p>		
<p>Jehovah's Message by His Servants the Prophets, 2 Ki. 21:10-15; 2 Chron. 33:10</p>		
<p>Manasseh's Crimes and Captivity, 2 Ki. 21:16; 2 Chron. 33:11</p>		
<p>Manasseh's Repentance and Restoration, 2 Chron. 33:12-16</p>		
<p>Spiritual Condition of the People, 2 Chron. 33:17</p>		
<p>Manasseh's Death, 2 Ki. 21:17-18; 2 Chron. 33:18-20 642 B.C.</p>		
		<p>Sennacherib's Death, 2 Ki. 19:37; 2 Chron. 32:21, 681 B.C.</p>
		<p>Esar-haddon, King of Assyria 2 Ki. 19:37b, 680 B.C.</p>
		<p>Ashurbanipal, King of Assyria 668 B.C. — 626 B.C.</p>

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THE PROPHECIES OF JUDGMENT

(Isaiah 1-35)

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THE REALM OF THE JUDGMENTS

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	NDIFFERENCE OF JERUSALEM	ch. 22
	NCREASE OF ISRAEL	ch. 26
	Ending with: "A Shout of Joy"	ch. 27

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	EEDED DISCIPLINE	ch. 29
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	EW CONDITIONS	ch. 35
	Ending with: "A Shout of Joy"	ch. 35

Ch. 1-35: Looking Toward the Captivities

Ch. 36-39: Historic Interlude Connecting the two Prophetic Divisions

Ch. 40-66: Looking Beyond the Captivities

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THE PROPHECIES OF PEACE

(Isaiah 40-66)

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PURPOSE

Isaiah was called by God at one of the most critical and unique moments in the history of the covenant people. It was a time when men needed to be turned away from their own self-conceived and carnally-oriented schemes of utopianism. They were bent on saving themselves in their own way. They were certain that salvation was merely a matter of making the correct sacrifices and observing the proper rituals and making the right political alliances.

Isaiah's era and message form the precise historical and theological pivotal point between the theocracy and the church, between Moses and Christ. There were definite predictions and historical inferences that the old order and old relationships were to pass away and God was preparing to deal with all mankind (including Gentiles) through a new order and new relationships. The crucial questions were, where is Judah's place in this unfolding drama? and, how is Judah to fulfill her function, once it is known? The problem facing Isaiah was, will Judah prepare herself to be and do what Jehovah, the Holy One of Israel, has planned for her in this great drama of redemption? Will Judah allow herself to be purged? Will she repent and become a messianically-prepared people—a light to lighten the Gentiles—or would she fall into the darkness by turning to the pagan nations around her and become like them?

The history of man from his first sin was one long account of man's attempts to save himself in his sins, by his self-centered methods. But man grew more and more wicked. God judged the world by a great flood. Not long after that men made another attempt to storm the ramparts of heaven by building a tower to reach up to God at Babel. Again, their attempt to save themselves resulted in an awful judgement of God when he confounded their speech and scattered them abroad. Thus God would not permit sin to be concentrated in one place where mankind could concentrate all his efforts in a united way to save himself. Nations and societies arose. From among them God chose one particular nation to be for Him a kingdom of priests—to exemplify in the

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earth, among the nations, His plan for redemption and man's necessity to give up self-conceived ways of saving himself and trust in God.

But the covenant people faltered. They begged for "a king like the nations." They divided into warring camps (Israel and Judah). They both eventually became, in fact, worse than the pagan nations about them. In addition to this age of particularism (many nations, cults, cultures) the old spirit of Babel again asserted itself. In such world-wide nationalism and particularism, man could not unite to find his utopia, so, as never before in the history of the world the idea of conquest gained ground and one nation sought to subdue other nations and to make them a part of itself. Thus the powerful Assyrian monarch appeared on the scene and his appearance signaled the striving of man for a new world-order—universalism. It would be followed in succession by four great, universal, world-empires. There would be no tower reaching to heaven, but there would be a world-empire. Mankind would not be concentrated in one spot; he would cover the earth but would belong to one kingdom, the kingdom of man. Man was to rule and extend his sway, and man's kingdom was to cover the world so that man alone would be exalted through such universalism. Sound familiar? It should, for this is prevalent in our own country with "one-worlders" and United Nations devotees.

Where would the covenant people fit into this scheme? Were they to be swallowed up in the world kingdom, or would they, for some reason or other, resist the march of civilization and universalism? The covenant people seemed to be infatuated with the prospects of being like the nations about them—even guardedly in favor of universalism. God's purposes for man stood in diametric opposition to such an idea. He had made it known in the past that He and He alone was capable of bringing man to salvation. Man must learn that his deliverance cannot come from himself. To God alone must he look.

The exile, (the captivities of the Jews) that period of God's great indignation, must come upon the covenant people in order that through the exile a holy remnant might pass and return

and from this remnant the Suffering Servant, the Saviour, might finally come. They must understand that the bondage to Babylon (just like the bondage of their forefathers in Egypt) from which Cyrus (God's Servant in type, Isa. 44:28—45:1ff) would free them was but a type of the greater bondage to which all men are enslaved, that bondage of a spiritual nature. They must learn that salvation is not in human universality. Isaiah, in glowing, emotive, figurative language which hopefully his contemporaries would best understand, predicted that the experiences of the covenant people past and present were merely types of the redemptive work which God was going to culminate in "Zion" (the N.T. Church) through the Servant of the Lord (the One, Unknown, yet so well known), the Redeemer. He will accomplish the purpose of God as the nation itself could never do.

To explain to the people of God that the old order of God's method in carrying out His plan of redemption, that is, in a particular nation, was passing away and that the new order (universal salvation) was approaching in a universal Kingdom of God was the task of Isaiah, the prophet. The covenant people had defaulted their commission to be a light to lighten the world. They must be purged. Captivity will come. But a "faithful remnant" is seen by the prophet which will, at some future time, return to the land and out of this remnant will come the "seed of woman" to bruise the serpent's head. Then will be fulfilled the covenant made with Abraham, "from thy seed shall all the nations of the earth be blessed." It is no wonder that Isaiah has been called "The Gospel Prophet."

But now, in Isaiah's own day, as never before, the covenant people had to know that their help was in Jehovah. The threatening appearance of Assyria had to be explained for the people of Judah were tempted to turn to Assyria for help. But in spite of Isaiah's warning and predictions that God was able and had already planned to deliver them, they still turned to Assyria. They turned to the one who was to accomplish their destruction, and so the Lord, who overrules all things for His glory, brought upon them what they had asked for, even the king of Assyria (Isa. 7:17). The king of Assyria did come, and the whole course

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of human history was changed. Isaiah advised one after another of the kings of Judah against dependence upon Assyria, but to no avail. It became his God-appointed duty, therefore, to explain the course of events that would follow (Babylonian exile, restoration, Messianic glories) so that the faithful remnant might be encouraged to even greater faithfulness in the midst of dire circumstances.

All the forces of the world are subject to Jehovah. The great empires, though they are free to exert their own will, unconsciously fulfill the will of God in His plan of redemption. He uses their evil for both judgement and chastening. The heathen empires rage against God (Psa. 2:1-11), but He will not allow them to utterly annihilate His people. A "faithful remnant" will survive. To this end Isaiah is called to predict its survival and its glorious destiny. Jerusalem (meaning, of course, the faithful remnant which grows into the N.T. church) shall remain inviolate. Judah may be overrun by the heathen but Jerusalem can not fail.

Jerusalem, it must be remembered, was the one spot on earth where Jehovah was worshipped. His shrine was there. There lived the only community on earth which preserved for mankind the true knowledge of Jehovah and His purposes. The little band of faithful Jews to whom Isaiah committed His testimony and revelation was there. The preservation and continued existence in the world of this *spiritual Israel* culminating in the church of the Lord Jesus Christ (Rom. 2:28; 11:26) is what Isaiah proclaims with such unwearied assurance against both the fears of the rulers of Judah and the arrogance of the heathen who sought their overthrow.

So the gist of Isaiah's prophecy is this: The sinners having been destroyed (1:28), and Jerusalem purified, the city shall be a city of righteousness (1:25ff), under a righteous ruler (9:7; 11:4ff). But above all Jehovah's own presence and government shall be very manifest, with exceeding joy and glory. As a result, men shall abandon all their idols (2:20, etc.), the worship of which had not wholly disappeared from Israel, in spite of the fact that the national religion was that of Jehovah. With righteousness

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shall come peace (2:40), and with peace the renewed fertility, and the free enjoyment of the fruits of such prosperity (1:19; 4:2; 30:23-26, etc.). Over all a wonderful light shall be shed, dispersing the people's gloom. Moreover, the nations shall willingly come to "Jerusalem" to be taught of Israel's God and His law.

I. PERVERSITY AND PROPHET - CHAPTERS 1 - 6

CHAPTER ONE

A. THE IMPEACHING ACCUSATION

1. CONTROVERSY DECLARED 1:1-20

a. JEHOVAH'S COMPLAINT

TEXT: 1:1-9

- 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.
- 2 Hear, O heavens, and give ear, O earth; for Jehovah 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.
- 4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! They have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward.
- 5 Why will ye be still stricken, that ye revolt more and more? the whole head is sick, and the whole heart faint.
- 6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes: they have not been closed, neither bound up, neither mollified with oil.
- 7 Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is