

Old Testament Survey Part 4 - The Prophets

Isaiah - Part 1 - Chapters 1-39

Author, Date and Setting

The **first verse** of **Isaiah** the **prophet** tells us who **wrote** the **book** and **when** it was **written**, and who was **ruling Judah** during the time of **Isaiah's ministry**.

Isaiah 1:1 - The **vision of Isaiah the son of Amoz concerning Judah and Jerusalem**, which he saw **during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah**. NASU

The **New Testament** confirms that it was **written** by **Isaiah**, which, having the **Holy Spirit** as its author, leaves **little doubt** to the **believing Christian** as to **who wrote** the **book**. There is much **controversy** over this issue, namely due to the fact that **Isaiah** comes to us in **three** separate **sections**, but little **substantial evidence** that **Isaiah** is **not** the **author**. Both **John** in **12:37-41** and **Paul** in **Romans 10:20-21** **credit Isaiah** with **words** from this **book**.

John 12:37-41 - 37 But though He had performed so many signs before them, yet they were not believing in Him. **38 This was to fulfill the word of Isaiah the prophet which he spoke:** "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?" [**Isa 53:1**] 39 For this reason they could not believe, **for Isaiah said again**, 40 "HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM." [**Isa 6:10**] **41 These things Isaiah said because he saw His glory, and he spoke of Him**. NASU

Romans 10:20-21 - 20 And **Isaiah is very bold and says**, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME." [**Isa 65:1**] 21 But as for Israel **He says**, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE." [**Isa 65:2**] NASU

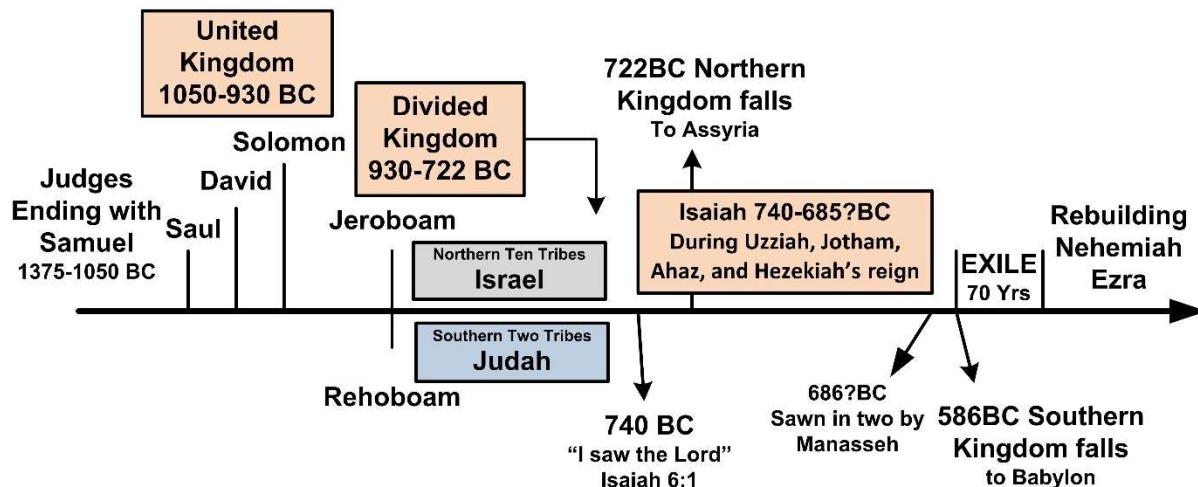
These **two citations** from the **New Testament** **ascribe** the **author** of all **three major sections** of **Isaiah** as the **same prophet**. Since the **Holy Spirit** nor the **Apostles** seem to be **confused** about this, we won't be either. Nevertheless the **New Testament** refers to passages throughout the book as the **work** of **Isaiah** (see [Matt. 3:3; 4:14-16; 8:17; 12:17-21; 13:14-15; 15:7-9](#); [Mark 7:6-7](#); [Luke 3:4-6; 4:17-19](#); [John 1:23; 12:37-41](#); [Acts 8:27-35; 28:25-27](#); [Rom. 9:27-29; 10:16, 20-21; 15:12](#)). The New Testament acknowledges no other author or authors.

Since the **first verse** also identifies the **kings of Judah** who **reigned** during the **time of Isaiah's writing**, we therefore also know **when** He wrote. Isaiah prophesied **"in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah"** (1:1). We know from 6:1 that Isaiah received his **call to ministry** in the **year King Uzziah died**, which was around **740 BC**. Isaiah was also **alive** and writing during the time of the **Assyrian invasion** in **701 BC**, while **Hezekiah** was still **ruling in Judah**, and maybe even the time that the **Assyrian King Sennacherib died** which was around **681 BC**. This means **Isaiah prophesied** for at least **59 years**, a very long **faithful ministry** indeed. Isaiah was likely **killed** during the reign of the following **King Manasseh**, when by **tradition** had him **sawn in two**, which **Hebrews 11:37** appears to refer to.

Isaiah was a **prophet to Judah** and its **kings**, the two tribes in the **Southern Kingdom** of Judah and Benjamin. Notice 1:1 that **"Uzziah, Jotham, Ahaz, and Hezekiah,"** are **"kings of Judah."** A **brief timeline** of these kings....

- **Uzziah 792-740 BC - Isaiah's call**
- **Jotham 750-731 BC**
- **Ahaz 735-715 BC**
- **Hezekiah 715-686 BC**
- **Manasseh 695-642 BC - Isaiah dies**

Israel-Judah History Timeline



During Isaiah's ministry the **region** and **surrounding nations** were in **tumult** due to the **Assyrian invasion** which reached all the way down to **Judea** during **Isaiah's lifetime**. Early on in Isaiah's time **Judah** was **threatened** by the **Northern Kingdom**

of **Israel** when they made an alliance with **Syria**, under King Ahaz. This alliance was **unsuccessful** in overcoming Judah however and **Syria** fell in **732BC** and **Israel** (Northern Kingdom) in **722BC**, as God had said they would ([Isa. 8:4](#)). **Israel** (the northern 10 tribes) had long been in a decline of **unrighteousness**, wickedness and **idolatry**, which eventually ended in their **destruction** by **Assyria** under **Sennacherib**, resulting in their **exile** and **dispersion**, scattered among the nations of Mesopotamia. This **Assyrian invasion** also threatened **Judah** during **Hezekiah's reign**, but Judah was ultimately delivered by God which story is recounted in **Isaiah 36-38**. Both of these military threats were a great **test of faith** for **Judah** and **Isaiah**. Would they trust in alliances with other kingdoms or would they **trust the Lord**... in **human strategies** of self-rescue, or in **prophetic promises** of **divine grace**? These **tests of faith** are frequented in **Isaiah's message** throughout the book. This **setting** is the contemporary time of **Isaiah's life** and largely addressed in **chapters 1-39**, the **first major section** of the book.

The book houses **3 major sections** which are **helpful** for **grasping the whole book**. The **ESV Study Bible** comments; *“Isaiah's book envisions three historical settings (see [chart](#)): (1) [chapters 1–39](#) are set against the background of **Isaiah's own times** in the late eighth century B.C.; (2) [chapters 40–55](#) assume **the Jewish exiles in Babylon** in the sixth century as their audience; and (3) [chapters 56–66](#) take **the returned exiles and subsequent generations of God's people** as their backdrop. It would be a mistake, however, to suppose that the chapters have relevance only to their assumed audiences: the long-range prophecies of [chapters 40–66](#), as already indicated, challenge all the people of Judah in Isaiah's time to accept their role in a story that is headed to a glorious future and to live faithfully in that light (cf. [2:5](#), on the heels of [2:1–4](#)). Further, the entire book, as canonical Scripture, addresses all the people of God until Christ returns.”* **End quote.**

Theme and Purpose

In **Isaiah**, **God** is the **ultimate reality**! Everything in the world is seen in **relation** to the **Sovereign Lord**, the **Holy One** of **Israel**. What matters is how **God sees** things, what He has **decreed**, and how **each person** or **nation** has **related to Him** and His holy character. God does everything for **His own sake** and for **His own glory**. Sin and wickedness are seen as an **offenses** against **God** and **His holiness** and brings **judgment** upon those who **commit it**. God is **set against** the **proud** and arrogant, but **dwells** with the **humble** and **contrite**. The **Holy One** is also a God of **amazing**

grace and amazing promises to those who will turn to Him in repentance and trust Him with faith. These promises come first to God's faithful in Judah, but then expand out to the all the nations, showing God's eternal purpose to be a light bringing salvation even to the Gentile nations. The *ESV Study Bible* comments; *"The central theme of the book is God himself, who does all things for his own sake (48:11). Isaiah defines everything else by its relation to God, whether it is rightly adjusted to him as the gloriously central figure in all of reality (45:22–25). God is the Sovereign over the whole world (13:1–27:13) whose wrath is fierce (9:12, 17, 21; 10:4) but whose cleansing touch atones for sin (6:7), whose salvation flows in endless supply (12:3), whose gospel is "good news of happiness" (52:7), who is moving history toward the blessing of his people (43:3–7) and the exclusive worship due him (2:2–4). He is the only Savior (43:10–13), and the whole world will know it (49:26). To rest in the promises of this God is his people's only strength (30:15); to delight themselves in his word is their refreshing feast (55:1–2); to serve his cause is their worthy devotion (ch. 62); but to rebel against him is endless death (66:24)."* end quote. This prophetic book of Isaiah stands out in its revelation about the character and nature of God. It gives amazing and bright shining knowledge about God, who He is and what He is like, and what are His purposes in His world. The *ESV Study Bible* provides a good and concise list of themes. These are little mini lessons and applications for us to consider from the book of Isaiah.

Key Themes

With God himself as the center of Isaiah's vision, multiple supportive themes are entailed:

1. God is offended by religious ritual, however impressive, if it conceals an empty heart and a careless life ([1:10–17](#); [58:1–12](#); [66:1–4](#)).
2. God's true people will become a multinational community of worship and peace forever ([2:2–4](#); [19:19–25](#); [25:6–9](#); [56:3–8](#); [66:18–23](#)), and the predominant culture of a new world ([14:1–2](#); [41:8–16](#); [43:3–7](#); [45:14–17](#); [49:19–26](#); [60:1–22](#)).
3. God opposes all manifestations of human pride ([2:10–17](#); [10:33–34](#); [13:11](#); [16:6](#); [23:9](#); [28:1–4](#)).
4. The foolish idols that man creates are destined for destruction ([2:20–21](#); [19:1](#); [31:6–7](#); [44:9–20](#); [46:1–7](#)).
5. Though God's judgment will reduce his people to a remnant, his final purpose is the joyful triumph of his grace ([1:9](#); [6:1–12:6](#); [35:1–10](#); [40:1–2](#); [49:13–16](#); [51:3](#); [54:7–8](#); [55:12–13](#)).

6. God is able to judge people by rendering them deaf and blind to his saving word ([6:9–10](#); [28:11–13](#); [29:9–14](#); [42:18–25](#)).
7. The only hope of the world is bound up in one man—the promised Davidic king ([4:2](#); [7:14](#); [9:2–7](#); [11:1–10](#)), the servant of the Lord ([42:1–9](#); [49:1–13](#); [50:4–9](#); [52:13–53:12](#)), the anointed preacher of the gospel ([61:1–3](#)), and the lone victor over all evil ([63:1–6](#)).
8. God is actively using creation and history, and even the wrongs of man, for his own glory ([10:5–19](#); [13:1–27:13](#); [36:1–39:8](#); [40:12–26](#); [44:24–45:13](#)).
9. With a great and holy God ruling all things, man’s duty is a repentant trust in him alone ([7:9](#); [10:20](#); [12:2](#); [26:3–4](#); [28:12, 16](#); [30:15–18](#); [31:1](#); [32:17–18](#); [36:1–37:38](#); [40:31](#); [42:17](#); [50:10](#); [55:1–7](#); [57:13, 15](#); [66:2](#)).
10. God’s people, feeling abandoned by God ([40:27](#); [49:14](#); [51:12–13](#)), foolishly put their trust in worldly powers ([7:1–8:22](#); [28:14–22](#); [30:1–17](#); [31:1–3](#); [39:1–8](#)).
11. God will uphold his own cause with a world-transforming display of his glory ([4:2–6](#); [11:10](#); [35:1–2](#); [40:3–5](#); [52:10](#); [59:19](#); [60:1–3](#); [66:18](#)).
12. God uses predictive prophecy to prove that his hand is guiding human history ([41:1–4, 21–29](#); [44:6–8](#); [44:24–45:13](#); [46:8–11](#); [48:3–11](#)).
13. God’s past faithfulness and the certainty of his final victory motivate his people toward prayer and practical obedience now ([56:1–2](#); [62:1–64:12](#)).
14. The wrath of God is to be feared above all else ([5:25](#); [9:12, 17, 19, 21](#); [10:4–6](#); [13:9, 13](#); [30:27](#); [34:2](#); [59:18](#); [63:1–6](#); [66:15–16, 24](#)).

Continuing with words about the **purpose**.... *The **ESV Study Bible** comments:* “Isaiah announces God’s surprising plan of grace and glory for his rebellious people and, indeed, for the world. God had promised Abraham that through his descendants the world would be blessed ([Gen. 12:1–3](#)). God had promised David that his throne would lead the world into salvation ([2 Sam. 7:12–16](#); [Ps. 89:19–37](#)). But by Isaiah’s time, the descendants of Abraham and many members of the dynasty of David no longer trusted the promises of God, aligning themselves instead with the promises—and the fears—of this false world. Judah’s unbelief in God during the pivotal events of Isaiah’s lifetime redirected their future away from blessing and toward judgment. At this historic turning point, Judah moved from independence under God’s power to subservience under pagan powers. What, then, of God’s ancient promises? Is the gracious purpose of God defeated by Judah’s sin? Isaiah answers that question. After the prefatory [chapters 1–5](#), his answer unfolds in [chapters 6–27](#), and the rest of the book develops the serious but hopeful message of these chapters. Isaiah’s answer is that, although God must

*purify his people through judgment, he has an overruling purpose of grace, beginning with Isaiah himself ([ch. 6](#)), spreading to Judah ([7:1–9:7](#)) and Israel ([9:8–11:16](#)), and resulting in endless joy ([12:1–6](#)). Even the nations of the world are taken into account ([13:1–27:13](#)). The purpose of Isaiah, then, is to declare the good news that God will glorify himself through the renewed and increased glory of his people, which will attract the nations. **The book of Isaiah is a vision of hope for sinners through the coming Messiah, promising for the “ransomed” people of God a new world where sin and sorrow will be forever forgotten ([35:10; 51:11](#)).**” End quote.*

In spite of the fact that **Israel repeatedly turned from God to idols** and the **wickedness** that accompanied the **worship of idols**, and Isaiah gives many hardy **rebukes** and **judgments** in response, yet **God will purify them through judgment**. And Isaiah speaks of the **great redemption** that God will bring to the **repentant faithful** in Israel, and also spread that redemption as a **light to the nations**. All of this will come through a **promised Savior**, the **Lord Jesus Christ**. In Isaiah He is **God with us** (7:14), the **child given** to us to **rule forever** (9:6-7), the **shoot from Jesse** (David) with the **sevenfold Spirit** of the Lord (11:1-5), who is the very **glory of the Lord** Himself (40:5). This promised One will also be the **suffering Servant** of the Lord who will **bear the sin and iniquities** of **God’s people**, the One of whom Isaiah describes His **substitutionary atonement** with **pinpoint precision** some **700 years** before it happens.

Isaiah 53:4-6 - 4 Surely **our griefs He Himself bore, And our sorrows He carried**; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But **He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed**. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But **the Lord has caused the iniquity of us all To fall on Him**. NASU

This **suffering Servant** is also the **anointed preacher** of the **gospel** ([61:1–3](#)), who will also **avenge Himself** against all of **God’s enemies** and be the **bloodied victor** over **all evil** ([63:1–6](#)). And these are just a **few** of the **mentions** in **Isaiah** of the **Promised Messiah**, the **Davidic King** whom God will send to put and **end to evil** and **rule** for ever as the **Prince of Peace**.

Isaiah 9:6-7 - 6 **For a child will be born to us, a son will be given to us**; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, **Prince of Peace**. 7 **There**

will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this. NASU

All of these **promises** in **Isaiah** are spoken some **700 years before** the **Messiah** arrives, and the **prophetic nature** of **Isaiah's words**, and the book's **Divine Authorship** is seen with **astounding clarity**.

Isaiah 46:9-10 - 9 "Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, **10 Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'**; NASU

Outline 1-39

Chapters 1-39 come to us in **3 sections**.

1-12 – Judgment and Grace for Israel and Jerusalem

13-27 – Judgment and Grace for the Nations

28-39 – A Call to the Faithful - Repent and Rest

1-12 – Judgment and Grace for Israel and Jerusalem

1-5 – Judgment brought and Grace Promised

Chapters **1-2** contain in their message a kind of **mini portrayal** of the **entire book**. In chapter 1 Isaiah pronounces **rebukes** and **charges** against the **leaders** and people of **Judah** and describes them as **ungrateful children**.

Isaiah 1:2-4 - 2 Listen, O heavens, and hear, O earth; For the Lord speaks, **"Sons I have reared and brought up, But they have revolted against Me.** 3 "An ox knows its owner, And a donkey its master's manger, **But Israel does not know, My people do not understand."** 4 Alas, sinful nation, People weighed down with iniquity, Offspring of evildoers, **Sons who act corruptly! They have abandoned the Lord, They have despised the Holy One of Israel, They have turned away from Him.** NASU

Isaiah goes on to explain that the reason for their **current affliction** and **hardships** are result of their **unfaithfulness** to **God**, and that their **worship** and **sacrifices** are corrupted by their **extreme wickedness** and **sinful lives**. Comparing them to Sodom and Gomorrah, in **1:7-15** He thoroughly **rebukes** them for **their sins** and explains that **God** is **extremely displeased** over this. In **1:16-20** he calls them to

repentance, explaining that in **turning to God** in repentance is **forgiveness** and blessing.

Isaiah 1:16-20 - 16 "Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. **Cease to do evil, 17 Learn to do good;** Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow. "Let Us Reason" **18 "Come now, and let us reason together," Says the Lord, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. 19 "If you consent and obey, You will eat the best of the land; 20 "But if you refuse and rebel, You will be devoured by the sword."** Truly, the mouth of the Lord has spoken.

NASU

This refrain of **calls to repentance** and **promises of forgiveness** and **blessing** will be repeated throughout the book and are a **major feature** in Isaiah's **message**. He goes on to **warn them** and their rulers in **1:21-31** that **God will judge them** and bring disaster on them if they **do not repent**, and that God will bring a **purifying** and **fiery judgment** to them all. Yet in the midst of this **purifying judgment**, He **promises** that God will ultimately bring **redemption** to a **remnant of repentant faithful**.

Isaiah 1:27-28 - **27 Zion will be redeemed with justice And her repentant ones with righteousness.** 28 But transgressors and sinners will be crushed together, And those who forsake the Lord will come to an end. NASU

He goes on to **prophecy** of the **far distant future** when **God** will raise up **Jerusalem** as a **light** to the **nations** when **He rules the world** from there. The day will come when **all nations will stream** to **Jerusalem** to seek the Lord's judgments and **learn** of His ways. The day will come when **God's rule will bring peace** to the entire **world of nations**.

Isaiah 2:2-5 - 2 Now it will come about that **In the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.** 3 And many peoples will come and say, "Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the Lord from Jerusalem. **4 And He will judge between the nations, And will render decisions for many peoples;** And they will hammer their swords into plowshares and their spears into pruning hooks. **Nation will not lift up sword against nation, And never**

again will they learn war. 5 Come, house of Jacob, and let us walk in the light of the Lord. NASU

Now these **features** of **reproof** and **admonition** for sins, and **promises** of **forgiveness** and **blessing** for those who **repent**, or **warnings** of **judgment** on those who don't, will be **repeated** throughout the **entire book** of **Isaiah**. Over and over again this is the **prophetic message**, to turn from the **worship of idols and false gods**, and the **wickedness** that accompanies it, and **turn in repentance** to **God** to live in His **blessing**, or else be **destroyed** under His **purifying judgment**. This is accompanied with **grand promises** of **God's redemption** which He ultimately brings to **Israel** and the **nations**, in the **future** when the **Divine King** comes to bring **God's peace** to the nations. These **warnings** of **judgment** and **promises** of **future glory** intensify throughout the book prophesying of a **glorious redeemed** world where God's **enemies** are **forever banished** and the **His people** will live in His **abundant blessings forever!** Here is the **whole message** of **Isaiah** pictured in a mini sketch of chapter **1:2-2:4!**

Verses **2:5-22** are a **fierce warning** of **Divine judgment** and speak of a day when God will get **vengeance** against all the **proud** and **lofty**, and a **great Day** of **reckoning** will come upon the **whole world** of **sinner**s.

Isaiah 2:17-19 - 17 The pride of man will be humbled And the loftiness of men will be abased; And the Lord alone will be exalted in that day, 18 But the idols will completely vanish. 19 Men will go into caves of the rocks And into holes of the ground Before the terror of the Lord And the splendor of His majesty, When He arises to make the earth tremble. NASU

Chapters 3-5

In chapter 3:1-26 is a **rebuke** and **prophecy** of the **removal** of the **leaders** and **princes**, and **affliction** for the **people** of **Judah**. Then in chapter 4 there is a **prophecy** about the **future cleansing** and blessing of **Jerusalem** and the **glory** of the **Messiah**, who is here called the **Branch** of the **Lord**, in the day He visits. There will be a **future remnant** of **Israel** to experience this **cleansing** and blessing.

Isaiah 4:2-6 - 2 In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel. 3 It will come about that he who is left in Zion and remains in Jerusalem will be called holy — everyone who is recorded for life in Jerusalem. 4 When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst,

by the spirit of judgment and the spirit of burning, 5 then **the Lord will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.** 6 There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.

NASU

Chapter 5 again recounts **woes** and **afflictions to God's people** in **Israel** and **Judah**, who are portrayed as God's "**beloved vineyard.**" He expected it to produce **good grapes** but it produced only "**worthless ones.**"

Isaiah 5:7 - 7 For the vineyard of the Lord of hosts is the house of Israel And the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; For righteousness, but behold, a cry of distress. NASU So **purifying judgment** is pronounced upon them. The **apostacy** of God's people carries **bitter consequences** with it indeed! Here their **Exile** is pronounced.

Isaiah 5:13-16 - 13 Therefore My people go into exile for their lack of knowledge; And their honorable men are famished, And their multitude is parched with thirst. 14 Therefore **Sheol has enlarged its throat and opened its mouth without measure; And Jerusalem's splendor, her multitude, her din of revelry and the jubilant within her, descend into it.** 15 So the common man will be humbled and the man of importance abased, The eyes of the proud also will be abased. **16 But the Lord of hosts will be exalted in judgment, And the holy God will show Himself holy in righteousness.**

NASU

The familiar refrain of Isaiah's prophetic voice is pronouncing "woes!"

Isaiah 5:20 - 20 Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter! NASU

As a result of their **offenses against God** who **chose** them for **salvation** and **blessing**, they will come under **severe purifying judgment**, although a **remnant** will remain. All this because they have **rejected God's Word!**

Isaiah 5:24-25 - 24 Therefore, as a tongue of fire consumes stubble And dry grass collapses into the flame, So their root will become like rot and their blossom blow away as dust; For they have rejected the law of the Lord of hosts And despised the word of the Holy One of Israel. 25 On this account the anger of the Lord has burned against His people, And He has stretched out His hand against them and struck them down. And the mountains

quaked, and their corpses lay like refuse in the middle of the streets. For all this His anger is not spent, But His hand is still stretched out. NASU Very **scary words** indeed! All of this was of course **realized in Judah and Jerusalem** in the **6th Century BC**.

Chapter 6 – Isaiah’s Call

Here Isaiah receives an **astounding vision** of **God** Himself upon **His throne** in His **Temple**, where He **commissions Isaiah** as a prophet to His **straying people**. The scene is profound and convicting.

Isaiah 6:1-13 - 6 In the year of King Uzziah's death **I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.** 2 Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. **3 And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts, The whole earth is full of His glory."** 4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

Isaiah is **immediately convicted** in the **presence of God** pronounces a **woe** upon **himself** citing his own **wickedness** and the **wickedness** of his people.

Isaiah 6:5-7 - **5 Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts."** 6 Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. **7 He touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven."** NASU

See here that **Isaiah’s cleansing** for service is **provided by God** and his sin is **forgiven**. Let us learn here, that **sin** is the **barrier** between **us and God**, and the only **remedy** must be **provided** by God.

Chapter 6 Isaiah's Commission

God has not only give Isaiah a **grand vision** of His **throne room** in the **Temple** and of **His Glory**, but in so doing **call’s Isaiah** to a **service** as a **prophet** to the **nations**.

Isaiah 6:8-13 - 8 Then I heard the voice of the Lord, saying, **"Whom shall I send, and who will go for Us?"** Then I said, **"Here am I. Send me!"** 9 He said, **"Go, and tell this people:** 11 Then I said, "Lord, how long?" And He answered, **"Until cities are devastated and without inhabitant, Houses are**

without people And the land is utterly desolate, 12 "The Lord has removed men far away, And the forsaken places are many in the midst of the land. 13 "Yet there will be a tenth portion in it, And it will again be subject to burning, Like a terebinth or an oak Whose stump remains when it is felled. **The holy seed is its stump.**" NASU

Isaiah answers God's call with, "here am I, Send Me!" Would that we would all answer with such ready obedience to the call of the Lord as the great prophet.

Chapters 7-12

Chapter 7 recounts the alliance between the Syrian King Rezin and the King of Israel Pekah as they invade Judah to try and take the city of Jerusalem.

Isaiah 7:1-2 - 7 Now it came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to wage war against it, but could not conquer it. 2 When it was reported to the house of David, saying, "The Arameans have camped in Ephraim," his heart and the hearts of his people shook as the trees of the forest shake with the wind. NASU

Isaiah comforts Ahaz with a word from God that they will not be successful.

When Isaiah offers a sign from the Lord, Ahaz refuses, Isaiah then prophesies of a virgin birth which child will be named Immanuel, "God with us!"

Isaiah 7:14-16 - 14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. 15 "He will eat curds and honey at the time He knows enough to refuse evil and choose good. 16 "For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken. NASU

The near fulfilment of this sign is of course the idea that God is with His people, even if Ahaz the King refuses to call upon God in the midst of their trouble.

Ahaz's faith is failing, and he won't even ask God for sign of deliverance, even though God has just promised it. God will be with us, and can deliver us. It is meant to call Ahaz to repentant faith and trust in God, for he and his people are under judgment and about to be overcome by enemies. Ahaz won't have this, so for him the sign is a rebuke. But the far fulfilment of this prophecy is of course none less than the sign of the virgin birth of the Divine King, of whom Ahaz is the living heir, and fulfilment of the Davidic Covenant. This of course is confirmed by the angels at the Annunciation of Christ's birth to Joseph in Matthew.

Matthew 1:20-25 - 20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; **for the Child who has been conceived in her is of the Holy Spirit.** 21 **"She will bear a Son;** and you shall call His name Jesus, for He will save His people from their sins." 22 **Now all this took place to fulfill what was spoken by the Lord through the prophet:** 23 **"BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,"** which translated means, **"GOD WITH US."** 24 And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, 25 but kept her a virgin until she gave birth to a Son; and he called His name Jesus. NASU
God interprets this **ancient verse** in Isaiah for us, since **we** always **need His help** to grasp **prophetic significance**. But this **section** of **Isaiah** (7-12) will bring yet **two** more **Messianic Prophecies** of this **Son** (9:6-7, 11:1-5).

The rest of chapter **7:16-25** pronounces more **afflictions** for **Judah** and **prophecy** about the very near future, the Assyrian Invasion.

Isaiah 7:16-17 - 16 "For before the boy will know enough to refuse evil and choose good, **the land whose two kings you dread will be forsaken.** 17 **"The Lord will bring on you, on your people, and on your father's house such days as have never come since the day that Ephraim separated from Judah, the king of Assyria."** NASU

See here a **fulfilled prophecy** in **Isaiah** of not only the **demise** of **Israel** and **Syria** (**722BC**), but also the **invasion** of **Judah** by the **Assyrians** (**701BC**), which took place within a **few years** of **Isaiah's prophecy**. Though King Ahaz brings Assyrian oppression upon his nation, **God promises** a **miraculous child** who will rule forever from the **throne of David**. In the **face of human failure**, the "zeal of the LORD of hosts" alone will accomplish this ([9:7](#)).

Chapter 8 pronounces the **Assyrian Invasion** further, **calling the people to faith** and **trust in God**. As is so common in Isaiah, the book swings back and forth between **oracles of judgment** and **oracles of salvation**. Even as Isaiah renounces and rebukes and **prophesies judgment** upon them, his **prophetic call** is intermingled with calls to **faith** and **hope** with **promises** of **deliverance**. Even where there is an emphasis on evil and judgment, it moves to **rapturous visions** of a **coming redemption**, a movement from **bad news to good news**. This **intensifies**

through the **end** of the **book**. There are **hidden gems** all through the book, like this one in chapter 8.

Isaiah 8:12-18 - 12 "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. **13 "It is the Lord of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.** 14 "Then He shall become a sanctuary; But to **both the houses of Israel, a stone to strike and a rock to stumble over, And a snare and a trap for the inhabitants of Jerusalem.** 15 "Many will stumble over them, Then they will fall and be broken; They will even be snared and caught." 16 Bind up the testimony, seal the law among my disciples. 17 And **I will wait for the Lord who is hiding His face from the house of Jacob;** I will even look eagerly for Him. 18 Behold, **I and the children whom the Lord has given me are for signs and wonders in Israel from the Lord of hosts,** who dwells on Mount Zion. NASU
It is indeed a **marvel** what **God** has done in and **through Israel**, and how He has indeed **brought salvation** to the **Gentiles nations**, all the while His people in Israel **constantly provoked** His **judgment**. But especially in Isaiah, **God's glory in salvation comes through judgment**. Although God must **purify his people** through **judgment**, he has an overruling purpose of grace, beginning with Isaiah himself ([ch. 6](#)), spreading to Judah ([7:1-9:7](#)) and Israel ([9:8-11:16](#)), and resulting in endless joy ([12:1-6](#)). This **grace** is loudly **announced, preached, and prophesied** through the **pages of Isaiah**.

Chapters 9-11 bring the **Divine King** more **clearly** into its **focus**. Even as Isaiah has warned that the **Northern Kingdom** of Israel will fall to **Assyria**, and **Judah** will be **invaded**, threatening the **Davidic line** and promise, yet he brings **further, specific, and bright promises** of that coming **Davidic King**.

Isaiah 9:6-7 - **6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.** 7 There will be no end to the increase of His government or of peace, **On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore.** The zeal of the Lord of hosts will accomplish this. NASU

Notice how this **great ruling Savior and King** is **"given,"** and **by** the Sovereign purpose of God, His **rule is brought** to pass, **"The zeal of the Lord of hosts will accomplish this."** Even in the midst of **great apostasy** of His **people**, God's

purpose of **saving grace** will **not** be **thwarted**, but **He will accomplish** all His good pleasure. **Chapter 9** and **10** continues with **judgment** on **Judah's sins** and pride, and **chapter 10** prophesies that God will **destroy Assyria**, after He has used them to **refine** and **purify His own people**.

Isaiah 10:5-6 - 5 Woe to Assyria, the rod of My anger And the staff in whose hands is My indignation, 6 I send it against a godless nation And commission it against the people of My fury To capture booty and to seize plunder, And to trample them down like mud in the streets. NASU

See here in Isaiah, **God is guiding the nations** of the **world** by His mighty **Providence**. His **invisible hand** drives the **hearts of kings** and **armies** to do what they do, and this **Isaiah** calls God **own purpose** and **will**. He is the Potentate of Time, **wielding** the **history** of nations as **tools** in **His hand** to **accomplish His will** in **His world** for **His Glory**, and **no one can deliver** from **His hand** or **question His authority**. He is the **ultimate reality**, wisdom and power in **His universe**.

Isaiah 10:12-15 - 12 So it will be that when the Lord has completed all His work on Mount Zion and on Jerusalem, He will say, "I will punish the fruit of the arrogant heart of the king of Assyria and the pomp of his haughtiness." 13 For he has said, "By the power of my hand and by my wisdom I did this, For I have understanding; And I removed the boundaries of the peoples And plundered their treasures, And like a mighty man I brought down their inhabitants, NASU

Isaiah **drives home** this **truth** throughout the **book**, that **God** is the **One** wielding the **axe** of the **nations** to **chop** and **saw**, and **men's works** are **merely tools** in the **hands** of **God**. He is to **be feared** and trusted and not men.

Isaiah 10:12-15 15 Is the axe to boast itself over the one who chops with it? Is the saw to exalt itself over the one who wields it? That would be like a club wielding those who lift it, Or like a rod lifting him who is not wood. NASU

Another **prominent feature** in **Isaiah** is that of a **remnant** of **faithful** people in **Israel** and **Judah**, even though that **remnant** is **small** and in the **far distant future**. But God will have a **remnant** in **both houses** of **Israel**, even after a **great salvation** of **Gentile nations**. In the **last days** He will **regather** His **exiled** and **scattered people** and He will make the **apple of His eye** **glorious** in the **sight** of all **nations**. This **remnant message** of **regathered Israelites** will **intensify throughout** the book of **Isaiah**.

Isaiah 10:20-25 - 20 Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one

who struck them, but will truly rely on the Lord, the Holy One of Israel. 21 A remnant will return, the remnant of Jacob, to the mighty God. 22 For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness. 23 For a complete destruction, one that is decreed, the Lord God of hosts will execute in the midst of the whole land. 24 Therefore thus says the Lord God of hosts, "O My people who dwell in Zion, do not fear the Assyrian who strikes you with the rod and lifts up his staff against you, the way Egypt did. 25 "For in a very little while My indignation against you will be spent and My anger will be directed to their destruction." NASU

This prophecy will be fulfilled in the reign of Hezekiah and recorded in chapters 36-39. Chapter 11 brings yet another Messianic promise focusing again of the Lord Jesus Christ. Behold some 700 years before it happened, the Branch and Shoot of Jesse is foretold.

Isaiah 11:1-5 - 1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 The Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord. 3 And He will delight in the fear of the Lord, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; 4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. NASU

The glory of the Messianic King will be as bright as the sun, because He himself will filled with and directed by the Spirit of the Lord. His character will be righteous, and He will swiftly carry out the purpose of the Lord. He will be God's Righteous Ruler exercising true justice, care for the poor and needy, and fierce will be His war upon the wicked. He shall strike them with the rod of His mouth, even Jesus the Living Word. This message of Messianic Glory will intensify throughout the book. What follows is a promise of the Messianic Age upon the earth, salvation for the nations, and a regathering of His remnant from the nations where they were scattered in exile. This includes a regathering from both Israel and Judah (11:12-13). Even more, there will be a reversal of the curse of sin upon the creation. It looks to far distant future and with prophetic perspective

describes **several stages** of the **unfolding Messianic Kingdom**. This includes **both prophecies** of the **Millennial Age** as well as the **New Heavens and Earth**.

Isaiah 11:6-9 - 6 And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. 7 Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. 8 The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. **9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the Lord As the waters cover the sea.** NASU

Note: This prophecy contains **prophetic perspective**. Since we know that the **Millennial Kingdom** still has the **presence of sin**(see Zech 14:9-19, Rev 20:1-10), and therefore **judgment, death** and **suffering**, part of this prophecy looks to that **stage** of the **Age to come** when **sin** will be **no more**, in the **New Heavens and Earth** (see Rev 21:1-8), after **Satan, sin** and **death** are **destroyed** (Rev 20:11-15), at the **end** of the **Millennium**. Yet this prophecy also contains **visions** of this **current Age**, as well as the **Millennium** in the **Age to come**, including **salvation** for the **nations**, and a **regathering** of His **remnant** from the **nations** where they were **scattered** in **exile**. Isaiah continues speaking of the **Messianic Age** when God will **regather Israel and Judah**, and they will come as on a **great highway** like they came from **Egypt**. Not only will He regather Israel, but He will bring salvation to the nations as well. This **message** will **intensify** throughout the **book**.

Isaiah 11:10-12 - 10 Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. 11 Then it will happen **on that day that the Lord Will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.** 12 And He will lift up a standard for the nations And **assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth.** NASU

Isaiah 11:16 - 16 And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt. NASU

You recall how **Isaiah already told us** that in the **last days** the **nations** would **stream** to Jerusalem (2:2), and they would **inquire of the Lord** and **learn His ways** and **seek Him**, He would **judge between the nations** and **render decisions** for

them (2:3-4). He will be a **signal** and **light** to the nations, **“the earth will be full of the knowledge of the Lord As the waters cover the sea.”**

Chapter 12 concludes this **section** of **Isaiah** by **foreseeing** a day when God’s people will **enjoy His saving grace** in that **Messianic Age** of **glory** and **peace**. Indeed they will praise and thank the Lord aloud for His goodness and love!

Isaiah 12:1-6 - 12 Then **you will say on that day, "I will give thanks to You, O Lord; For although You were angry with me, Your anger is turned away, And You comfort me. 2 "Behold, God is my salvation, I will trust and not be afraid; For the Lord God is my strength and song, And He has become my salvation." 3 Therefore you will joyously draw water From the springs of salvation.** NASU

Notice that when people **enjoy God’s salvation** they cannot help but **call others** to **thank Him**, **bless Him**, and **call on His name!**

Isaiah 12:4-6 - 4 And **in that day you will say, "Give thanks to the Lord, call on His name. Make known His deeds among the peoples; Make them remember that His name is exalted." 5 Praise the Lord in song, for He has done excellent things; Let this be known throughout the earth. 6 Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.** NASU

The **Day** will come when **both regathered Israel** and the **redeemed of the Gentile nations** will with **one voice** declare the **praises of God** in an **Age of Messianic Rule**. This **message** will **intensify** throughout the book of **Isaiah**.

Not only will there be **salvation through judgment** for **God’s people Israel**, but there will be **salvation through judgment** for the **whole world**. **Isaiah expands** on this in the **next section** chapters **13-27**.

Chapters 13-27 - Judgment and Grace for the Nations

In these chapters **Isaiah** will address the **surrounding nations** of his day speaking of **God’s sovereign purpose** with these nations, and **displaying the meticulous Providence** of **God** in the **History** of the **world** of **nations**. The **prophet** helps **Judah** to see the **nations** of the **day** as **entirely subject** to the **sovereign rule** of **God**. God is not some **local deity**, but rather the **Ruler** and **Judge** of the **entire world**. God is using the **nations** and the **world He created** to move His **own purpose forward** toward a **great end** that **He has decreed!**

Here in this **section Isaiah** will bring **3 series of oracles** concerning **God's purpose** in **Israel** and her **surrounding nations**. This will **intensify** from **oracle to oracle**, eventually **encompassing** the **entire world** and **world history**. The third and climactic vision of God, (**chapters 24-27**), shows Him **ruling the nations** in **judgment** and **salvation**. Chapters 24-27 **foresee** the **whole world** in **crisis** at the **end of history**, but it is also **mingled** with **wonderful oracles** of **salvation** and **promises** of **rich eternal blessings** for His **redeemed people** from **all nations**. Isaiah's **judgment** and **salvation** in this section, chapters **13-27**, begin in his day with the surrounding nations and **expand** to **all humanity** in the **glorious Day of the Lord** when God **finally banishes sin** and **death** from **His world forever**.

Chapters 13:1-20:6 are the first

with the people of God wonderfully secured in their own city (cf. [24:4](#); [25:8](#); [26:19](#); [27:6](#)). These chapters are often called "apocalyptic," since they depict the final conflict and God's victory in vivid images.

[Isa. 24:1–20](#) The Wasted City. The Lord, ruling from Mount Zion, violently dismantles this present evil age and replaces it with the joy of worldwide worship.

[Isa. 13:1–20:6](#) First Series of Oracles: The Here and Now. The prophet helps Judah to see the nations of the day as entirely subject to the sovereign rule of God. **Five oracles** reveal God ruling over Babylon and Assyria ([13:1–14:27](#)), Philistia ([14:28–32](#)), Moab ([15:1–16:14](#)), Damascus/Israel ([17:1–18:7](#)), and Egypt ([19:1–20:6](#)). The OT prophets have numerous oracles about other nations (see [chart](#)). These display the basic biblical conviction that as universal Creator, the God of Israel is not limited to Israel but holds all nations accountable for their deeds (cf. [13:11](#); [Rom. 3:29–30](#)).

[Isa. 13:1–14:27](#) Babylon. The first oracle opens as the day of the Lord looms over the world ([ch. 13](#)).