

# Pentwater Bible Church

*Isaiah Message 1*  
*December 2, 2018*



Isaiah the Prophet by Michelangelo from the Sistine Chapel Cir. 1512

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Isaiah

Message One

INTRODUCTION

December 2, 2018

Daniel E. Woodhead

## INTRODUCTION TO ISAIAH

### Isaiah 1:1

*<sup>1</sup>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 (ASV, 1901).*

Here the prophet himself begins the long sixty-six-chapter book which he wrote over four successive kings in Israel (740 to 680 B.C.). He lived in Jerusalem and was blessed to be used of God almighty to bring an incredible volume of prophecies to this world while living in the Southern kingdom of Judah. According to chapters 7 and 8, Isaiah was married and had at least two sons, Shear-jashub and Maher-shalal-hashbaz, whose symbolic names illustrated God's dealings with the nation as a whole. Since he had access to these four kings and possibly a fifth he was probably a wealthy man living in the upper class of Israel. Isaiah is to the Old Testament as the Book of Romans is to the New. It is a book filled with rich theological truth. Like Romans, God through Isaiah unveils the sinfulness of rebellious people and his gracious provision of salvation.

## THE WRITER AND GENERAL NATURE OF HIS WRITING

Isaiah means YHWH is salvation. He is the greatest prophet of the Old Testament. His name reflects the basic theme of his message, which is salvation by grace through faith in the Redeemer, totally apart from human works or righteousness. To that end Isaiah sets forth the doctrine of Christ in great fullness, presenting deeper prophetic insights into the person and work of the coming Redeemer than are found anywhere else in the Old Testament. He must have been a man of wealth and rank since he was constantly was in the company of Kings. Therefore, it is altogether fitting to refer to the book of Isaiah as most majestic in scope and breadth in the Bible.

He also emphasizes the infinite holiness of God, the exceeding sinfulness of sin, the lostness and vanity of fallen man apart from divine grace. Moreover, he stresses the great truth of that our holy God will not allow unholiness in His redeemed covenant people but, chastens and purges them to make them fit to be examples of His saving grace.

His call came in the year of King Uzziah's (767-750 B.C.) death and extended through the reigns of Jotham (750-735 B.C.); (2 Kings 15:32-38; 2 Chronicles 27:1-9); Ahaz (736-716 B.C.); (2 Kings 16:1-20; 2 Chronicles 28:1-27); Hezekiah (729-716 B.C.) (2 Kings 18:1-20-20:21; 2 Chronicles 29:1-32:33) Possibly according to tradition even into the reign of wicked King Manasseh (697-643 B.C.)

## HIGHER CRITICISM

Deutero-Isaiah and Trito-Isaiah are the terms liberal theologians give to the various sections of book of Isaiah claiming that one person did not write the entire book. They usually base their claims on the structure and nature of the Hebrew text. What they neglect to view are three aspects of this book. *One*, Isaiah lived for a long time, perhaps 80 or 90 years. His writing in his later years would necessarily reflect a more mature style and the Hebrew language had progressed in its development over that time. *Two*, the Lord Jesus did not think that there were multiple Isaiahs. He referred to the book of Isaiah at least eight times as recorded in the Gospels as simply Isaiah. Three they liberal do not consider any prophecy to be made before the event comes to pass. They view them as being written after the fact of the occurrence of the event.

#### THE UNIQUE MESSIANIC CHARACTER OF THE BOOK

Of all the prophetic books of the Old Testament, Isaiah ranks first in Messianic prediction. Only the Psalms contains a larger number of Messianic prophecies. Every aspect of the person and work of our Lord in His first advent, life on earth.

1. His redemption, and present position, Second Advent and Kingdom reign are foretold in this great evangelical prophecy: His deity, eternity, preexistence, creatorship, omnipotence, omnipresence, omniscience, incomparableness (40:12-18; 51:13);
2. His incarnation (7:14; 9:6; cf. Matthew 1:23);
3. His lowliness and youth in Nazareth (Isaiah 7:15; 9:1-2; 11:1; 53:2);
4. His coming as the Servant of the Lord (11:2; 42:1);
5. His mildness (42:2);
6. His tender kindness in public ministry (43:3);
7. His obedience (50:5)
8. His message (61:1-2);
9. His miracles (35:3-6);
10. His sufferings (50:6; 52:13-15);
11. His rejection by the Jewish nation (53:4-6);
12. His passion (53:4-6);
13. His vicarious death (53:8);
14. His burial (53:9);
15. His resurrection (53:10);
16. His ascension (52:13);
17. His present high-priestly intercession (53:12);
18. His exaltation (52:13-15);
19. His role as the Avenger in the day of vengeance (63:1-6);
20. His second advent (59:20-21);
21. His millennial reign (9:6-7; 11:3-9).

#### GREAT PROPHECIES OF ISAIAH YET UNFULFILLED.

There are nine great prophecies which remain unfulfilled:

The nine great prophecies which remain unfulfilled, many of them in chapters 24:1 – 27:13 are known as the Little Apocalypse of Isaiah.

1. There will be the Day of the Lord-That period of apocalyptic judgment upon the unregenerate nation of Israel and the nations existing previous to the second advent of Christ as well as the establishment of the millennial Kingdom. Some forty-five times Isaiah employs the term “in that day” to describe the period in which apostate Jewry and wicked Gentiles will be purged out to make way for the Messiah’s worldwide rule of righteousness and peace (2:10-22; 4:1; 13:9-13; 24:1-23; 63:1-6).
2. There is the blessing upon the Jewish remnant. The purpose of the Tribulation (the Day of the Lord) is to purge out a saved remnant from the apostate nation Israel through which to establish the millennial Kingdom (12:1-6; 25:1-12; 33:24; 35:10; 43:25; 44:22; 46:13; 54:6-10; 61:6; 62:12; 66:8)
3. There will be the restoration of Israel to the Land. This prediction is being incipiently fulfilled, but it will continue on a much grander scale and be fulfilled in the millennial Kingdom (11:10-12; 14:1-2; 27:12-13; 35:10; 43:5-6; 49:10-12; 66:20)
4. There will be the exaltation of converted and restored Israel as the head nation of the Kingdom age (2:1-5; 4:2-6; 11:4-16; 12:1-6; 14:1-3; 25:1-12; 32:15-20; 35:1-10; 52:1-12; 59:20-21; 60:1-12; 61:3-62:12; 65:17-66:24).
5. There will be judgment to the Gentile Arab nations and the role of the Gentiles in the Messianic Kingdom (14:1-2; 42:1; 49:5-7; 56:1-8; 66:18-24; 19:16-17; 19:18; 19:19-22; 19:23-25;
6. Jerusalem will be established as the capital city of the Millennial earth (1:26; 2:3; 4:2-6; 12:6; 24:23; 26:1; 40:2; 52:1-12; 60:1-22; 62:1-7).
7. Millennial blessings will be upon the nations (2:1-4; 11:3-4, 9-10; 25:6-9; 60:1-12)
8. The final and total destruction of Babylon as a system and a city (13:20-22; 34:8-15).
9. There will be blessing to the entire creation. Isaiah was granted a fleeting glimpse beyond the Kingdom age to the new earth and new heaven of the eternal state (65:17; 66:22). His vision, however, is a blending of millennial and eternal conditions. (cf. 11:6-8 with 65:25; 66:22).

#### THE ROLE OF THE PROPHET

Prophecy is forth-telling of the mind of God for the moment. In doing so they receive some future messages and visions. Without a near term fulfillment proving they were sent by God they were subject to God’s Divine judgment. So, we will see some near-term fulfillments and long-range fulfillments.

#### Deuteronomy 13:1-5

*If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, <sup>2</sup>and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; <sup>3</sup>thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul. <sup>4</sup>Ye shall walk after Jehovah your God,*

*and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. <sup>5</sup>And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken rebellion against Jehovah your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which Jehovah thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee (ASV, 1901).*

Amos 3:7

*<sup>7</sup>Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets (ASV, 1901).*

#### PROPHETS AND THEIR CHARACTERISTICS

They were all Holy Men	2 Peter 1:21
They spoke as they were moved by the Holy Ghost	2 Peter 1:21
Subject to like passions as we are	James 5:17
They were sure of their mission	Revelation 1:1
They were compelled to speak the message e.g. The Word of the Lord was as fire in my bones	Jeremiah 20:9
They kept possession of their own souls	Daniel 10:8
Has great assurance and knew they were justified	Isaiah 1:7
They were aimed at repentance and return to God	Jeremiah 7:3
Bore witness to Jesus Christ	Luke 1:69
Prophesied of the sufferings and glory to come	1 Peter 1:10
They were hated and abused	Acts 7:52
They were thought to be fools	2 Kings 9:11
God showed Himself the Lord God of the Holy Prophets	Revelation 22:6
The Lord did not let their words fall to the ground	1 Samuel 3:19
God confirms the word of His servants and performs the counsel of His messengers	Isaiah 44:26
Does Nothing except He reveal it to His prophets first	Amos 3:7
Much they said is still dark and hard to be understood	Daniel 8:23 1 Corinthians 13:8-10, 12
The Prophets role would decline after Christ came	

#### THE KINGS HE SERVED UNDER

There were three kings in the united monarchy. Saul, David, and Solomon. After the death of Solomon in 931 B.C. the kingdom of Israel split in two distinct regions through a civil war. The twelve tribal regions of unified Israel divide with ten going to the northern area named Israel and also known as Ephraim. The first king in the north was Jeroboam and the first in the south was

Rehoboam the son of Solomon. Rehoboam, forsaking the council of his father's wise men and following the council of the friends of his youth, vows to be more oppressive than his father. Therefore 10 tribes appoint Jeroboam, Solomon's industrious servant, as king over them, dividing the kingdom into Israel and Judah. There were no good, moral kings in the north. Some were good in the south. Approximately 112 years after the split the prophet Isaiah begins his long ministry to four kings and possible for a short while to the fifth, Manasseh.

#### Uzziah

He reigns for 32 years beginning about 767–735 B.C. (2 Kings 15:1-7; 2 Chronicles 26:1-23; Isaiah 1-5). Son of Amaziah the previous king. He greatly increases the kingdom's strength, building cities, towers, machines of war, till his name is known even to Egypt. He is afterwards overcome with pride. He then attempts to offer incense in the temple. Azariah and 80 other priests oppose him. Uzziah becomes angry and immediately is smitten with leprosy in the forehead. He then makes haste to leave the temple, being also ushered by the priests. He spends the remainder of his life in a hospital and is buried in a field of the king's burial ground.

#### Jotham

He reigns for 16 years from 750-735 B.C. (2 Kings 15:32-38; 2 Chronicles 27:1-9; Isaiah 6:1-13). Son of Uzziah. He reigns as regent to his leprous father. As king, he fortifies Jerusalem, reconquers the Ammonites, and rebuilds the upper gate of the temple. He becomes mighty because "he prepares" his way before the Lord.

#### Ahaz

He reigned for 16 years starting in 735-736 B.C. (2 Kings 17). He was the son of Jotham. He does not follow after God but makes images unto Baalim and burns his children in the fire. Therefore, God delivers Judah into the hands of the Syrians and the Israelites, which kill, spoil, and carry them captive. Upon Israel's return to Samaria, the prophet Oded tells them not to make bondsmen of their brethren. Being moved by his words, the elders clothe, feed, and anoint the captives with the spoils and returns them to Judah. When attacked by Pekah, king of Israel, Rezin, King of Syria, the Edomites, and the Philistines; Ahaz refuses the instruction offered by Isaiah and purchases help from Tiglath-pileser, King of Assyria, who only defeats Rezin. Ahaz fashions an altar after the manner of the Assyrians' worship and places it in the house of the Lord, yet he keeps the altar of his father to inquire by. He increases his idolatry up to his death and is buried outside the kings' sepulcher.

#### END OF THE NORTHERN KINGDOM OF ISRAEL WITH FALL OF SAMARIA

The northern kingdom of Israel falls in 722 B.C. to the Assyrians (2 Kings 17). After Hoshea the last king in the north is imprisoned, Shalmaneser the Assyrian general besieges Samaria, the capital of the northern kingdom, and, after 3 years, takes it and carries the people into captivity in Assyria.

#### Hezekiah

He reigned for 43 years from 729–686 B.C. (2 Chronicles 29–32). Son of Ahaz. He follows God as David did. He begins his reign by calling the priests and Levites to repentance, commanding them to cleanse the temple of their father's pollutants and restore the worship of the Lord. He breaks the brazen serpent of Moses. Once the temple and the priests are sanctified, Hezekiah commands sacrifices to be offered for the kingdom, priests, and congregation. Most of the people of Judah return to God, having their hearts prepared before of God. Hezekiah sends letters throughout all Israel and Judah calling the people to keep the Sabbath. Great multitudes gather in Jerusalem for the Sabbath, provoking more priests to sanctify themselves. After they offer sacrifices for 7 additional days, all the people present pass through all Judah, Benjamin, Ephraim, and Manasseh and destroy all the high places, altars, images, and groves. Afterwards, the Assyrians besiege Jerusalem and mock Jehovah's power to deliver, even in the Hebrew language, in an effort to sway the people. Hezekiah prays and Isaiah assures him of God's deliverance. God smites the host of Assyrians; their king Sennacherib is murdered by a conspiracy in his home. Hezekiah's kingdom expands and he is lifted up in pride. He then falls ill. He is told by Isaiah to set his house in order for he will die. Hezekiah cries to God and is granted 15 additional years to live. After his recovery, he shows all of Judah's treasures to king Merodach-baladan of Babylon. Because of this, Isaiah foretells of Babylon's conquest of Judah.

#### Manasseh (Possibly)

He reigned for 5 years from 687 – 643 B.C. (2 Kings 21:1-18; 2 Chronicles 33:1-20). Son of Hezekiah. He builds up the high places destroyed by his father and altars and a grove for Baal and altars for host of heaven in the temple. He passed his son through the fire and seduced Judah to do more evil than the nations the Lord had destroyed before Israel. After ignoring the prophets of God, he is taken captive into Babylon by Assyria. He then cries out to God who later allows him to return to Jerusalem. It is then he proclaims that the Lord is God and cleans the temple and leads the people to serve Jehovah.

#### CURIOUS ASPECTS OF THE BOOK OF ISAIAH

Isaiah's book has 66 Chapters and the Bible has 66 Books. Bible is divided into two major sections. Isaiah has 2 also. Israel's past condition and the promise of messiahs coming; Israel's future deliverance. Old Testament has 39 Books; The first half of Isaiah has 39 chapters The New Testament has 27 Books the last half of Isaiah has 27 chapters.

Some of the prophecies will still be beyond our understanding today as we wait for fulfillment of the future ones. As Paul said in 1 Corinthians 13:12 *we see through a glass darkly now but, then Face To Face.*

When the Lord started His ministry, he read from the book of Isaiah. (Luke 4:18 cf. Isaiah 61:1-2) and He stopped before finishing the entire section for that last section pertained to His second advent.

Luke 4:13–21

<sup>13</sup>And when the devil had completed every temptation, he departed from him for a season. <sup>14</sup>And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. <sup>15</sup>And he taught in their synagogues, being glorified of all. <sup>16</sup>And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. <sup>17</sup>And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, <sup>18</sup>The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, <sup>19</sup>To proclaim the acceptable year of the Lord. <sup>20</sup>And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. <sup>21</sup>And he began to say unto them, To-day hath this scripture been fulfilled in your ears (ASV, 1901).

Isaiah 61:1–2

*The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; <sup>2</sup>to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn (ASV, 1901).*

Next message: THE REBELLIOUS CHILDREN OF ISRAEL

E-mail: [Pentwaterbiblechurch@scofieldinstitute.org](mailto:Pentwaterbiblechurch@scofieldinstitute.org) Call: 877-706-2479



## OUTLINE TO THE BOOK OF ISAIAH

### PART ONE (Isaiah 1–12)

Isaiah tells of the Lord's indictment of Israel and Judah, then foretells their deliverance.

#### SECTION OUTLINE ONE (ISAIAH 1–2)

Isaiah describes the Lord's complaint against Judah, the future glory of Zion, and the coming day of the Lord.

#### I. GOD'S DEALINGS WITH ONE NATION (1:1–31): Israel

##### A. **The iniquities** (1:1–19, 21–25, 28–31)

###### 1. *Judah's actions* (1:1–8, 16–24)

- a. They have rebelled (1:2).
- b. They have spurned and abandoned God and his laws (1:1, 3–4, 21–24).
- c. They have rejected God's correction (1:5–8): Their country lies in ruins, and their cities are barren.

###### 2. *God's response* (1:9–15, 25, 28–31): Israel was once faithful to God, but she turned from him, so he will pour out his fury on her.

- a. He will reject her sacrifices and refuse her prayers (1:9–15).
- b. He will pour out his anger upon her (1:25, 28–31): All the sinners will be completely destroyed.

##### B. **The invitation** (1:16–19, 26–27): God urges his people to repent and to return to him, promising to cleanse and restore them.

#### II. GOD'S DEALINGS WITH ALL NATIONS (2:1–22)

##### A. **Promised horror** (2:6–22): Isaiah foretells what will happen to those who have rebelled.

1. *They will cower in fear* (2:6–10, 19–22).
2. *They will be cast down* (2:11–13): The proud will be humbled.
3. *They will be crushed* (2:14–18).

##### B. **Promised hope** (2:1–5): Isaiah describes what the Lord will do in the future.

1. *We will learn God's ways* (2:1–3): All nations will come to the Temple in Jerusalem for worship and instruction in the Scriptures.
2. *We will live God's ways* (2:4–5): The Lord himself will settle disputes and bring peace. Nations will beat their swords into plowshares and their spears into pruning hooks.

#### SECTION OUTLINE TWO (ISAIAH 3–4)

Isaiah describes God's judgment upon the rulers and daughters of Zion and Zion's future cleansing and glory.

#### I. THE CONDEMNATION (3:1–4:1)

##### A. **God's judgment on the leaders** (3:1–15)

1. *He will cut off their food and water supplies* (3:1) .
  2. *Their armies will be destroyed* (3:2–3).
  3. *Anarchy will prevail* (3:4–12).
  4. *God himself will serve as the great prosecuting attorney* (3:13–15): The leaders and princes are the first to feel his wrath.
- B. **God’s judgment on the women** (3:16–4:1)
1. *Their perversions* (3:16, 18–23)
    - a. They are haughty and self-centered (3:16) : They walk around with their noses in the air, flirting with the men.
    - b. They attire themselves in an extravagant way (3:18–23): They wear ornaments, headbands, and gaudy clothes and accessories.
  2. *Their punishment* (3:17–18, 24–26; 4:1)
    - a. God will make their scalps bald from sores and scabs (3:17) .
    - b. He will strip them of their finery and their beauty (3:18, 24–26).
    - c. Seven women will be forced to fight over one man (4:1) .

## II. THE CONVERSION (4:2–6)

- A. **God the Son will minister to the people** (4:2–3): The title “the branch of the LORD” refers to the Messiah.
- B. **God the Spirit will minister to the people** (4:4–6): Israel will be washed and cleansed of all its moral filth and will be protected by God’s glory cloud!

## SECTION OUTLINE THREE (ISAIAH 5)

This chapter describes God’s judgment upon his vineyard.

### I. THE PARABLE OF THE VINEYARD (5:1–7)

- A. **The identity of this vineyard—Israel** (5:1–2): God himself laid out this vineyard on a very fertile hill, planting in it the choicest vines.
- B. **The indictment of this vineyard** (5:3–7): At harvesttime, instead of the expected sweet grapes, it produced only bad fruit.

### II. THE PAGANISM OF ISRAEL (5:8–24): Six judgments are pronounced against Israel for her sins.

- A. **First judgment** (5:8–10): The rich have bought up all the desirable property, leaving the rest of the people with nowhere to live.
- B. **Second judgment** (5:11–17): They have become a nation of God-rejecting drunks, living only for carnal pleasure.
- C. **Third judgment** (5:18–19): They are filled with deceit and have mocked God, daring him to punish them.
- D. **Fourth judgment** (5:20) : They twist the truth, saying that right is wrong and wrong is right.
- E. **Fifth judgment** (5:21) : They are wise and shrewd in their own eyes.
- F. **Sixth judgment** (5:22–24): They release the guilty for a bribe but deny justice to the innocent.

III. THE PUNISHMENT OF ISRAEL (5:25–30): The Lord’s people will suffer punishment for their sinful ways.

A. **Their dead bodies will rot in the streets** (5:25) .

B. **The Lord will bring foreign nations into Jerusalem, resulting in the captivity of the people** (5:26–30).

#### SECTION OUTLINE FOUR (ISAIAH 6–8)

Isaiah records his vision and new commission, his ministry of comfort to King Ahaz, and his message of destruction to the northern kingdom.

##### I. THE CALL OF THE PROPHET (6:1–13)

###### A. **Isaiah and the heaven of God** (6:1–7)

1. *Isaiah’s vision* (6:1–4)

a. What he sees (6:1) : The Lord seated upon his exalted throne in glory

b. What he hears (6:2–4): The mighty seraphim (angelic beings) praising God for his holiness

2. *Isaiah’s vexation* (6:5) : This awesome sight causes Isaiah to cry out, acknowledging his own sin and that of his people.

3. *Isaiah’s visitation* (6:6–7): One of the angelic seraphim touches Isaiah’s tongue with a burning coal from heaven’s altar, purifying the prophet.

###### B. **Isaiah and the God of heaven** (6:8–13)

1. *Isaiah hears God’s voice* (6:8a): God wants to know whom he should send as his messenger to his people.

2. *Isaiah heeds God’s voice* (6:8b–13): Isaiah volunteers.

##### II. THE CHRIST OF THE PROPHET (7:1–25)

###### A. **Isaiah’s first prophecy** (7:1–12): God sends the prophet to re-assure young Ahaz, the terrified king of Judah.

1. *The need for this reassurance* (7:1–2): The southern tribe of Judah is threatened with invasion by the northern ten tribes and Aram.

2. *The nature of this reassurance* (7:3–9): God instructs Isaiah to assure Ahaz that this simply will not happen, for the enemy armies will soon be crushed and broken.

3. *The negative response to this reassurance* (7:10–12)

a. The Lord’s sign (7:10–11): God invites Ahaz to ask for any sign he might desire to validate Isaiah’s promise.

b. The king’s scorn (7:12) : Wicked Ahaz refuses, not allowing God to show his mighty power.

###### B. **Isaiah’s second prophecy** (7:13–16): Many believe these verses predict the births of two babies, one to be born supernaturally in the distant future, the other to be born naturally in the immediate future.

1. *The first baby* (7:13–14): This will be the Messiah, born centuries later to the Virgin Mary.

2. *The second baby* (7:15–16): This will be Maher-shalal-hash-baz, born less than a year later to Isaiah and his wife. Ahaz is told that even before this baby is weaned, the enemy kings of both the northern kingdom and Aram will be dead.

###### C. **Isaiah’s third prophecy** (7:17–25): He warns of a terrible Assyrian attack on Judah.

- III. THE CHILDREN OF THE PROPHET (8:1–22): In this chapter Isaiah’s own name and the names of his two sons are given prophetic significance by God himself (see 8:18). *Isaiah*, meaning “The LORD will save,” refers to Israel’s eventual restoration. *Shear-jashub*, meaning “A remnant will return,” refers to Israel’s return to the land after various deportations. *Maher-shalal-hash-baz*, meaning “Swift to the plunder,” refers to the destruction of Judah’s enemies.
- A. **Isaiah’s first message from God** (8:1–4): “Father a second son through your wife.”
  - B. **Isaiah’s second message from God** (8:5–16): “Tell Judah to neither fear nor compromise with her enemies.”
  - C. **Isaiah’s third message from God** (8:17–18): “Judah’s enemies will soon be destroyed.”
  - D. **Isaiah’s fourth message from God** (8:19–22): “Tell Judah she will be punished if she turns to the occult instead of to me.”

#### SECTION OUTLINE FIVE (ISAIAH 9–10)

Isaiah gives a message of hope concerning Israel’s future and foretells the Assyrians’ invasion of Immanuel’s land.

- I. GOD’S SON (9:1–7)
  - A. **The twofold ministry of the Messiah** (9:1–5, 7)
    1. *Christ’s first coming* (9:1–2): He displays his glory to both Jews and Gentiles living in Israel at that time.
    2. *Christ’s second coming* (9:3–5, 7): He ushers in universal peace and rules the world in righteousness.
  - B. **The twofold nature of the Messiah** (9:6) : “For a child is born to us, a son is given to us.”
    1. *The Messiah will be born as a human baby* (9:6a).
    2. *The Messiah will be sent as a gift from heaven* (9:6b).
- II. GOD’S SOVEREIGNTY (9:8–10:34)
  - A. **Regarding his friends** (9:8–10:11, 20–25)
    1. *The Lord will punish Israel* (9:8–10:11).
      - a. At the hands of the Arameans and Philistines (9:8–21): Even though Israel is destroyed, the people will not repent and turn to the Lord.
      - b. At the hands of the Assyrians (10:1–11): Assyria will destroy Israel but will not realize that it is the Lord allowing it to happen.
    2. *The Lord will protect and purify Israel* (10:20–25): Someday God’s chosen remnant will turn to him and be forever restored to their land.
  - B. **Regarding his foes** (10:12–19, 26–34)
    1. *He will destroy the Assyrians because of their pride* (10:12–15).
    2. *The results of this destruction* (10:16–19, 26–34)
      - a. An angel will send a terrible plague among the troops (10:16–18, 26–32): They will be destroyed in a single night.
      - b. Only a handful of soldiers will survive (10:19) : A child will be able to count their number.
      - c. God will cut them down as a woodsman fells trees (10:33–34).

#### SECTION OUTLINE SIX (ISAIAH 11–12)

Isaiah tells of the coming King and his Kingdom and recites Israel’s salvation hymn.

- I. THE PERSON OF THE MESSIAH (11:1–16)
- A. **His ancestry** (11:1) : The Messiah will come from David’s family.
  - B. **His anointing** (11:2) : God’s Holy Spirit will rest on the Messiah, giving him unlimited power and wisdom.
  - C. **His administration** (11:3–5): His reign will be just and righteous as he defends the helpless and defeats the wicked.
  - D. **His accomplishments** (11:6–16)
    - 1. *The Messiah will usher in universal peace among mankind and perfect harmony among the animals* (11:6–9): Everyone will live together in peace.
    - 2. *All nations will rally to him* (11:10, 12a).
    - 3. *He will gather the outcasts of Israel from all over the world and will restore them to the land* (11:11, 12b–14): The jealousy between Israel and Judah will end, and they will join together to fight against their enemies.
    - 4. *He will build a highway of peace from the Red Sea to the Euphrates River* (11:15–16).
- II. THE PRAISE TO THE MESSIAH (12:1–6): Isaiah recites a song of praise that will be sung by God’s people when the Messiah accomplishes his mission.
- A. **Their thanksgiving to the Lord** (12:1–3)
    - 1. *For forgiving them* (12:1) : God was angry with them, but now he has forgiven them.
    - 2. *For strength and deliverance* (12:2–3): God is their salvation; they trust in him and are not afraid.
  - B. **Their testimony to the world** (12:4–6): The people of Israel will praise God for what he has done and will become a testimony to the nations of God’s presence among them.

## PART TWO (Isaiah 13–23)

Isaiah tells of the Lord’s judgment of the nations.

### SECTION OUTLINE SEVEN (ISAIAH 13–14)

Isaiah prophesies judgment for Babylon, Assyria, and Philistia.

- I. GOD’S CONDEMNATION OF HIS FOES (13:1–22; 14:12–32)
- A. **Babylon** (13:1–22; 14:12–27)
    - 1. *The destruction foretold* (13:1–22)
      - a. The severity of the destruction (13:6–16)
        - (1) All the people will be paralyzed with fear as God destroys Babylon (13:6–8).
        - (2) The land will be devastated, and the people will be destroyed (13:9) .
        - (3) The very heavens will be blackened (13:10) : No light will shine from the sun, the stars, or the moon.
        - (4) Survivors will be as scarce as gold (13:11–13).
        - (5) Babylon’s armies will flee to their own lands like hunted deer (13:14) .
        - (6) The children will be killed and the wives raped (13:15–16): Everyone who is caught will be run through by a sword, and all their homes will be sacked.
      - b. The source of the destruction (13:1–5, 17–22): God will raise up the Medes and Persians against Babylon.
    - 2. *The destruction fulfilled* (14:12–27)

- a. The symbol (14:12–14): Some believe these verses refer to the fall of Satan, history’s first rebel, who was cut down because of his terrible pride and self-will. If this is the case, Isaiah here uses the Devil as an object lesson in regard to Babylon’s destruction, due to its arrogance and cruelty.
- b. The slaughter (14:15–27): Babylon’s cities will be destroyed, its people will be killed, and the land will become a desolate and deserted swampland.

**B. Philistia (14:28–32)**

1. *The warning* (14:28–30): God tells Philistia not to rejoice over the death of its terrible oppressor (Shalmaneser V), for his son will prove to be an even greater scourge!
2. *The weeping* (14:31–32): The Philistines will soon begin wailing, for their nation is doomed.

**II. GOD’S COMPASSION ON HIS FRIENDS (14:1–11)**

- A. **The salvation** (14:1–3): God promises to forgive, restore, and resettle his people in their land forever.
- B. **The sarcasm** (14:4–11): Israel is invited to taunt its enemies, especially Babylon.

**SECTION OUTLINE EIGHT (ISAIAH 15–18)**

Isaiah prophesies judgment for Moab, Damascus, and Ethiopia.

**I. PROPHECIES AGAINST MOAB (15:1–16:14)**

**A. The suffering of Moab** (15:1, 9; 16:1–5, 13–14)

1. *Its two key cities, Ar and Kir, will be destroyed in one night* (15:1) .
2. *Its women will be abandoned like homeless birds* (16:1–5): They will cry out for help and for defense against their enemies.
3. *Within three years, few of the people will be left alive* (16:13–14): The glory of Moab will be ended.
4. *Lions will hunt down the survivors* (15:9) : The streams will run red with blood.

**B. The sin of Moab** (16:6) : The land is filled with arrogance and insolence.

**C. The sorrow over Moab** (15:2–8; 16:7–12)

1. *The tears of the people* (15:2–4, 8; 16:7–8, 12): The Moabites will show their grief.
  - a. They will shave their heads and cut off their beards (15:2) .
  - b. They will put on sackcloth (15:3–4): They will wander the streets, and weeping will be heard from every home.
  - c. Their cries will be heard throughout the land (15:8; 16:7–8).
  - d. They will pray to their idols for help (16:12) : They will cry to the gods in their temples, but no one will save them.
2. *The tears of the prophet* (15:5–7; 16:9–11): Isaiah himself weeps over the Moabite judgment!

**II. PROPHECIES AGAINST ARAM AND THE NORTHERN KINGDOM (17:1–14)**

- A. **The severity** (17:1–6, 9–11): First, both nations will be punished for their terrible idolatry.
- B. **The salvation** (17:7–8, 12–14): Finally, one nation (Israel) will turn to God and be delivered!

- III. PROPHECIES AGAINST ETHIOPIA (18:1–7): Destruction will come to Ethiopia.
- A. **Ethiopia, the strong nation** (18:1–4): It is feared far and wide for its mighty power to destroy other nations.
  - B. **Ethiopia, the stricken nation** (18:5–6): God himself will cut down the Ethiopian armies as a man prunes his vineyard, even as they plan to destroy Jerusalem.
  - C. **Ethiopia, the saved nation** (18:7) : During the glorious Millennium, the people will bring their gifts to the Lord in Jerusalem!

#### SECTION OUTLINE NINE (ISAIAH 19:1–21:16)

Isaiah prophesies judgment for Egypt, Ethiopia, Babylon, Edom, and Arabia.

- I. GOD’S DEALINGS WITH EGYPT (19:1–20:6)
- A. **The sentence on Egypt** (19:1–3, 5–17): That nation receives a fourfold punishment from God because of its sin.
    1. *Dread* (19:1, 16–17): The hearts of the people are filled with fear, especially upon hearing the mention of Israel.
    2. *Discord* (19:2) : God sets them fighting, one against another.
    3. *Dumbness* (19:3, 11–15): God turns the wisdom of their sages into foolishness and stupidity.
    4. *Drought* (19:5–10): The Nile River fails to flood, causing the fish and crops to die.
  - B. **The slave master over Egypt** (19:4; 20:1): This refers to the Assyrian king Sargon, who captures the land and deports its citizens.
  - C. **The sign against Egypt** (20:2–6)
    1. *The motion* (20:2) : For a space of three years, Isaiah is commanded to walk around naked and barefooted!
    2. *The meaning* (20:3–6): God will later allow Assyria to strip and humble the land of Egypt.
  - D. **The salvation of Egypt** (19:18–25)
    1. *Egypt’s speech* (19:18) : Five of its cities will begin to speak the Hebrew language!
    2. *Egypt’s sacrifices* (19:19, 21): An altar, on which sacrifices will be offered to God, will be built in one of these five cities.
    3. *Egypt’s supplication* (19:20, 22): God will hear the prayers of the Egyptians and will deliver them.
    4. *Egypt’s safety* (19:23–25): A highway will connect Egypt with Israel and Assyria, thus guaranteeing the unity and safety of all three nations!
- II. GOD’S DEALINGS WITH BABYLON (21:1–10)
- A. **Babylon’s destruction foretold** (21:1–4)
    1. *The revelation to the prophet* (21:1–2): Isaiah sees this terrible event occurring in a vision from God.
    2. *The response by the prophet* (21:3–4): Isaiah is physically sickened at the slaughter that will soon occur.
  - B. **Babylon’s destruction fulfilled** (21:5–10)
    1. *The attack* (21:5–7): Isaiah refers to a banquet, likely referring to Belshazzar’s banquet in process when the Medes and Persians attack Babylon (see Daniel 5).
    2. *The announcement* (21:8–10): It consists of the frightful words “***Babylon is fallen!***”

III. GOD'S DEALINGS WITH EDOM (21:11–12): The divine message to Edom is: “Your judgment day is at hand! Your only hope is to repent!”

IV. GOD'S DEALINGS WITH ARABIA (21:13–17): Within a year this mighty nation will be reduced to a few survivors!

#### SECTION OUTLINE TEN (ISAIAH 22–23)

Isaiah prophesies judgment for Edom, Arabia, Jerusalem, Tyre, and Sidon.

##### I. GOD'S JUDGMENT ON JERUSALEM (22:1–14)

A. **The revelation** (22:1–7): In a vision Isaiah sees the city of Jerusalem being attacked by a powerful and cruel enemy (probably either Assyria or Babylon).

B. **The reason** (22:8–14): Judah in the past has turned against God, so God will turn against Judah.

##### II. GOD'S JUDGMENT ON SHEBNA (22:15–25)

A. **His removal** (22:15–19, 25): God will discard this greedy and pompous palace administrator, who disgraces his office, and will allow him to be carried off into captivity.

B. **His replacement** (22:20–24): Eliakim, the godly son of Hilkiah, will be chosen to assume the duties of the disgraced Shebna.

##### III. GOD'S JUDGMENT ON TYRE (23:1–18)

###### A. **The destruction of Tyre by the Lord** (23:1–14)

###### 1. *The travail* (23:1–14)

a. **The sorrow** (23:1–7): Isaiah tells the merchants to weep over the coming destruction of Tyre's harbors. No more will they receive cargo from the various far-flung ports of the world.

b. **The source** (23:8–14): God himself will bring the Babylonian armies against Tyre to accomplish what the Assyrians can't do, namely, to totally destroy its palaces and make its very location a heap of ruins!

2. *The time* (23:15–17): For seventy years Tyre will be forgotten. After this, God will revive it, but to no avail, for soon Tyre will return to its sinful ways!

B. **The devotion of Tyre to the Lord** (23:18) : Tyre will eventually give a portion of her vast riches to help support the priests of God!

#### PART THREE (Isaiah 24–27)

Isaiah tells of the future judgment of all peoples and the future blessing of God's people.

#### SECTION OUTLINE ELEVEN (ISAIAH 24–25)

Isaiah prophesies universal judgment and God's ultimate triumph over evil.



- I. THE COMING GREAT TRIBULATION (24:1–13, 16b–22): While the immediate context here may refer to the devastation of Judah following the Babylonian captivity, it would seem to have its ultimate fulfillment during the Great Tribulation.
  - A. **The Great Tribulation—what it is** (24:1–4, 6–13, 16b–22)
    1. *God himself will lay waste to the entire earth* (24:1) : The earth will become a great wasteland, and the people will be scattered.
    2. *All people and fallen angels will be judged* (24:2–4, 21–22): No one will be spared from God’s wrath, and the fallen angels will be put in prison.
    3. *Very few will survive* (24:6) : A curse will consume the earth and its people, who will be destroyed by fire.
    4. *Happiness will no longer exist* (24:7–13): All joy in life will be gone.
    5. *Evil and treachery will be everywhere* (24:16b–18): People possessed by sheer terror will flee from one danger only to be confronted with something even more horrifying.
    6. *The earth will stagger like a drunkard* (24:19–20): It will fall and collapse like a tent, unable to rise again because of the weight of its sins.
  - B. **The Great Tribulation—why it occurs** (24:5) : Humanity has twisted the laws of God and has broken his holy commands.
  
- II. THE COMING GLORIOUS MILLENNIUM (24:14–16a, 23; 25:1–12)
  - A. **The promise** (24:14–16a, 23)
    1. *Joy and singing will fill the earth* (24:14–16a): The people will shout and sing for joy, declaring God’s majesty.
    2. *God’s glory will outshine the sun* (24:23) : He will rule gloriously from Jerusalem.
  - B. **The praises** (25:1–12): Isaiah now worships and exalts God for the following:
    1. *His faithfulness* (25:1) : God promises wonderful things, and he accomplishes them.
    2. *His salvation of the Gentiles* (25:2–3): Strong nations will declare his glory, and ruthless nations will adore him.
    3. *His mercy* (25:4–5): He is kind to the poor and needy.
    4. *His provision* (25:6–7): He will spread a feast for everyone and will remove the cloud of gloom hanging over the earth.
    5. *His victory over death* (25:8) : He will swallow up death forever.
    6. *His restoration of Israel* (25:9) : Israel will rejoice in his salvation.
    7. *His judgment of his enemies* (25:10–12): God will destroy the Moabites and will end their evil works.

## SECTION OUTLINE TWELVE (ISAIAH 26–27)

These chapters, recorded in the lyrics of two songs, contain Isaiah’s messages of God’s ultimate exaltation of Israel.

- I. STANZA ONE—ISRAEL’S SAVIOR (26:1–15): This part of the song will be sung as Israel’s testimony to God during the Millennium. It will do three things:
  - A. **Thank God for his strength and peace** (26:1–6)
  - B. **Thank God for his righteous judgment** (26:7–11)
  - C. **Thank God for his uniqueness** (26:12–15): He alone, unlike the dead idols Israel once worshiped, is the true and only God.

- II. STANZA TWO—ISRAEL’S SUFFERING (26:16–18; 27:7–11): It will speak of two things:
  - A. **The sin** (26:16; 27:7–11): God himself allows Israel’s suffering as punishment for sin.
  - B. **The symbol** (26:17–18): Israel suffers as a woman giving birth.
  
- III. STANZA THREE—ISRAEL’S SALVATION (26:19; 27:12–13): Israel will experience two things:
  - A. **Resurrection from the dead** (26:19)
  - B. **Restoration to the land** (27:12–13)
  
- IV. STANZA FOUR—ISRAEL’S SECURITY (Isaiah 26:20–21; 27:1–6): Israel will enjoy two things:
  - A. **Protection during the Great Tribulation** (Isaiah 26:20–21; 27:1)
  - B. **Productivity during the glorious Millennium** (Isaiah 27:2–6)

#### PART FOUR (Isaiah 28–35)

Isaiah conveys six woes, or messages of judgment, against Israel, Jerusalem, and the surrounding nations (28–33), and a message of blessing for Israel (34–35).

#### SECTION OUTLINE THIRTEEN (ISAIAH 28–29)

Isaiah prophesies his first three messages of woe—against Ephraim, Jerusalem, and Lebanon.

- I. ISRAEL’S REJECTION (28:1–4, 7–29; 29:1–4, 9–16)
  - A. **The northern ten tribes** (28:1–4)
    - 1. *The sin* (28:1) : The northern kingdom has become a nation of arrogant drunkards.
    - 2. *The suffering* (28:2–4): God will bring the Assyrians against his people, resulting in their deportation.
  - B. **The southern two tribes** (28:7–29; 29:1–4, 9–13, 15–16)
    - 1. *The perversions* (28:7–10, 14–15; 29:9, 15–16)
      - a. Drunkenness (28:7–8): The priests and prophets are unable to carry out their responsibilities.
      - b. Disdain (28:9–10): The religious leaders ridicule Isaiah’s warning.
      - c. Disbelief (28:14–15; 29:9)
        - (1) In God’s power (28:14–15): In time of danger, they turn to Egypt for help.
        - (2) In God’s promise (29:9)
      - d. Deceit (29:15–16): They attempt to hide both their sin and themselves from God.
    - 2. *The punishment* (28:11–13, 16–22; 29:1–4, 10–13): God’s terrible wrath upon his people will be twofold:
      - a. For Judah, the horrors of the Babylonian Captivity (28:11–13, 17–22; 29:1–4): The people refuse to listen to God, so he will send the enemy like a flood to destroy them.
      - b. For all Israel, a spiritual sleep, causing the people in their blindness to later reject their own Messiah (28:16; 29:10–13): The events of the future have been made like a sealed book.
    - 3. *The parable* (28:23–29): Isaiah compares God’s workings among the nations to those of a farmer working his soil.

#### II. ISRAEL’S RESTORATION (28:5–6, 16; 29:5–8, 17–24)

- A. **The Redeemer** (28:16) : Jesus Christ himself is Israel's chief cornerstone.
- B. **The redemption** (28:5–6; 29:5–8, 17–24)
  - 1. *He will provide justice and strength for his people* (28:5–6): He will be the pride and joy of the remnant.
  - 2. *He will provide victory and protection for his people* (29:5–8, 20, 22): Israel's enemies will disappear, and the people will no longer be afraid.
  - 3. *He will provide healing and joy for his people* (29:17–19, 21, 23–24): The fields will become fertile and lush, the deaf will hear, the blind will see, and justice will prevail.

#### SECTION OUTLINE FOURTEEN (ISAIAH 30–31)

Isaiah prophesies his fourth and fifth messages of woe, both of which warn against making an alliance with Egypt.

- I. THE DEVASTATION UPON ISRAEL (30:1–14, 16–17; 31:1–3)
  - A. **What Israel has done to God** (30:1–11): They make plans without consulting God, they demand that their prophets cease from preaching on sin, and they listen only to soothing sermons.
  - B. **What God will do to Israel** (30:12–14, 16–17)
    - 1. *His judgment will fall on them like a bulging wall* (30:12–14): They will be smashed like pieces of pottery.
    - 2. *A thousand of them will flee from one enemy soldier* (30:16–17): They have put their trust in Egypt instead of in God and will be punished for it.
- II. THE INVITATION TO ISRAEL (30:15, 18; 31:6–7): God issues invitations urging his people to repent and to return to him.
- III. THE SALVATION OF ISRAEL (30:19–33; 31:4–5): The Lord will do several things for Israel:
  - A. **Comfort his people and hear their prayers** (30:19) : God will be gracious and respond to their cries.
  - B. **Teach and guide them** (30:20–22)
  - C. **Give them abundant crops** (30:23–26): The animals will be well fed, and the sun and moon will be bright.
  - D. **Defeat their enemies** (30:27–28, 30–33; 31:4–5, 8–9): The Lord will come and sift out the proud nations and will lead them to destruction.
  - E. **Fill their hearts with joy** (30:29) : They will sing songs like those sung at holy festivals.

#### SECTION OUTLINE FIFTEEN (ISAIAH 32–33)

Isaiah prophesies of God's reign over a restored Israel and of his sixth woe—this one against the Assyrians. Isaiah describes two periods of time, one in the future and one in his own day.

- I. ISRAEL'S FUTURE: The Wonders (32:1–8, 15–20; 33:16–24): Here the prophet speaks concerning the Millennium.
  - A. **The ministry of the Son of God** (32:1–8; 33:16–24): The Messiah himself will appear in all his glory and beauty to accomplish a fivefold ministry:
    - 1. *To reign as earth's righteous king* (32:1) : Honest princes will rule under him.

2. *To restore and regenerate Israel* (32:2–4): Everyone will look to God and will listen to him.
3. *To right all wrongs* (32:5–8): The ungodly will be exposed, but generous people will be blessed for all they do.
4. *To meet the needs of all people* (33:16) : They will have a fortress, food, and water.
5. *To usher in universal peace* (33:18–24): The Lord will reign and be the judge and king. He will care for his people and save them.

**B. The ministry of the Spirit of God** (32:15–20)

1. *To anoint the people of God* (32:15) : The Spirit will be poured down from heaven.
2. *To bring about worldwide justice* (32:16–17): The righteousness of God will bring peace.
3. *To guarantee abundant crops* (32:18–20): Wherever the people plant seed, they will have bountiful crops.

**II. ISRAEL'S PRESENT: The Warnings** (32:9–14; 33:1–15): Here the prophet speaks concerning his own day.

**A. He warns the women of Israel** (32:9–14).

1. *Hear God's word* (32:9–10): The harvest will not take place, because they have been lazy.
2. *Heed God's word* (32:11–14): Their land will be overgrown, and their homes will be gone.

**B. He warns the warriors of Assyria** (33:1–15): Judah will be threatened and terrified by the advancing Assyrian troops.

1. *The prayer for deliverance* (33:2–4): Judah wants to be rescued from Assyrian domination.
2. *The promise of deliverance* (33:1, 5–15)
  - a. The Assyrian destroyers will be destroyed themselves (33:1) : They have never felt destruction, but they will be betrayed and destroyed.
  - b. The Assyrian armies will be cut down like thorns and burned (33:5–15): God will show his power and might against the Assyrians.

**SECTION OUTLINE SIXTEEN (ISAIAH 34–35)**

Isaiah prophesies of the day of the Lord and of Israel's restoration and glory in the Kingdom.

**I. GOD'S GRIEVOUS PUNISHMENT** (34:1–17)

**A. Judgment upon all nations** (34:1–4): These verses refer to the coming Great Tribulation.

1. *The world's armies will be destroyed* (34:1–2): The Lord's anger will be brought down upon them.
2. *The mountains will flow with the blood of unburied corpses* (34:3) : The bodies of the dead will be left unburied.
3. *The heavens will dissolve, and the stars will fall* (34:4) : They will be like withered leaves and fruit falling from a tree.

**B. Judgment upon one nation** (34:5–17): This doomed nation is Edom.

1. *The severity of God's judgment* (34:5–15)
  - a. Edom's people will be cut down like animals (34:5–8): The Lord's sword will be covered in blood and fat as if used for sacrifices.

- b. The ground will be covered with fire (34:9) : Even the streams will be filled with burning pitch.
- c. The land will become desolate and uninhabited (34:10–15).
- 2. *The surety of God's judgment* (34:16–17): He guarantees all this by putting it in writing!

## II. GOD'S GLORIOUS PROVISION (35:1–10): This chapter refers to the Millennium.

### A. **Life in the perfect age—the characteristics** (35:1–2, 5–10)

- 1. *The deserts will bloom* (35:1–2, 6–7): The lame will walk, and the mute will shout and sing.
- 2. *The blind will see, and the deaf will hear* (35:5) .
- 3. *A Highway of Holiness will be built* (35:8–10).

### B. **Life in the present age—the challenge** (35:3–4): The glorious fact of the coming Millennium should serve as strength and comfort to all believers living in difficult times.

## PART FIVE (Isaiah 36–39)

A historical section is included, telling of an Assyrian attack and of Hezekiah's sickness and recovery.

## SECTION OUTLINE SEVENTEEN (ISAIAH 36–37)

These chapters contain historical information, drawing the curtain on the Assyrian crisis. Isaiah describes the siege of Jerusalem under Sennacherib and the glorious deliverance by the Lord.

## I. HEZEKIAH AND THE ASSYRIAN DANGER (36:1–22; 37:1–20): Just prior to attacking Jerusalem, King Sennacherib of Assyria sends his military commander to threaten, ridicule, and intimidate King Hezekiah and his people.

### A. **Sennacherib and Hezekiah—Round One** (36:1–22; 37:1–7)

- 1. *The men from the king* (36:1–3): Three of Hezekiah's top officials—Eliakim, Shebna, and Joah—meet with Sennacherib's military commander.
- 2. *The message to the king* (36:4–21): In essence the commander's warning is twofold:
  - a. What Judah cannot do (36:4–12, 18–21)
    - (1) They cannot depend on Egypt (36:4–6): Pharaoh is unreliable.
    - (2) They cannot depend on God (36:7–12, 18–21): Hezekiah has insulted God.
  - b. What Judah should do (36:13–17): In a word, **surrender!**
- 3. *The misery of the king* (36:22; 37:1): Hezekiah tears his clothes and dresses in sackcloth.
- 4. *The man of God and the king* (37:2–7)
  - a. Hezekiah's request to Isaiah (37:2–4): The king informs Isaiah of the terrible danger and begs him to pray for God's help.
  - b. Hezekiah's reassurance from Isaiah (37:5–7): Isaiah tells the king that his foe Sennacherib will soon experience defeat and death.

### B. **Sennacherib and Hezekiah—Round Two** (37:8–20)

- 1. *The Assyrian king to the Judean king* (37:8–13): "I'll destroy you!"
- 2. *The Judean king to the King of kings* (37:14–20): "Please deliver us!"

## II. HEZEKIAH AND THE ANGELIC DELIVERIANCE (37:21–38)

### A. **God condemns Sennacherib** (37:21–29).

1. *His pride* (37:21–28): The wicked king arrogantly ridicules the Holy One of Israel.
2. *His punishment* (37:29) : Sennacherib will be led back to Assyria with a hook in his nose and a bit in his mouth.

### B. **God consoles Hezekiah** (37:30–38).

1. *The promises* (37:30–35): God assures the king of two things:
  - a. The land will soon enjoy abundant crops (37:30–32): In the third year, the people will be able to plant crops and vineyards.
  - b. The Assyrians will never enter Jerusalem (37:33–35): God will defend the city.
2. *The power* (37:36–38): That very night God’s angel destroys 185,000 Assyrian troops! Sennacherib flees back to Nineveh, where he is killed by his own sons.

## SECTION OUTLINE EIGHTEEN (ISAIAH 38–39)

These chapters contain historical information, raising the curtain on the Babylonian crisis. Isaiah describes King Hezekiah’s sickness, healing, and self-exaltation.

### I. THE HEALING OF HEZEKIAH (38:1–22)

A. **The sickness of the king** (38:1) : He is afflicted by a fatal illness.

B. **The supplication by the king** (38:2–3): In desperation he cries out to the Lord.

C. **The salvation of the king** (38:4–6): Isaiah tells Hezekiah that God will add fifteen more years to his life.

D. **The sign for the king** (38:7–8): God says the shadow on Hezekiah’s sundial will go backward ten degrees as a sign to assure him that he will be healed.

E. **The summary by the king** (38:9–22)

1. *Regarding his depression* (38:9–16)

- a. He feels betrayed (38:9–12): It seems unfair to be cut down while in the prime of life.
- b. He feels broken (38:13–16): It is like being torn apart by lions.

2. *Regarding his deliverance* (38:17–22)

- a. What God has done (38:17–18): God has healed Hezekiah’s body and has forgiven his sins.
- b. What Hezekiah will do (38:19–20): He will write songs of God’s faithfulness and will sing them daily.
- c. What Isaiah tells Hezekiah’s servants (38:21) : Make an ointment of figs to spread over the king’s boils so that he will recover.
- d. What Hezekiah asks (38:22) : He asks for a sign assuring him that he will go to the Temple in three days.

### II. THE HOSPITALITY OF HEZEKIAH (39:1–8)

A. **The foolishness of the king** (39:1–2): He unwisely shows some visiting Babylonian officials all of Judah’s treasures.

B. **The faulting of the king** (39:3–8)

1. *The rebuke* (39:3–7): Isaiah warns the king that someday the entire Babylonian army will be back, this time to plunder and enslave the people of Judah.

2. *The response* (39:8) : The selfish king responds, “At least there will be peace and security during my lifetime!”

## PART SIX (Isaiah 40–48)

Isaiah conveys words of comfort and deliverance to God’s people.

### SECTION OUTLINE NINETEEN (ISAIAH 40)

This chapter is the key to the remainder of the prophecy and contains the prophet’s message that after judging his people, God will comfort them.

- I. AN INTRODUCTION TO THE GOD OF ISRAEL (40:1–26): This chapter describes eight attributes of God.
  - A. **His mercy** (40:1–2)
    1. *He comforts* (40:1) : He wants his people to be comforted.
    2. *He forgives* (40:2) : Jerusalem has been pardoned and punished in full for her sins.
  - B. **His glory** (40:3–5)
    1. *The messenger* (40:3) : Isaiah predicts the ministry of John the Baptist.
    2. *The message* (40:4–5): John calls Israel to repentance in preparation for the glorious appearance of the Messiah.
  - C. **His eternity** (40:6–9): God’s word stands forever, unlike people, and his people are called to proclaim the Lord’s coming.
  - D. **His gentleness** (40:11) : God will treat his own with the same tenderness a shepherd displays for his flock.
  - E. **His omnipotence** (40:10, 12, 26): He is master over all nature.
  - F. **His omniscience** (40:13–14): He knows and understands all things and needs no one to counsel or advise him.
  - G. **His sovereignty** (40:15–17, 21–24)
    1. *All nations are as a drop in the bucket, as dust on the scales to him* (40:15–17).
    2. *He is enthroned above the circle of the earth* (40:21–22): He spreads out the heavens like a curtain and makes his tent from them.
    3. *He rules over all people* (40:23–24).
  - H. **His uniqueness** (40:18–20, 25): He cannot be compared to anyone or anything.
- II. AN INVITATION BY THE GOD OF ISRAEL (40:27–31)
  - A. **Israel’s problem** (40:27–28): Having apparently forgotten God’s wondrous attributes, the Israelites conclude he does not know or care about them.
  - B. **Israel’s promise** (40:29–31): If they ask, God will renew their strength, allowing them to mount up with wings like eagles!

### SECTION OUTLINE TWENTY (ISAIAH 41–42)

Isaiah assures his people that God will deliver them and introduces the true servant of the Lord.

- I. THE CONQUESTS OF CYRUS (41:1–7, 25–29): Some two centuries before this Persian king is born, Isaiah predicts his victories, even calling him by name (see also 44:28; 45:1).

- A. **The source of Cyrus's power** (41:1–4, 25–29): God himself directs and permits the victories of Cyrus.
  - B. **The strength of Cyrus's power** (41:5–7): No nation is able to withstand his assaults.
- II. THE CHOSEN OF GOD (41:8–24; 42:18–25): In these passages God both consoles and corrects Israel, his chosen nation.
- A. **The consolation of Israel** (41:8–24): God has chosen Israel as his people.
    - 1. *The reason for God's choice* (41:8–9): Israel was selected because Abraham, its founder, was a special friend of God.
    - 2. *The results of God's choice* (41:10–24)
      - a. Divine protection (41:10–16): He will strengthen, help, and uphold his people. Anyone who opposes them will be cut off by the Lord.
      - b. Divine provision (41:17–24): He plants trees and provides water.
  - B. **The correction of Israel (42:18–25)**
    - 1. *Their sin* (42:18–21): They will not listen or see what God does.
    - 2. *Their suffering* (42:22–25): They are robbed, enslaved, and imprisoned.

III. THE COMING OF CHRIST (42:1–9)

- A. **The Messiah's anointing** (42:1) : He is filled by the Holy Spirit.
- B. **The Messiah's achievements** (42:2–4)
  - 1. *What he does not do* (42:2b, 3a, 4a)
    - a. Shout or quarrel in public (42:2b)
    - b. Crush the weak (42:3a)
    - c. Stop until truth and righteousness prevail (42:4a)
  - 2. *What he does do* (42:2a, 3b, 4b)
    - a. Acts with gentleness (42:2a)
    - b. Brings justice to all (42:3b)
    - c. Ushers in a reign of righteousness (42:4b): Even distant lands will wait for his instruction.
- C. **The Messiah's assurance** (42:5–9): God the Father himself guarantees all of the above.

IV. THE CHORUS OF CREATION (42:10–17)

- A. **The singers** (42:10–12): All creatures on earth are urged to praise God.
- B. **The song** (42:13–17): God is to be praised for two things:
  - 1. *Defeating his enemies* (42:13–15)
  - 2. *Delivering his people* (42:16–17)

SECTION OUTLINE TWENTY-ONE (ISAIAH 43–44)

Isaiah proclaims God's love for his servant Israel and God's superiority over idols.

I. ISAIAH REVEALS THE ONE TRUE GOD (43:1–28; 44:1–8, 21–28).

- A. **Because of his grace** (43:1–21; 44:1–8, 21–28): The Lord does many things for the people of Israel:
  - 1. *He protects them* (43:1–2, 14–17)
    - a. From the fire and water (43:1–2)



- b. From their enemies (43:14–17)
- 2. *He prefers them* (43:3–4): They are chosen above all other nations.
- 3. *He gathers them* (43:5–9): He brings them back to Israel.
- 4. *He appoints them as his special witnesses* (43:10–13; 44:6–8): They know that he alone is God.
- 5. *He ushers in the Millennium for them with his Spirit* (43:18–21): He prepares all things for his people to come home.
- 6. *He fills them with his Spirit* (44:1–5).
- 7. *He forgives them* (44:21–24).
- 8. *He rebuilds their Temple* (44:25–28): He causes Cyrus to command that Jerusalem be rebuilt and the Temple be restored.
- B. **In spite of their sin** (43:22–28): God does all the above even though Israel has often grieved him.

## II. ISAIAH RIDICULES THE MANY FALSE GODS (44:9–20).

- A. **The worthlessness of false idols** (44:9–10): Those who make and worship them are fools.
- B. **The wrath upon false idols** (44:11) : Someday God will judge all paganism.
- C. **The workmanship of false idols** (44:12–17): Isaiah describes the backbreaking labor required to shape these expensive idols.
- D. **The wickedness prompting false idols** (44:18–20): Those who carve out idols willfully blind themselves to the truth.

## SECTION OUTLINE TWENTY-TWO (ISAIAH 45–48)

Isaiah proclaims God’s message to Cyrus concerning the fall of Babylon, God’s sovereignty, and God’s deliverance of his people.

- I. **THE ANOINTED OF GOD** (45:1–21): Isaiah predicts that Cyrus the Great, founder of the mighty Persian Empire, will function as God’s chosen servant.
  - A. **Cyrus and the Gentile nations** (45:1–3, 14–21): He is divinely empowered to crush the Babylonians, Egyptians, Ethiopians, and other armies.
  - B. **Cyrus and the Jewish nation** (45:4–13): God allows Cyrus to be successful for the sake of Israel.
- II. **THE ANGER OF GOD** (46:1–2; 47:1–15): Isaiah describes the judgment of Babylon by God.
  - A. **The sins of Babylon** (47:6–8, 10)
    - 1. *Cruelty* (47:6–7): Babylon shows the Israelites no mercy.
    - 2. *Materialism and pride* (47:8, 10): The people feel self-sufficient and are pleasure-crazy.
  - B. **The shame of Babylon** (47:1–4): Babylon is stripped and exposed to public viewing.
  - C. **The suffering of Babylon** (46:1–2; 47:5, 9, 11–15)
    - 1. *Its idols are crushed* (46:1–2): The idols cannot protect the people, and the people cannot protect their idols.
    - 2. *Babylon is crushed, never to rise again* (47:5) .
    - 3. *This destruction strikes suddenly, in a single day* (47:9, 11–15).

III. THE ATTRIBUTES OF GOD (45:22–25; 46:3–13; 48:1–22): In these passages Isaiah lists at least seven characteristics or attributes of God.

A. **His salvation** (45:22–25; 48:20–22)

1. *Offered universally, to all nations* (45:22–25): Every knee bows, and every tongue confesses allegiance to God's name.
2. *Offered nationally, to Israel* (48:20–22): The Lord redeems the people of Israel.

B. **His faithfulness** (46:3–4; 48:16–17)

1. *In caring for his own* (46:3–4): He created them and has cared for them throughout their lives.
2. *In correcting his own* (48:16–17): He teaches them what is good and which paths to follow.

C. **His uniqueness** (46:5–9): No idol, regardless of its craftsmanship or costliness, can even remotely depict him!

D. **His omnipotence** (46:10–13; 48:13–15)

1. *He created all things* (48:13) : He spoke, and everything came into being.
2. *He has chosen a pagan Persian named Cyrus to accomplish the rebuilding of the Temple* (46:11–13; 48:14–15): Cyrus will destroy Babylon and allow the Temple to be rebuilt.
3. *He does whatever he desires to do* (46:10) : He is the only one who can tell what is going to happen, for he has it all in his control.

E. **His eternity** (48:12) : He is both the first and last.

F. **His grace** (48:1–11): In spite of the Israelites' rebellion, he refines them in the furnace of affliction and redeems them for his name's sake.

G. **His grief** (48:18–19): His heart aches when he contemplates the blessings Israel would have enjoyed if that nation had obeyed him.

## PART SEVEN (Isaiah 49–57)

Isaiah foretells the Suffering Servant's work of restoring God's people to their land.

### SECTION OUTLINE TWENTY-THREE (ISAIAH 49–50)

Isaiah prophesies of the Servant of the Lord (the Messiah), his mission, and his obedience. These chapters record for us the communication between the Father, his Son, and Israel.

I. THE FATHER AND IMMANUEL (49:1–13; 50:4–9)

A. **The words of God to Christ** (49:3, 5–13)

1. *"I will display my glory through you"* (49:3) .
2. *"You will redeem and restore Israel"* (49:5) : God commissions the Son to bring Israel back to him.
3. *"You will be a light to the Gentiles"* (49:6) : The Son will bring salvation to the ends of the earth.
4. *"After suffering rejection, you will be honored by all nations"* (49:7) : Kings will stand at attention, and princes will bow low when the Lord walks by.
5. *"You will usher in the Millennium"* (49:8–13): Everything will be made perfect for Israel.

B. **The words of Christ to God** (49:4) : "My labor seems in vain, but I'll leave everything in your hands!"

C. **The words of Christ to himself** (49:1–2; 50:4–9)

1. “*He commissioned me before my physical birth*” (49:1) .
2. “*I am a mighty weapon in his hands*” (49:2) : His words of judgment are as sharp as a sword.
3. “*He gives me perfect wisdom, that I might comfort those in need*” (50:4) .
4. “*I obediently follow him, even when I suffer for it*” (50:5–7): He does not rebel or turn away from his Father’s plan.
5. “*He totally vindicates me*” (50:8–9): All his enemies are destroyed.

II. THE FATHER AND ISRAEL (49:14–26; 50:1–3, 10–11)

- A. **The complaint** (49:14) : Jerusalem feels that God has forsaken and forgotten her.
- B. **The correction** (50:1–3): God quickly points out that in reality it is Israel that has forsaken and forgotten him.
- C. **The comfort** (49:15–26): In spite of Israel’s sin, God reassures his people that he still loves them.
  1. *The power of God’s love* (49:15) : It is stronger than that of a nursing mother for her infant.
  2. *The picture of God’s love* (49:16) : He has engraved them on the palms of his hands.
  3. *The promises of God’s love* (49:17–26)
    - a. Their enemies will be destroyed (49:17–18).
    - b. They will be regathered to Jerusalem (49:19–21): The land will be filled with the people who come back.
    - c. They will be honored by all nations (49:22–26): All of their needs will be cared for.
- D. **The challenge** (50:10–11): Fear and obey God! Look to him and not to yourselves.

SECTION OUTLINE TWENTY-FOUR (ISAIAH 51–52)

Isaiah conveys the Lord’s encouragement to his faithful people and calls Israel to be ready for the coming of the Lord.

I. THE CHOSEN SEED (51:1–23; 52:1–12): Isaiah continues his discussion of God’s dealings with the nation of Israel.

- A. **The patriarch** (51:1–2): God reminds the Israelites that they are descendants of Abraham and Sarah.
- B. **The promise** (51:3–8): These verses refer to the coming Millennium, at which time God promises to destroy Israel’s enemies and to rule over the nations.
- C. **The prayer** (51:9–11): By faith Israel calls upon God to do all he promised to do.
- D. **The protection** (51:12–16): The Lord personally assures the Israelites that he will protect them.
- E. **The proclamations** (51:17–23; 52:1–6, 11–12): Jerusalem receives two divine “wake-up” calls!
  1. *First call—regarding God’s punishment* (51:17–23): This punishment has to do with transferring the cup of God’s wrath.
    - a. It will be taken from the city of Jerusalem (51:17–22): They have suffered long enough! Their pain will be taken away.
    - b. It will be given to the enemies of Jerusalem (51:23) : They will drink of that terrible cup.

2. *Second call—regarding God’s power* (52:1–6, 11–12)
  - a. Be clothed with God’s strength (52:1–2).
  - b. Be delivered by God’s strength (52:3–6, 11–12): God’s people will be delivered from Babylon, and they will recognize his voice.
- F. **The preaching** (52:7–10): Israel is to shout the glorious news of God’s salvation from the mountaintops.

- II. THE CHOSEN SERVANT (52:13–15): Here, it would seem, Isaiah presents the entire work of Christ in capsule form.
  - A. **His earthly ministry** (52:13a): My servant prospers.
  - B. **His crucifixion** (52:14) : He is beaten, bloody, and disfigured.
  - C. **His resurrection** (52:13b): He is highly exalted.
  - D. **His redemption** (52:15) : He startles many nations.

## SECTION OUTLINE TWENTY-FIVE (ISAIAH 53)

This chapter contains the prophet’s message describing the suffering of Messiah. In this supremely important chapter, Isaiah describes in graphic detail the crucifixion of Christ nearly 800 years before it actually occurs!

- I. THE OVERVIEW (53:1–2)
  - A. **Facts about Isaiah’s message** (53:1) : Isaiah realizes his Calvary predictions are so amazing that few will believe him.
  - B. **Facts about Isaiah’s Messiah** (53:2)
    1. *His background* (53:2a): Jesus grows up like a tender green shoot from a root in dry and sterile ground.
    2. *His beauty* (53:2b): There is nothing striking about his appearance—nothing to attract us to him.
- II. THE ORIGIN (53:4, 10a): Who is responsible for the death of Christ?
  - A. **The Messiah’s foes (53:4) : He dies for the sins of those who hate him, namely, all of us!**
  - B. **The Messiah’s Father** (53:10a): Amazingly, it is God’s plan to bruise his own Son!
- III. THE ORDEAL (53:3, 5–6, 8–9)
  - A. **He is belittled in life** (53:3) : Christ is despised and rejected by Israel’s leaders.
  - B. **He is brutalized in death** (53:5–6, 8–9).
    1. *He endures imprisonment and various unfair trials* (53:8) : They lead him from prison to trial to death.
    2. *He is wounded, beaten, and bruised* (53:5–6): This happens for our sins.
    3. *He is buried like a common criminal* (53:9) : He is put in a rich man’s grave.
- IV. THE OBEDIENCE (53:7) : As a sheep awaiting shearing, the Messiah silently endures all his sufferings. He is led like a lamb to the slaughter.

V. THE OUTCOME (53:10b–12)

- A. **His death assures spiritual life for countless multitudes** (53:10b): They will enjoy a long life and will prosper.
- B. **He is raised again and enjoys the fruits of his sacrifice** (53:11) .
- C. **He is honored for his greatness** (53:12) .

SECTION OUTLINE TWENTY-SIX (ISAIAH 54–55)

Isaiah describes Messiah’s mission and issues a call to accept Messiah.

I. A NATIONAL PROCLAMATION—IN REGARD TO THE CITY OF GOD (54:1–17): Isaiah describes the relationship between a special wife and her husband.

A. **The grieving wife** (54:1–4)

- 1. *Who she is* (54:1) : She represents Jerusalem, pictured both as a barren woman and as a sorrowing widow because of the sins of her youth.
- 2. *What she is to do* (54:2–4): She is to enlarge her house, preparing for the multitude of children that will soon be hers.

B. **The glorious husband** (54:5–17)

- 1. *Who he is* (54:5) : He is none other than her Creator and Redeemer, the Holy One of Israel and God of all the earth!
- 2. *What he does* (54:6–17)
  - a. God had once briefly punished Jerusalem (54:6–10): He now forever blesses her.
  - b. The city is restored to a state of unparalleled beauty (54:11–12): The city is made of precious jewels.
  - c. He instructs, protects, and prospers Jerusalem’s citizens (54:13–17): They have a just government, and their enemies stay far away.

II. A UNIVERSAL INVITATION—IN REGARD TO THE GRACE OF GOD (55:1–9): This is one of Scripture’s greatest invitations.

- A. **The participants** (55:1a): It is only for the thirsty.
- B. **The product** (55:1b): Free wine or milk.
- C. **The price** (55:1c–2): It is absolutely free!
- D. **The promise** (55:3–5): This free drink saves one’s soul!
- E. **The plea** (55:6–9): Sinners are urged to seek the Lord now, before it is too late.

III. A NATURAL ILLUSTRATION—IN REGARD TO THE WORD OF GOD (55:10–11): Isaiah compares the weather to God’s word.

- A. **God’s weather** (55:10) : The rain comes down from heaven to produce food for people’s bodies.
- B. **God’s word** (55:11) : God’s word comes down from heaven to produce food for people’s souls.

IV. A PERSONAL APPLICATION—IN REGARD TO THE PEOPLE OF GOD (55:12–13): Someday during the Millennium all believers will dwell peacefully and joyfully in a perfect world!

## SECTION OUTLINE TWENTY-SEVEN (ISAIAH 56–57)

Isaiah proclaims salvation for the Gentiles and grace for Israel's wicked leaders. He describes God's dealings with seven kinds of individuals.

### I. GODLY INDIVIDUALS (56:1–8; 57:1–2, 14–21)

- A. **Those who do right** (56:1–2): God blesses those who are fair and those who honor his special day.
- B. **Saved Gentiles** (56:3a, 6–8)
  - 1. *They are not looked upon as second-class citizens* (56:3a): When they turn to the Lord, they are accepted as Jews are.
  - 2. *Their sacrifices are accepted* (56:6–7).
  - 3. *They experience God's joy in the Temple* (56:7–8): His Temple is a house of prayer for all nations.
- C. **Dedicated eunuchs** (56:3b–5): God gives them more honor than sons or daughters could ever offer!
- D. **The good who die young** (57:1–2): Sometimes God allows this to happen that they might be spared future evil.
- E. **The contrite** (57:14–21): Isaiah describes God's relationship with repentant and humble individuals.
  - 1. *Concerning the person of God* (57:15a): He is the holy, high, and lofty one who inhabits eternity.
  - 2. *Concerning the promises of God* (57:14, 15b–21)
    - a. To safely regather the contrite (57:14) : God clears the way for his people to return from captivity.
    - b. To revive their spirits (57:15b): He refreshes them and gives them courage.
    - c. To never again accuse them of sin (57:16–17): He does not fight against them forever.
    - d. To heal, lead, and comfort them (57:18)
    - e. To impart to them his peace (57:19) : He heals them, and they praise him.

### II. GODLESS INDIVIDUALS (56:9–12; 57:3–13)

- A. **Israel's religious leaders (56:9–12)**
  - 1. *The transgression* (56:10–12)
    - a. They suffer from self-induced blindness (56:10) : They give no warning when danger comes.
    - b. They are greedy and totally self-centered (56:11) : They follow their own paths, intent on personal gain.
    - c. They are materialistic drunkards (56:12) : They buy wine to get drunk.
  - 2. *The tragedy* (56:9) : Because of their sin, God's flock is torn apart by the wild beasts of the field.
- B. **Israel's idolators (57:3–13)**
  - 1. *Their wickedness* (57:3–4): They are the offspring of adulterers and prostitutes, children of sinners and liars.
  - 2. *Their worship* (57:5–11): They worship and love gods of stone.
  - 3. *Their hope* (57:12–13): Nothing can save them but trust in God.

## PART EIGHT (Isaiah 58–66)

Isaiah foretells of the coming of the Lord and the completion of the restoration of God's people.

### SECTION OUTLINE TWENTY-EIGHT (ISAIAH 58–59)

Isaiah details the nation's hypocrisy and need for repentance.

#### I. ISRAEL'S SINS (58:1–14; 59:3–8)

A. **Hypocrisy** (58:1–12): This sin surfaces during their last days of fasting.

1. *The wrong way to fast* (58:1–5): They boast of their fasting and think God will be happy.
2. *The right way to fast* (58:6–12)
  - a. The facts (58:6–10): They should share their food and clothes with the poor and with relatives who need it.
  - b. The fruits (58:11–12): They will be guided by the Lord.

B. **Neglect** (58:13–14): Apparently the nation has not been properly observing the Sabbath.

C. **Bloodshed** (59:3a): Their hands are those of murderers, and their fingers are filthy with sin.

D. **Lying** (59:3b–4): No one cares about honesty.

E. **Dishonesty** (59:5–8): They rush to do what is wrong.

#### II. ISRAEL'S SUFFERING (59:1–2, 9–11): Their sin brings about the following:

A. **Unanswered prayer** (59:1–2): God does not hear their prayers because of their sins.

B. **Despair** (59:9) : They are in darkness and gloom because of their disobedience.

C. **Spiritual blindness** (59:10) : They wander about as though they are blind.

D. **Utter frustration** (59:11) : They look for justice, but none can be found.

#### III. ISRAEL'S SUPPLICATION (59:12–15a): The nation responds to Isaiah's rebuke and confesses its sin.

#### IV. ISRAEL'S SAVIOR (59:15b–21)

A. **The plight of Israel** (59:15b–16): God sees there is no justice on earth, nor is there anyone who sides with Israel, so he personally intervenes.

B. **The plans of God** (59:17–21): They are twofold: first, to punish sin, and second, to usher in righteousness.

1. *The Great Tribulation* (59:17–18): At this time the entire world feels his wrath.

2. *The glorious Millennium* (59:19–21): During this period his name is glorified, and his people are wonderfully blessed!

### SECTION OUTLINE TWENTY-NINE (ISAIAH 60–62)

Isaiah prophesies of Zion's glory and restoration.

#### I. THE SPLENDOR OF GOD'S PEOPLE (60:1–22; 61:4–62:12)

A. **Facts concerning their city** (60:1–3, 5–7, 10–22; 62:1–4, 12)

1. *Jerusalem will illuminate the entire earth* (60:1–3): All the nations will see its light.

2. *It will be visited and honored by the Gentiles* (60:5–7, 10–16): The nations will come to see Jerusalem and bring its people goods.
  3. *It will be protected by God himself* (60:17–18): Violence will disappear from the land.
  4. *It will shine forever in its splendor* (60:19–21): The people will have no need for sun or moon, for the Lord will be their everlasting light.
  5. *Its population will vastly increase* (60:22) : The smallest family will become a large clan.
  6. *It will be known by various new names* (62:1–4, 12): Isaiah prays for God to take away Israel’s shame and to give them a new name.
    - a. Hephzibah, meaning “City of God’s Delight,” and Beulah, meaning “Bride of God” (62:4) : Jerusalem will lose its shameful names.
    - b. “The City No Longer Forsaken” (62:12) : They will be called “the Holy People” and “the People Redeemed by the LORD.”
- B. Facts concerning their country** (60:4, 8–9; 61:4–11; 62:5–11)
1. *The promise to the nation of Israel* (60:4, 8–9; 61:4–9; 62:5, 8–11)
    - a. Their children will care for them (62:5) : God will rejoice over them.
    - b. They will be regathered from among all other nations (60:8–9; 62:10–11): They will come home, bringing their wealth with them.
    - c. They will rebuild long-destroyed cities (61:4) .
    - d. The Gentiles will serve Israel (61:5) : They will feed the Israelites’ flocks, plow their fields, and tend their vineyards.
    - e. They will be a priestly nation (61:6) : They will be called priests of the Lord.
    - f. All reproach will be replaced with great honor among the Gentile nations (61:7–9): They will be a people the Lord has blessed.
    - g. They will never suffer defeat again (62:8–9): They will be safe from their enemies forever.
  2. *The praise of the nation of Israel* (61:10–11): In the future Israel will testify throughout the earth concerning God’s faithfulness.
  3. *The prayers for the nation of Israel* (62:6–7)
    - a. The people are to give themselves no rest until Jerusalem is established (62:6) : They will pray to the Lord night and day for fulfillment of his promises.
    - b. The people are to give God no rest until Jerusalem is established (62:7) : Jerusalem will be the object of praise throughout the earth.

## II. THE SAVIOR OF GOD’S PEOPLE (61:1–3)

A. **His anointing** (61:1a): The Messiah is appointed by the Father and anointed by the Spirit.

B. **His assignments** (61:1b–3)

1. *He preaches good news to the poor* (61:1b)
2. *He comforts the brokenhearted* (61:1c)
3. *He releases captives and frees prisoners* (61:1d)
4. *He transforms ashes into beauty, sorrow into joy, and despair into praise* (61:2–3): The Lord is with them for his own glory.

## SECTION OUTLINE THIRTY (ISAIAH 63–64)

Isaiah prophesies judgment and salvation.



- I. THE GOD OF ISRAEL (63:1–9)
  - A. **As a soldier** (63:1–6)
    1. *Question* (63:1a, 2): Who is the warrior dressed as a king, with his royal apparel stained with the blood of his enemies?
    2. *Answer* (63:1b, 3–6)
      - a. The victor (63:1b): It is the Lord God himself.
      - b. The victory (63:3–6): In righteous indignation God utterly crushes his enemies (probably at Armageddon) as a man would tread on grapes in a winepress!
  - B. **As a Savior** (63:7–9): With love and mercy, God redeems and tenderly cares for Israel throughout the ages.
  
- II. THE ISRAEL OF GOD (63:10–64:12)
  - A. **Their rebellion** (63:10) : Israel turned against God in the wilderness.
  - B. **Their reflection** (63:11–14): The nation later remembered God’s faithfulness during the Red Sea crossing.
  - C. **Their realization** (63:15–16; 64:5–8): Israel freely acknowledges just who they are and who God is.
    1. *He is their eternal Father and Redeemer* (63:16) : He has been with them from ages past.
    2. *In his sight even their righteous acts are as filthy rags* (64:5–7): Like autumn leaves they wither and fall and are swept away.
    3. *He is the Potter; they are the clay* (64:8) : They are formed by God’s hand.
  - D. **Their requests** (63:17–19; 64:1–4, 9–12)
    1. *To return and save them from all their enemies* (63:17–19; 64:1–4): They want God to treat them like they are still his people.
    2. *To forgive and forget all their sins* (64:9–12): They think they have suffered enough.

## SECTION OUTLINE THIRTY-ONE (ISAIAH 65–66)

Isaiah gives glimpses of God’s Kingdom established on earth.

- I. THE PAGANS AND GOD (65:1, 17, 20–25; 66:6, 15–17, 22–24)
  - A. **His current dealings with the Gentile nations** (65:1) : God is revealing himself to non-Jewish people, and for a while he is choosing saved Gentiles instead of Israel to perform his will.
  - B. **His future dealings with the Gentile nations** (65:17, 20–25; 66:6, 15–17, 22–24): The entire world will be subjected to universal punishment and then to perfection.
    1. *The punishment* (66:6, 15–17): A reference to the great tribulation
      - a. God takes fiery vengeance on his enemies (66:6) : There is a great commotion in the city, and a terrible noise comes from the Temple.
      - b. Multiplied millions of sinners are slain at that time (66:15–17): The Lord comes with fire to mete out his punishment.
    2. *The perfection* (65:17, 20–25; 66:22–24): A reference to the glorious Millennium. Here are some features of this perfect age:
      - a. There are no infant deaths (65:20a).
      - b. All but the rebellious live to celebrate their 100th birthdays (65:20b): Only sinners die young.

- c. A time of great prosperity (65:21–23): They live in their own houses, eat from their own vineyards, and are blessed by the Lord.
- d. A time when prayers are instantly answered (65:24) : Before the prayers are spoken, God answers them.
- e. The wolf, lamb, lion, and ox dwell in perfect harmony (65:25) .
- f. The permanent creation of new heavens and earth (65:17; 66:22): No one thinks of the old ones anymore, for the new ones are so beautiful and will last forever.
- g. Universal worship of God (66:23) : Everyone worships God regularly.
- h. A sober reminder of the holiness of God (66:24) : The rebellious are devoured by worms and are destroyed by fire.

## II. THE PEOPLE OF GOD (65:2–16, 18–19; 66:1–5, 7–14, 18–21)

### A. **The old Israel** (65:2–15; 66:1–5)

- 1. *The rebellious ones* (65:2–7, 11–15; 66:3–4)
  - a. Their perversions (65:2–5; 66:3)
    - (1) Idolatry (65:2–3): The people have rebelled against God and have insulted him.
    - (2) Witchcraft (65:4) : They worship evil spirits and eat forbidden food.
    - (3) Hypocrisy (65:5; 66:3): They are a stench in God’s nostrils because they choose their own ways.
  - b. Their punishment (65:6–7, 11–15; 66:4)
    - (1) To be paid in full for their sins (65:6–7): They pay for their sins and for the sins of their ancestors.
    - (2) To be cut down by the sword (65:11–12): They are destroyed because they did not listen to the Lord.
    - (3) To suffer from hunger and thirst (65:13)
    - (4) To cry out in sorrow (65:14)
    - (5) To become a curse among the people (65:15) : The Lord destroys them.
    - (6) To bring upon them all these things (66:4) : They do not listen to the Lord.
- 2. *The righteous ones* (65:8–10; 66:1–2, 5): These verses refer to God’s faithful remnant throughout the ages.
  - a. They will be preserved and made prosperous in the land (65:8–10).
  - b. They will be esteemed by God for their humility (66:1–2).
  - c. They will hear his reassuring voice (66:5) : They will hear God telling them not to be discouraged if they are scorned.

### B. **The new Israel** (65:16, 18–19; 66:7–14, 18–21)

- 1. *The duration* (66:7–9): The nation will be reborn in a single day!
- 2. *The description* (65:16, 18–19; 66:10–14, 18–21)
  - a. The people will be totally forgiven (65:16) : God will put aside his anger and forgive their evil.
  - b. Jerusalem will be rebuilt and filled with rejoicing (65:18–19): There will be no more crying in the city.
  - c. The city will enjoy financial prosperity (66:10–12): The wealth of nations will flow to the city, and it will be blessed with peace.
  - d. The people will be comforted by God himself (66:13) : He will comfort them as a mother comforts her child.

- e. The people will rejoice (66:14) : When they see their city, they will be filled with joy.
- f. The people will see God's glory (66:18–21): They will come from every nation to his holy mountain.<sup>1</sup>

---

<sup>1</sup> Willmington, H. L. (1999). *The Outline Bible* (Is 1–66:21). Wheaton, IL: Tyndale House Publishers.