

Isaiah – Chapter Outlines

Introduction [1]

This material is taken from *One Year Through the Bible*, a study compiled by Pastor Bob Bolender. He taught this series over the course of one year, teaching five lessons per week, and providing a thorough overview of every chapter of the Bible.

An MP3 audio file was recorded of each of the 250 lessons in the series.

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ISAIAH

Isaiah is the Book of Christ, containing the most vivid descriptions of the first and second advent of Jesus Christ to be found in the entire Old Testament.

Isaiah is the entire Bible in miniature. Thirty-nine chapters of God's righteousness, justice, and holiness are followed by 27 chapters of compassion, grace, and glory. The parallel to the 39 books of the Old Testament and 27 books of the New Testament is unmistakable.

The entire Bible can be taught from Isaiah.

Creation (42:5; 45:18)

The fall of Satan (14:12-21)

The virgin birth of Jesus Christ (7:14-16)

The crucifixion of Jesus Christ (53:1-12)

The free grace gift of salvation (55:1-3)

The Millennial Kingdom of Jesus Christ (60:1-22; 65:18-25)

The new heavens and the new earth (65:17; 66:22)

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Isaiah is quoted in the New Testament more than any other Prophet, being mentioned twenty-one times by name. Isaiah 53 is quoted or alluded to at least eighty-five times in the New Testament.

Title

The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author

Isaiah, the son of Amoz is the author of the entire Book of Isaiah—despite what modern liberal “scholars” try to maintain with their theories of Deutero-Isaiah, and even Trito-Isaiah. John 12:37-41 quotes from both portions of Isaiah (Isa. 6:10; 53:1) & relates them both to the Prophet Isaiah. Jesus Christ taught a Bible class from Isaiah 61, and failed to indicate that Isaiah didn't actually write it! (Lk. 4:16-22)

Chapter Titles

- 1 Terrible Wickedness of Judah
 - 2 4 Preview of the Millennial Age
 - 5 Vineyard Funeral Dirge
 - 6 The Call of Isaiah
 - 7 The Virgin Birth Chapter
 - 8 Maher-shalal-hash-baz
 - 9 Names of Christ Prophesied
 - 10 The Advancing Assyrians
 - 11 12 The Branch and Millennial Kingdom
 - 13 14 Fall of Babylon & Philistia
 - 15,16 Moab
 - 17 Damascus
 - 18 Ethiopia
 - 19 Egypt
 - 20,21 Egypt & Ethiopia, Babylon, Edom, Arabia
 - 22 Jerusalem
 - 23 Tyre
 - 24 Tribulational Troubles
 - 25 Millennial Mercies
-

- 26 “Thou Wilt Keep Him in Perfect Peace”
- 27 Israel Regathered
- 28 Denouncing Samaria and Jerusalem
- 29 Imminent Siege of Jerusalem
- 30,31 Judah’s Alliance with Egypt
- 32-34 Preparation for Armageddon
- 35 The Regathering of Israel
- 36,37 Assyrian Army Defeated
- 38,39 Hezekiah’s Sickness and Death
- 40-44 Words of Comfort
- 45 Prophecy of Cyrus
- 46-48 Fall of Babylon
- 49-57 The Great Deliverer—God
- 58-59. Comparison of the Faithful and Unfaithful
- 60-62. The Glorious Redeemer, Jerusalem & its Citizens
- 63-64. Repentance and Confession
- 65-66. New Heavens and New Earth

Chapter Outlines

Isaiah 1

1. The Book of Isaiah is properly called a “vision” (Isa. 1:1; 2nd Chr. 32:32).
 - a. חֲזוֹן *chazown* ^{#2377}: *vision, oracle, prophecy* (1st Sam. 3:1; Dan. 8:1,2).
 - b. The time-frame from Uzziah (790-739BC) to Hezekiah (715-686BC) matches the time-frame for Hosea (Isa. 1:1; Hos. 1:1).
 - c. While Hosea addressed the northern kingdom, Isaiah ministered in the south.
2. The LORD calls all heaven and earth to bear witness—Israel is a faithless son (Isa. 1:1-9).
 - a. The animal realm understands the Sovereignty of God, but Israel does not.
 - b. Although addressing the kingdom of Judah, the LORD addresses all Israel.
3. The LORD is “sick and tired” of Judah’s external religious show (Isa. 1:10-15).
4. Judah’s only option at this point is to repent and confess (Isa. 1:16,17).

5. The call to repentance is a direct invitation to Judah, and yet a much larger invitation to all believers (Isa. 1:18-20; Psa. 51:7; 1st Jn. 1:9).
6. Jerusalem the harlot is rebuked for her evil, but also promised a restoration by grace (Isa. 1:21-31).

Isaiah 2

1. Chapters two begins with a picture of the coming Millennial Reign of Jesus Christ.
2. Israel will be the center of the world stage during the Millennial Reign of Jesus Christ (Isa. 2:2-4).
 - a. Israel is an earthly nation in the midst of, and raised above all other earthly nations (v.2).
 - b. The gentile nations will look to Israel to teach them the Word of God (v.3).
 - c. The LORD will administer executive, legislative, and judicial authority over all the nations (v.4a).
 - d. The LORD will also oversee a world-wide disarmament program (v.4b).
3. In anticipation of the glory to be revealed, Judah is admonished to walk in the light (Isa. 2:4-11).
4. The glory to be revealed will be a day of reckoning for those who have gloried in their own pride (Isa. 2:12-22).

Isaiah 3

1. The Lord GOD of hosts inflicts national Divine discipline upon Judah for their faithlessness (Isa. 3:1-12).
2. The LORD’s particular attention is focused upon the elders and princes who should have exercised Godly leadership and steered Judah away from idolatry (Isa. 3:13-15).
3. The LORD’s particular attention is also focused upon the daughters of Zion, who became as big a stumbling block as the daughters of Moab & Midian ever were (Isa. 3:16-4:1; Num. 25:1,6).

Isaiah 4

1. The promised restoration of Judah will be accomplished by the Branch—the Lord Jesus Christ (Isa. 4:2; 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12).
2. The Millennial Reign of Jesus Christ will begin with only born-again believers populating the earth (Isa. 4:3).
 - a. The spirit of judgment and the spirit of burning refers to the judicial execution of all unbelievers who survive the Tribulation, but who have no part in the Millennium (Isa. 4:4).
 - b. The Gentile judgment is the sheep & goat judgment of Matthew 25 (vv.31-46).
 - c. The Jewish judgment is the wilderness judgment of Ezekiel 20 (vv.33-38).

Isaiah 5

1. Isaiah composes a song for his well-beloved (Isa. 5:1-7).
 - a. Isaiah had the spiritual maturity to enjoy an intimate love relationship with the LORD (v.1a).
 - b. Isaiah had the grace orientation to understand all of Israel's blessings were the work of the LORD (vv.1b,2).
 - c. The vineyard was in terrible condition, but it wasn't the LORD Who fell short (vv.3-7).
2. The LORD pronounces His judgment upon Judah in a series of six Woes (Isa. 5:8-23).
 - a. Their real estate conglomerates, and cooperative farming industries violated the principles of their land inheritance (vv.8-10).
 - b. Their wealth and prosperity promoted a neglect for spiritual life (vv.11,12). Like Israel to the north, this spiritual life negligence will result in their captivity (vv.13-17; cf. Hos. 4:6).
 - c. Their pursuit of evil only intensified, as they failed to see the LORD working in their midst (vv.18,19).
 - d. They are pleased to substitute their own goodness for the LORD's (v.20).

- e. They are pleased to substitute their own wisdom for the LORD's (v.21).
 - f. They are pleased to promote their own wealth at the expense of others—following Israel's abusive & predatory materialism (vv.22,23).
3. As a consequence for Judah's unrepentant evil, they are promised the fire of God's judgment (Isa. 5:24-30).
 - a. The whole world will be arrayed against the Jews (v.26).
 - b. Fighting them will be hopeless (vv.27-30).

Isaiah 6

1. Isaiah observed a vision of the LORD in the year that King Uzziah died (Isa. 6:1).
 - a. Some scholars believe that this incident is a "flashback" to Isaiah's initial call to the ministry, and therefore precedes the ministry of Isaiah 1-5.
 - b. Others (including Pastor Bob) believe that this incident occurred after Isaiah was already established in his prophetic ministry, and set him apart to deliver the great Christological prophesies which follow.
2. Isaiah observed Adonai sitting on a throne, with a kingly robe filling the temple.
 - a. The Apostle John explains that this was a vision of the Lord Jesus Christ (Jn. 12:41).
 - b. It is not clear whether the scene is Solomon's temple, Ezekiel's temple, or the heavenly temple. Pastor Bob believes this to be the heavenly temple.
3. Seraphim are an order of angelic beings with six wings, one face, two feet, and hands.
 - a. The tabernacle, Solomon's temple, and Ezekiel's temple are all decorated with Cherubim—not Seraphim.
 - b. This is the only place in Scripture where the angelic Seraphim are found by that name.

- 1) The fiery serpents which bit Israel in the wilderness were called seraphim (Num. 21:6; Deut. 8:15).
- 2) The living creatures of Revelation 4 are likely also Seraphim (vv.6-9).
4. Isaiah is overwhelmed by his unworthiness to behold such glory, and to communicate such glory (Isa. 6:5).
5. The grace of God provides for Isaiah to have been made worthy for His service (Isa. 6:6,7).
6. Isaiah is then eager to be a messenger of the LORD (Isa. 6:8), but the children of Israel will be made incapable to perceive spiritual truth (Isa. 6:9-13).
 - a. Israel's eyes, ears, & hearts are closed during the ministry of Jesus Christ (Matt. 13:14-17).
 - b. Israel's eyes, ears, & hearts continue to be closed during the ministry of the Apostle Paul (Acts 28:25-28).
 - c. Even with Israel's heart hardened, individual Jewish believers can still get saved according to their personal faith in the finished work of Jesus Christ (Rom. 11:1,2,5-8).
 - d. God promises a definite time-frame for the hardening of Israel's heart, and promises a faithful remnant (Isa. 6:11-13).

Isaiah 7

1. Ahaz, King of Judah, is attacked by an Aramean/Israeli alliance (Isa. 7:1,2; 2nd Kgs. 16:5,6).
2. The LORD dispatches Isaiah, and his son, Shear-jashub (a remnant shall return) to encourage the evil King Ahaz (Isa. 7:3-9).
3. The LORD tells Ahaz to ask for a sign as proof of His prophetic message (Isa. 7:10-13).
 - a. Believers are prohibited from putting the LORD their God to the test—as Israel tested Him at Massah (Deut. 6:16; Matt. 4:7; cf. Ex. 17:7).
 - b. Believers do test the LORD at times (Jdg. 6:17-22,36-40), and in at least one

instance are commanded to do so (Mal. 3:10).

4. When Ahaz refuses, the LORD provides His own sign—the virgin will conceive and bear a son (Isa. 7:14-16).
 - a. The sign is given to the house of David, and not just to Ahaz (v.13). It's therefore a sign that can not be expected to have an immediate fulfillment.
 - b. The virgin's child is the prophesied "God with us" Immanuel, fulfilled by the God-man, Lord Jesus Christ (Isa. 7:14; Matt. 1:23).
 - 1) The עַלְמָה 'almah ^{#5959}: *virgin* is contrasted with the בְּתוּלָה b^ethuwlah ^{#1330}: *young woman*, and greatly speculated on by scholars.
 - 2) The παρθένος parthenos ^{#3933}: *virgin* is beyond dispute or speculation.
 - c. From childhood, Immanuel possesses the capacity no human being has possessed since Adam—spiritual life decisions from physical birth (Isa. 7:15).
 - d. Ahaz is provided an immediate sign regarding the 65 year prophecy of Israel's fall (v.8): the short-term prophecy concerning the forsaking of the Aramean-Israel alliance before Shear-Jashub is old enough to make spiritual-life decisions (Isa. 7:3,16).
5. The immediate deliverance from Aram & Israel is assured, but so is the subsequent affliction of Judah at the hands of Assyria (Isa. 7:17-25; 2nd Kgs. 16:7-20).

Isaiah 8

1. Mr. & Mrs. Isaiah are blessed with another son—Maher-shalal-hash-baz (Isa. 8:1-4).
 - a. Shear-Jashub was the sign for Ahaz (Isa. 7:16).
 - b. Maher-shalal-hash-baz was the sign for Uriah & Zechariah (Isa. 8:2,4).
2. The LORD prophesies the rise of Assyria, which will destroy Israel, and come up to the neck of Judah (Isa. 8:5-8).

3. The LORD composes a song of deliverance, for the work that Immanuel will accomplish when He shatters the peoples of the earth (Isa. 8:9,10).
4. Isaiah is admonished to beware the superstitions of the people, as the anticipation of Messiah grows (Isa. 8:11-22).
 - a. Waiting for the Messiah means walking in the fear of the LORD (v.13).
 - b. The Messiah will be both a sanctuary, and a stumbling block (vv.14,15; Rom. 9:32,33; 1st Pet. 2:6-8).
 - c. God's true disciples, waiting for the Messiah, will understand the message of Isaiah (vv.16-18).
 - d. Turning to Satanic methods for signs of the Messiah leads only to darkness (vv.19-22; Acts 8:9; 13:6,8; 19:13,19).

Isaiah 9

1. The gloom of not seeing the Messiah will be pierced by the great light of the Messiah—from the land of Galilee (Isa. 9:1-7; Matt. 4:12-16).
 - a. The Messiah is anticipated as the victorious provider of peace (vv.3-5).
 - b. The Messiah will be both a born child, and a given son (v.6a).
 - c. He will bear the government eternally (vv.6b,7a).
 - d. The titles are 2nd Advent titles (v.6c).
 - 1) Wonderful Counselor. This indicates that a primary activity of the reigning Messiah will be to teach (cf. 2:3,4).
 - 2) Mighty God. This indicates that the Messiah is not simply a good man, & moral teacher, but God Himself.
 - 3) Eternal Father. The Messiah will have brethren (Israel), a bride (the Church), subjects (Millennial citizens), and children (Fullness of Times, Eph. 1:10; Rev. 21:7).
 - 4) Prince of Peace. The Messiah will be the One who brings all of mankind

to God the Father in peace
(Eph. 2:13-18).

- e. The Messiah brings these things about in His zeal (v.7b).
2. Returning to the subject of immediate Divine judgment, the LORD describes the continuing action against Israel (Isa. 9:8-21).

Isaiah 10

1. Israel is guilty as charged, in every area of Divine displeasure (Isa. 10:1-4).
2. Assyria is selected as the rod of God's wrath (Isa. 10:5-11), but Assyria will also become the object of God's wrath (Isa. 10:12-19).
3. A remnant is promised a restoration to the land once the complete, decreed destruction occurs (Isa. 10:20-23; Dan. 9:27).
4. The chapter concludes with encouragement to Judah—not to fear the Assyrian who sweeps away the northern kingdom of Israel (Isa. 10:24-34).

Isaiah 11

1. Chapter eleven begins with a description of the coming Messiah (Isa. 11:1-5).
2. The animal realm will be restored to the antediluvian conditions (Isa. 11:6-9).
3. The LORD will be a standard for all the nations of the world to assemble themselves for rest and glory (Isa. 11:10).
4. The re-gathering of Israel is described as one of unity and victory (Isa. 11:11-16).

Isaiah 12

1. Just as Israel composed a song of thanksgiving after the Exodus (Ex. 15), a song of thanksgiving is composed for the restoration of Israel at the beginning of the Millennium (Isa. 12:1-6).
2. It is a gospel song of salvation (v.2), intended for all the earth (vv.4,5), communicated by the inhabitants of Zion (v.6).

Isaiah 13

1. Chapter Thirteen begins a series of messages against Babylon (Isa. 13:1-22; 14:1-23; 21:1-10; 39:5-8; 43:14,15; 48:12-22).
 - a. At the time of Isaiah’s ministry, Assyria was the dominant world power, in which Babylon was merely a (troublesome) province.

Bible Chapter Titles	
Isaiah	
13,14	Fall of Babylon & Philistia
15,16	Moab
17	Damascus
18	Ethiopia
19	Egypt
20,21	Egypt & Ethiopia, Babylon, Edom, Arabia
22	Jerusalem
23	Tyre
24	Tribulational Troubles
25	Millennial Mercies
26	“Thou Wilt Keep Him in Perfect Peace”
27	Israel Regathered
28	Denouncing Samaria and Jerusalem
29	Imminent Siege of Jerusalem
30,31	Judah’s Alliance with Egypt
32-34	Preparation for Armageddon
35	The Regathering of Israel
36,37	Assyrian Army Defeated

Daily Scripture Reading:	
Sunday:	Isaiah 14-17
Monday:	Isaiah 18-21
Tuesday:	Isaiah 22-25
Wednesday:	Isaiah 26-28
Thursday:	Isaiah 29,30
Friday:	Isaiah 31-33
Saturday:	Isaiah 34-36

- b. Within 100 years Nabopolassar will successfully revolt and overthrow the Assyrian empire, and the (neo-) Babylonian (Chaldean) empire will arise.

- c. Nebuchadnezzar, the son of Nabopolassar, will be the tool of the LORD’s judgment against Judah in 586BC.
2. This message is called an “oracle.” מִשְׁפָּט *massa’* #4853: *load, burden, utterance, oracle* (Isa. 13:1; 14:28; 15:1; 17:1; 19:1; 21:1,11,13; 22:1; 23:1; 30:6).
3. The LORD musters a mighty army from a far country “to destroy the whole land” (Isa. 13:1-5).
4. It is not immediately clear which army is in view, until the following context establishes the time-reference as the Day of the LORD (Isa. 13:6-16).
5. The destruction of Babylon, in conjunction with the end-times Day of the LORD, is seen as final and eternal (Isa. 13:17-22).

Isaiah 14

1. The LORD promises a restoration to Israel, and the Millennial blessings of Israel are then described (Isa. 14:1,2).
2. Israel’s establishment in Millennial glory will prompt a taunt against the world forces of darkness (Isa. 14:3-23).
 - a. The oppressor and his fury will cease when he is imprisoned in the abyss for a thousand years (Isa. 14:4; Rev. 20:1-3).
 - b. The power behind all wicked rulers is broken (Isa. 14:5,6), even as the rod of iron is given to Christ (Ps. 2:9; Rev. 12:5; 19:15).
 - 1) Babylon represents much more than a single earthly empire.
 - 2) It is mentioned more times in the Bible than any other city, other than Jerusalem.
 - 3) When the LORD began to establish His plan for nations, Babel stood in opposition to His plans (Gen. 11:1-9).
 - 4) In the end-times it will be “Babylon” once again which stands opposed to the LORD (Rev. 14:8; 16:19; 17:5; 18:2,10,21).
 - c. The earth rejoices in the rest it enjoys (Isa. 14:7,8; Rom. 8:19-22).
 - d. The denizens of hell celebrate Satan’s fall (Isa. 14:9-11), and will have all

- eternity to ponder the failure of his rebellion against God (Isa. 14:15-17).
- e. The LORD reflects back to the fall of Satan, and his five declarations of “I will” (Isa. 14:12-14; Lk. 10:18; Rev. 12:3,4).
 - 1) “Lucifer” is the Latin name for Heylel Ben-shachar—the name of Satan prior to his fall (Isa. 14:12 Vulg., KJV, NKJV).
 - 2) His heart was lifted up in pride to exalt himself (Isa. 14:13,14; Ezek. 28:15-17).
 - f. This passage concludes with a vivid description of eternal hell (Isa. 14:18-23).
3. The LORD returns His attention back to Isaiah’s generation, and pronounces judgment upon Assyria (Isa. 14:24-27).
 4. Isaiah pronounces ten other מַסָּא massa’ oracles, beginning with Philistia (Isa. 14:28-32).

Isaiah 15, 16

1. Isaiah’s next מַסָּא massa’ oracle centers on Moab (Isa. 15:1-16:14).
2. Moab’s judgment is sudden (Isa. 15:1), and causes the LORD’s heart to cry out (Isa. 15:5; 16:11).
3. Moab’s only answer will be to submit to Jerusalem, and offer the proper tribute of worship to the Davidic Messiah/King (Isa. 16:1-5). This will result in a restoration of the fortunes of Moab (Jer. 48:47).
4. The Lord returns His attention to the present time with a three year prophecy concerning Moab’s degradation (Isa. 16:13,14).

Isaiah 17

1. Isaiah’s next מַסָּא massa’ oracle centers on Damascus (Isa. 17:1-14).
2. The LORD declares the end of the Aramean kingdom, and the end of their influence over the northern kingdom of Israel (Isa. 17:1-3).
3. The judgment of Israel produces a regard for the LORD for the first time in ages (Isa. 17:4-11).

4. Although all the nations are gathered against Israel, the LORD delivers Israel in the end (Isa. 17:12-14).

Isaiah 18

1. In the context of the LORD’s second advent victory (Isa. 17:12-14), another land is addressed—the land of whirring wings (Isa. 18:1-7). The land is not identified by a specific proper name—a very important distinction.
 - a. The הוֹי הוֹי hoy of 18:1 links the passage to the הוֹי הוֹי hoy of 17:12.
 - b. “Beyond the rivers of Cush” references a distant land beyond the limits of known geography (Isa. 18:1; Zeph. 3:10). It is not a reference to Cush (Ethiopia) itself.
 - c. Israel will return to Zion from this region at the second advent of Jesus Christ (Isa. 18:7; Zeph. 3:11).
2. The people tall and smooth, feared far and wide, is a powerful and oppressive nation, which will be humbled and worship the LORD in His millennial kingdom (Isa. 18:2,7; Matt. 25:34-40; Zech. 14:16).
 - a. NIV: a people tall and smooth-skinned, a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers.
 - b. Like the land in which they live, these people are not identified by a specific proper name.
3. The angelic and human participants in the Tribulation of Israel come into ultimate destruction (Isa. 18:3-6).

Isaiah 19

1. Isaiah’s next מַסָּא massa’ oracle centers on Egypt (Isa. 19:1-25).
2. The time-frame for this prophecy is the arrival of the LORD on his cloud chariot (second advent of Jesus Christ) (Isa. 19:1a; Ps. 104:3; Matt. 26:64; Rev. 1:7).
3. The demonic powers behind the human kingdom are thrown into turmoil ahead of the LORD’s second advent (Isa. 19:1b,3).
4. This plunges them into a civil war (Isa. 19:2), and subjection to a cruel master (Isa. 19:4).

5. The hopeless nature of Egypt's affliction is then described (Isa. 19:5-15).
6. This Divine judgment will result in Egypt's dread of the land of Judah, and their Godly fear of the LORD (Isa. 19:16-22).
7. The Millennial reign of Jesus Christ will feature a Godly axis from Egypt to Assyria (Isa. 19:23-25).

Isaiah 20

1. The Lord returns His attention to the present time with a three year narrative of Isaiah's humiliation (Isa. 20:1,2).
2. The year is 711BC when Assyria captured the Philistine city of Ashdod (Isa. 20:1).
3. Isaiah is instructed to go naked and barefoot for three years as a sign and token *against* Egypt & Cush (the sign was *for* Judah) (Isa. 20:3,5).
 - a. Egypt & Cush will experience the literal naked captivity that Isaiah demonstrated (Isa. 20:4).
 - b. "The inhabitants of this coastland" includes the Philistines, and ultimately Judah (Isa. 20:6).
4. The message is loud and clear: do not place your trust in man (cf. Isa. 31:1-3; Ps. 118:8,9).

Isaiah 21

1. Isaiah's next נִצְּנָה massa' oracle centers on the wilderness of the sea (Isa. 21:1-10). Like chapter eighteen, this oracle does not specify a land by its proper name (Isa. 21:1).
 - a. In the near context, Elam & Media are called as the adversaries (Isa. 21:2).
 - b. Babylon is determined as the conquered political body—Babylon and all the images of her gods (Isa. 21:9).
2. Isaiah is terrified by the vision he receives (Isa. 21:2,3; cf. Jer. 4:19; Dan. 7:15,28; 8:27; 10:16,17; Ezek. 9:8; 11:13).
3. Isaiah the watchman sees the riders come with their news—Fallen, fallen is Babylon (Isa. 21:5-10; Rev. 14:8; 18:2).
 - a. Isaiah sees the banquet night of Belshazzar, and the fall of historical Babylon (Dan. 5).

b. Isaiah sees the eschatological fall of mystery Babylon.

4. Isaiah's next נִצְּנָה massa' oracles address Edom (Isa. 21:11,12), & Arabia (Isa. 21:13-17) specifically by their proper names, as the LORD returns His message back to Isaiah's present time.

Isaiah 22

1. Isaiah's next נִצְּנָה massa' oracle addresses the valley of vision (Isa. 22:1-25). Once again, a descriptive name is given rather than a specific proper name.
 - a. The destruction of the daughter of my people (Isa. 22:4) indicates that this is an oracle against Jerusalem itself.
 - b. In the near context, Elam & Kir are identified as the adversaries (Isa. 22:6).
 - c. Judah (Isa. 22:8), and specifically Jerusalem (Isa. 22:9,10) is determined as the conquered political body.
2. This oracle describes a people that are defeated and captured without military conflict (Isa. 22:3).
3. Isaiah prophetically sees the fall of Jerusalem, much as Jeremiah will physically see the fall of Jerusalem (Isa. 22:1-14; Jer. 39:1-10).
 - a. It is not clear, however, that Isaiah saw the fall of Jerusalem to Babylon in 586BC.
 - b. It is more likely that Isaiah actually saw the fall of Jerusalem in the Tribulation of Israel (Matt. 24:15-20; Dan. 8:13; Rev. 11:2).
4. The LORD returns His attention to Isaiah's generation, and pronounces a rebuke upon Shebna the steward (Isa. 22:15-25).
 - a. It is required of stewards to be faithful (1st Cor. 4:2).
 - b. Faithfulness is rewarded with greater opportunities (Lk. 16:10-12).

Isaiah 23

1. Isaiah's final נִצְּנָה massa' oracle, in this section of the Book (Isa. 13-23) addresses the Phoenician city of Tyre (Isa. 23:1-25).

2. Tyre becomes the object of the LORD's judgment (Isa. 23:1-14; cf. Ezek. 26:1-28:11).
3. Tyre becomes the means by which the LORD blesses His godly ones (Isa. 23:15-18; Job 27:16,17; Prov. 13:22; Eccl. 2:26).

Isaiah 24

1. Chapters twenty-four through twenty-seven form what's commonly called "Isaiah's Apocalypse."
2. Isaiah's Apocalypse begins with a view of the devastated earth (Isa. 24:1).
 - a. The LORD destroyed the angelic world (Isa. 14:12; Ps. 18:7).
 - b. The LORD destroyed Noah's world (Gen. 6-8).
 - c. The LORD will destroy the Tribulational world (Isa. 13:13; 24:1,19,20; Hag. 2:6).
 - d. The LORD will destroy the Millennial world (2nd Pet. 3:7,10,12).
3. The judgment is a world-wide judgment, affecting every human being (Isa. 24:1-6).
4. All human-viewpoint rejoicing is brought to an abrupt end (Isa. 24:7-13), so that Divine-viewpoint rejoicing can truly begin (Isa. 24:14-16a).
5. This Divine wrath is administered to the inhabitant of the earth (Isa. 24:17), in a time when the heavenly citizens (Phil. 3:20) have been removed (Phil. 3:21; 1st Cor. 15:51,52; 1st Thess. 1:10; 4:16,17; Jn. 14:3).
6. This Divine wrath will take captive all rebellion—angelic and human (Isa. 24:21,22; Rev. 20:2,3).
7. The sun and moon will be "ashamed" as their light will pale in comparison to the light of the LORD (Isa. 24:23).
 - a. The Millennial reign of Jesus Christ will exhibit a greater light than sun and moon can produce (Isa. 60:11,19,20).
 - b. In the new Jerusalem, on the new earth, there will be no need of sun or moon, and there will be eternal daytime (Rev. 21:23-25; 22:5).
 - c. Remember that light was provided (Gen. 1:3) before the sun and the moon were established (Gen. 1:14-18).

Isaiah 25

1. Chapter twenty-five is a psalm of praise, prophetically looking forward to the Millennial reign of Jesus Christ.
2. Attention in this chapter must be given to what the LORD has done, is doing, and will do, from the perspective of the Millennial reign of Jesus Christ.
 - a. What the LORD has done references the Tribulation of Israel when He achieved past completed actions from the perspective of the Millennial reign.
 - 1) He has worked wonders, having accomplished eternal plans with perfect faithfulness (Isa. 25:1).
 - 2) He has destroyed His enemies (Isa. 25:2).
 - 3) He has defended His people (Isa. 25:4).
 - b. What the LORD is doing references the presently occurring action from the perspective within the Millennial reign.
 - 1) He subdues the uproar of aliens.
 - 2) He silences the song of the ruthless.
 - c. What the LORD will do references the Dispensation of the Fullness of the Times when He will achieve the yet to occur actions from the perspective of the Millennial reign.
 - 1) A strong people will glorify Him, and cities of ruthless nations will revere Him (Isa. 25:3).
 - 2) He will prepare a lavish banquet (Isa. 25:6).
 - 3) He will swallow up death (Isa. 25:7,8a).
 - 4) He will wipe away all tears (Isa. 25:8b).
 - 5) He will remove the reproach of His people from all the earth (Isa. 25:8c).
 - 6) He will put an end to the final rebellion of pride (Isa. 25:9-12).

Isaiah 26

1. Chapter 26 begins with a song which will be the victory song of Jerusalem in the Millennium (Isa. 26:1-6).
2. The daily life of believers and unbelievers in the Millennium is described (Isa. 26:7-10).
 - a. Believers will finally live in a society when the righteous way is the smooth way (Isa. 26:7,8).

- b. Unbelievers will live in a society where their activity is inconsistent with the righteousness that the LORD reveals (Isa. 26:10).
- 3. The writhing and anguish of the Tribulation is described (Isa. 26:11-19; 13:8; 21:3; Matt. 24:8; 1st Thess. 5:3), and appropriate warnings are issued (Isa. 26:20,21).

Isaiah 27

- 1. Isaiah's Apocalypse also features the punishment and destruction of Leviathan (Satan) (Isa. 27:1; Job 41:1-34; Ps. 74:14).
 - a. The fleeing serpent. נָחָשׁ בָּרִיַח #5175 #1281, nachash bariach
 - b. The twisting serpent. נָחָשׁ עֲקָלְתוֹן #5175 #6129, nachash 'aqallathown
 - c. The dragon in the sea. תַּנְיִן #8577, tanniyn
- 2. The Millennial vineyard (Isa. 27:2-6) will be quite different from the vineyard of Israel in the Dispensation of Israel, Age of Law (Isa. 5:1-7).
- 3. The Millennial blessings can only come about through the Tribulational testing (Isa. 5:8-13).

Isaiah 28

- 1. Chapters twenty-eight through thirty-five form a section of warning. Six woes are pronounced in this section (Isa. 28:1; 29:1,15; 30:1; 31:1; 33:1).
- 2. The first woe is issued to Ephraim—the northern kingdom of Israel (Isa. 28:1).
- 3. Israel was totally given over to drunkenness, led by the example of their prophets and priests (Isa. 28:7,8).
- 4. The pattern for accurate Bible teaching is established here (Isa. 28:9,10,13).
 - a. Accurate Bible teaching begins with the milk teachings for infants, and proceeds from there (v.9).
 - b. Accurate Bible teaching is progressive, comprehensive, and cumulative (v.10).
- 5. Isaiah's prophecy concerning stammering lips and a foreign tongue is very important (Isa. 28:11,12,13b).

- a. Isaiah prophecies that God will use Gentiles to preach a (gospel) message of rest (Isa. 28:11,12).
- b. Israel's rejection of the gospel message, as taught in Gentile languages, will result in their national dispersion (Isa. 28:13b).
- c. This passage is quoted by the Apostle Paul to teach that tongues were designed as a sign to unbelievers—especially unbelieving Jews who refused to return to the LORD (1st Cor. 14:21,22a).
- d. The fulfillment of this prophecy was the destruction of Jerusalem by the Romans in 70AD. Therefore, the purpose for tongues, as taught in the Book of Acts is no longer pertinent today.
- 6. Isaiah also repeats an earlier prophecy (Isa. 8:14,15), making reference to the Christ: the Cornerstone (Isa. 28:16; Rom. 9:33; 1st Pet. 2:6 cf. Ps. 118:22).

Isaiah 29

- 1. The second woe is issued to Ariel—the southern kingdom of Judah (Isa. 29:1).
 - a. אֲרִיאֵל 'ariy'el #740 Usually understood as "lion of God." אַרְיָאֵל #738 lion + אֵל 'el #410 God.
 - b. אֲרִיאֵל 'ariy'el #741 *hearth, altar hearth*, altar refers to the sacrificial altar in the Millennial temple (Ezek. 43:15_{x2},16).
- 2. Jerusalem will become like a sacrificial altar to the LORD (Isa. 29:2).
- 3. Only through such humiliation will Israel cry out to the LORD from the dust (Isa. 29:4).
- 4. Israel's spiritual blindness is a consequence of their blind adherence to their tradition (Isa. 29:13).
- 5. The third woe is issued to the world forces of darkness (Isa. 29:15; Eph. 6:12; Ezek. 8:12).
 - a. These forces of darkness, under Satanic leadership, pursue counsel apart from the counsel of God's will (Isa. 29:15; Eph. 1:11), and teach that counsel to the human idolaters of this world (Ezek. 8:12; 1st Tim. 4:1).

- b. These forces of darkness are created beings who strive to deny their own creature-status, and who strive to claim the stature of God (Isa. 29:16; 45:9-13).
- 6. The kosmos system of evil, put in place by the forces of darkness, will be brought to an end (Isa. 29:17-24; 1st Jn. 2:16,17).
 - a. The adversary's activity of blinding minds will come to an end (Isa. 29:18; 2nd Cor. 4:4,6 cf. Isa. 9:2).
 - b. The system of lies will be replaced with understanding and instruction (Isa. 29:24; cf. Isa. 11:9; Jer. 31:34).

Isaiah 30

1. The fourth woe is issued to rebellious children, who pursue the plans of the forces of darkness (Isa. 30:1a).
 - a. They are called "rebellious children" (Isa. 30:1), and "false sons" (Isa. 30:9).
 - b. Isaiah elsewhere calls them "children of rebellion, offspring of deceit" (Isa. 57:4).
 - c. In the Gospels they are known as a "brood of vipers" (Matt. 3:7; 12:34; 23:33).
2. These unbelievers are following a plan, but not God the Father's plan (Isa. 30:1b). They are spirit empowered, but not God the Holy Spirit (Isa. 30:1c). They are seeking a savior, but not the Lord Jesus Christ (Isa. 30:2).
3. These sons of rebellion intend to endure the wilderness once again to return to Egypt (Isa. 30:6,7). In their hearts, they have already returned to Rahab, because they have turned away from the LORD (Isa. 30:8-11).
4. The Lord GOD appeals to them to trust in Him, and not turn to idols (Isa. 30:12-26).
5. The passage concludes with a promise of God's victory over the adversaries that Judah fears so much (Isa. 30:27-33).

Isaiah 31

1. The fifth woe is issued to trust human effort rather than the LORD for their provision and protection (Isa. 31:1).

2. Judah is placing their confidence in an object that is not worthy of confidence.
3. Judah is failing to rely upon the God Who delivered them from the very same Egypt to whom they are now relying.

Isaiah 32

1. The LORD describes the coming kingdom in which a King will reign righteously (Isa. 32:1).
2. The King and His Princes will be a source of provision and protection to their subjects (Isa. 32:2-4).
3. The previous kosmos arrangement will no longer apply, but fools and rogues will continue to arise within the kingdom (Isa. 32:5-8).
4. The time comes now to be humbled and prayerful as the suffering (Isa. 32:9-14) precedes the glory (Isa. 32:15-20).

Isaiah 33

1. The sixth woe is issued to the Destroyer (Isa. 33:1).
 - a. שָׁדָד shadad #7703: *to deal violently with, despoil, devastate, ruin, destroy.*
 - b. Although designated by the LORD to be the destroyer of Israel, the Destroyer himself will be destroyed (Isa. 33:1).
 - 1) Historically, the Destroyer of Israel was Assyria (2nd Kgs. 17:6), and the Destroyer of Judah was Babylon (2nd Kgs. 25:21).
 - 2) Prophetically, the Destroyer of Israel will be the Coming Roman Prince (Dan. 9:26), Seed of the Serpent (Gen. 3:15; 2nd Thess. 2:3).
2. Isaiah 33 tells the Tribulation (Isa. 33:2-16) and Millennium (Isa. 33:17-24) story.

Isaiah 34

1. The LORD makes an announcement to all the nations and peoples of the earth (Isa. 34:1).
2. The final victory of the LORD will transpire both on earth (Isa. 34:2,3), and in heaven (Isa. 34:4).
3. The scene for the second battle in the Armageddon campaign will be Bozrah, in the land of Edom (Isa. 34:5-17).

- a. The Battle of the Mount of Olives (Zech. 14:4; Acts 1:11).
 - b. The Battle of Bozrah (Isa. 34:5,6; 63:1).
 - c. The Last Battle: of Har-Megiddo (Rev. 16:16; 19:19).
4. The destruction of Bozrah will endure as a continuous burnt offering (Isa. 34:9,10).

Isaiah 35

1. The inauguration of the Millennial kingdom is described, with all of the changes for blessing indicated.
2. Botanical blessings will be granted to some of the most environmentally devastated places in the world (Isa. 35:1,2).
3. Medical blessings will be granted to some of the most physically disabled people in the world (Isa. 35:5,6).
4. The regathering of Israel will occur at this time, with the LORD bringing Israel back into the promised land for blessing (Isa. 35:8-10).

Isaiah 36

1. Isaiah 36 is parallel to 2nd Kgs. 18:13-37.
2. Isaiah omits the narrative account of Hezekiah's initial compromise and tribute payment to Sennacherib (2nd Kgs. 18:14-16).
3. Isaiah omits the names of Tartan & Rab-saris (2nd Kgs. 18:17), focusing on the evil message of Rabshakeh.

Isaiah 37

1. Isaiah 37 is parallel to 2nd Kgs. 19:1-37.
2. The pattern for national Divine blessing is here apparent.
 - a. A humble, God-fearing king—represented by King Hezekiah.
 - 1) With a priority for prayer.
 - 2) With like-minded cabinet level leaders—represented by Eliakim, Shebna, & Joah.
 - b. Bold and accurate Bible teaching—represented by the Prophet Isaiah.
 - 1) Isaiah ministered during the reigns of Uzziah, Jotham, Ahaz, & Hezekiah.

- 2) Bold and accurate Bible teaching must continue regardless of temporal-life politics.
- c. Believers making their spiritual-life decisions correctly, and reaping temporal-life blessings as a consequence (Matt. 6:33).

Isaiah 38

1. Isaiah 38 is parallel to 2nd Kgs. 20:1-11.
2. Following the lifting of the Assyrian siege of Jerusalem, the LORD tested Hezekiah with the physical health test of a terminal illness (Isa. 38:1a).
 - a. Isaiah reveals the LORD's message and instructs Hezekiah to set his house in order (Isa. 38:1b).
 - b. Hezekiah responds to Isaiah's message with prayer (Isa. 38:2,3a), and great weeping (Isa. 38:3b).
 - 1) These are not necessarily sinful, selfish prayers by a man who doesn't want to die (Heb. 5:7).
 - 2) These are the prayers of a pious man, who endures the perfection process of growth through testing (Heb. 5:8,9; James. 1:2-12).
3. The LORD responds to Hezekiah's prayer, and tears (Isa. 38:4,5).
 - a. He answers Hezekiah's personal needs.
 - b. He answers Jerusalem's political needs.
4. The time-frame here is important.
 - a. Hezekiah is granted an additional 15 years of physical life (Isa. 38:5).
 - b. Manasseh is 12 years old when he succeeds his father (2nd Kgs. 21:1).
 - c. Therefore, Hezekiah's burden was for the Seed of David, which was on the verge of elimination (cf. Isa. 38:19).
5. The miracle sign was given as evidence that the LORD will truly extend Hezekiah's life (Isa. 38:21,22,7,8).
 - a. Man cannot lengthen the extent of our determined lifespan (Job 14:5; Ps. 139:16; Matt. 6:27), but can volitionally shorten the extent of our determined lifespan through suicide (2nd Sam. 17:23).

- b. God can Sovereignly lengthen the extent of our determined lifespan (Ex. 20:12; Deut. 6:2; Prov. 3:2,16; 4:10; 9:11; 10:27), or shorten the extent of our determined lifespan through the Sin Unto Death (1st Jn. 5:16b; Acts 5:1-5).
6. Hezekiah responded to the grace of God in his life by composing a psalm of praise (Isa. 38:9-20).
 - a. Hezekiah was a collector of David's psalms, and organized the Levitical choirs for their singing (2nd Chr. 29:30).
 - b. Hezekiah was also a collector and compiler of Solomon's proverbs (Prov. 25:1).
 - c. Hezekiah was also an author in his own day (Isa. 38:9).
 - d. This song is only recorded here, and not in the parallel accounts of 2nd Kgs. or 2nd Chr.

Isaiah 39

1. Isaiah 39 is parallel to 2nd Kgs. 20:12-19.
2. Merodach-baladan was a rebellious Babylonian ruler, who struggled numerous times to throw off the yoke of Assyria.
3. Hezekiah's successful resistance of Sennacherib's military assault brought him considerable prestige on the international stage (2nd Chr. 32:22,23).
4. Hezekiah's illness & recovery was an opportunity for Merodach-baladan to curry favor, and find an ally in his many rebellious plans against Assyria (Isa. 39:1).
5. Hezekiah's pride brought about a sad end to an otherwise wonderful life (Isa. 39:2-8; 2nd Chr. 32:24-33).

Sequence of Hezekiah's later life:

- The LORD's destruction of the Assyrian armies (2nd Kgs. 19:35).
- Hezekiah's sickness and recovery (2nd Kgs. 20:1-11).
- Hezekiah's pride and failure to honor the LORD (2nd Chr. 32:25).
- Hezekiah's repentance (2nd Chr. 32:26), and hymn of praise (Isa. 38:9-20).

- Hezekiah's international acclaim (2nd Chr. 32:22,23).
- Hezekiah's temple treasury tour for the emissaries of Babylon (2nd Kgs. 20:12,13).
- Isaiah's message of rebuke upon the house of Hezekiah, and the promise of Babylonian servitude (2nd Kgs. 20:16-19).
- Hezekiah's death (2nd Kgs. 20:21).

Isaiah 40

1. Beginning with chapter 40, Isaiah communicates a message of double comfort (Isa. 40:1).
 - a. נַחַם ^{#5162}: piel. *to comfort, console*. King Menahem "comforter" of Israel (2nd Kgs. 15:17). The Prophet Nahum "comfort." Nehemiah "Jehovah comforts."
 - b. The double comfort is extended as Jerusalem has gone through double discipline (Isa. 40:2).
 - c. The comfort can only come through the administration of such discipline, and the removal of Jerusalem's iniquity—in other words, at the second Advent of Jesus Christ following the Tribulation of Israel.
2. This time of comfort is going to be announced by a herald (Isa. 40:2-5).
 - a. The herald orders a clear way, and a smooth highway for the LORD to make His appearance (Isa. 40:3).
 - b. The herald orders extensive topographical changes for the LORD to make His residence (Isa. 40:4; cf. 35:1-10; Zech. 14:4,5).
 - c. The herald announces a worldwide revelation of the glory of the LORD (Isa. 40:5).
 - d. The prophet Malachi also spoke of this coming herald (Mal. 3:1; 4:5,6).
 - 1) This herald announces the entrance of the LORD into His temple (Mal. 3:1).
 - 2) The herald's primary ministry is going to be a ministry of national repentance for Israel (Mal. 4:5,6).

- e. John the Baptizer partially fulfilled this herald function (Luke 1:17; Matt. 3:3; 17:12,13).
 - 1) He directly denied being the Elijah that the Pharisees were anticipating (Jn. 1:21).
 - 2) The Lord Jesus Christ promised that another Elijah is still to come (Matt. 17:11).
- 3. The herald's message will be a celebration of the eternal Word of God (Isa. 40:6-8).
- 4. Isaiah prophesies another herald—Jerusalem herself will be the bearer of good news (Isa. 40:9-11).
- 5. Isaiah celebrates the glory of God and His majesty (Isa. 40:12-26).
- 6. Isaiah rebukes Jacob for their lack of faith, in failing to humble themselves for the LORD's gracious provision (Isa. 40:27-31).

Isaiah 41

1. Chapter 40 began with a message of comfort for Jerusalem. Chapter 41 begins with a message of strength for the Gentile nations.
 - a. The Gentile nations who renew their strength (Isa. 41:1) will be the nations who wait upon the LORD (Isa. 40:31).
 - b. Only the sheep nations at the right hand of Jesus Christ will reap the blessings that He has for them (Matt. 25:34-40).
2. The message to the Gentile nations introduces a Gentile conqueror, an agent of the LORD's purpose (Isa. 41:2-4).
 - a. This conqueror is aroused and called in righteousness (v.2a).
 - b. This conqueror is given victory in every military endeavor (vv.2b,3).
 - c. This conqueror is the tool of the LORD, Who accomplishes all things as the Alpha/Omega "I AM" (v.4).
3. Isaiah describes the Tribulational activity of the coastlands (Isa. 41:5-7). The world thinks that through world-wide cooperation, they can build a world of peace, and overcome their fear.

4. Israel is the unique nation on the earth as they are the servant nation of the LORD, looking to Him for help (Isa. 41:8-16).
5. Millennial blessings are then described (Isa. 41:17-20).
6. The LORD requires the fallen angels to submit their final arguments in the supreme court of heaven (Isa. 41:21-24), before He dispatches the elect angel to incarcerate them (Isa. 41:25-29; Rev. 20:1-3).

Isaiah 42

1. Isaiah 42 describes the Lord Jesus Christ in a beautiful way (Isa. 42:1-4).
 - a. He is a servant of God the Father, held fast by His hand (Isa. 42:1a; Phil. 2:7; Jn. 16:32; Acts 10:38).
 - b. He is the Elect (Chosen) One (Isa. 42:1b1; Jn. 6:27; 1st Pet. 2:4,6).
 - c. He is pleasing to the soul of the Father (Isa. 42:1b2; Matt. 3:17; 17:5).
 - d. He is indwelled by the Holy Spirit (Isa. 42:1c; Matt. 3:16; Acts 10:38).
 - e. He is to rule the nations (Isa. 42:1d).
 - f. He will silently endure shame (Isa. 42:2; 1st Pet. 2:23).
 - g. He will suffer, but not break, and through His being crushed, He will establish justice in the earth (Isa. 42:3,4a; Heb. 12:2-4; 1st Pet. 2:24).
 - h. Following this work, a period of expectant waiting will begin until His worldwide instruction will begin (Isa. 42:4b; 1st Thess. 1:9,10).
2. This entire prophecy can only have its fulfillment in the Lord Jesus Christ (Matt. 12:18-20).
3. God the Father has a personal message for the Lord Jesus Christ as God the Son agrees to accomplish the Father's good pleasure (Isa. 42:5-9; Lk. 2:32; Jn. 17:5,6).
4. A victory song is composed for the Gentile nations to sing in the Millennium (Isa. 42:10-13).
5. The LORD is pleased to accomplish all these things on behalf of Israel and the Gentile

nations who cannot totally comprehend the depths of His plan (Isa. 42:14-25).

Isaiah 43

1. The promise of restoration for Israel is unconditional, as it is based on their unconditional redemption (Isa. 43:1-7).
2. Only God is God, and only His witnesses are true witnesses, and He demands any other pretenders to step forward and introduce their witnesses (Isa. 43:8-13).
3. The LORD, Redeemer of Israel, will restore Israel from their coming Babylonian captivity (Isa. 39:6,7; 43:14-21).
4. He does so for His name sake, as their idolatry has earned them no mercy whatsoever (Isa. 43:22-28).

Isaiah 44

1. The LORD promises blessings of prosperity upon Jeshurun (Israel in prosperity) (Isa. 44:1-5).
2. The LORD declares His glory, and challenges any pretenders to make their case (Isa. 44:6-8).
3. Having proven that there are no other gods (only false gods), the LORD describes how worthless idolatry truly is (Isa. 44:9-20).
4. The LORD promises to not forget Israel, He will only forget their sin (Isa. 44:21-23).
5. As their Redeemer, the LORD promises to frustrate the plans of the fallen angels, and to restore the fortunes of Jerusalem through a most amazing tool (Isa. 44:24-28; cf. 41:2-4; 45:1-13).
 - a. Redeemer is a title that has only human application—no angelic redemption is revealed in Scripture.
 - b. The maker of all things is the ultimate rebuke upon the fallen angels. These creatures viewed themselves as equal to the Creator (Isa. 14:14).
 - c. The amazing tool He establishes is named as Cyrus (Isa. 44:28; 45:1).
 - 1) Cyrus the son of Cambyses of Persia, and Mandane of Media, united the Medes & Persians in 550BC.

- 2) Cyrus conquered Babylon in October of 539BC (Dan. 5:28; 6:28), and issued a decree for the Jews to return to Jerusalem (2nd Chr. 36:22,23).

Isaiah 45

1. Having introduced Cyrus in chapter 44, the LORD goes on to describe the activity of His Gentile tool (Isa. 45:1-7).
 - a. He is the LORD's shepherd (Isa. 44:28). The only Gentile to have such a title with reference to Israel.
 - b. He is the LORD's anointed (Isa. 45:1). As a type of Christ, Cyrus is in fact a christ (anointed one).
 - 1) He destroys Israel's enemies.
 - 2) He orders Israel's return to the promised land.
 - 3) He provides for the rebuilding of Jerusalem, and the restoration of the Temple.
 - 4) In all these things, Cyrus is a perfect picture of Christ in His second advent.
 - c. Cyrus was called to this service in conjunction with his own salvation (Isa. 45:3,4).
 - 1) Daniel was the most likely evangelist to bring Cyrus to Christ (Dan. 6:28; 2nd Chr. 36:22,23).
 - 2) Josephus records that Cyrus was saved by reading Isaiah 44 & 45 (*Ant. XI i 2.*).
 - d. THE Lord's work through Cyrus will form a unique witness to Himself for all the world to observe (Isa. 45:5-7).
2. The Millennial conditions of blessing are described as Cyrus' work in restoring Israel to their land (Isa. 45:8-13).
3. In the Millennium, the Gentile nations will forsake their idols (false gods) to serve the one true God (Isa. 45:14-17).
4. The LORD addressed the Gentile nations, and declares His glory, and the emptiness of Satanic rebellion (Isa. 45:18-25).
 - a. It is in this context that the LORD reveals specifically that Gen. 1:2 was not the original state of affairs upon the earth.
 - b. The world was originally beautiful & perfect, and the angels sung its praise (Job 38:7).

- c. The formless and void condition of the world in darkness was the result of Satan's angelic rebellion (Isa. 14:17).

Isaiah 46

1. Isaiah prophesies the captivity of the Babylonian gods Bel & Nebo (Isa. 46:1,2).
2. God promises deliverance to Israel (Isa. 46:3,4), as the one true God (Isa. 46:5-11).
3. Pending, imminent judgment is a motivation for believers to repent and bear much fruit (Isa. 46:12,13; 1st Pet. 4:7).

Isaiah 47

1. Chapter 47 is a call for Babylon to sit silently in the dust (Isa. 47:1,5), and go into darkness (Isa. 47:5).
2. Speaking symbolically, the LORD speaks of Babylon as a shamed maiden (Isa. 47:2,3).
3. Babylon had seem herself as an eternal queen (Isa. 47:5,7). Satan's favorite lie is to promote the Queen of Heaven as a mother to oppose God the Father (Jer. 7:18; 44:17-19).
 - a. Historically, Babylon was the center of these sorceries (Isa. 47:8-15).
 - b. Ecclesiastically, local churches must be on guard against these Jezebel sorceries (Rev. 2:18-29).
 - c. Prophetically, the whore of Babylon will continue these sorceries (Rev. 17&18).

Isaiah 48

1. The LORD rebukes Judah for their failure to listen to His previous warnings (Isa. 48:1-11).
 - a. Judah was ultimately accountable to live the Word of God that had been entrusted to them.
 - b. God made no secret of the national Divine discipline that Judah would be subject to.
 - c. God works for His glory, on behalf of His praise.
2. The LORD promises a restoration to Israel after their punishment in Babylon is complete (Isa. 48:12-22).

- a. This is a faithful promise of the Alpha & Omega.
- b. This is another message that has not been a secret in times past.

Isaiah 49

1. Chapters 49-57 highlight the great Deliverer (Messiah, Christ) Who will achieve the glory of God the Father on Earth.
2. The chapter begins with a personal message from the Lord Jesus Christ (Isa. 49:1-13).
 - a. The Father prepared the body of Jesus Christ in His first advent incarnation (Isa. 49:1; Heb. 10:5).
 - b. The Lord Jesus Christ is entrusted with verbal judicial execution authority (Isa. 49:2; Rev. 1:16; 2:12,16; 19:15).
 - c. The Lord Jesus Christ is the visible representation of God the Father's glory (Isa. 49:3; Jn. 13:31,32; Heb. 1:3).
 - d. The Lord Jesus Christ received no reward from man, was rejected by His brethren, and embraced God the Father for His total reward (Isa. 49:4; Matt. 23:37; Jn. 1:11; Lk. 23:43,46).
 - e. The Lord's second advent work will include regathering Israel, and ruling over all the nations (Isa. 49:5-7).
 - f. The universal offer of salvation in Jesus Christ is described (Isa. 49:8-13).
3. The (Messiah) promises of God will be impossible (for Israel) to accept when people view themselves as forsaken and forgotten (Isa. 49:14). The LORD answers Zion's complaint with examples of His faithfulness (Isa. 49:15-23).
4. The (Messiah) promises of God will be impossible (for Israel) to accept when people view themselves as helplessly captive to a tyrant (Isa. 49:24). The LORD answers this complaint as well (Isa. 49:25,26).

Isaiah 50

1. Although Israel was divorced, and the Jews were sold into slavery, the LORD was ready, willing, & able to redeem them (Isa. 50:1-3).
2. Jesus Christ describes His daily ministry of listening to the Word of God, and meeting the needs of others (Isa. 50:4-11; Jn. 8:28,29).

Isaiah 51

1. The LORD instructs His audience three times to listen (Isa. 51:1,4,7).
 - a. Believers should always maintain their remembrance of the LORD Who saved them, and from where they were saved.
 - b. Believers should remember the witness of Scripture—the faithfulness of God in earlier generations.
 - c. Believers should remember the prophetic messages of Scripture—the faithfulness of God in future generations.
2. Isaiah calls upon the LORD to awaken, and strive for Israel (Isa. 51:9).
 - a. His past victory over the Dragon provides assurance of the future, ultimate victory over the Dragon.
 - b. It is a double failure for a believer to take their eyes off of the Lord, and consequently place their attention on flesh and blood (Isa. 51:12,13; Eph. 6:12).
3. The LORD twice calls upon Israel to awaken (Isa. 51:17; 52:1).
 - a. The first wake up call is to cause Israel to understand the nature of their Divine judgment, and their helplessness because of it.
 - b. This wake up call is also an encouragement, because they have finished their cup of Divine wrath, and now the nations will drink of it.

Isaiah 52

1. Israel's second wake up call is to awaken and dress joyously for the joy that is set before them (Isa. 52:1-6).

2. Isaiah introduces the ultimate Evangelist, the Christ Who provides peace, happiness, and salvation in His Kingdom (Isa. 52:7-12).
3. The Messiah is described once again (Isa. 52:13-15).
 - a. He will be exalted (v.13) because
 - b. He was disfigured (v.14).
 - 1) מִשְׁחָת mishchath #4893: *disfigurement*.
 - 2) Only other use of mishchath (Lev. 22:25).
 - c. Leaving the nations silenced (v.15).

Isaiah 53

1. The “marred Messiah” (Isa. 52) continues to be revealed as the “crushed Christ.”
2. Unlike the gentile nations, the Jews had the Old Testament to identify their messiah when He arrived (Isa. 52:15 cf. 53:1).
3. The humility and humiliation of Christ is seen in this passage (Isa. 53:2-9).
 - a. A tender shoot (not a majestic tree) (Isa. 53:2a; Ezek. 17:3,4,22-24).
 - b. The only physical description of Jesus Christ tells us that He was not majestic in physical appearance (Isa. 53:2b).
 - c. The description of the reputation of Jesus Christ tells us that He will understand our loneliness (Isa. 53:3).
 - d. Although men despised Him, He loved them, accepting God's judgment on their behalf (Isa. 53:4).
 - e. His sacrifice is the one and only means by which we might be saved (Isa. 53:5).
 - f. Not one person in the history of the world is able to save themselves, but the LORD accomplished what we could not do (Isa. 53:6).
 - g. Christ understood the Father's eternal purpose, and silently submitted to the Father's will (Isa. 53:7).
 - h. We are the ones to whom the stroke was due (Isa. 53:8; Rom. 3:23).
 - i. Through it all, He was an innocent man Who died in shame (Isa. 53:9).
4. The work of the Father & the Son in the crucifixion of Jesus Christ is described (Isa. 53:10-12).

- a. The Father's pleasure was accomplished (Isa. 53:10a).
- b. The Son's work was to render Himself as the guilt offering (Isa. 53:10b).
 - 1) The only qualified offerer bringing
 - 2) The only acceptable offering.
- c. The Son's reward is the ultimate reward for faithful service (Isa. 53:11,12).

Isaiah 54

1. Chapter 54 is an essay which details the reasons for Israel's rejoicing in the Millennial reign of Christ (Isa. 54:1-17).
2. Israel will no longer be a barren, forsaken woman (Isa. 54:1-6).
3. The LORD makes a promise to Israel similar to the promise He made with Noah—no, never again (Isa. 54:7-10).
4. The Millennium will feature temporal-life prosperity, spiritual-life prosperity, and immediate Divine vindication (Isa. 54:11-17).

Isaiah 55

1. Chapter 55 begins with a grace invitation to salvation (Isa. 55:1-7).
 - a. These waters are a grace gift for all who believe in Christ (Isa. 55:1; Jn. 4:10-14).
 - b. It cost nothing for the believer, because the entire price was paid by Christ.
 - c. It is an eternal possession, in contrast with the worldly things we so often pursue.
 - d. Listen & eat (believe) (Isa. 55:2).
2. Salvation is a grace gift offered to all men, regardless of their wickedness or unrighteousness (Isa. 55:6,7).
 - a. Man's finite thinking may struggle with the grace and forgiveness of God, but those are His thoughts, and those are His ways (Isa. 55:8,9).
 - b. God's thoughts are perfect, and His word accomplishes His desire (Isa. 55:10,11).
3. The redemption of man is a matter for all the creation to rejoice over (Isa. 55:12,13).

Isaiah 56

1. The work of Christ will not only be for the Jews, but for the God fearing Gentiles as well (Isa. 56:1-8).
2. The Millennial reign will be a time of unparalleled prosperity—resulting in much laziness on the part of those who should be alert (Isa. 56:9-12).

Isaiah 57

1. Having established the promises of future glory, in chapter 57 the LORD returns to the present reality.
2. Faithful believers are being called home, while the nation slides into further apostasy (Isa. 57:1-10).
3. When God gives an idolatrous nation over to destruction, He invites their idols to deliver them (Isa. 57:11-13).
4. The promise of glory is restated, and Israel is reminded that God is working for His purpose and His glory (Isa. 57:14-21).

Isaiah 58

1. Chapter 58 begins with God's instruction for Isaiah to deliver a message loud & clear (Isa. 58:1).
2. Judah is holding to a form of godliness, yet denying it's power (Isa. 58:2-14; 2nd Tim. 3:5).
3. Although they have forsaken God, they take for granted their unique nearness to God (Isa. 58:2; 1st Pet. 4:17).
4. True fasting must be from a pure heart (Isa. 58:3-6; Matt. 6:16-18; 2nd Tim. 2:22).
5. Better than fasting, is feasting, so that the believer can rejoice in the LORD's provision, and share with those in need (Isa. 58:7-12).
6. The entire purpose for any spiritual activity is to set aside our own pleasure, and seek to be pleasing to God (Isa. 58:13,14; Col. 1:10).

Isaiah 59

1. Judah had complained that her fasts weren't effective (Isa. 58:3a), but it was their own carnality which produced that wall of separation (Isa. 59:1-8; Ps. 66:18).

2. The lost condition of mankind walking in darkness is described in all of its hopelessness (Isa. 59:9-15a).
3. Only One Redeemer provides for mankind walking in darkness (Isa. 59:15b-20).
 - a. Only God can provide salvation (v.16b; Job 40:14).
 - b. Only God can wear garments of vengeance (v.17b; Deut. 32:35).
4. The LORD voices His eternal covenant with Israel, and His eternal promise to the Redeemer (Isa. 59:21).

Isaiah 60

1. Isaiah 60 is a message of glory for Israel anticipating the revelation of Jesus Christ.
2. The revelation of Jesus Christ comes only after the entire human race is plunged into darkness (Isa. 60:2).
3. In the Exodus, Israel came out of Egypt with the wealth of Egypt, but at the regathering of Israel, the nations will come to Israel with their wealth (Isa. 60:6ff.).
4. Previous standards of value will be entirely different (Isa. 60:15-20).

Isaiah 61

1. Isaiah describes his anointing, and his ministry in the Word of God (Isa. 61:1-3).
 - a. In describing his own ministry, Isaiah prophetically describes the ministry of Jesus Christ.
 - b. Jesus taught this passage, and cut the reading short (Lk. 4:17-21).
 - 1) The favorable year of the LORD is a 1st Advent reference.
 - 2) The day of vengeance of our God is a 2nd Advent reference.
2. The millennial reign of Jesus Christ is then described (Isa. 61:4-9), and garments are given for born-again believers (Isa. 61:10,11).

Isaiah 62

1. The promise to Jerusalem and all Israel is for a new name, and great rejoicing (Isa. 62:1-5).

- a. Jerusalem is named Hephzibah הֶפְצִיבָּה chephtsiy-bah ^{#2657}: *my delight is in her*.
 - b. Israel is named Beulah בְּעוּלָה b'e'uwlah ^{#1166}: *married*.
2. Believers faithfully waiting for the LORD to fulfill His promises are called upon to be watchmen upon the wall (prayer activity) (Isa. 62:6-12).
 - a. Israel was waiting for her husband—the 2nd Advent of Jesus Christ.
 - b. The Church is waiting for her husband—the Rapture of the Church.

Isaiah 63

1. The conquering, blood-soaked Messiah marches forth from Bozrah, in Edom (Isa. 63:1-6; cf. 34:5,6).
 - a. There was no one else qualified to accomplish the 1st Advent work of Jesus Christ (Isa. 59:16).
 - b. There will be no one else qualified to accomplish the 2nd Advent work of Jesus Christ (Isa. 63:5).
2. The millennial reign of Jesus Christ will be a time for Israel to bear witness to the LORD's loving-kindnesses & praises (Isa. 63:7-14).
3. The millennial reign of Jesus Christ will be a time for Israel to bear witness to their national humbling and repentance (the Great Tribulation) (Isa. 63:15-19).

Isaiah 64

1. In chapter 64, Isaiah recognizes that God With Us (Emmanuel) is going to be an awesome appearing.
2. Creation & the nations will react to the bodily presence of God (Isa. 64:1-5).
3. Mankind will be face to face with their own unrighteousness, and God's unique provision of righteousness (Isa. 64:6,7).
4. Mankind will be face to face as clay to the potter (Isa. 64:8).

Isaiah 65

1. Chapter 65 begins with a review of God's matchless grace (Isa. 65:1-7).

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- a. As unbelievers, we do not seek God (Ps. 14:1-3). He seeks us (Jn. 6:44), and because of His grace, we respond by faith (1st Jn. 4:10,19).
 - b. As believers, we have full asking and seeking privileges through the priestly function of prayer (Matt. 7:7,8).
 2. The millennial reign of Christ will begin with a removal of unbelievers (Isa. 65:8-12).
 3. The estate of the righteous and the estate of the unrighteous is contrasted (Isa. 65:13-16).
 4. The new heavens and new earth are introduced (Isa. 65:17-25).
 - a. In Isaiah, and many other prophets the 1st Advent and 2nd Advent prophecies of Jesus Christ are often blended into one view.
 - b. The New Testament revelation serves to distinguish between these passages.
 - c. It is also true that Millennial prophecies and Fullness of Times prophecies are also blended into one view.
 - 1) The new heavens and new earth are mentioned (Isa. 65:17; Rev. 21&22).
 - 2) The Millennial conditions are described (Isa. 65:18-25; cf. Rev. 21:4).
 - d. Lifespans in the Millennial reign of Jesus Christ will be restored to the pre-flood conditions (Isa. 65:20,22), but death itself is done away with in the Fullness of Times (Rev. 21:4).

Isaiah 66

1. God is absolutely Sovereign, but in His own Sovereignty He allows for the rebellion of men & angels (Isa. 66:1-4).
2. This rebellion comes into ultimate judgment, and God's faithful servants have ultimate vindication (Isa. 66:5-11).
3. Isaiah concludes with a final view of the eternal blessings of Israel (Isa. 66:12-24).

P= The Abrahamic & Davidic covenants are eternal, therefore the prophetic views concerning them go beyond the finite Millennium & Fullness of Times.
