

CLASS NOTES -- ISAIAH

INTRODUCTION TO BIBLE PROPHECY

The meaning of the word "prophet": Moses and Aaron illustrate the relationship of the prophet to God, "So he [*Aaron*] shall be your [*Moses*'] spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God." (Ex. 4:16 -- NKJV). Prophecy is always a matter of **forth-telling**, though it often involves **fore-telling** also. The prefix, "pro-," found in the word "**prophet**," may mean either "before" (as in "**proceed**" - to go before) or "instead of" (as in "**pronoun**" - instead of a noun). In the word "prophet" it means "instead of." All human authors of the Scriptures were prophets, even though not being specifically recognized as such, for they spoke for God under inspiration (see Isa. 51:16). Proclamatory prophecy is **forth-telling** and predictive prophecy is **fore-telling**. Both are men speaking "instead of" God, as God's "mouth."

The earliest prophet, according to the use of the title in Scripture, was Enoch (Jude 14). Abraham was called a prophet (Gen. 20:7). Moses was called a prophet (Deut. 18:18). It appears that Samuel was the first to hold the formal "prophetic office" (Acts 3:24).

1A. Characteristics of prophecy:

- 1B. Authoritative -- "Thus saith the Lord!"
- 2B. Detailed and specific. See 1 Sam. 10:2 - 8 as an example.
- 3B. Cumulative. The building of one prophecy on another multiplies the completeness and effectiveness of prophecy.
- 4B. Relevant. The prophecies sprang out of the context of history and were slanted toward meeting the contemporary need. They continue relevant today as they deal with events still in our future, and illustrate principles that we need in our own present situation.
- 5B. Christo-centric. Luke 24:27, 44. Christ is the heart and center of prophecy.
- 6B. Double application. That is, a prophecy with a near and local fulfillment or application often has an even more pertinent and strong one in the future. See the prophecy in Isa. 7:14 - 16. The near and local application is found in the birth of Maher-shalal-hash-baz (Isa. 8:3, 4). The distant and more important application involves the virgin birth of Christ (Matt. 1:22, 23).
- 7B. Often poetic, dramatic, typological and/or symbolic in form.
- 8B. Literal in interpretation (even when poetic, dramatic, etc.).
- 9B. Accurate and dependable. Notice the accurate, literal, detailed fulfillment of prophecies that have already come to pass. We have every reason to believe that those still awaiting fulfillment will have the same kind of accuracy and dependability.

2A. Scope of prophecy.

- 1B. In time -- from eternity past to eternity future.
- 2B. Topics -- covers every topic considered important by God (not just topics to satisfy man's curiosity however).
- 3B. Addressed **TO**:
 - 1C. Israel and the nations (non-Pauline prophecies).
 - 2C. The Body of Christ (Pauline prophecy only -- though there are prophecies

by Paul that **concern** Israel and the nations).

4B. Intended **FOR** all believers, and (to a degree) for unbelievers also.

3A. Messianic prophecy.

1B. It concerns:

1C. Two major covenants. Christ fulfilled the "Old" and is the foundation for the "New." (All of the covenants are involved to some degree however)

2C. Two comings (Luke 24:26; 1 Pet. 1:11).

1D. First coming.

1E. Old Testament prophecies.

1F. "Typical" prophecies.

1G. Typology of the sacrificial system, the

Tabernacle and the Temple.

2G. Other types (offering of Isaac, rejection of

Joseph, early rejection of Moses, battle of David and Goliath, etc).

2F. Specific prophecies

1G. Major prophecies (Psa. 22; Isa. 53; etc.)

2G. Isolated verses (many in Psalms, but scattered

all through the Old Testament).

2E. New Testament prophecies.

1F. By angels (Luke 1:17, 31, 35; Matt. 1:20 - 23).

2F. By Mary (Luke 1:46 - 55).

3F. By Elizabeth (Luke 1:42 - 45).

4F. By Zacharias (Luke 1:68, 69; 76 - 79).

5F. By John the Baptist (He foretold the **ministry** of His

first coming, but not His **birth**, obviously -- John 1:26).

2D. Second Coming.

1E. OT references include Mal. 3:1; Zech. 12:10; 13:6 - 9; 14:1 - 21; Psa. 24; Isa. 4:2 - 6; 9:6-b, 7; 11:1 - 13; 13:9 - 12; etc. (There are very many of them!). Notice that His Second Coming is often referred to in passages related to His first coming. (The words "first coming," "Second Coming," or "return" are not used in the OT concerning the appearance of the Messiah). See Isa. 53:12-a; 61:1, 2; Psa. 22:27 - 29. Notice the feasts of Israel. Some are related to His first coming (Passover, Pentecost) and others to the Second Coming (Trumpets, Atonement, Booths). Joseph on the throne in Egypt also pictures His Second Coming.

2E. New Testament references include Matthew chapters 24, 25; John 14:3; Acts 1:11; 2 Thess. 1:7 - 9; almost the whole book of Revelation; and many other passages.

4A. The prophetic **PROGRAM**

1B. The church of this age is **NOT** in view. On Clarence Larkin's chart the prophet, looking into the distant future, saw the two mountain peaks of the first coming of Christ and the second coming (the Cross and the Crown) but did not see the valley (the Age of Grace) hidden between. Zech. 14:4 is a better illustration. The valley was not seen because it was not there! The two comings belonged together but, when Israel rejected the risen Lord, God pushed them apart some 2,000 years or so to make room for the new valley -- this Age of Grace.

2B. It is found in the OT, the Gospels, the first part of Acts (through chapter seven at least), the General Epistles, and Revelation.

1C. Above noted scriptures in the NT were written during the Age of Grace, but do not deal prophetically with the Age of Grace. Notice the absence of prophecies about the Rapture in these books. Scripture about the dispensations of Innocence, Conscience, Human Government, and Promise were written (by Moses) during the dispensation of Law -- but have none of the program of Law in them.

2C. Most of the noted Scriptures were written subsequent to Paul's ministry -- but written by the Apostles, and other leaders, of the Circumcision.

5A. Prophecy concerning the Age of Grace (all written by **Paul**).

1B. Concerning the "latter times" (the trend of this age) -- First Timothy.

2B. Concerning the "last days" (the terminal condition of this age toward which the trend was leading) -- Second Timothy.

3B. The Rapture (the closing event of this age) -- First and Second Thessalonians; 1 Cor. 15:51, 52; Phil. 3:20, 21; Titus 2:13; etc.

4B. The future of Body members (the Body subsequent to this age).

1C. The Judgment Seat of Christ (2 Cor. 5:10; etc.).

2C. Forever with the Lord (1 Thess. 4:18; 5:10).

3C. They are to judge the world (1 Cor. 6:2).

4C. They are to judge angels (1 Cor. 6:3).

5C. They are to reign with Christ (2 Tim. 2:12).

6C. They are to be objects of the exceeding riches of God's grace manifested in (continued) kindness toward us through Christ (Eph. 2:7).

7C. They are to be displayed as trophies of His grace so that Christ can be admired in them (2 Thess. 1:10). Those who have so long awaited the millennial kingdom will know what God has been doing during these last two thousand years, while the kingdom was held in abeyance, and they will glorify Him. This does not mean we are part of the prophetic program however.

5B. Concerning Israel and the nations, but from the standpoint of this Age of Grace.

1C. Present condition and future conversion of Israel (Romans chapters 9 -- 11).

2C. The Great Tribulation and Christ's return in glory (1 Thess. 5:1 - 8; 2 Thess. 1:7 - 10; 2:1 - 12 -- all with the relationship to this Age of Grace in view).

THE BOOK OF ISAIAH

1A. Introductory to the book of Isaiah.

1B. Authorship of the book.

1C. Isaiah is the author!

1D. Length of his ministry. Isa. 1:1 & the history in Second Kings and Chronicles.

2D. His death (according to tradition). It is thought that he was sawn asunder at the orders of King Manasseh (Heb. 11:37).

2C. ONLY Isaiah! The clear unity of the book strongly indicates only one author.

1D. The basis for the teaching that several men authored the book is

unbelief.

2D. Evidences for only one author -- see "Explore the Book" by J. Sidlow Baxter, vol. 3, pages 219 - 236.

2B. Isaiah & contemporary prophets.

1C. In Judah -- Micah.

2C. In Israel -- Hosea, Oded (2 Chron. 28:9). The "Oded" in Second Chron. 15:1, 8 is a different man, not a prophet but the father of a prophet.

3B. The book of Isaiah as a "miniature Bible" (adapted from "Explore the Book"-- vol. 3, page 239.

ISAIAH

THE BIBLE

- | | |
|---|--|
| * 66 chapters. | * 66 books. |
| * Divided into 39 chapters & 27 chapters. | * 39 books in OT and 27 in NT |
| * First 39 chapters taken up with Law and judgment. | * OT largely taken up with Law and judgment. |
| * Last 27 chapters a new message of redemption
comfort, redemption & hope | * NT a new message of comfort,
and hope. |
| * Second section opens with the prophecy of one who would prepare the way of the Lord (Isa. 40:3). | * NT opens with the fulfillment of that prophecy in John the Baptist (Matt. 3:1 - 3). |
| * Central chapter of the last 27 (chap. 53) presents Christ as the Redeemer. | * Christ as the Redeemer is the heart of the NT |
| * Last part closes with reference to salvation of all Israel (66:8) in connection with Zion
bringing forth a man child and,
12:1 - 5)
subsequently, children (66:7 - 9). | * NT closes with description of salvation of Israel (compare Rom. 11:26) and
bringing forth a man child (Rev. 12:17).
and, later, children (Rev. 12:17). |
| * Last part closes with ref. to the millennial kingdom (65:18 - 25; 66:10 - 14), a new heaven
heaven & earth (66:22), and judgment on the wicked (66:24).
20:11 - 15). | * The book of Revelation speaks of the millennial kingdom (20:6), a new
& new earth (21:1), & judgment on the wicked (19:15, 17 - 21; |

4B. Historical background for the book.

1C. He ministered under three good kings (Uzziah, Jotham, Hezekiah) and at least one very wicked king (Ahaz). He may have seen the early days of Judah's most wicked king (Manasseh) -- if, indeed, he was put to death by him.

2C. He ministered during the time the northern kingdom (Israel) was taken into captivity by Assyria.

3C. He saw, and doubtless had a real part in, the revival under Hezekiah, which

spared Judah from the Assyrians.

4C. He ministered during the time when people (even under Hezekiah) retained much of the apostasy brought on by Ahaz -- and leading up to the reign of Manasseh. He saw even good king Hezekiah falter and fail (refusing God's time for him to die, welcoming visitors from Babylon with arms wide open, etc. See 2 Chron. 32:25, 26). He saw good king Uzziah stricken with leprosy as a chastening from the Lord for his sin (2 Chron. 26:16 - 21; Isa. 1:1; 6:1).

5B. Outline of the book.

1C. See "Explore the Book" by Baxter, vol. 3, page 251.

2C. From the "Annotated Bible" -- Arno C. Gaebelein.

* *The earlier prophecies (chapters 1 -- 35).*

** *Prophecies under the reign of Uzziah, Jotham & Ahaz (1 -- 12).*

** *The judgment of the nations & future Day of Jehovah (13 -- 27).*

** *The six woes. Judgment, ruin, & restoration glories (28 -- 35).*

* *Historical parenthesis (36 -- 39).*

* *The later prophecies (40 - 66).*

** *In Babylon. Deliverance promised through Cyrus (40 -- 48).*

** *The Servant of Jehovah: His suffering & glory (49 -- 57).*

** *Jewish history in the end times: the glory of Israel & of the coming age (58 -- 66).*

2A. Major topics touched on by Isaiah.

1B. Concerning Christ.

1C. His two comings (verses with an asterisk [*] = both comings in the same passage).

1D. His first coming.

1E. Accomplished by a birth (9:6-a*), a descendent of Jesse (11:1 - 4*).

2E. He will be introduced by another (John the Baptist -- 40:3* -- with John 1:23).

3E. He will come in grace (42:1 - 3*).

4E. His ministry is described (61:1, 2-*), it is to embrace both Israel and Gentiles (49:6).

5E. He will suffer and die (50:6; 52:6 -- 53:10-a, 12-b), He will be raised from the dead to be exalted & to justify many (53:10-b - 12-a).

2D. His Second Coming (in glory -- not the Rapture).

1E. He will come visibly (40:4, 5* -- with Rev. 1:7) to the consternation of the wicked & the joy of those who "tremble at His Word" (66:5).

2E. His coming will be a day of vengeance (61:2-b*; 63:1 - 6), of judgment (11:4-b, 5*; 42:4*, 13, 14). He will purge out the rebels from among Israel (66:15 - 18 -- with Ezek. 20:38) but save the remnant (61:2-c -- with Matt. 5:4 & Ezek. 20:40 - 44) who will be sent out as missionaries to

Gentiles (66:19).

- 3E.** He will rule over all the earth (9:6-b) bringing ever growing peace (9:7). He will rule over Israel (22:21, 22 -- with Ezek. 20:33; Rev. 3:7).
- 4E.** He will be great & share the spoils with the strong (53:12-a -- with 40:10; 1 Pet. 5:4; Rev. 22:12).
- 5E.** An account of events from His return to the time of the New Jerusalem is given in 59:20 -- 60:22. Compare 60:19, 20 with Rev. 21:23; 22:5.
- 2C.** His redemptive work (52:13 -- 53:12 chiefly). Notice the prophecies in **Isaiah 53** that were fulfilled by Christ:
- 1D.** V. 1 -- The message about Him was not believed.
- 2D.** V. 2 -- He came from an unlikely background (a "root out of a dry ground"). "Can any good thing come out of Nazareth?" (John 1:46).
- 3D.** V. 2. -- No beauty in Him. His face beaten and disfigured. See Isa. 52:14.
- 4D.** V. 3 -- "His own received Him not" (John 1:11).
- 5D.** V. 4. -- "Man of sorrows" -- He was hungry (at the temptation), tired (asleep in the boat), homeless (nowhere to lay His head), weeping (at the tomb of Lazarus & over Jerusalem), etc.
- 6D.** V. 3 -- Not pitied by Israel ("we hid our faces from Him"). They see Him crucified & just look and stare at Him.
- 7D.** V. 4-a -- He healed the sick (as quoted in Matt. 8:16, 17).
- 8D.** Vs. 5, 6 -- He died for the sins of others (Gal. 3:13; 2 Cor. 5:21; 1 Pet. 2:24).
- 9D.** V. 7 -- He refused to complain or defend Himself (Matt. 26:62, 63; 27:12).
- 10D.** V. 8 -- He was taken from judgment and killed.
- 11D.** V. 8 -- He was stricken for the transgressions of Israel (John 11:51).
- 12D.** V. 9 -- He was crucified between two thieves (had His grave with the wicked).
- 13D.** V. 9 -- Buried in a rich man's tomb (with the rich in His death).
- 14D.** V. 9 -- He was innocent. "I find no fault in Him" -- Pilate.
- 15D.** V. 10 -- His death was brought about by God the Father (as a judgment on our sins). See Acts 2:23-a.
- 16D.** Vs. 10-b, 11-a -- He was raised from the dead.
- 17D.** V. 11 -- He has justified many (who have knowledge of Him) because He bore their sins (Rom. 3:24).
- 18D.** V. 12 -- He prayed for the transgressors (both at the Cross & now as He prays for **US** in heaven).
- 3C.** His deity ("deity" is a stronger word than "divinity"). **See Appendix # 1.**
- 1D.** Declarations.
- 1E.** Descriptive names of the "child ... born ... Son ... given" (Isa. 9:6) clearly referring to CHRIST.
- 1F.** "**The Mighty God.**" (**AL**mighty" is not the

superlative form of the word "mighty" in Hebrew, as it is in English, but a different word which means "all sufficient." In English "**mighty**" is **declarative**, "**mightier**" is **comparative**, and "**almighty**" is **intensive** or **superlative**). Compare Jer. 32:18 where the "Mighty God" is identified as "Jehovah of Hosts." See also Isa. 10:21 and Rev. 1:8 (where comparison with Rev. 1:17, 18 proves Christ to be the One in view). See also Rev. 11:17 and 19:6 ("omnipotent").

- 2F.** "Everlasting Father" -- Literally, in the Hebrew, "**Father of Eternity.**" See Gal. 4:4, 5. The One sent forth in the fulness of **time** is Father of **eternity**. This is the strongest possible way to state His absolute eternity -- and hence His **deity**.
- 2E.** **Adonai** (Lord -- Isa. 6:1) Linked with Jehovah (LORD -- Isa. 6:3, 5), and identified as Christ by the apostle John (John 10:40, 41; Isa. 6:10).
- 3E.** The "voice in the wilderness" is represented as preparing the way of **Jehovah**, a highway for **Elohim** (40:3). In the NT John the Baptist identifies himself as the fulfillment of this passage as he goes before **Christ**, to prepare **HIS** way (John 1:23). So **Christ is Jehovah / Elohim**.
- 4E.** **Jehovah** is to be the everlasting light for Israel, replacing the sun and moon (60:19, 20). In the NT (Rev. 21:23) it is the "**Lamb**" who is the light. John identifies **Christ** as the Lamb (John 1:29).
- 5E.** **Jehovah** (45:21) swears to Himself that every knee shall bow and every tongue confess (45:23). It is said in Phil. 2:10, 11 that at the name of **Jesus** every knee shall bow ... and every tongue confess that **Jesus Christ is Lord** ("*kurios*" -- the Greek word consistently used to translate the Hebrew "Jehovah"). Every knee shall not bow to **two** individuals, for Jehovah declared in Isa. 42:8 & 48:11 that His glory He will not give to another. Therefore **Jesus is Jehovah** in Phil. 2:11.
- 2D. Titles** (the same titles are given to Jehovah in Isaiah and to Jesus in the NT).
- 1E. Redeemer.** (Isa. 43:14; 44:6; 47:4; 63:16 -- compare Gal. 3:13; 1 Pet. 1:18; Rev. 5:9).
- 2E. Only Savior.** (Isa. 43:11; 45:21 -- compare Acts 4:12. The "name" in this verse is "Jesus Christ" as the context in Acts proves).
- 3E. Shepherd** (Isa. 40:11 & Psa. 23:1 -- compare John 10:11, 14, 16).
- 4E. King of Israel** (Isa. 43:15; 44:6 -- compare John 1:49;

12:13).

- 5E. First and Last** (Isa. 44:6; 48:11, 12 -- compare Rev. 1:11, 17; 2:8; 22:13, 16-a).
- 3D. Work** (Jehovah, in Isaiah, and Jesus, in the NT, are said to do the same work).
- 1E.** Creation (Jehovah created everything, and He did it **alone, by Himself** [Isa. 44:24] -- compare John 1:3; Col. 1:16 where Christ created everything).
- 2E.** Engraving His love for Israel on the palms of His hands (Isa. 9:19 -- compare Psalms 22:16; Zechariah 12:10; 13:6; John 20:25, 27).
- 3E.** Salvation (Isa. 35:4; 45:22 -- compare Matt. 1:21; Luke 2:30 and context).
- 4E.** Reigning (Isa. 40:10 -- compare Rev. 19:16).
- 5E.** Vengeance on the wicked (Isa. 35:4 -- compare 2 Thess. 1:8).
- 6E.** Giving of rewards (Isa. 40:10 -- compare Rev. 22:12. See also Isa. 62:11).
- 7E.** Miracles of healing (Isa. 35:5, 6-a -- compare the ministry of Christ. The miracles described in Isa. 35 are characteristic of the Millennium, but the same miracles were worked by Christ and were a foretaste of the powers He will display in the age to come -- Heb. 6:5).
- 2B. Idolatry.**
- 1C.** The classic passage (Isa. 44:8 - 20).
- 2C.** Other passages (Isa. 2:7 - 9; 10:10, 11; 40:18 - 20; 41:7; 45:16, 20 - 22; 48:5).
- 3B. The emptiness of "religion" as practiced by Judah in the time of Isaiah.**
- 1C.** The classic passage (Isa. 58:1 -- 59:3 and following).
- 2C.** Other references (Isa. 1:11 - 15; 61:8; 65:3 - 5; 66:3, 4).
- 4B. The Day of the Lord** (chiefly concerning the Tribulation period).
- 1C.** List of the major passages (Isa. 2:11 - 21; 10:20 - 27; 13:6 - 16; 34:1 - 21; 26:20; 28:14 - 29; 34:1 - 3; 63:1 - 6; 65:10 - 16; 66:7, 8).
- 2C.** Descriptive titles for the period. "The Day of the Lord" (2:12; 13:6); "That Day" (2:11, 17, 20; 10:20); "The Day of His fierce anger" (13:13); "The Day of Vengeance" (61:1; 63:4); "The Indignation" (36:20; 34:2); "A consumption" ("a destruction" in NASB -- 10:22, 23); "The year of My redeemed" (63:4).
- 3C. Events of the Day of the Lord described.**
- 1D.** A "covenant with death ... agreement with Sheol" made at the beginning of the time, but broken in the "midst of the week." Compare Isa. 28:15, 18 with Daniel 9:27.
- 2D.** Nations to be assembled (34:2) and God's wrath poured out on them (13:11; 26:21; 34:2; 63:6 -- "the people" in these verses should be "the peoples," that is, Gentile nations, per NASB; 66:15, 16). They will be in terror & shall hide in caves (1:19, 21). They shall throw away their idols (2:18, 20).

- 3D.** Great physical manifestations shall take place. Great earthquakes (2:19, 21; 13:13; 24:1 [though 24:1 may be looking back to Gen. 1:2 as a background for the coming judgments]), sun, moon & stars darkened (13:10), the very heavens shaken (13:13).
- 4D.** Judgments to come on the "rebels" in Israel (see Ezek. 20:38). They shall suffer hunger & thirst (65:13), shall be ashamed (65:13) & shall be slain (65:12-a, 15) when a consumption ("destruction") comes upon Israel (10:22-b, 23).
- 5D.** Salvation to come to the remnant who have "escaped" the consumption decreed (10:20, 22). See "mighty to save" (63:1-b); "year of My redeemed" (63:4-b); and 66:5 - 8. All those who have escaped (10:20; 66:19) to be "born at once" -- brought forth "in one day" (66:8 -- compare Rom. 11:26). This salvation is to come in connection with great suffering (66:7, 8 -- "travail").
- 4C.** Outline of chapter 24 (see NASB -- a much better translation here than KJV).
- 1D.** 24:1 - 12. The Tribulation. (The words "land," "earth," and "world" in vs. 3 - 6, 13, 16 - 21 are all the same word and translated "earth" in NASB) In v. 5 "defiled under the inhabitants thereof" is translated "polluted by its inhabitants" in NASB -- a reference to the modern day world-wide problem of pollution of earth's environment.
- 2D.** 24:13 - 16. The Kingdom.
- 1E.** 24:13 - 16-a. Universal adoration of Christ (see NASB. "Sea" in v. 14 is "west" and "fires" in v. 15 is "east," -- toward the "dawning light," the rising sun. "The righteousness" in v. 16 is "the righteous One").
- 2E.** 24:16-b. Much of the adoration is seen by the prophet as insincere and offered in treachery.
- 3D.** 24:17 - 22-a. Judgment at the close of the Millennium, including the destruction of the earth ("high ones that are on high" is "the host of heaven on high" in NASB).
- 4D.** 24:22-b. Second resurrection ("many days" could refer to the 1,000 years between the first and second resurrections).
- 5B.** The Millennial Kingdom
- 1C.** List of the major passages (Isa. 1:25 - 27; 2:2 - 4; 4:2, 3; 11:6 -- 12:6; 14:1 - 8; 19:23 - 25; 25:1 -- 27:13; 29:17 - 24; 32:1 - 5, 17; 33:17 - 24; 51:11, 22, 23; 52:1 - 13; 49:22, 23; 54:7 - 17; 55:1 - 5, 11 - 13; 61:3 -- 62:12; 65:18 - 25; 66:10 - 14, 19, 23, 24). Watch for the expressions "Day of the Lord" and "In that day."
- 2C.** **CHRIST** in the kingdom (Note 33:22 -- Christ as Judge, Lawgiver, King, and Savior).
- 1D.** His exaltation & glory (4:2; 33:17; 53:12-a).
- 2D.** His work
- 1E.** King (32:1; etc.)
- 2E.** Ensign & Judge among the nations (11:10, 12; 2:4).

3E. Protection & provision for His people (32:2).**3C. ISRAEL** in the kingdom.

- 1D.** Israel regathered (11:12; 27:12; 51:11).
- 2D.** The remnant -- those who have escaped the judgments of the Tribulation (4:2, 3).
- 3D.** The remnant called into an everlasting covenant (61:8), the "sure mercies of David" (55:3). It is gracious -- without money & price (55:1), resulting in life (55:3-a), abundance (55:2-b), & glory (55:50).
- 4D.** Israel will be saved (25:9; 26:1 - 4; 52:9, 10; 54:17-b; 61:3, 10; 62:12).
- 5D.** They will be greatly blessed (29:17 - 24; 51:11) & filled with praise (12:1 - 6).
- 6D.** The OT saints to be raised to share in the kingdom (26:19 with the Revised Scofield note there; Rev. 11:18).
- 7D.** No more fear of judgment (51:23).
- 8D.** They will all be taught of the Lord (54:13, 14).
- 9D.** The Vine (Israel) will be cared for by the Lord (27:3) and will bear fruit at last (27:6; 61:6, 9, 11; 66:19, 21. Compare 5:1 - 7 and John 15:1).
- 10D.** The rift between Ephraim & Judah will be healed (11:13).
- 11D.** They will be safe from all enemies (54:10, 17-a) and will capture their captors and be served by Gentiles (14:2; 49:22, 23; 61:5).
- 12D.** God's chastenings will seem as nothing compared to His mercies (54:7, 8 -- compare 2 Cor. 4:17).
- 13D.** "New moon" and "Sabbath" observance to continue (66:23 -- contrast Gal. 4:9, 10 for the Age of Grace).

4C. JERUSALEM and the kingdom

- 1D.** To be purified (1:25; 52:1 - 3; 62:1, 2-a).
- 2D.** Given new names (62:2-b -- "Hephzibah" 62:4; "City of Righteousness" & "Faithful City" 1:26; "Sought Out" & "A City Not Forsaken" 62:12).
- 3D.** Her Judges to be restored (1:26 -- compare Matt. 19:28).
- 4D.** To be the world Capital (2:2).
- 5D.** Nations shall go there for instruction, etc. (2:3).
- 6D.** A place of blessing (65:18), no weeping (65:19), physical life prolonged (65:20), security & prosperity (65:21 - 23, 25), instant answers to prayer as "standard procedure" (65:24), no sickness (33:24), and Israel a blessing to Gentiles (66:10 - 12).
- 7D.** A New Jerusalem promised after the Millennium is past (54:11, 12 -- compare Revelation chapter 21. 65:18 and the following verses evidently have the **Millennial** Jerusalem in view for death is still there and so is the curse - 65:20).

5C. World-wide changes.

- 1D.** The curse on nature lifted (11:6 - 9. This is world-wide, not just in Zion, per 11:9-b; 55:12, 13; 65:25).

- 2D. The Word of God to be fully effective (55:11).
 - 3D. The nations to be blessed in the kingdom (25:6 - 8).
 - 4D. **No more war!** (2:4 - compare Micah 4:3; Hosea 2:18. Contrast Joel 3:9 - 14. See also Isa. 9:7; 32:17).
 - 5D. A permanent & just solution to the Arab / Israeli problem (19:23 - 25).
- 6C. Duration of the "Millennial Kingdom" is not revealed until Rev. 20:1 - 7. The Millennial Kingdom is only a part of the eternal kingdom which is usually in view in the OT passages.
- 1D. Verses indicating that the Millennial Kingdom (**aside from its duration**) **IS** revealed in the OT **It was not a "mystery" as was the Age of Grace.**
 - 1E. Isa. 65:20. This cannot happen before Christ returns. Nor can it be true after the 1,000 years, for then there will be no death (Rev. 26:14, 19) and no curse (Rev. 22:3).
 - 2E. Isa. 26:14, 19. Here is a time when the OT saints will be raised from the dead (v. 19), but their enemies will **NOT** yet be raised (v. 14). This means that there must be a considerable time between these resurrections which can be accounted for only if the Millennium is in view here.
 - 3E. Isa. 54:15. This verse is describing Israel's safety during the kingdom -- and there is possible attack from which they will be safe. This cannot describe a situation that would take place after the end of the Millennium.
 - 4E. Isa. 66:19. It is incredible that after the victory of Christ at the **close** of the Millennium, the judgment of the nations, and the creation of the New Heavens and Earth, there should still be those among the nations who have not heard of the fame of Christ nor seen His glory! Therefore this verse must take place **during** the Millennium.
- 6B. The nations (partial list of passages)
- 1C. **Arabia** (modern Arabia & Yemen -- 21:13 - 17).
 - 2C. **Assyria** (Northern Iraq. Ninevah was near the present city of Mosul in the extreme northern part of Iraq -- 14:25 - 27; 19:23 - 25; 20:1 - 6).
 - 3C. **Babylon**, located in what is now Iraq. The city of Babylon was about 60 - 70 miles south of the present-day city of Baghdad. Isaiah 13:17 - 22 is interesting in view of the future destruction of Babylon (Rev. 18) and the present day animosity between Iran (the Medes & Persians) and Iraq! See also 14:4 - 11; 18:23; 21:1 - 10; 47:1 - 15. Notice 47:6. When God sent the Chaldeans to chasten Judah they over-did it & brought on themselves God's wrath.
 - 4C. **Edom**, the southern part of modern Jordan (21:11, 12).
 - 5C. **Egypt** -- 19:1 - 25.
 - 6C. **Moab**, central Jordan, east of the Dead Sea (15:1 -- 16:14).
 - 7C. **Persia** and **Media** Persia is now Iran, Media is now the northern part of Iran, the provinces of Azerbaijan & Kurdistan (13:17, 18; 21:2). "Elam" is

Persia (44:28 -- 45:6) Wherever the defeat of the Chaldeans is in view it is the Medes & Persians who accomplished it.

8C. **Syria** is the same as present day Syria, with the same capital, Damascus (17:1 - 14).

9C. **Tyre** is the present day city of Sur, in Lebanon (23:1 - 18).

3A. Special topics.

1B. The New Covenant (65:17; 66:22).

2B. Gentile salvation (through Israel -- 56:3 - 8; 66:19).

3B. Nebuchadnezzar (46:11). In the Philippines this verse is mis-used by the "Iglesia ni Cristo" cult to prove the divine authority of their leader. "From the east ... from a far country" is, according to them, a reference to the "Far East." Since the Philippines is in the Far East, and their leader, Manolo, is a Filipino -- the passage is speaking of him, according to their view. The one really in view is Nebuchadnezzar, who came from a land **east of Palestine**, and **far away** (as men traveled in that day).

4B. Cyrus (41:2 - 4; 44:28 -- 45:6, 13; 48:3 - 5 with context).

5B. Satan (14:12 - 17). Compare Ezek. 28:11 - 17.

6B. Spiritism, etc. (8:19, 20; 47:12 - 14).

7B. New Heavens & New Earth (65:17; 66:22).

4A. Special words or phrases repeated significantly.

1B. "The Holy One of Israel" -- 25 times in Isaiah and once in 2 Kings 19, which is parallel to the passage in Isaiah. Used only five times in all the rest of the OT.

2B. "There is no peace, saith my God, to the wicked" (48:22; 57:21 -- dividing the last 27 chapters of Isaiah into three equal parts of nine chapters each).

3B. "For all this His anger is not turned away, but His hand is stretched out still" (5:25; 9:12, 21; 10:4; 40:2. Compare 14:26, 27; 31:3; 66:14. Compare the same argument in Amos 4:6 - 13, "Yet you have not returned to Me.").

4B. "Woe."

1C. Six woes in chapter five:

1D. 5:8 -- Lack of privacy.

2D. 5:11 -- Mis-use of time.

3D. 5:18 -- Mis-use of energy and zeal.

4D. 5:20 -- Reversal of values.

5D. 5:21 -- Self righteousness.

6D. 5:22 -- Exaltation of wickedness.

2C. Six woes in chapters 28 -- 32. (28:1; 29:1, 15; 30:1; 31:1; 33:1).

3C. Compare eight woes in Matt. 23.

5B. "Day of the Lord," "In that Day," "Day of vengeance," etc. There are many occurrences of these phrases in Isaiah.

--- William P Heath

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