

ISAIAH

Message:

“God’s holiness and glory will be fully manifest as He judges sin (1–39) and provides deliverance and blessing for a righteous remnant of Jews and Gentiles (40–66) through the sacrifice of His Son, the Suffering Servant (53) and Anointed Deliverer, Jesus Christ (40–66).”

Author:

The name “**Isaiah**” (...whîyVôAv◇y , ...yesha’yahu) means “the Lord saves.”¹

Isaiah can be likened to the Bible, comprised as it is of 66 books/chapters, 39 depicting judgement (OT) and 27 depicting redemption and restoration (NT).

Isaiah ministered to Judah in the eighth and seventh centuries B.C. (739-680) during a time when the powerful nation of Assyria rose to power and overwhelmed Israel and many smaller kingdoms along the eastern Mediterranean coast. Isaiah was born into an influential and distinguished upper-class Jewish family. He is declared to have been the son of Amoz (stated 13 times in the OT). According to Jewish tradition, Amoz was the brother of King Amaziah (who ruled Judah from 821-767 B.C.). This would make Isaiah a cousin to King Uzziah (807-739 B.C.) and would account for Isaiah’s familiarity with and presence in the royal court. Isaiah was married to a prophetess (8:3), and they had two sons, Shear-Jashub (7:3 “*a remnant will return*”) and Maher-shalal-hash-baz (8:3 “*swift is the booty, speedy is the prey*”). Some contend that the prophetess was “the virgin” of Isaiah 7:14, who later became Isaiah’s second wife and the mother of Maher-shalal-hash-baz (8:3). Isaiah appears to have spent most of his life in Jerusalem, enjoying his greatest influence as a prophet under godly King Hezekiah (see 37:1-2).

Assuming Isaiah authored this book, he appears to have had a very long ministry spanning the reigns of four (possibly five) Judean kings (1:1). Isaiah began his official prophetic ministry around 739 B.C., “in the year King Uzziah died” (6:1). His ministry extended through the reigns of Uzziah (790-739 B.C.), Jotham (750-732 B.C.), Ahaz (735-715 B.C.), Hezekiah (715-687 B.C.), and Manasseh (697-642 B.C.). If, as tradition indicates, he prophesied into the reign of Manasseh (who is declared to have killed him), his prophetic ministry would have extended for approximately 60 years, say from 739-680

¹Isaiah’s name symbolized his message, that the Lord, Yahweh, is the source of salvation, both for Israel and the nations. Note: *Isaiah*, like *Joshua*, *Hoshea*, and *Jesus* all mean “*Yahweh is salvation*.”

B.C. The time and circumstances surrounding Isaiah's death are not known, however, talmudic tradition states in *The Ascension of Isaiah*, that at the age of 120 he was placed inside of a hollowed-out log and sawn in two during the reign of wicked King Manasseh (cf. Heb 11:37).

Isaiah's main function was that of a prophet to Judah (Isa 6; cf. 2 Chr 26:22; John 12:38). He was a contemporary of Hosea, Amos, and Micah. Hosea prophesied in Israel (755-710 B.C.) during Isaiah's ministry in Judah. Amos (of Judah) was sent by God to Israel to prophecy (760-753 B.C.) against the social injustices, moral degeneracy, and apostasy of the people. Micah ministered alongside Isaiah in Jerusalem (735-710 B.C.).

Isaiah was commissioned by God (6:1-6) to call the people of Judah to repent and return to Yahweh their God, from whom they had strayed, and to trust in Him alone for their protection and ultimate restoration. Isaiah has always been considered "*the prince of Old Testament Hebrew prophets*" primarily because of his vast sweep of history, his marvelous presentation of the majestic character of God, and for his most powerful depiction of the themes of justice and redemption to be introduced by Messiah at His second advent when He comes as the glorious Warrior King to establish His messianic Kingdom on this earth. Isaiah served as Judah's watchman (21:11; 62:6), intercessor (see 37:21; 59:9-15; 62:6, 7; 64:1, 2), and above all else, servant (42:26). In addition, he says that both he and his sons were given as signs to Israel (8:18). Isaiah also served as a historiographer who wrote a history of the lives of kings Uzziah (2 Chr 26:22) and Hezekiah (2 Chr 32:32).

Unity of the Book:

Many scholars reject the claim that Isaiah wrote the entire book that bears his name. These critical scholars, operating on naturalistic presuppositions, deny the unity of Isaiah in an attempt to eliminate the supernatural element associated with predictive prophecy. Those who posit two authors of Isaiah (Deutero-Isaiah or Second Isaiah), assign the first thirty-nine chapters to the prophet Isaiah, but insist that chapters 40-66 were composed and added later by an unknown individual who lived around 540 B.C. (after the time of Judah's exile in Babylon). Still others postulate a third writer (Trito-Isaiah) for chapters 55-66, who allegedly lived around 450 B.C.

Three main arguments are presented against the stated biblical fact that Isaiah the prophet is the author of the entire book (1:1; 2:1; 6:1; 13:1):

- 1) Chapters 40–66 describe Israel's return from Babylonian captivity and even mention Cyrus by name (45:1-4), the very one who would issue a royal decree allowing the Jews to return from captivity in 539 B.C. Since these events occurred 170 years after Isaiah spoke and recorded these words, they could not have been composed by Isaiah.
- 2) The differences in literary style that supposedly exists between the two sections (1–39 and 40–66) points to at least two different authors. For example, chapters 1–39 deal with the nation of Assyria while chapters 40–66 deal with the nation of Babylon.
- 3) Other critics insist that there are different theological emphases between the two sections of the book which point to two different authors. For example, chapters 1–39 stress the majesty and judgment of God whereas 40–66 stress God's uniqueness, eternity, and gracious deliverance of a remnant of righteous Jews and Gentiles.

All of the alleged objections leveled against the unity of Isaiah are based on critical presuppositions that deny the possibility of predictive prophecy. At the heart of the dispute is the matter of naturalistic presuppositions. The rationalistic critic cannot accept the fact that prediction in the prophets can occur; so when, for example, Isaiah gives the actual name of the Persian emperor, Cyrus, some 170 years beforehand, this is rejected as impossible! However, if one assumes the existence of a God who can make supernatural predictions through the mouth of His prophet, this presents no problem at all. Predictive prophecy is the test, which proves that God, is God, for only He predicts the future before it comes to pass (Deut 18:15-19; see for example chapters 40–49).

Arguments supporting the unity of Isaiah are as follows:

1. One of the strongest arguments for the unity of Isaiah is the phrase “**the Holy One of Israel**,” a title for God that expresses the central theology of the book, and one that is used in both sections of the book, occurring 12 times in chapters 1-39 and 14 times in 40-66. Outside of Isaiah it appears in the Old Testament only 7 other times.
2. Babylon is prominent in both sections of the book (cf. 31:1–14:23; 21:1-10, and the word “Babylon” occurs more in chapters 1–39 than it does in 40–66.
3. It has been shown that there are more similarities of thought, images, rhetorical devices, and characteristic expressions between the sections than any alleged differences. What differences do exist can be explained by the change in Isaiah’ circumstances in the later years of his life. No theological contradictions between the sections can be found.
4. In his prophecies to the exiles of the sixth century B.C., Isaiah projected his messages into the distant future, just as the apostle John did in Revelation 4–22.
5. Isaiah, the son of Amoz, is the only name connected with the book in any of the Hebrew manuscripts or ancient versions, and Josephus ascribed authorship to Isaiah.²
6. Christ attributed both sections of the book to Isaiah the prophet (John 12:38-41; cf. Isa 6:9-10 and 53:1). Paul quotes from Isaiah (10; 53; 65) in Romans 9:27; 10:16-21 and assigns it to Isaiah.
7. The Book of Isaiah was always written on one scroll, with no divisions. The Dead Sea Scrolls discovered at Qumran in 1947 provided a complete scroll of Isaiah (the earliest to date, 150 B.C.) and showed that no division was ever made between the two sections. Chapter 39 ends on the next to the last line of a column with chapter 40 continuing the same column without any indication of a break (**see slide**).

²Flavius Josephus, *Antiquities of the Jews*, 11:1:1-2.

Theological Context:³

Isaiah is a book that unveils the full dimensions of God’s judgment and salvation. God is “the Holy One of Israel” (1:4; 6:1) who must punish His rebellious people (1:2) but will afterward redeem them (41:14, 16). Israel is a nation blind and deaf (6:9-10; 42:7), a vineyard that will be trampled by the Gentiles (5:1-7), a people devoid of justice or righteousness (5:7; 10:1-2). The awful judgment that will be unleashed upon Israel and all the nations that defy God is called “the Day of the LORD.” Although Israel has experienced a foretaste of that day (5:30; 42:25), the nations will experience the horror of its full power (2:11, 17, 20). In the New Testament, it is a day associated with Christ’s Second Coming and the accompanying judgments that will precede Him (24:1, 21; 34:1-2; cf. Matt 24–25; Rev 4–19). Throughout the book, God’s judgment is referred to as “fire” (1:31; 30:33). He is the “Sovereign LORD” (25:8), far above all nations and rulers (40:15-24; cf. Dan 2:44-45 and 7:13-14, 26-27).

Yet God will have compassion on His people (14:1-2) and will rescue them from both political and spiritual oppression. Their restoration is like a new exodus (43:2, 16-19; 52:10-12) as God redeems them (35:9; 41:14) and saves them (43:3; 49:8). Israel’s almighty Creator (40:21-22; 48:13) will make streams spring up in the desert (32:2) as He graciously leads them home. The theme of a highway for the returning exiles is prominent (11:16; 40:3) in both major parts of the book. The Lord raises up a banner to summon the nations to bring His covenant people, Israel, home (5:26).

Peace and safety mark this future messianic age (11:6-9). Israel’s messianic King, descended from King David, will reign in righteousness (9:7; 32:1), and all the nations of earth will stream to the holy mountain of Jerusalem to pay Him homage (2:2-4). God’s people will no longer be oppressed by wicked rulers (11:14; 45:14), and Jerusalem will truly be the “City of the LORD” in that future day (60:14).

The Lord calls the messianic King “My Servant” in chapters 42–53, a term also applied to Israel as His elect nation (41:8-9; 42:1). It is through the suffering of the Servant, Messiah, that salvation in its fullest sense is achieved. Cyrus was God’s instrument to deliver Israel from Babylon (41:2), but Christ delivered mankind from the prison of sin (52:13–53:12). He became a “light for the Gentiles” (42:6), so that those nations that faced judgment (chaps. 13-23) could find salvation through Him (chap. 55:4-5). These Gentiles also became “servants of the LORD” (54:17).

The LORD’s Kingdom on earth, with its righteous Ruler and His righteous subjects, is the goal toward which the Book of Isaiah steadily progresses. The restored earth and the redeemed people will then conform to the divine ideal, and all will result in the praise and glory of the Holy One of Israel for what He has accomplished.

Isaiah also reaffirms Yahweh’s sovereign power by emphasizing His role in creation as Creator (42:5-7; 43:1-7, 15-21; 44:21-28; 48:13; 45:18; 51:12-16; 63:7-14).

In addition, several Abrahamic promises are specifically referred to in Isaiah 29:22; 41:8-11; 51:1-3; 63:15.

Historical Background:⁴

³Adapted from the *NIV Study Bible*, 1015.

The Book of Isaiah was written during a tumultuous period in Israel/Judah's history. The historical background comprising this period is recorded in 2 Kings 15:1–20:21 and 2 Chronicles 26:1–32:33. As mentioned above, Isaiah began his official prophetic ministry in the year King Uzziah died, in 739 B.C. (6:1). Uzziah (also known as Azariah; cf. 2 Kgs 15:1-7) had reigned for 52 years in Judah. He was a powerful and prosperous king who was blessed of the Lord because “he did right in the sight of the Lord” (2 Kgs 15:2). According to 2 Chronicles 26:9-15 Uzziah is remembered for his many military conquests, for strengthening Jerusalem's defenses by designing and making various engines of war, for having an elite army of 307,500 men mustered and ready for battle, and for his numerous agricultural advances. However, his prosperity and power led to his ultimate demise as he lifted himself up above the Lord and was inflicted with leprosy (2 Chr 26:3-21).

Uzziah was succeeded by his son Jotham, described like his father as a righteous king who “did what was right in the sight of the Lord” (2 Kgs 15:34). Second Kings 15:33 states that Jotham reigned for 16 years, but shared 13 years of his reign in a co-regency with his father. Thus, he only reigned over Judah for three short years. Jotham left a tragic legacy to Judah in the person of his son Ahaz who became king in his place.

When wicked King Ahaz came to power (735 B.C.) he overthrew all of the spiritual reforms instituted by both his father (Jotham) and grandfather (Uzziah). Ahaz is described as one who “walked in the ways of the kings of Israel; he also made molten images for the Baals; . . . and he sacrificed and burned incense on the high places, on the hills, and under every green tree” (2 Chr 28:2-4). In addition, he “even made his son pass through the fire [Molech], according to the abominations of the nations whom the Lord had driven out from before the sons of Israel” (2 Kgs 16:3). Ahaz's abominable spiritual practices led to the ultimate military collapse of Judah.

In 734 B.C. King Ahaz was threatened by the Syro-Ephraimite coalition of Pekah, king of Israel and Rezin, king of Aram (Syria). Pekah had formed an alliance with Rezin king of Damascus in order to rebel against the hated Assyrians and throw off the tribute they were forced to pay. Ahaz refused to join their coalition and was besieged by Rezin and Pekah, and even though they could not overthrow him, they succeeded in decimating many of Judah's cities and took away thousands of captives (2 Chr 28:5-8). In a desperate and disastrous move, Ahaz summoned Tiglath-pileser III, the king of Assyria, to help him overthrow his enemies (2 Kgs 16:7-10; 2 Chr 28:16, 20). As a result, Judah became a vassal state of Assyria and was forced to pay heavy tribute to their new Assyrian overlords.

God sent Isaiah the prophet to quiet Ahaz's fears and warn him against making any foreign alliances. Isaiah advised Ahaz to put his trust in the Lord alone. He informed Ahaz that the nations he feared, namely Syria and Israel, would be destroyed by Assyria within 2 short years, or by 732 B.C. (8:4). God was going to raise up Assyria to act as “the rod of His wrath” to discipline His godless people (10:5-19). Even though severe judgments were coming, the prophet Isaiah spoke of God's mercy and predicted the certain and sure future glory to be realized by God's covenant people through the reign of the virgin-born messianic King of kings, the Lord Jesus Christ (7–12).

Tiglath-pileser accepted Ahaz's invitation and conquered Damascus. The people were deported, and all of Aram's (Syria) territory was incorporated into the mighty Assyrian Empire (732 B.C.). Large sections of the Northern Kingdom of Israel were also annexed,

⁴See *Appendix A* “Key Dates for Isaiah” by Thomas L. Constable, “Isaiah” (notes published by Sonic Light and available for online downloading from www.soniclight.com, May 2000 Edition).

and they were forced to pay heavy tribute to Assyria. Judah also became a vassal state of Assyria at this time and was also forced to pay heavy tribute to the Assyrians (7:21-25).

A few years later, when Tiglath-pileser III died (727 B.C.), Hoshea, the King of Israel, stopped paying tribute. Shalmaneser V retaliated by attacking Israel and besieging Samaria from 725-722 B.C. The Northern Kingdom of Israel fell in 722 B.C. Shalmaneser V died in the same year (722 B.C.) and was succeeded by Sargon II. The historical annals of Assyria are not clear on who actually conquered Samaria, but in later Assyrian inscriptions Sargon claims that he defeated Samaria. In any event, Israel ceased from being a nation.

Ahaz was succeeded by his godly son Hezekiah in 716 B.C. Hezekiah instituted many sweeping religious reforms and attempted to turn the people of Judah back to God. It was during the reign of Hezekiah that the Assyrians reached the zenith of their power. Sargon II died in 705 B.C. and was replaced by Sennacherib as king of Assyria. Hezekiah joined a number of other vassal nations and seized this opportunity to form an anti-Assyrian coalition that revolted against Assyrian subjugation and taxation. Sennacherib, after first securing his throne and power base at home (705-702 B.C.), led his army west in 701 B.C. to put down the rebellion of these anti-Assyrian forces. This Assyrian campaign is recorded on the *Sennacherib Prism* (also called the "Taylor Prism"). The invasion of Judah by Sennacherib's forces resulted in the decimation of forty-six fortified cities to the north and south of Jerusalem, and the capture and deportation of over 200,000 people (2 Kgs 18:13-19:37; 2 Chr 32:1-23). Fearing imminent attack, Hezekiah, sent word to Sennacherib at Lachish seeking terms of surrender. He agreed to pay a hefty tribute of three hundred talents of silver and thirty talents of gold (2 Kgs 18:13-15). This failed to appease Sennacherib, who then sent a delegation to Jerusalem demanding their immediate and unconditional surrender. In spite of being hopelessly outnumbered, Hezekiah turned to God in prayer and placed his trust in the Lord to deliver him. God dispatched the angel of the Lord who killed 185,000 of the Assyrian army and forced Sennacherib to return to Nineveh where he was ultimately assassinated by his own sons (2 Kgs 19:29-37; Isa 37:1-38; Jer 26:18, 19).

Following his miraculous military deliverance Hezekiah became sick unto death. His sickness brought him in contact with Merodach-baladan, the deposed king of Babylon. Merodach had attempted to revolt against Assyria in 703-702 B.C. but was defeated. Hearing of Hezekiah's sickness and amazing defeat of the mighty Assyrian army, he sent a delegation to Hezekiah to express his condolences over his illness and more importantly to solicit Hezekiah's support for another revolt against his Assyrian overlords (701 B.C.). Hezekiah made a fatal mistake in showing off the temple treasures and his armory to his Babylonian visitors. The covetous visitors did not forget the wealth of Jerusalem or the rich embellishment of the temple of the God of Israel. Isaiah denounced Hezekiah's actions as foolish and delivered a prophecy that the armies of Chaldea would later return to carry Judah's treasures and prominent families away into captivity (39:1-8).

Hezekiah reigned until 686 B.C., but in 697 B.C. his wicked son Manasseh (697-643 B.C.) began a 10 year co-regency with his godly father. Manasseh reigned as king over Judah for fifty-five years (2 Kgs 21:1), and proved to be one of the worst kings the nation of Judah had ever known. His reign brought material prosperity and spiritual apostasy of an unprecedented nature (2 Kgs 21:2-9). In addition, he persecuted the righteous, social relationships were undermined by distrust, and violence was waged against the weak. Although Isaiah does not mention Manasseh, tradition states that it was he who silenced the

prophet's godly denunciations against his wicked practices by having Isaiah placed inside of a hollow log, which he then had sawn in two (cf. Heb 11:37).

Historical Purpose:

Isaiah is concerned with two primary purposes: ***Condemnation*** resulting in judgment upon Israel, Judah, and the nations for their wickedness (chapters 1–39); and ***Consolation*** resulting in redemption for the righteous remnant of Israel and the nations (chapters 40–66). Concerning Isaiah's dual purpose/theme for writing, Freeman writes,

As chapter 1 introduces the first theme whereby the prophet denounces the corruption of Jerusalem and its impending judgment, chapter 40 announces the second with a message of comfort and the promise of redemption. As a sign of the latter, Isaiah predicts the birth of a Deliverer (7:14) as well as His spiritual work of deliverance [for righteous Jews and Gentiles] chapter 53).⁵

Isaiah was aware (from Deut. 28:49-50, 64-67) that Judah was destined for exile as had recently befallen the Northern Kingdom. His book, then, was directed to two groups of people: (a) those of his generation, who had strayed from the covenantal obligations given them in the Mosaic Law, and (b) those of a future generation who would be in exile. Isaiah was calling the first group back to holiness and obedience, and he was comforting the second group with the assurance that God would restore the nation to their land and would establish His kingdom of peace and prosperity. The theme of "comfort" is dominant in Isaiah 40-66 ("comfort" occurs in 40:1 [twice]; 51:3, 19; 57:18; 61:2; 66:13; "comforted" occurs in 52:9; 54:11; 66:13; and "comforts" is used in 49:13; 51:12; 66:13)-13 times compared with only 1 occurrence of "comforted" (12:1) in chapters 1-39.

An Overview of the Book of Isaiah

Please turn to the chart on the next page and join with me as we fill this in together!

⁵Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody, 1976), 191.

Brief Outline of Isaiah

Introduction (1:1)

I. Prophecies of Condemnation and Judgment 1:2–39:8

A. Judgment on Judah for Covenant Violation 1–12

1. The prophecies of judgment on Judah for personal sin 1:2–5:30
 - 7) 2. The prophet Isaiah is commissioned to proclaim God's judgment 6:1-13
- 8) 3. The prophecies of Messiah, His kingdom, and Judah's judgment 7:1–12:6

B. *Judgment on the Surrounding Nations 13–23*

9) C. *Judgment on all the Earth Before Messiah’s Kingdom Glory*
24–35

1. The future tribulation and kingdom: Isaiah’s “Little Apocalypse” 24:1–27:13
2. The “Woes” on Israel, Judah, and the world for refusing to trust in God 28:1–33:24
3. The great judgment and blessing of the Day of the Lord 34:1–35:10

Historical Interlude: Judah’s Divine Deliverance from Assyria and Prophecy of Her Coming Captivity in Babylon 36–39

1. Hezekiah and the Assyrian threat 36:1–37:38
2. Hezekiah and the Babylonian destruction to come 38:1–39:8

II. Prophecies of Consolation and Restoration 40:1–66:24

A. *The Deliverance of God’s People Promised by God, the Majestic Creator 40:1–48:22*

B. *The Deliverer of God’s People: the Suffering Servant—Messiah 49:1–55:13*

1. The Deliverer’s commission and mission 49:1–52:12
2. The Deliverer’s redemptive work as the Servant of the Lord 52:13–53:12
3. The Deliverer’s promise of Israel’s future restoration: A “Song of Salvation” 54:1–55:13

C. *The Delivered Are Admonished to Seek and Glorify God 56:1–66:16*

1. Israel’s future cleansing from sin: righteousness contrasted with ritual 56:1–59:21
2. Israel’s future glory in the messianic kingdom 60:1–62:12
3. Israel’s future blessings will be realized through the ministry of Messiah 61:1–62:12
4. Israel’s Deliverer brings judgment and salvation 63:1–64:12
5. God’s reply to Israel’s prayer 65:1–66:24

Outline of Isaiah

Introduction (1:1)

I. Prophecies of Condemnation and Judgment 1:2–39:8

A. *Judgment on Judah for Covenant Violation 1:2–12:6*

- 10) 1. The prophecies of judgment on Judah for personal sin 1:2–5:30
(Isaiah presents three great discourses against Judah)
 - 7) God’s indictment: Judah’s rejection of God 1:2–31
 - 1) Rebellion 1:2–9

- 2) Worthless ritual 1:10-20
 - 3) Social injustices 1:21-31
 - 8) God's judgment will lead to the Day of the Lord and Messiah's Kingdom 2:1–4:6
 - 1) Jerusalem's future glory and blessing: the dwelling of God 2:1-4
 - 2) Jerusalem's judgment: for the sin of pride 2:5–4:1
 - a) Against the adoption of evil foreign practices 2:5-11
 - b) Against all expressions of pride 2:12-22
 - c) Against the pride of the leaders 3:1-15
 - d) Against the pride of the women 3:16–4:1
 - e) Jerusalem's future restoration: the Branch of the Lord, Messiah 4:2-6; 11:1
- c. God's judgment on the "worthless vineyard" 5:1-30
- 1) The parable/song of the Lord's vineyard: Judah 5:1-7 (cf. Matt 21:33-36; Luke 20:9-18; John 15:1-17)
 - 2) The pronouncement of six woes upon the wicked 5:8-23
(Note: Each "woe oracle" is introduced with *ywh hōy*)
 - a) On greed 5:8-10
 - b) On uncontrolled revelry 5:11-17
 - c) On blasphemy 5:18-19
 - d) On moral insensibility/perversion 5:20
 - e) On self-conceit 5:21
 - f) On drunken judges/social injustice 5:22-23
 - 3) The penalty of coming judgment 5:24-30
2. The prophet Isaiah is commissioned to proclaim Judah's judgment & restoration 6:1-13
- Isaiah's commission as God's prophet of judgment and restoration can be divided into four movements:
- a) Isaiah's Revelation of God (6:1-4)
 - b) Isaiah Humiliation before God (6:5)
 - c) Isaiah's Sanctification/cleansing from sin (6:6-7)
 - d) Isaiah's Consecration/commission to serve God (6:8)
3. The prophecies of Messiah, His kingdom, and the nations' judgment 7:1–12:6
- a. Prophecy/Sign of Immanuel and the virgin-conception 7:1-25
(Ahaz is warned to not fear the Aramean and Israelite coalition)
 - 1) The Syro-Ephramite threat against Ahab 7:1-9

- 2) The sign of Immanuel: born of a virgin 7:10-16
- 3) The sin of Ahaz: his unbelief to be punished 7:17-25
- b. Prophecy/Sign of *Maher-shalal-hash-baz* 8:1-22
 - 1) The plundering of Damascus (Syria) and Samaria (Israel) by Assyria 8:1-4
 - 2) The invasion of Judah by Assyria 8:5-8
 - 3) The folly of Judah in enlisting Assyria's help 8:9-22
- c. Prophecy of the birth and rule of Messiah, the Davidic King 9:1-7
- d. Prophecy of the judgment of Messiah against Israel 9:8–10:4
 - 1) Israel's pride and arrogance demands judgment 9:8-12
 - 2) Israel's prophesied destruction 9:13–10:4
- e. Prophecy of God's providential use of and coming judgment of Assyria 10:5-34
 - 1) God's providential use of Assyria as a "rod of judgment" 10:5-11
 - 2) God's punishment of Assyria for her many atrocious deeds 10:12-34
- f. Prophecy of Messiah's coming kingdom and righteous reign 11:1-16
 - 1) The kingdom's prince: the "shoot of Jesse—the Davidic Branch" 11:1-5
 - 2) The kingdom's peace 11:6-9
 - 3) The kingdom's people 11:10-16
- g. Praise for Messiah's coming kingdom 12:1-6
 - 1) Individual hymn of thanksgiving for deliverance 12:1-2
 - 2) Corporate song of praise 12:3-6

B. Judgment on Surrounding Nations 13:1–23:18

1. Judgment on Babylon and its rulers: the earthly king and Satan 13:1–14:23

- a. Babylon would be overthrown by the Medes and Persians 13:1-22
(Literally fulfilled in 539 B.C. [cf. Dan 5:30-31])
- b. Israel would outlast her conquerors and return to the promised land 14:1-3
(Israel will experience an eschatological regathering to their land 14:1)
- c. Nations rejoiced at Babylon's destruction 14:4-11
- d. Satans fall: power behind the King of Babylon 14:12-15; cf. Ezek 28:12-17

2. Judgment on Assyria 14:24-27

God destroyed Sennacherib's army 185,000 fell in a single night (see 37:21, 36-38)

See 2 Kings 18–19

3. Judgment on Philistia 14:28-32

- a) God would again send Assyria to destroy the Philistines 14:31
- b) God would protect His people who sought refuge in Zion 14:32

4. Judgment on Moab 15:1–16:14

Moab would be left totally desolate, her pride would be humbled by Assyria

5. Judgment on Damascus (Syria) and her ally, Samaria (Israel) 17:1-14

- a. Destruction of Damascus (Syria) by Assyria 17:1-2
- b. Destruction of Samaria (Israel) by Assyria 17:3-11
 - 1) God promises that a righteous remnant will return and disavow idolatry 17:3-8
 - 2) God predicts that chastening will precede His blessings 17:9-11
- c. Destruction of Assyria by the Lord 17:12-14

6. Judgment on Ethiopia 18:1-7

7. Judgment on Egypt 19:1–20:6

8. Judgment on Babylon 21:1-10

9. Judgment on Edom 21:11-12

10. Judgment on Arabia 21:13-17

11. Judgment on Jerusalem 22:1-25

(Judah trusted in personal defenses and refused to turn to the Lord 22:8-11)

12. Judgment on Tyre 23:1-18

- a) The costal city of Tyre was destroyed by Nebuchadnezzar between 585-573 B.C.

- b) The island city of Tyre was destroyed by Alexander the great in 332 B.C.
- C. *The Judgment on the Whole Earth Before Messiah's Kingdom Glory 24:1–27:13*
(Isaiah's "Little Apocalypse": Judgment and Restoration)
 - 1. The earth's devastation before the Lord's reign 24:1-23
 - 2. The earth's restoration before the Lord's/Messiah's reign 25:1–27:13
- D. *The "Woes" on Israel/Judah for Worldly Alliances and Refusal to Trust in God 28:1–33:24*
 - 1. Woe against Samaria/Israel for her alliance with Assyria 28:1-29
 - 2. Woe's against Judah/Jerusalem for her hypocrisy and alliance with Egypt 29:1–31:9
 - a. Woe's against Ariel (Jerusalem) for her hypocrisy and political alliances 29:1-24
 - b. Woe against Judah for depending on Egypt 30:1-33
 - c. Woe against Judah for trusting in Egypt 31:1-9
 - 3. Witness of Messiah's future kingdom and righteous reign 32:1-20
 - 4. Woe against Assyria, and prophecy of her future judgment by God 33:1-24
- E. *The Great Judgment and Blessing of the Day of the Lord 34:1–35:10*
 - 1. The Lord's great wrath in the Day of the Lord 34:1-17
 - 2. The Lord's great grace in the Day of the Lord 35:1-10

The Historical Interlude: Judah's Divine Deliverance from Assyria and Prophecy of Her Coming Captivity in Babylon 36:1–39:8

- 1. Hezekiah and the Assyrian threat thwarted by God 36:1–37:38
 - a. The invasion of Judea and defeat of Sennacherib ch. 36; **cf. 2 Kgs 18–19**
 - b. The intervention of Isaiah who prophesies Assyria's destruction ch. 37
 - 1) Hezekiah's distress and communication with Isaiah 37:1-7
 - a) The messengers of Hezekiah sent to Isaiah 37:1-5
 - b) The message of Isaiah sent to Hezekiah 37:6-7
 - 2) Sennacherib's threats delivered to Hezekiah 37:8-13
 - 3) Hezekiah's intercession to God 37:14-20
 - 4) Isaiah's prophecy of Sennacherib's destruction 37:21-35
 - 5) Sennacherib's defeat and death 37:36-38
- 2. Hezekiah and the Babylonian destruction to come 38:1–39:8
 - a. Hezekiah's sickness, intercession, and extension of life 38:1-8
 - b. Hezekiah's psalm of thanksgiving to God for extending his life 38:9-22
 - c. Hezekiah's foolish and prideful display to the Babylonian envoys 39:1-8
 - 1) Hezekiah displays his treasures to Merodach-baladan's envoys 39:1-2
 - 2) Isaiah predicts Jerusalem's destruction and captivity by Babylonian 39:3-8

II. Prophecies of Consolation and Restoration 40:1–66:24

A. *The Deliverance of God's People Promised: by God, the Majestic Creator 40:1–48:22*

1. The restoration of Judah by the Holy One of Israel 40:1-31
 - a. The call to comfort: the Lord God will restore His people 40:1-11
 - 1) The advent of comfort 40:1-2
 - 2) The advent of the Comforter 40:3-11
 - b. The character of the Comforter: **God, the Majestic Creator** 40:12-31
 - 1) The credentials of the Comforter 40:12-26
 - a) His greatness: He is the Creator God 40:12-17
 - b) His incomparableness: He is the only God 40:18-26
 - 2) The Creator is the inexhaustible Sustainer 40:27-31
2. The rejection of the nations by the Holy One of Israel 41:1-29
3. The revelation of God's Servant, Messiah 42:1-25
 - a. His description 42:1-4
 - b. His ministry 42:5-9
 - c. His praise 42:10-13
 - d. His destruction of idolaters 42:14-17
 - e. His call for repentance 42:18-25
4. The restoration of God's people through His servant Cyrus 43:1–45:25
5. The ruination (destruction) of Babylon 46:1–**48:22**

Note: each of the remaining 3 section of 9 chapters each ends with the refrain:

“There is no peace for the wicked, says the Lord” (cf. **48:22**; 57:21; 66:24)

B. *The Deliverer of God's People: the Suffering Servant—Messiah 49:1–57:21*

1. The Deliverer's commission and mission 49:1-26
 - a. The Servant's commission, humiliation, and exaltation 49:1-7
 - 1) His commission 49:1-6
 - 2) His humiliation (first advent) and exaltation (second advent) 49:7
 - b. The Servant's mission: to provide restoration for Israel and judgment on their Gentile oppressors 49:8-26
2. The Deliverer's faithfulness contrasted with Israel's faithlessness 50:1-12
3. The Deliverer's consolation for the righteous remnant of Israel 51:1–52:12
4. The Deliverer's redemptive work as the Servant of the LORD 52:13–53:12
 - a. The Servant's exaltation 52:13-15

- b. The Servant's rejection 53:1-3
 - c. The Servant's suffering and submission 53:4-9
 - 1) His suffering vicariously for the sins of mankind 53:4-5a
 - 2) His submission voluntarily to His Father 53:6b
 - 3) His suffering in silence 53:7
 - 4) His suffering for sinners 53:8-9
 - d. The Servant's reward 53:10-12
 - 1) His sacrifice satisfied the wrath of God 53:10-11
 - 2) His sacrifice provided Him an allotted portion among the great 53:12
5. The Deliverer's promise of Israel's future restoration: A "Song of Salvation" 54:1-17
6. The Deliverer's invitation of salvation 55:1-56:8
- a. Invitation of salvation 55:1-13
 - b. Inclusion of Gentiles in Israel's future restoration and blessing 56:1-8
7. Israel's faithless leaders are condemned 56:9-57:21

Note: each of these remaining 3 section of 9 chapters each ends with the refrain:
"There is no peace for the wicked, says the Lord" (cf. 48:22; **57:21**;
66:24).

C. *The Delivered Are Admonished to Seek and to Glorify God 58:1-66:16*

- 1. Israel's future cleansing from sin: righteousness contrasted with ritual 58:1-59:21
 - a. Condemnation of Israel's hypocritical worship 58:1-14
 - b. Confession of Israel's depravity leads to God's deliverance 59:1-21
 - 1) Israel's commitment of sin separated them from God 59:1-8
 - 2) Israel's confession of sin will reunite them with God 59:9-21
- 2. Israel's future glory in the messianic kingdom 60:1-22
- 3. Israel's future blessings will be realized through the ministry of Messiah 61:1-62:12
 - a. The two advents of Messiah 61:1-3
 - 1) His first advent: sacrifice and suffering for sin on the cross 61:1-2a
 - 2) His second advent: judgment and glory as King of Creation 61:2b-3
 - b. The results of Messiah's second advent 61:4-62:12
 - 1) Israel will be restored and blessed among the nations 61:4-9
 - 2) Israel will rejoice and be clothed in God's righteousness 61:10-11
 - 3) Israel's righteousness shall shine forth from Jerusalem 62:1-12
- 4. Israel's Deliverer in judgment and salvation 63:1-64:12
 - a. The consignment of Israel's enemies to destruction by Messiah 63:1-6
 - b. The confession of Israel's sins and plea for God's mercy 63:7-64:12
 - 1) The remembrance of God's past mercies 63:7-14
 - 2) The prayer of confession and for God's present help and mercy 63:15-64:12

5. God's reply to Israel's prayer 65:1–66:24
 - a. The predictions of blessings and judgments 65:1-25
 - 1) The Lord provides salvation to Gentiles who seek Him 65:1-2
 - 2) The Lord punished Israel for idolatry and forsaking Him 65:3-7
 - 3) The Lord promises that a remnant will be saved in Israel 65:8-10
 - 4) The Lord predicts the destruction of the wicked 65:11-16
 - 5) The Lord predicts the establishment of His glorious kingdom 65:17-25
 - b. The prosperity of believers in the messianic kingdom 66:1-24
 - 1) The Lord declares His sovereignty 66:1-2
 - 2) The Lord denounces and promises to punish hypocrisy 66:3-6
 - 3) The Lord describes the rebirth of His people Israel 66:7-9
 - 4) The Lord demands that all people rejoice with Jerusalem 66:10-14a
 - 5) The Lord declares destruction upon the wicked 66:14b-17
 - 6) The Lord declares His glory to the nations 66:18-21
 - 7) The Lord describes the glories of the new heaven and the new earth 66:22-24

Appendix A

Important Dates for Isaiah

Years	Events
745	Tiglath-pileser III of Assyria begins his reign
740	Uzziah of Judah dies; Isaiah begins his ministry
735	Ahaz of Judah begins his co-regency with Jotham; Pekah of Israel and Rezin of Aramea (Syria) ally against Assyria (Syro-Ephraimite Coalition)
733-32	Tiglath-pileser invades Aramea and Israel
732	Damascus falls; Pekah and Rezin die; Jotham dies
727	Tiglath-pileser dies
722	Samaria falls; Shalmaneser V of Assyria dies and Sargon II begins to reign
716	Ahaz dies and Hezekiah begins his reign
711	Sargon attacks Ashdod and returns to Assyria
710	Sargon attacks Babylon
705	Sargon dies
701	Sennacherib of Assyria defeats Egypt at Eltekah and departs from Jerusalem; Merodach-baladan of Babylon sends messengers to visit Hezekiah
697	Manasseh of Judah begins his co-regency with Hezekiah
690	Tirhakah of Egypt begins his reign
689	Sennacherib of Assyria defeats Babylon
686	Hezekiah dies
681	Sennacherib of Assyria dies and Esarhaddon begins to reign
671	Esarhaddon imports foreigners into Israel and defeats Egypt
612	Nineveh falls to Babylon

609	Nabopolassar of Babylon defeats Assyria and Assyria falls
605	Nebuchadnezzar of Babylon defeats Egypt at Carchemish; first deportation of Judahites to Babylon (Daniel & friends)
597	Second deportation of Judahites to Babylon
586	Jerusalem falls to Nebuchadnezzar
559	Cyrus II of Persia begins to reign
539	Cyrus overthrows Babylon
538	Cyrus issues his decree allowing Jews to return to Israel
530	Cyrus dies
518	Darius Hystaspes of Persia destroys Babylon

Chart adapted from Thomas L. Constable, "Isaiah" (notes published by Sonic Light and available for online downloading from www.soniclight.com, May 2000 Edition).

Argument

The book of the prophet Isaiah, the greatest of the Hebrew prophets,⁶ may be divided into two major sections: *Prophecies of Condemnation and Judgment* (1:1–39:8) and *Prophecies of Consolation and Restoration* (40:1–66:24) with a brief *Historical Interlude* interposed between them detailing Judah's Divine Deliverance from Assyria and Prophecy of Her Coming Captivity in Babylon (36:1–39:8).⁷

In the first main section, Isaiah presents Prophecies of Condemnation and Judgment (1:1–39:8) that delineate the judgment of God that was coming upon Judah and Jerusalem, and Israel in the near and distant future. These prophecies of approaching punishment hold out a promise of blessing if the people would only repent of their sin and return to God. Isaiah commences with prophecies of judgment on Judah and Jerusalem (1:1–12:6). His introductory prophecy is an indictment against Judah's personal sins which contains God's personal request for repentance and promise of restoration that would result (1:1–31). He next delivers a series of prophecies dealing with the future judgments of the Day of the Lord and establishment of Messiah's kingdom (2:1–4:6). He pronounces future judgment upon the people (2:5–22), the leaders (3:1–15), and the women (3:16–4:1) of Jerusalem that would lead to their ultimate purification (4:2–6).

The next prophecies concerns the parable of the vineyard and six woes upon the wicked in Israel (5:1–30). The parable is directed against the wicked people of God, here the nation of Israel—the Northern Kingdom (5:7), who were responsible to cultivate and produce blessings from the Lord's vineyard (as the Lord's vinedressers) by being a fruitful

⁶Isaiah prophesies more about the coming Messiah and His final messianic kingdom than any other of the writing prophets. For this reason his book is often referred to as the "fifth Gospel." It has been said that if the New Testament were lost, a sinner could be led to Christ solely from the many messianic passages recorded in Isaiah. In addition, Isaiah is often called the "Miniature Bible" because of its two-fold division which corresponds to the two-fold division of the Bible itself with the Old Testament 39 books (dealing primarily with Israel) and the New Testament's 27 books (dealing primarily with the Church of Jesus Christ).

⁷Rather than treating this Historical Interlude as a separate section, I have chosen to see it as merely concluding the first major section of Isaiah (1:1–39:8).

witness to the surrounding nations (5:1-7). God had given them every advantage, but they chose to sin against Him and bore only evil fruit continuously. Therefore, Isaiah delivers six woes against their wicked ways (5:8-23), and describes the anger of God that would result in Israel's coming judgment (5:24-30). God, Himself, would summons Assyria to punish His wicked and obstinate people, Israel—the Northern Kingdom (5:26-30).

Isaiah's commission as God's prophet of judgment and restoration is recorded next (6:1-13). When confronted by the purity and holiness of God, Isaiah, like John on Patmos (Rev 1:17), was overwhelmed by his own sense of sinfulness and immediately confessed his sin, and that of the nation (6:1-5). Isaiah is cleansed and commissioned by God (6:6-8) to deliver His Word to His rebellious and sinful people (6:9-13).

The first group of prophecies following Isaiah's call detail Messiah, His kingdom, and the nations' judgment (7:1–12:6). Isaiah's prophecy of Immanuel and the virgin-conception (7:1-25) served as a sign that Judah would be delivered from the Syro-Ephramite threat being brought against her (7:1-16) and that Ahaz would be punished for his unbelief in the promises and provision of Almighty God (7:17-25). The prophecy concerning Isaiah's second son, Maher-shalal-hash-baz (8:1-22), served as a sign of the birth and rule of Messiah, the Davidic King (9:1-7).

The prophet continues by delivering a series of prophecies against the kingdom of Israel (9:8–10:4). He states that Israel's pride and arrogance demands judgment (9:8-12), and proceeds to describe Israel's destruction (9:13–10:4). He describes God's providential use of and coming judgment of Assyria (10:5-34). Interestingly, God would use Assyria as a "rod of judgment" (10:5-11), but would later punish Assyria for her own wickedness and many atrocious deeds (10:12-34).

Isaiah concludes this opening series of prophetic discourses with a marvelous prophecy of Messiah's coming kingdom, and describes the righteous reign of the messianic King, the "Davidic Branch" (11:1-16). He records a song of praise and thanksgiving for Messiah's coming deliverance and kingdom (12:1-6).

The next section of judgmental prophecies are pronounced against the nations surrounding Israel who are denounced for their proud independence (13:1–23:18). These include Babylon (13:1–14:23), Assyria (14:24-27), Philistia (14:28-32), Moab (15:1–16:14), Damascus (Syria) and her ally, Israel (17:1-14), Ethiopia (18:1-7), Egypt (19:1–20:6), Babylon (21:1-10), Edom (21:11-12), Arabia (21:13-17), Jerusalem (22:1-25), and Tyre (23:1-18).

The next series of prophecies concern the future "Day of the Lord" when God's judgment will be poured-out upon the whole earth (Tribulation period) before Messiah's kingdom glory is revealed (24:1–27:13; cf. Matt 24:29-31; Rev 19:11-16). The prophecies in this section, best known as Isaiah's "Little Apocalypse," describe the future period of history bounded by the rapture of the church (1 Thess 4:16-18; 1 Cor 15:51-58) and the destruction and restoration of the present heavens and earth. Isaiah commences with a prophecy detailing the earth's devastation before the Lord's reign (24:1-24). The devastation of the earth through God's judgment (24:1-22) will be followed by the earth's restoration when the Deliverer, the Lord of hosts, will come in glory to establish His kingdom reign from Mount Zion (24:23-24; 25:1–27:13). God will be praised for His past as well as future deliverance of His people (25:1-12); as well as for His blessings (26:1-21) and preservation of a faithful remnant (27:1-13).

The next section records a series of "Woes" pronounced on Israel/Judah for their worldly alliances and refusal to trust in God (28:1–33:24). The first woe is against Israel's

alliance with Assyria (28:1–29). The next four woes are against Judah/Jerusalem for her religious hypocrisy and alliance with Egypt (29:1–31:9). Isaiah interrupts his “woe” pronouncements in order to present a message about Messiah’s future kingdom and righteous reign (32:1–20). The sixth Woe against Assyria is a prophecy of her future judgment and destruction by God (33:1–24). Isaiah concludes with another prophecy describing the deliverance and delights associated with Messiah’s future kingdom (33:13–24).

In the next section Isaiah records a prophecy about the great judgment and blessing associated with the future Day of the Lord (34:1–35:10). The Lord’s great wrath will be revealed in that future Day (34:1–17), which will be followed immediately by His great grace (35:1–10).

Isaiah concludes the first major section of his book with a historical interlude that details Judah’s divine deliverance from Assyria and provides a prophecy of her coming captivity in Babylon (36:1–39:8). Unlike Ahaz before him, Hezekiah turned to the Lord for help and deliverance from the Assyrian threat he faced (36:1–37:38). Sennacherib’s invasion of Judea and demand for Hezekiah’s surrender (36:1–22) results in Hezekiah’s interceding to God for help (37:1–20). The Lord delivers a prophecy to Isaiah detailing Sennacherib’s destruction (37:21–35). Sennacherib’s army was struck by the Lord resulting in the death of 185,000 (37:36), after which he returned home where he was assassinated by his own sons, just as the Lord had prophesied through Isaiah (37:37–38). The deliverance of King Hezekiah from the Assyrian invasion illustrates the victory that Yahweh longed to provide for His people if they would only forsake their evil ways and trust in Him. This is in part the very lesson that Isaiah’s prophecies were designed to teach the people. Isaiah next details the events surrounding Hezekiah’s sickness, prayer for healing, recovery, and prophecy of the Babylonian destruction to come (38:1–39:8). Hezekiah’s sickness, intercession, and extension of life (38:1–8) is followed by a moving psalm of thanksgiving to God for extending his life (38:9–22). Following his recovery, Hezekiah is paid a visit by envoys of the Babylonian king Merodach-baladan, to which he makes a prideful display of all his treasures (39:1–8). Isaiah confronts Hezekiah, condemns his actions as foolish, and predicts Jerusalem’s destruction and captivity by Babylon (39:3–8).

The second major division of Isaiah (40:1–66:24) presents Prophecies of Consolation and Restoration. Whereas the first section of Isaiah presented prophecies of condemnation and judgment from God (1:1–39:8), Isaiah now proceeds to emphasize Israel’s consolation and future hope of restoration and blessing to be provided by Messiah when He comes in power and great glory. This final section divides into three sections of 9 chapters each, with the first section dividing into 5 sections, the second section dividing into 7 sections, and the third section dividing into 5 sections. Each of the remaining 3 section of 9 chapters each ends with: **“There is no peace for the wicked, says the Lord” (cf. 48:22; 57:21; 66:24).**

The first section details the future deliverance of God’s people promised by God, the Majestic Creator (40:1–48:22). Isaiah begins with the hope of Judah’s restoration to be brought about by the Holy One of Israel (40:1–31). Second, the rejection of the nations is according to the providence of the Holy One of Israel (41:1–29). The nations false idols are contrasted with God and shown to be useless. By way of contrast, God calls the nations to witness His ability to predict the future as He predicts the coming of His servant Cyrus 150–200 years prior to his coming (41:25–29). Third, Isaiah provides a revelation of God’s Servant, Messiah (42:1–25). Fourth, additional details of the future restoration of God’s people through His servant Cyrus are provided (43:1–45:25). Cyrus would be raised up by God to overthrow Babylon, and he would issue a decree permitting God’s people to return

to their Promised Land of Canaan. Fifth, Isaiah provides additional details of Babylon's future destruction by Cyrus (46:1–48:22).

The second section details the Person responsible for delivering God's People, He is none other than Messiah, the promised Deliverer, the Suffering Servant (49:1–57:21). First, Isaiah details the Deliverer's commission, and His mission to provide restoration for Israel and judgment on their Gentile oppressors (49:1-26). Second, the Deliverer's faithfulness is contrasted with Israel's faithlessness (50:1-12). The Lord charges Israel with covenant violation resulting in divorce and contrasts Israel with His obedient and humble suffering Servant to come. Third, Isaiah prophecies the Deliverer's consolation for the righteous remnant of Israel (51:1–52:12). The people are exhorted to acknowledge God's past faithfulness (51:1-11), encouraged to anticipate future restoration from captivity (51:12-16), and exhorted to repent and return to the Lord (51:17–52:12). This will lead to her future release from God's judgment, cleansing from sin, and restoration to the Lord (52:1-12). Forth, the Deliverer's redemptive work as the Servant of the Lord is depicted (52:13–53:12). The Servant will be rejected (53:1-3), willingly suffer vicariously for the sins of mankind (53:4-9), and rewarded by being allotted a portion among the great (53:10-12). Fifth, Isaiah details the Deliverer's promise of Israel's future restoration, and records a "Song of Salvation" (54:1-17). Sixth, the Deliverer issues an invitation of salvation as a free gift of God's grace to all (55:1-13). The salvation of sinful men by God's grace will serve as an everlasting memorial and sign of His greatness (55:12-13). Isaiah prophecies that God will also made provision for the inclusion of Gentiles in Israel's future restoration and blessing (56:1-8). This section closes with Israel's faithless leaders being condemned (56:9–57:21). Israel's faithless watchmen are condemned (56:9-12), as is their contempt for the righteous, their faithless corrupt and idolatrous worship, and their refusal to trust in the Lord (57:1-13). By way of contrast, Israel's future faithful (including Gentile converts) are commended (57:14-21).

The third section admonishes the delivered (believers who have trusted in God by faith) to seek after and glorify God (56:1–66:16). Isaiah begins by detailing Israel's future cleansing from sin, wherein righteousness is contrasted with dead ritual (58:1–59:21). Second, Israel is again condemned for their hypocritical worship (58:1-14), and reminded that confession of their sin and depravity will lead to God's deliverance (59:1-21). Third, God promises a future day when He will dispatch Israel's Redeemer, Who will come to Zion and establish an eternal covenant with the remnant who repent (59:20-21). Fourth, Israel's future glory will be realized in the messianic kingdom (60:1-22). Jerusalem will be enlightened by the glory of God and exalted among the nations because of God's glorious presence within her. Fifth, Israel's future blessings will be realized through the ministry of Messiah (61:1–62:12). The two advents of Messiah describe two very different events. In His first advent, Messiah came as a sacrifice and to suffer for sin on the cross (61:1-2a). At His second advent, He will come in judgment and glory as the King of Creation (61:4–62:12). Israel will rejoice and be clothed in God's righteousness which shall shine forth from Jerusalem. Sixth, Israel's Deliverer will come distributing both judgment and salvation (63:1–64:12). While Israel's enemies will be consigned to destruction by Messiah, they are exhorted to confess their sins and plead to God for mercy. Seventh, God replies to Israel's prayer for forgiveness (65:1–66:24). The Lord will provide salvation to Gentiles who seek Him (65:1-2), punish Israel for idolatry and forsaking Him (65:3-7), promises that a remnant will be saved in Israel (65:8-10), predicts the destruction of the wicked (65:11-16), and predicts the establishment of His glorious kingdom (65:17-25).

The book concludes with a final note concerning the prosperity of believers in the coming messianic kingdom (66:1-24). The Lord, Yahweh, declares His absolute sovereignty (66:1-2), denounces the practice of and promises to punish hypocrisy (66:3-6), describes the rebirth of His people Israel (66:7-9), demands that all people rejoice with Jerusalem over her restoration (66:10-14a), declares destruction upon the wicked (66:14b-17), declares His glory to the nations (66:18-21), describes the glories of the new heaven and the new earth in detail (66:22-24). It will be a place where the righteous shall endure forever with the Lord, while the wicked shall endure forever in eternal punishment.

Important Dates for Isaiah	
Years	Events
745	Tiglath-pileser III of Assyria begins his reign
740	Uzziah of Judah dies; Isaiah begins his ministry
735	Ahaz of Judah begins his co-regency with Jotham; Pekah of Israel and Rezin of Aramea (Syria) ally against Assyria (Syro-Ephraimite Coalition)
733-32	Tiglath-pileser invades Aramea and Israel
732	Damascus falls; Pekah and Rezin die; Jotham dies
727	Tiglath-pileser dies
722	Samaria falls; Shalmaneser V of Assyria dies and Sargon II begins to reign
716	Ahaz dies and Hezekiah begins his reign
711	Sargon attacks Ashdod and returns to Assyria
710	Sargon attacks Babylon
705	Sargon dies
701	Sennacherib of Assyria defeats Egypt at Eltekah and departs from Jerusalem; Merodach-baladan of Babylon sends messengers to visit Hezekiah
697	Manasseh of Judah begins his co-regency with Hezekiah
690	Tirhakah of Egypt begins his reign
689	Sennacherib of Assyria defeats Babylon
686	Hezekiah dies
681	Sennacherib of Assyria dies and Esarhaddon begins to reign
671	Esarhaddon imports foreigners into Israel and defeats Egypt
612	Nineveh falls to Babylon
609	Nabopolassar of Babylon defeats Assyria and Assyria falls
605	Nebuchadnezzar of Babylon defeats Egypt at Carchemish; first deportation of Judahites to Babylon (Daniel & friends)
597	Second deportation of Judahites to Babylon
586	Jerusalem falls to Nebuchadnezzar
559	Cyrus II of Persia begins to reign
539	Cyrus overthrows Babylon
538	Cyrus issues his decree allowing Jews to return to Israel
530	Cyrus dies
518	Darius Hystaspes of Persia destroys Babylon