

Lesson 28 Isaiah 1 - 39

Background is found in II Kings 16-20. Use the timeline to recall.

Read Isaiah chapter 1-12

Look briefly over the judgments of nations, chapters 12-23

Omit chapters 24-31

Read chapters 32-35

Note that chapters 36-39 duplicate II Kings 18:13-20:19, adding a prayer of Hezekiah, 38:10-18.

With the above reading we will cover the first prophet Isaiah whose prophecy ends with chapter 39. The rest of the book seems to have a different author and date from a later time.

STUDY QUESTIONS:

1. *Who are the kings of Judah to whom Isaiah prophesies? What are the historic realities of this time? What happens to the northern kingdom?*
2. *In oft-quoted chapter 6, Isaiah records his call to prophesy and his personal encounter with God. What are the stages of his theophany?*
3. *What passages sound like Amos (the righteousness message), and Hosea (the loving-kindness message)? Amos prophesies somewhat earlier; Hosea preached in Israel during the early years of Isaiah's ministry in Judah.*
4. *The Church uses the book of Isaiah heavily on the four Sundays of Advent. 1)7:10-17, 2)9:1-7, 3)11:1-9, 4)35:1-10. How do these fit Isaiah's time, how do they fit the Advent Season? Have all Isaiah's prophecies been fulfilled?*

The prayer of Hezekiah, chapter 38 of Isaiah, and prayer.

Isaiah incorporates many of the great revelations God gives Israel.

There are so many transcendent themes in this book it is difficult to try to survey it with any fairness in one lesson. *Jerusalem, Messiah, The Day of the Lord, the Holy Spirit, Restoration, Zion, Judgment, Remnant-Return* - all of these have at least four layers of meaning: 1)the contemporary meaning shaped by the religious realities and political events of the times; 2) the universal meaning as history repeats itself - the truths revealed applicable in every time; 3)the culmination meaning

when all history reaches its full meaning in Jesus Christ, His kingdom

and His eternal reign; 4) Second-Coming meaning, the transcendent event and the final end of mankind restored to union with God. In these layers the revelation given through Isaiah about the nature and love of God, His purpose and plan in both judgment and forgiveness is vast. There is no way to plumb such depth in a study like this. Begin with three things in front of you - the diagram with the time line, the first verses of Isaiah and the map B16. Note that the prophecy begins by stating "this is the vision of Isaiah." The prophetic words are "seen" by the prophet. God "reveals" things to his inner sight. The first verse gives us the time frame, from Uzziah through Jotham, Ahaz, to Hezekiah. These are the kings of Judah (the southern kingdom) during the years when the minor prophets, Amos and Hosea, were prophesying to Israel (the northern kingdom). With Isaiah we read the first major prophet (so called because of the length of his writing). In the next lesson we will read three more minor prophets.

Isaiah had a transcendent experience in the Temple. At the end of Uzziah's reign, Isaiah had a powerful religious experience. A man of great spiritual sensitivity, and poetic imagination, God called him, claiming his gifts for the work of prophecy. The sixth chapter tells about the amazing personal revelation which was the call of Isaiah to utter dedication of himself and his gifts to the service of God. His life was centered in Jerusalem, his heart was centered in the Temple. This is quite different from the two prophets we have read who prophesied in the north. Hosea was concerned with apostasy: things had never been right since king after king participated in the "sin of Jeroboam." But in the south hope lived. The prophecy of Nathan, given so long ago to King David, still lived in the hearts of those who hung on to faith through the turbulent years of bad and good kings. The Temple stood even though things slid dangerously away from God. Faith that Yahweh lived in the Temple specially was still strong. Jerusalem itself was the sign of pure religion despite its sin and its forgetfulness of the Holy One of Israel. Isaiah's eyes were on that Holy One. He saw through eyes of faith that Jerusalem was to be cut down like a tree, its branches loped off, but that God in His steadfast love would leave a stump which would blossom and send up sprouts again. God would again make Jerusalem

His home. The people left would be called “the remnant” and they would need both a place and a leader. No matter how long between the destruction of Jerusalem and the return of the people, God promised to bring them back to Jerusalem and restore to them a Davidic king.

David’s line continues despite all. The Davidic kingdom had been continuous except for the rule of evil Queen Athaliah. Even then a son of David, Joash, was hidden, spending his childhood under the protection of priest Johoiada. Amazingly, through the grace of God, David’s line continued despite assassinations and intrigues. After the final destruction of the city, the eyes of the remnant will be on Jehoiachin, a king of the line of David who was taken from a Babylonian prison and placed at the table of the King of Babylon. It is interpreted as a sign of hope. His sons and grandson will be marked and set apart by a people who were promised a Davidic leader upon their return to Jerusalem. All the prophecies from Nathan on held to this promise. Isaiah too was caught up in the hope of this promise. He did not minimize the destruction that was due because of sin, but he never lost belief in a new Jerusalem and the reign of an anointed one of David’s lineage.

There is a fulfillment to come. We look at all this with wonder. Isaiah’s words fit his political time, but we recognize a greater fulfillment in the New Jerusalem which is the Church. The Son of David who is greater than David is our King. Isaiah himself talks of three Jerusalems, the ideal in chapter 2, the actual later in chapter 2 and 3, and the restored Jerusalem after its punishment in chapter 4. In all God makes clear that He is no small tribal God concerned only with the small nations, Israel and Judah. He is not like Molech, nor Rimmon, nor any of the national gods round about. He is the one who uses history, who motivates nations, even great Assyria and Babylon for His own purpose. He is using them now to chastise the one He loves, to purge His beloved of evil ways, to set her feet on the higher way. It is only love which will come crashing down on the people’s heads, a love that will not allow them to disintegrate completely into forgetfulness and evil. It will punish only to cleanse, then it will recall them to the Lover.

This God is God of the Universe. He is the One true and living God. All nature and all nations originate in Him. He will through the course of historical events make everything work together to reveal Himself and His salvation to all men of true heart, Jew and Gentile! This tremendous truth is taught through Isaiah’s prophecies. Through a historical chain of events the horizons of faith will be drastically enlarged. All will appear as it is - under God’s rule. The whole earth will be seen to belong to Yahweh alone.

Judah waits and trembles. Politically, from the end of Uzziah’s reign through Hezekiah’s, whenever Assyria moved a muscle or twitched a finger a chill ran down through all those little nations who made up the Levant. Tiglath Pileser III was doing more than twitching his finger. He was a well organized and militant commander whose forces George Adam Smith likens to a cross between the Romans and the “Red Indians.” (He wrote in 1888). The brutality and force of the Assyrian army can be seen in detail in the pictorial record they left in Sennacherib’s trophy room in the palace at Nineveh. These little nations, Israel (not yet smashed by Assyria), Judah, Kedar, Phoenicia, Syria, Moab, Edom (see map B 16) trembled with terror at what was coming out of the north. At the end of chapter 10, Isaiah foretells it as it will happen. City after city will fall - the awful reality comes closer and closer. It is as if the evening news told us who live in Minnesota that the enemy are in Chicago, they have taken Milwaukee, they are as far as Beloit, then Madison, they have sieged Tomah and are at River Falls. All we can do is sit and watch for the terrible arrival.

Isaiah cries, “repent”. Don’t trust in chariots, money, houses, material possessions; most of all don’t trust Egypt - it was always a temptation to hope that some bigger nation would come to their aid. As their eyes, wide with terror watch Assyria, they are tempted to glance over their shoulders at Egypt hoping that that once powerful enemy could become, in this extremity, their friend. In all of this, these peoples who had spent centuries hating each other were forced into a commonalty because of fear. Fear overcame their hatred. It was tempting to think that an alliance of the nations might stand up to Assyria. “Don’t do it,” warned Isaiah. “There is no help in that.” Rezin of Syria and Pekah of Israel tried to force such an alliance on Ahaz. He refused them and went

instead to. . .to whom? No one less than Tiglath Pileser III of Assyria for help against them. A foolish move. It was as though he had allied himself with the devil. Ahaz was never spiritually motivated, his sensibilities were political and material; saving his skin in any way regardless of religious consequences was his thought. He made a bad mistake. Tiglath Pileser was only too happy to help him out by defeating Damascus and putting a vassal king on the throne in Samaria. Ahaz himself ended up paying heavy tribute and as an indication of his vassalage and the superiority of his “ally”, brought back the Assyrian religion in the form of an altar to be placed in the Temple.

Isaiah says, “Ask for a sign.” He knew that Pekah and Rezin were not to be feared. He was willing to be instrumental in giving Ahaz a sign of God’s faithfulness, a sign that God would take care of him, and that no alliance was needed to defeat them, but Ahaz skirted this offer. He really had no faith in Yahweh. He thought his plan was best, so in a false display of humility, he said he wouldn’t ask for a sign. This exasperated the prophet and God. A sign was given anyway, a layered sign perfect for the time and perfect for the time to come. “A virgin shall conceive.” Actually the word, “almah” (Heb) means a young woman, and can be a virgin or not. It is a perfect pivotal word. It fits Ahaz’s situation because his own wife would conceive Hezekiah who would be a devout man returning the nation to faith and sparing the people from the Assyrian onslaught. Yet it is word fitting for another time, the beginning of the new age, when a virgin will conceive, bearing God with Us, Emmanuel.

Assyria is on the march. On page B-17 of the map book in the upper left hand corner there is a little map which shows the various onslaughts of the Assyrian armies. After Tiglath Pileser III (called Pul) is Shalmaneser V who comes to put down the revolt of the vassal king, Hoshea in the north, levels Samaria and takes away the inhabitants. This tactic of the Assyrians made sure there would be no revolt after defeat. The populations were mixed; other people from defeated lands were brought in to settle the land. This historical fact makes the people

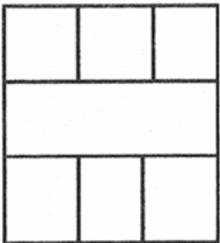
of Samaria suspect in their religion and heredity from this time into the time of Jesus. Their mixed blood and their mixed religion are despised by the true Jew. Shalmaneser dies before Samaria surrenders, and his successor, Sargon II, finalizes the defeat. Samaria is only forty-five miles from Jerusalem. Think of the fear that must have gripped Judah. King Hezekiah is implicated when a Philistine city, Ashdod, revolts against Assyria. There may have been an alliance attempted between Philistia, Egypt and Judah. For its part in the revolt attempt Ashdod is besieged and conquered. Jerusalem watches fearfully as through the succeeding years Assyria works its way down through the cities of Judah. Just twenty years after the fall of Samaria these fearsome armies now under Sennacherib are besieging Lachish. This is the great battle dramatically depicted in the palace of Nineveh. After crushing this great city, the armies stalk Jerusalem. The leaders of the Assyrians come up and meet with Hezekiah’s men at the walls. They taunt Jerusalem and mark it for defeat. Isaiah tells Hezekiah not to worry. Assyria will not take the city. Jerusalem will be spared this time.

According to God’s promise, Assyria falls. Miracle of miracles, the army packs up and disappears, except for the thousands of corpses left behind. An angelic plague, bubonic?, has decimated the army. Sennacherib goes home only to be assassinated by his sons, a third, Esarhaddon, takes his place, and Assyria goes slowly downhill. Esarhaddon is preoccupied by the threat of a new military power, Babylon, who defeats him at Nineveh in 612 B.C., and then proceeds to defeat both Assyria and Egypt at Carchemish in 605. Assyria will never set foot in Jerusalem as Isaiah prophesied.

The prophets speak for God. Isaiah’s prophetic concerns over the sins of Judah and Israel are similar to those of Amos and Hosea. They are in apostasy, breaking the covenant, being haughty and frivolous, observing an external worship that did not touch their hearts, offering worship to idols on the high places, and other sins against the social realm. God’s requirements would right these wrongs:1) to put their trust in God alone, 2) to keep the commandments 3) to pay heed to the words of His prophets. They are words for all times. The condemnation of the Word of God for such attitudes, and the promise of chastisement to bring His loved ones to Him still stands. This, says Isaiah, is the nature of love.

Lesson 28 Isaiah 1-39

UNION WITH GOD IS THE GOAL OF SALVATION HISTORY



THE HOLY ONE OF ISRAEL

GOD ALONE IS EXALTED - THE PROUD WILL BE BROUGHT LOW

THE TRUE GOD SOVEREIGN CREATOR WHO ORDAINS HISTORY ACCORDING TO HIS MASTER PLAN

oppressor nations

ASSYRIA

TIGLATH PILESER

SHALMANESER

SARGON II

SENNACHERIB

Assyria will be used, then punished.

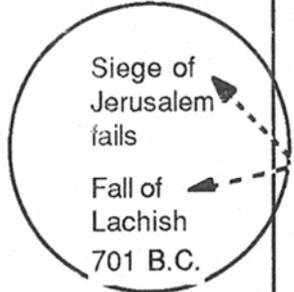
BABYLON

MERODACHBALADAN

NEBUCHADNEZZAR

PERSIA

ISAIAH
 His call His vision 6:1
 His hope 8:11-16
 His times 1:1
 His life 8:3
 His end?



- OTHER NATIONS
- PHILISTIA
- MOAB
- SYRIA
- JUDAH
- ISRAEL
- EGYPT
- BABYLON
- ARABIA (EDOM)
- TYRE (PHOENICIA)

DON'T BE AFRAID OF THOSE SMOLDERING FIRE-BRANDS

PROPHESIED TO: AHAZ HEZEKIAH

KILLED BY MANASSEH?

LOVING PROMISES

DAVIDIC DYNASTY
 Stump of Jesse
 Banquet
 Remnant
 Jerusalem
 Peace
 Justice
 Salvation

EXILE IN THE END but not by Assyria!

GOD'S WORD
 TO HIS PEOPLE
 keep the commandments
 trust God
MESSIAH
 HOLY SPIRIT
 YADA
 EMMANUEL
 DAY OF THE LORD

JUDGMENT

breaking covenant
 apostasy, heathen worship
 haughty, proud, frivolous
 social sins against the poor
 woman's vanity
 LEADERS AND PRINCES
 unprincipled
 do not seek God's will

FOURTH LEVEL - Second Coming -Final end of the redeemed

THIRD LEVEL - Fulfillment in Jesus Christ and His Church

SECOND LEVEL -All historical times and places

FIRST LEVEL - Present political/physical reality B.C. 8 -7- 6th centuries

ADVENT TEXTS
 7:10-17
 9:1-7
 11:1-9
 35:1-10

- all jubilation has ceased
thus it shall be on That Day
terror and snare on the
earth which is utterly broken
and will not rise again on
That Day of punishment
25. on That Day I will exalt thee
thou art my God
you have made the city a heap
messianic prophecy of the feast the
hand of the Lord
will rest on this mountain
while Moab is trodden down
26. Judah and Jerusalem's victory
open the gates that the righteous
who keep faith may enter
the poor and lowly
the way of the righteous is level
the proud, the wicked will learn
righteousness by the judgment
when chastening is on them
then they utter a prayer
like a woman in labor
hide yourselves for a lithe
till the wrath is past
because God will punish the earth
27. on That Day, God will punish
Leviathan, the serpent sing
of the pleasant vineyard the
burning up of the thorns let
them make peace with me
Assyria and Babylonia Jacob
shall take root
Israel shall blossom and fill
the world with fruit guilt will
be expiated for the fortified
city is a ruin people without
discernment
- will have no favor
people will be gathered
from Egypt and Assyria
and worship the Lord
on the holy mountain in Jerusalem
28. Ephraim's (Samaria) downfall
against religious leaders
and their drunkenness
decree of destruction
against the whole land
in that Day the Lord of hosts
will be a crown of glory
how will God teach? line upon line
here a little, there a little
that they may be snared
hear the Word, you scoffers
who think you have an agreement
that death will not come to you
you take refuge in a falsehood
1 lay in Jerusalem a cornerstone
your covenant with death
will be annulled
The Lord will rise up, wrath
but the plow doesn't
plow forever
the threshing ends eventually
29. Jerusalem's oracles: Ariel, Ariel
distress and moaning
you will be visited by Lord of hosts
the multitude of nations that fight
against Ariel shall be like a dream
no one will understand the truth
people's hearts are far from me
woe to those who
think they aren't seen
they think they know
more than their Creator
deaf shall hear, the blind shall see
- the meek receive joy from the Lord
those who err in spirit
will come to understanding
30. woe to the rebellious children
who carry out plans, not mine
an embassy to Egypt
condemned it will bring neither
help nor profit, but shame
write it in a book
there is hatred of true
prophecy people turn aside
from truth they have a love of
illusion military strength will
not help rather destruction
comes violently in returning
and rest you shall be saved
but you say, "No, we will flee"
on That Day restoration
promised seed for the ground
will produce rich and
plenteous brooks running with
water the Lord binds up the
hurts, wounds inflicted by His
blow song in the night like a
holy feast oracle against
Assyria a song of deliverance
31. oracle against Egypt
and those who go down to Egypt
but do not consult the Lord the
Lord will defend Jerusalem
against Sennacherib
32. Judah's coming rulers
a king will reign in righteousness
fools will no longer speak folly
women, don't be complacent you
will mourn in very hard times
until the Spirit be poured out in
the age of the Spirit
- righteousness is peace
and an age of fruitfulness
33. woe to the destroyer
who will be destroyed
Lord, be gracious, we wait for thee
the Lord is exalted
He will be the stability
the covenants are broken
the land languishes, God will arise
who can dwell with burnings?
he who walks righteously
and despises oppression
his eyes will see His beauty
the coming age of justice
promise of victory, restoration
34. terrible end of God's enemies
stench of corpses shall rise
hosts of heaven shall rot and
the sky roll up like scroll Edom
shall be laid waste
35. the wilderness, the dry land
shall be glad, Zion restored
ADVENT TEXT
strengthen the weak hands
and firm the feeble knees
He will come and save you
the eyes of the blind opened
the ears of deaf unstopped
a highway shall be there
on a Holy Way the redeemed walk
sorrow and sighing shall flee
36. Rabshekah and Hezekiah story
37. continuation like II Kgs 18
38. Hezekiah's illness and prayer
39. Hezekiah shows the envoys
from Babylon his treasures
Isaiah prophesies end of
Jerusalem at Babylon's hands

Lesson 28 Isaiah 1 - 39 Outline

I. Historical Background of Isaiah see outline of lesson 25.

II. The Author/Writer, Isaiah

A. Information about Isaiah the person

1. he lived in Jerusalem 7:1-3, 37:2; in a prosperous time 2:7ff, 3:14ff
2. he was called by the Holy One of Israel the year Uzziah died 6:1ff
 - a. vision of the Lord in the Temple was his theophany
 - 1) God sat on a high throne attended by seraphim
 - 2) the trisagion "Holy, holy, holy" was sung
 - b. the foundations of the house shook at God's voice
 - c. Isaiah was overcome by the reality of his life 6:4
 - 1) carelessness, callousness in worship
 - 2) employment of religion in self-aggrandizement
 - d. he knew, "I am a sinner" 6:5 his sins are forgiven 6:6
 - e. he has "disciples" 8:16
 - f. Isaiah is sent as a prophet to speak to the people
 - 1) God warns that he will not be heard or heeded
 - 2) he is to prophesy until the judgment is all over 6:11
 - g. God warned Isaiah not to walk or to believe like the people 8:11
 - h. Isaiah will hope in God no matter what 8:16
 - i. he sees himself and his children as signs in Israel from God
3. he prophesied under these kings: 1:1: Uzziah (Azariah) 791-740
Jotham 740-732, Ahaz 735-716, Hezekiah 716-687
4. his last appearance was during Sennacherib's campaign of 701 B.C.
5. tradition says he was sawn asunder during Manasseh's reign
6. married to "the prophetess" 8:3; two sons were named symbolically 8:18
 - a. Shearjashub means "remnant will return"
 - b. Mahershalhashbaz means "hasten, booty, speed, spoil" 8:2

B. contemporaries of Isaiah in the 8th century B.C. were:

1. Micah - compare 1:1 with Micah 1:1
2. preceded by Amos - see Amos 1:1
3. partly contemporary with Hosea

III. God as revealed by Isaiah's Prophecy

A. The Holy God is highly exalted above all creation, holy in righteousness, exalted in justice 5:16

1. He is associated specially with Israel "The Holy One of Israel" 1:2-4, 5:1ff
2. He is especially close to the House of David 9:7, 11:1-3, 10

3. He dwells in the midst of Israel on Mt. Zion 8:18, 11:9

4. He is violent against sin, but does not break the covenant 1:24

- a. therefore, judgment will come like dross smelted 1:25
- b. only a remnant will be left to return after its conversion

5. God has great majesty, glory, power to terrify 2:19, 21

- a. throw away your idols
- b. turn away from dependence on any man

6. God like a farmer conducts His affairs according to plan 28:23

B. The Loving God

1. allegory of the vineyard 5:1 is called a love song also 27:2ff

- a. the loving tending of Israel by God is everywhere
- b. God expected a good harvest of grapes, but got wild grapes

2. His love denied, He demands justice 5:3

3. the zeal (overflowing love) of God will restore the Davidic reign 9:7, 26:11

IV. God's trial of His People means Judgment

A. Witnesses to the trial are the heavens and earth 1:2

B. Israel's sin is presented

1. they entertain apostasy (breaking the covenant) 1:24, 30:1-9

- a. they do not know God 1:3, not even honored men 5:13
- b. therefore they shall go down to Sheol 5:14
- c. they have forsaken God and are estranged 1:4 -6

2. they are haughty 2:11 ff, 3:8, 5:15f, 22, 28:14, 32:9ff

- a. haughty looks shall be brought low, and pride humbled 2:11
- b. they are proud of their sin like Sodom 3:9

3. external worship is devoid of heart 1:10ff, 29:13 (like Amos)

- a. God has had enough of burnt offerings - delights not in blood of animals
- b. He cannot endure iniquity and solemn assembly 1:13
- c. He hates new moons and appointed feasts
- d. He will not listen to prayers from people with bloody hands 1:15

4. heathen worship is an abomination 2:6-8, 17:7, 30:22, 31:7, 8:19

- a. the oaks and gardens of pagan religious practice condemned 1:29
- b. divination, soothsaying 2:6, mediums and wizards 8:19, necromancy

5. then there are social sins

- a. cease to do evil, learn to do good 1:15-17
- b. defend the fatherless 1:17, 1:23; plead for the widow 1:17, 23
- c. they do not shun injustice, dishonesty, bribery 1:21f1, 5:23
- d. they love large holdings of land, houses 5:8 ff
- e. they abuse wine and alcoholic beverages 5:11, 22

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6. sins of the leaders and princes of the people are many 3:14
 - a. they have devoured the resources
 - b. they have ground down the poor 3:15
 - c. they take God lightly 5:19 and are scoffers 28:14
7. sins of the women - wantonness 3:16 - haughtiness
8. sins of the unprincipled 5:20ff who call good evil and evil good
- C. God has requirements of His people
 1. repentance is necessary 1:18-19, 1:27
 - a. though your sins are scarlet, they shall be white as snow
 - b. you shall eat the good of the land
 - c. however, in continued rebellion you shall be devoured by the sword
rebel and sinner shall be destroyed 1:10, 1:28
 2. they must live in recognition of His glorious presence 3:8, 5:24 Immanuel means "God with us" 8:8-10
 3. they must put their trust in Him alone 2:20ff, 26:3
 4. keeping the commandments is essential 5:24
 - a. the way of the righteous is level 26:7
 - b. walk righteously, speak uprightly 33:15; don't look on evil 33:16
 5. pay heed to words of the prophets
- D. God's judgment • The Day of the Lord on the negative side
 1. the Lord alone will be exalted 2:11, 2:17
 2. all that is proud and lofty will be brought low 2:12
 - a. the cedars of Lebanon and the oaks of Bashan
 - b. the high mountains and the lofty hills 2:14
 - d. every high tower and fortified wall
 - e. but, especially the haughtiness of men
 3. the sword, fire, destruction comes - all will be taken 3:1 ff
 - a. stay and staff - bread, water
 - b. the mighty man, the soldier, the judge and prophet, diviner, elders, captains, counselors, magicians and experts in charms
 - c. chaos and upheaval
 - 1) boys shall rule 3:4 Ahaz was very young, right from the harem
 - a) children are oppressors - and women rule over them 3:12
 - b) Ahaz vacillating, misleading 3:12
 - 2) if someone has a coat he will be called leader 3:6
 - d. the women will be violated 3:17
 - 1) all their finery taken away 3:18
 - 2) rottenness, baldness, shame await
 - 3) there will be contending for the few men left 4:1

- 4) tremble women, beat your breasts 32:9-14
5. earthquake in Uzziah's time was a mere warning 5:25
6. God will use a nation to punish (Assyria) 5:27, 7:17
 - a. it comes speedily with disciplined energy
 - c. fearsome in invincible power
 - d. like flies and bees - Egypt and Assyria will settle all over 6:18
 - e. Assyria will shave with a razor 7:20
 - f. land now cultivated will become briars and thorns 7:23
 - g. it will go over its banks and sweep everything away 8:7
 - h. it will be called the overwhelming scourge 28:18
 - i. it will carry out God's decree of destruction against the land 28:22
7. afterward God will punish the arrogance of Assyria 10:12ff
 - a. the ax thinks it is better than he who swings it 10:13
 - b. the Lord will send wasting sickness 10:16 the end of the army that began a siege of Jerusalem in 612-605)
 - c. his forest and fruitful land will be destroyed 10:18
 - d. God will smite them with the rod, they will be terrified 30:31
 - e. Assyria shall not fall by the sword of man 31:6, but by God
8. Jerusalem will be ground into the dust 29:1-4
9. the multitude of nations that fight against her shall be destroyed 29:5ff

V. Isaiah Prophecies to kings

A. King Ahaz II Chr 28:23

1. Pekah of Israel and Rezin of Damascus
 - a. try to compel Ahaz to join coalition against Assyria
 - b. Ahaz refuses 7:1-8:4 - calls on Tiglath Pileser for help
 - c. then becomes his vassal 8:16
2. Isaiah warns him not to worry about Pekah and Rezin
 - a. calls them smoldering stumps of firebrands 7:4
 - b. Assyria will soon snuff them out 7:8
 - c. tells Ahaz to ask God for a sign to strengthen his faith 7:11
 - 1) Ahaz refuses 7:12 - tires God and the prophet 7:13
 - 2) he receives a sign anyway
 - a) his wife, a young woman shall conceive 7:14
 - b) the son born, Hezekiah will be good from a young age 7:15
 - c) before he is of age the Rezin and Pekah will be no more 7:16
3. Isaiah warns not to seek Egyptian aid (who Sennacherib defeats in 701)

B. King Hezekiah

1. Isaiah warns him not to join an anti-Assyrian alliance with Philistines and

Egypt 14:29-32, 20:2-4

- a. Shebna, steward of the king opposes him (these verses reveal the order of the Davidic kingdom and Jesus uses them to describe the order in his own kingdom - Matthew 16:19)
 - 1) Shebna is cursed 22:15
 - 2) Eliakim will take his place till the inevitable happens 22:20
 - 3) woe to those who carry out a plan that is not the Lord's 30:1-14
 - b. in returning and rest you shall be saved, quietness and trust 30:15
 - c. woe to asking Egypt for help 31:1ff - God will protect Jerusalem 31:5
2. Ashdod (Philistine city) revolts 18
- a. Assyria besieges and captures it
 - b. Judah and Egypt are implicated
3. Sargon II dies and many nations and cities revolt including Judah
- a. Sennacherib makes an expedition to put down the revolt
 - b. he overruns Judah (various oracles 28-31) 1:7
 - 1) by a slow approach 10:28, cities are burned with fire 1:7
 - 2) there are few survivors 1:9
 - 3) Jerusalem is a besieged city 1:8
 - (a) Isaiah says not to be afraid of Assyrians 10:24
 - (b) the Lord will wield against them a scourge 10:26
 - (c) their yoke will be removed 10:27, 10:33
 - c. he threatens Jerusalem 36-37; (II Kgs 18ff)
4. Isaiah's prophecies to Hezekiah during his illness and recovery 38-39 are paralleled in II King 20 ff
5. the Babylonians send Merodachbaladan 39
6. dire future is prophesied with the rise of Babylon 13:1
- a. the Lord musters a mighty nation far away 13:4-5
 - b. it will destroy the earth 13:5
 - 1) everyone will be weak and aghast 13:6
 - 2) the whole world will be punished for evil
 - 3) the pride and haughtiness of Assyria will be leveled 13:11
 - 4) men will be rare 13:12
 - 5) infants dashed to pieces, houses plundered, wives ravished
 - c. vision of the fall of Jerusalem 22:1-14 33:7-9
 - d. then Babylon will be overthrown by the Medes (Persians) 13:17ff
 - 1) it will end in a ruin - no one will live there 14:22, 33:1
 - 2) it will not last long (actually only 70 yrs. of power)
 - e. Sheol will swallow Babylon 14:5 ff, 21:1-10
7. the end of Babylon's King, who is patterned after Lucifer himself? 14:12

a. called "Daystar" Son of Dawn

b. challenged God Himself for power 14:13

c. sent down to the pit 14:15, his body will not be entombed 14:19 ff

d. all the world will ponder about his fall 14:16

VI. God's Words Against All the Nations

- A. To Jacob (Israel in the north) 9:8 before Assyria destroys them 28:1
 1. Syria and the Philistines have not humbled them 9:12
 2. the earthquake has not brought them to repentance 9:10
 3. they are led astray by leader and prophet 9:14-15
 4. the Lord will have no compassion on them 9:17
 5. the wrath of God will burn land and people for their territorial greediness 9:21 (Pekah's attack on Judah)
 6. the social sin is great 10:1-2 and they are drunkards 28:7
 7. Assyria will be the rod of God's anger 10:5, 28:11
 - a. God commands Tiglath Pileser but he doesn't think so 10:7
 - b. when God is finished with him, He will punish Assyria 10:12
- B. Oracle against Philistia 14:28
- C. " " Moab 15:1-16:14, 25:10
- D. Oracle against Damascus (Syria) 17:1-17:14
- E. Oracle against Egypt 18:1-20:6
- F. Oracle against Babylon 21:1-20:10
- G. Oracle against Arabia (Edom) 21:11-16, 34:5-17
- H. Oracle against Tyre (Phoenicia) 23:1-12
- I. The Apocalypse of Isaiah 24:1- 25:5
 - a. the destruction of the whole earth, its people, its resources
 - b. the heavens languish, the earth lies polluted
 - c. the earth will be utterly broken
 - d. the hosts of heaven and the kings on earth all punished
 - e. the moon will be confounded, the sun ashamed
 - f. ends with a hymn of praise to God who has done wondrous things
 - g. another cycle 34:1-44 the earth is doomed Ezek 38-39

VII. God's Promises - The Day of the Lord, the positive side

A. A glorious Son of David to be King

1. eternity is promised to the Davidic Dynasty 9:7

2. as a sign to Ahaz of House of David his wife shall conceive

3. four-fold name of the Messiah is given, for the son to be born 9:6 a.

Wonderful Counselor

- b. Mighty God
- c. Everlasting Father
- d. Prince of Peace
- 4. from the stump of Jesse (David's father) shall come a shoot 11:1
Advent Sunday text.
 - a. a branch shall come from the roots 11:1
 - b. the Spirit of the Lord shall rest upon him 11:2
 - 1) spirit of wisdom and understanding
 - 2) spirit of counsel and might
 - 3) spirit of knowledge and fear of the Lord
 - c. his delight shall be fear of the Lord 11:3
 - d. he shall judge the poor with righteousness 11:4
 - e. his words will slay the wicked 11:4
- 5. a king will reign in righteousness 32:1 all things will be in right order
 - a. under his rule you will forget the unpleasant past 33:17
 - b. there will be no more insolent people 33:19
- 6. the Messianic banquet at the end of the apocalypse 25:6 a,
fat things and wine
 - b. death ended forever, no more sadness
 - c. rejoicing in God's presence and salvation
- 7. laying a foundation, a cornerstone in Zion 27:16
- B. The return of a remnant
 - 1. a branch (remnant) 4:2 shall be glorious
 - 2. the people left shall be called holy 4:3•
 - 3. a stump shall be left standing with seed in it 6:13
 - 4. the remnant shall depend on God in truth 10:20, they shall return to Him
 - 5. the remnant shall return from Assyria, Egypt, Pathros, Ethiopia, Elam, Shinar, Hamath, from the coastlands 11:11 ff a, there shall be no more jealousy between Judah and Israel 11:13
 - b. together they will punish their enemies 11:14
 - c. God will part the Red Sea again, making a highway from Assyria 11:1.5
 - d. they will all be called together 27:12
 - 6. people will sing beautiful praises to God 12:1-6.
 - 7. Jacob shall take root 27:6, Israel shall blossom -
- C. Jerusalem after its punishment
 - 1. the mountain of the Lord's house will be the highest mountain 2:2
 - a. all nations shall flow to it; many peoples will come gladly
 - 1) they shall be taught God's ways 2:3
 - 2) from the mountain will the Law be taught 2:3

- 3) the Messiah's banner will draw them 11:10
- b. God will be over her assemblies, the cloud by day, smoke, fire by night
- c. He will be a canopy and pavilion, shade and refuge, shelter 4:5
- d. there will be no more weeping 30:19, 35:20
- e. no more idolatry will be in the land 30:22
- f. produce will be rich and plenteous, cattle large 30:23
- g. the moon and sun will shine much brighter 30:26
- h. it will be a place of quiet habitations 33:20, security
 - i. no one will be sick 33:24; all will live forgiven 33:24
- 2. God will judge between the nations 2:4 ; there will be peace 2:4
 - a. wolf and lamb, calf and lion shall lie together 11:6
 - b. child shall play near poisonous snakes 11:8
 - c. there shall be no hurt or destruction on God's mountain 11:9
- 3. the earth will be full of knowledge of God (yada) 11:9
- 4. Zion will be filled with justice 33:5 an abundance of salvation, wisdom
 - a. the wilderness will be glad and blossom 35:1 Advent text
 - b. weak strengthened; eyes of the blind, ears of the deaf opened 35:5
 - c. a highway shall be there, the Holy Way like paradise 35:8
 - d. the ransomed of the Lord will return with singing 35:10
- D. From Galilee, (from the land of Zebulun and Naphtali) comes light
 - 1. those found contemptible by Assyria shall see a great light 9:2 Advent text
 - 2. the enslaved shall throw off the yoke 9:4; war uniforms will be burned 9:5
 - 3. the Messiah will come from Galilee 9:6
 - a. His name expresses His nature (Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace)
 - b. everlasting government shall be His upon the throne of David,
- E. The Holy Spirit Aspect of the End Time
 - 1. the gifts will be given to the Messiah 11:1.5 -
 - 2. when the Spirit is poured out
 - a. the wilderness becomes a fruitful field 32:15
 - b. justice and righteousness will abide 32:16 32:17 peaceful habitations

VIII. Prophetic Levels of Fulfillment

- A. Jerusalem - the new Jerusalem to be the Church - Rev. 21:2
- B. Birth to a virgin ("aimah" Heb.) - the Son of David - Jesus
- C. Still unfulfilled - the Second Coming
 - 1. the peace of His kingdom 11:6 If
 - 2. recognition by all nations of the Messiah's banner 11:10
 - 3. the earth will be full of the knowledge of God 11:9
 - 4. Assyria, Egypt and Israel at peace 19:24