

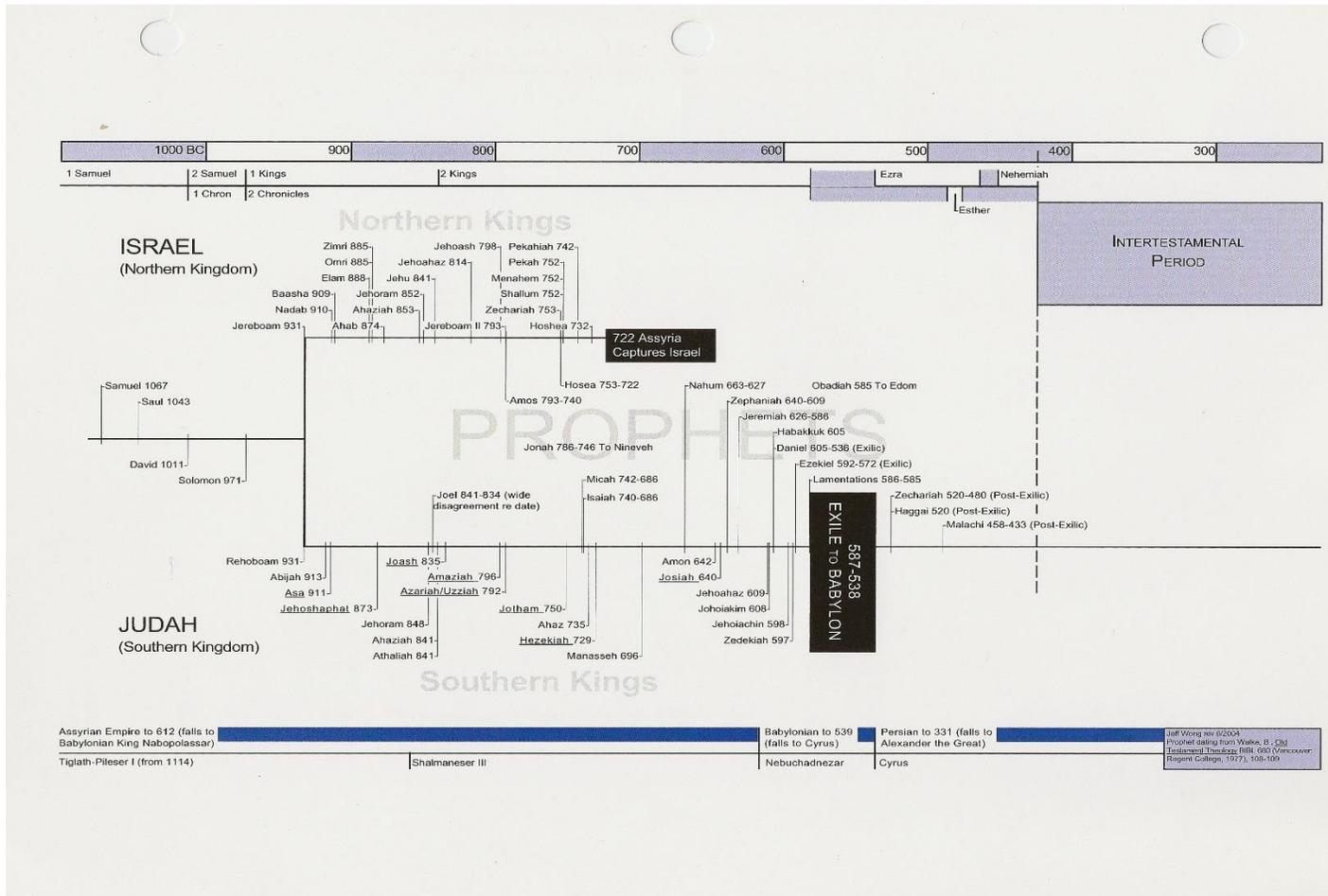
A) AUTHOR AND BACKGROUND:

- a) The author identifies himself in the 1st verse as “Isaiah ben Amoz” and the time of his writing is related to the kings he witnessed to – *Isa 1:1* The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The years of his ministry would have been from around 740 BC to around 640 BC.
 - i) Jewish tradition held that Isaiah was a cousin of Uzziah and possibly a nephew of Amaziah. Also that Isaiah was a Judean and a resident of Jerusalem. Isaiah’s father Amoz was believed to have been from the royal family. The text provides support for this tradition by the stated fact that Isaiah had access to the king – 7:3, and to the priest – 8:2... likely both by relationship and by living proximity.
 - ii) Isaiah’s wife was known to be a prophetess and they had 2 sons – 7:3 & 8:3.
 - iii) Tradition holds that Isaiah was martyred following king Hezekiah’s death in 687 BC by the king’s successor Manasseh.
 - iv) In the Hebrew language “Isaiah” means “YAWEH is Salvation.” It is certainly more than interesting that Isaiah would provide such clarity for the coming Messiah as “Emmanuel” meaning “God with Us” in Hebrew.
- b) God had decreed that His people would be served by three offices following in the tradition of Samuel:
 - i) The priest – was the mediator of the Mosaic covenant both in terms of the sacrificial system, and interpreting the Law. The priesthood was hereditary of the tribe of Levi [hence they were Levites] and of the Aaronic order. Preceding Moses was a more ancient order of the priesthood identified with Melchizedek who served “God Most High.”
 - ii) The king – was a vassal regent or steward under the authority of the Great King YAWEH. It was the king’s job to defend the nation from outside influences and invaders; and the king saw to the continuance of the provisions necessary for the ongoing worship at the Temple in Jerusalem.
 - iii) The prophet – was called by God to serve as God’s mouthpiece. The prophet was responsible to identify and anoint God’s choice of king, and then he kept the king and priest properly aligned with God’s will with his decrees and announcements.

B) PROPHETIC BACKGROUND of THE TEXT:

- a) The United Kingdom of Israel is represented in the writings of 1 & 2 Samuel and 1 Chronicles... between 1,000 BC and 930 BC.
- b) The divided Kingdom of Samaria [northern kingdom] and Judah [southern kingdom] resulted after the death of Solomon and is represented in the writings of 1 & 2 Kings, and 2 Chronicles.
- c) Jonah, Amos, Isaiah, Hosea, and Micah prophesied from 791 to 698 BC.
- d) Nahum, Jeremiah, Zephaniah, Daniel, Ezekiel, Habakkuk, Obadiah, Zechariah, and Haggai prophesied from 658 to 520 BC.

- e) Esther, Ezra and Nehemiah are represented in writings dated from 478 to 430 BC.
- f) Malachi and Joel prophesized from 465 to 450 BC.
- g) The following diagram shows the relative dates of the kings and the prophet's writings associated with each king's rule. Note that Isaiah's contemporary prophets include Amos, Micah, and Hosea.



- h) **Isaiah's Vision:**
 - i) Isaiah's encounter with God in 6:1-13 clearly is of primary significance and certainly galvanized his mission and gave added impetus and courage to his warnings to the kings he served that they must repent and return to honoring and obedience to YAWEH.
 - ii) Scholars accept chapters 1-5 as a brief overview of the entire message of Isaiah, and a summary of the themes he preached as a result of Isaiah's calling.
 - iii) It is not surprising that the power of this vision resulted in the clearest Christological insights of the Old Testament. While Isaiah loved Israel and the Old Jerusalem, his vision gave him insight into the New Jerusalem Messiah would usher in.
 - iv) A powerful vision increased Isaiah's spiritual sense of awe and wonder in God... as a result he would be able to stand against all kinds of adversity because God had become so real and vital to

him. See Leadership Development 6.5 “On Developing a Spirit Driven Life” -

<http://www.authenticdiscipleship.org/pdfs/3-leadership-dev/LD%20-%206.5%20-%20On%20Developing%20a%20Spirit%20Driven%20Life.pdf>

i) Isaiah’s mission:

- i) Was to confront God’s people and leaders with their willful disobedience and disloyalty to God. Many other prophets shared this calling which was by and large excruciating because it was so unpopular... no one in leadership wanted to hear it, and even less to repent and change.**
- ii) The prophet’s message was intended to convict the people and their leaders of their rebellion and sin (1:1-26) so they would respond with remorse, then repentance, then restitution, so that they may be reconciled to God. God’s desire is always for reconciliation, but we have to choose to respond (1:27-31). This process of conviction, remorse, repentance, restitution, and reconciliation are repeated throughout Scripture – see <http://www.authenticdiscipleship.org/pdfs/2-spiritual-formation/Spiritual%20Disciplines/SF%201.11%20Prayer%20Practicum%209%20-%20Forgiveness%20Study.pdf>**
- iii) The leaders failed to make obedience and worship a priority, and it’s no surprise that the people soon became complacent, negligent, and rebellious.**
- iv) As their material wealth and desire for pleasure increased, their love of it replaced their love and dependence upon God as the people became increasingly self-reliant, proud, obstinate, haughty, and idolatrous – 2:1-10.**
- v) The theological concept behind Isaiah’s polemic against idolatry is God’s ability to demonstrate His Sovereign rule over history by predicting Israel’s future and the future of the surrounding nations... even those who don’t believe in God. This concept was in complete contrast to the idols [gods] of the Pagan nations... who were blind and could not speak – 45:20-25; 48:1-16.**

C) OUTLINE & STRUCTURE – the Prophecy of Isaiah is a complicated and lengthy book, especially difficult to reduce into a single coherent structural approach. Here are three helpful approaches presented as 1) a general outline, 2) a Chiastic outline, and 3) a Structural Message Summary:

a) GENERAL OUTLINE:

- i) The book of the King – 1-37**
 - (1) Judah – problem and prognosis – 1-5**
 - (2) Triumph of Grace – 6-12**
 - (3) Universal kingdom – 13-27**
 - (4) Lord of history – 28-37**
- ii) The book of the Servant – 38-55**
 - (1) The Historical prologue – 38-39**
 - (2) The Consolation of the world – 40:1-42:17**
 - (3) The Redemption of Israel – 42:18-44:23**

- (4) The great deliverance – 44:24-48:22
- (5) The greater deliverance – 49:1-55:13
- iii) The book of the Anointed Conqueror – 56-66
 - (1) The Ideal and the actual – 56:1-59:13
 - (2) The coming of the Anointed Conqueror – 59:14-63:6
 - (3) Prayer and response – the forthcoming steps to the new heaven & earth – 63:7-66:24

b) **CHIASTIC OUTLINE:**

1. Yahweh is the Holy One of Israel – 1:1-12:6

A. Introduction – Israel’s disobedience and judgment – 1:1-31

B. Vision of the future restoration of Jerusalem – 2:2-4:6

a. The ideal Jerusalem – 2:2-4

b. The actual Jerusalem

b’ Its religious condition – 2:5-21

b’ Its social condition – 3:1-4:1

a’ The New Jerusalem – 4:2-6

C. The coming destruction of Judah – 5:1-30

a. Yahweh’s heavenly Splendor and Glory [awe & wonder] – 6:1-4

b. Isaiah’s personal assessment and distress – 6:5

c. Isaiah’s unclean lips; God’s purification provision – 6:6

X Isaiah’s call and acceptance – 8:8

c’ The people’s eyes, hearts, & ears are unclean – 6:9-10

b’ Isaiah’s distress – 6:11a

a’ Judah’s future devastation and humiliation – 6:11b-13

C’ The coming destruction of Judah – 7:1-8:18

B’ Visions of the future restoration of Israel – 8:19-11:9

A’ Conclusion – Israel’s future restoration and obedience – 11:10-12:6

2. Oracles against the nations – 13:1-23:18 note – the historical context occur over time, but reflect

disaster due to Israel's wickedness and arrogance.

A. Babylon/Assyria – 13:1-14:27

B. Philistia – 14:28-32

C. Moab – 15:1-16:14

D. Damascus/Syria – 17:1-14

E. Cush – 18:1-7

F. Egypt – 19:1-25

G. Egypt and Cush – 20:1-6

H. Babylon – 21:1-12

I. Edom – 21:11-12

J. Arabia – 21:13-17

K. Jerusalem – 22:1-25

L. Tyre – 23:1-18

3. The Little Apocalypse... this portion of the text has a great influence in how it shapes the Gospels of Mark & Matthew – 24:1-27:13

A. The Day of the Lord – 24:1-23

B. Restoration... a new creation – 25:1-12

A' Response of the Godly to the Day of the Lord... waiting and praise – 26:1-27:1

B' Restoration... a new creation – 27:2-13

4. Judgment and Salvation of Judah – 28:1-35:10

A. The kingdoms of this world – 28:1-33:24

B. Vengeance and Favor – 34:1-35:10

5. Isaiah & Hezekiah – 36:1-39:8

A. Sennacherib and Jerusalem – 36:1-37:38

B. Hezekiah's illness – 38:1-22

C. Hezekiah and the exile of Judah – 39:1-8

6. A New Covenant, a New Servant, and a New Age – 40:1-55:13 – This is a prophetic view of healing and consolation in a hopeful future

A. The consolation of the world – 40:1-42:17... FIRST SERVANT SONG – 42:1-4

- 1. The consolation of the Jews [Zion] – 40:1-41:20**
- 2. The consolation of the Gentiles [Nations] – 41:21-42:17**

B. The Redemption of Israel – 42:18-44:23

- 1. Release from bondage – 42:18-43:21**
- 2. Release from Sin – 43:22-44:23**

C. Political Deliverance [Cyrus – temporary] – 44:24-48:22

D. Spiritual Deliverance [the Servant – permanent] – 49:1-55:13

- 1. SECOND SERVANT SONG – the Servant’s double task – 49:1-13**
- 2. Israel’s unresponsiveness – 49:14-50:3**
- 3. THIRD SERVANT SONG – the Servant’s responsiveness – 50:4-11**
- 4. Yahweh’s deliverance of Israel – 51:1-52:12**
- 5. FOURTH SERVANT SONG – 52:13-53:12**
- 6. A new Covenant and a New Age – 54:1-17**
- 7. A Call to repentance and Invitation to a New Age Feast – 55:1-13**

7. Hope of Restoration and Responsibility in Light of the New Kingdom – 56:1-66:4

- A. The New Covenant Community of Faith – 56:1-8**
- B. The responsibility of the godly remnant to remain faithful – 56:9-58:14**
- C. The effect Sin has had upon the community – 59:1-15a**
- D. God’s initiative of salvation and restoration of Zion – 59:15b-62:12**
- E. The Day of the Lord – 63:1-6**
- F. The prayer of the faithful and God’s promise of a New Heaven & Earth – 63:7-66:24**

c) STRUCTURAL MESSAGE SUMMARY – Lasor, Hubbard, & Bush provide an excellent outline of the structural content of Isaiah in their book “Old Testament Survey”:

- i) Part 1 – Judgment with Promise – chapters 1-35**

- (1) 1-12 – Judah’s sins:**
 - (a) God’s arraignment – 1**
 - (b) God’s and the nation’s view of Jerusalem contrasted – 2-4**
 - (c) Poem of the Vineyard and the woes of judgment – 5**
 - (d) Isaiah’s vision and commission – 6**
 - (e) Immanuel and the sign of Ahaz – 7-8**
 - (f) The Prince of Peace [Matthew 8:23-9:6] – 9:1-7**
 - (g) God’s anger delivered by Assyria [Matthew 9:7] – 9:8-10:34**
 - (h) The Branch and future Hope – 11**
 - (i) Poem of Thanksgiving – 12**
 - (2) 13-23 – The burdens of judgment:**
 - (a) Burden concerning Babylon – 13:1-14:27**
 - (b) Burdens of the surrounding nations – Philistia, Moab, Damascus, Cush, Egypt, the western wilderness, Tyre – 14:28-23:18**
 - (3) 24-27 – God’s purpose in future judgment:**
 - (a) Judgment upon the nations – 24**
 - (b) Salvation of God’s people – 25**
 - (c) Poem of Trust – 26**
 - (d) Deliverance of Israel – 27**
 - (4) 28-35 – Warnings against humanistic efforts to save**
 - (a) Ephraim – a warning to Jerusalem – 28**
 - (b) The hypocrisy of Zion – 29**
 - (c) Futile reliance upon Egypt [instead of God] – 30-32**
 - (d) Salvation is from God alone – 33**
 - (e) God’s Day of vengeance – 34**
 - (f) Zion’s blessed future – 35**
 - (5) 36-39 – Historical interlude:**
 - (a) Sennacherib’s invasion and failure – 36:1-37:20**
 - (b) Isaiah’s message – 37:21-38**
 - (c) Hezekiah’s illness – 38**
 - (d) Envoy’s from the king of Babylon – 39**
- ii) Part 2 – Comfort with Judgment – chapters 40-66**
- (1) 40-48 – Deliverance:**
 - (a) God’s comfort in a promised return from exile – 40-41**
 - (b) God’s Servant – 42**
 - (c) God’s redeemer – 43**
 - (d) Idols are not God – 44**

- (e) Cyrus, God's anointed, God is Supreme – 45
- (f) Judgment on Babylon – 46-47
- (g) Rebuke on Israel's lack of faith – 48
- (2) 49-59 – Expiation & Propitiation – that which appeases and satisfies God's requirement of justice and judgment:
 - (a) God's Servant will be a light to the nations – 49
 - (b) There will be opposition to God's Servant – 50
 - (c) God's comfort of Zion – 51:1-52:12
 - (d) God's Servant the redeemer of His people – 52:13-53:12
 - (e) Heritage of God's servants – 54
 - (f) Mercy freely offered [Grace] – 55
 - (g) Righteousness and wickedness contrasted – 56-58
 - (h) Confession of the nation's transgressions – 59
- (3) 60-66 – Glory:
 - (a) Future glory of Zion – 60
 - (b) Good tidings for the afflicted – 61
 - (c) Vindication of Zion – 62
 - (d) God's wrath on the nations – 63
 - (e) Prayer for Mercy – 64
 - (f) Rebelliousness punished – 65:1-16
 - (g) The New Heaven and New Earth – 65:17-66:24... note that these closing verses are reminiscent of the opening verses – 1:1-26

D) THEOLOGICAL THEMES – and partial exegesis:

- a) Jerusalem old & new – is the single unifying theme.
- b) The King Reins in Zion – 1-37
 - i) The King is the Lord – 6:1, 5
 - ii) The King is from the House of David – 7:1-2; 11:1, 10
 - iii) The King is yet to come – 9:6-7
 - iv) The Lord will Rein – 24:23
 - v) The Eschatological Vision of a new Zion – 2:2-4; 4:2-6
 - vi) The vulnerability of the earthly Zion – 1-12
 - vii) The New Zion – 40-66
- c) Immanuel's Book... healing and salvation will come – 7-11
 - i) "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and

over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.” – 9:6-7

ii) **Only a remnant of God’s people will return and be saved – 7:3**

iii) **Only “God with us” the Immanuel can win the Holy War – 7:14**

d) **Judah’s Judgment – she is blind and deaf... false leaders were a problem for God’s people through the ages, with the people being held captive. God desires to heal the people and to judge the false leaders who prey on them. Note the similarity between Isaiah and Matthew, also cross reference Ezekiel 34:**

i) **The innocent blind healed:**

(1) **Isa 29:18** In that day the deaf will hear the words of the scroll, and out of gloom and darkness the eyes of the blind will see.

(2) **Isa 35:5** Then will the eyes of the blind be opened and the ears of the deaf unstopped.

(3) **Isa 42:7** to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.

(4) **Isa 42:16** I will lead the blind by ways they have not known, along unfamiliar paths I will guide them; I will turn the darkness into light before them and make the rough places smooth. These are the things I will do; I will not forsake them.

(5) **Isa 42:18** “Hear, you deaf; look, you blind, and see!

(6) **MT 9:27-29** As Jesus went on from there, two blind men followed Him, crying out, “Have mercy on us, Son of David!” When He entered the house, the blind men came up to Him, and Jesus *said to them, “Do you believe that I am able to do this?” They *said to Him, “Yes, Lord.” Then He touched their eyes, saying, “It shall be done to you according to your faith.

(7) **MT 11:4-6** Jesus answered and said to them, “Go and report to John what you hear and see: *the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM.* “And blessed is he who does not take offense at Me.”

(8) **Mt 15:30³¹** Great crowds came to [Jesus], bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them. The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

(9) **Mt 21:14** The blind and the lame came to [Jesus] at the temple, and he healed them.

ii) **The guilty blind leadership judged:**

(1) **Isa 9:13-16** But the people have not returned to him who struck them, nor have they sought the LORD Almighty. So the LORD will cut off from Israel both head and tail, both palm branch and reed in a single day; the elders and prominent men are the head, the prophets who teach lies are the tail. Those who guide this people mislead them, and those who are guided are led astray.

- (2) ^{Isa 10:1-4} **Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless. What will you do on the day of reckoning, when disaster comes from afar? To whom will you run for help? Where will you leave your riches? Nothing will remain but to cringe among the captives or fall among the slain.**
- (3) ^{Mt 23:16-19} **“Woe to you, blind guides! You say, ‘If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.’ You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? You also say, ‘If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.’ You blind men! Which is greater: the gift, or the altar that makes the gift sacred?”**
- (4) ^{Mt 23:24-26} **You blind guides! You strain out a gnat but swallow a camel. “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.**
- e) **The Day of the Lord – Oracles against the faithless nations; with Healing and reconciliation that will follow destruction and destitution:**
- i) **Vengeance:**
 - (1) **Oppressors – Babylon & Assyria**
 - (2) **Troublers – Moab, Philistia, Aram, Edom**
 - (3) **Seducers – Cush, Egypt, Tyre**
 - ii) **Deliverance:**
 - (1) **Remnant from Israel**
 - (2) **Judah**
 - (3) **Nations**
- f) **The True People of God will emerge as the Remnant of Israel – God throughout redemptive history has always preserved a remnant... a faithful few who love God and are obedient to Him:**
- i) **The proclamation of judgment was the opportunity for repentance, those who respond will make up the new, Holy, and glorious community of faith.**
 - ii) **God’s promise... those who are righteous need not worry about the coming disaster – 3:10.**
 - iii) **This remnant will make up the new “shoot” that comes up from the old – 6:13.**
 - iv) **This new community consists of all who have repented and been forgiven, cleansed, and made Holy by the King – 4:3-4.**
 - v) **God will remain present with them just as He had been present with the nation in transition from Egypt to Canaan, God will be present now – 1:26-27; and will enjoy God’s glorious Kingdom on earth – 6:3, 13.**

g) **The Four Servant Songs – Isaiah’s amazing Prophecies about the Messiah as the new servant who will live for God’s purpose alone... is presented in 4 poetic discourses. These form the most developed prophetic view of the Messiah in the Old Testament. In light of the Messianic detail provided in these discourses, and the fact that the Jewish leaders knew these prophecies; it makes Jesus’ denouncement of the false Jewish leadership [CR Ezekiel 34] coupled with these leaders rejection of Jesus as their Messiah all the more compelling. Listen to the prophet Isaiah as he relates the Heart of God:**

i) **1st Song – 42:1-4**

(1) The divine endowment of the servant – these are Messiah’s credentials... in his application for ministry, the servant must have the proper credentials, and his goal is to liberate the oppressed people.

Isa 42:1 “Here is my servant, whom I uphold – **reflects Matthew 3:17**

my chosen one in whom I delight – **reflects Luke 9:35**

I will put my Spirit on him – **see Isaiah 61:1; Luke 4:18 – Supernaturally endowed**
and he will bring justice to the nations – **the scope is all the earth**

(2) The Ministry method of the servant – this defines the proper expectations for ministry... he must be prepared to suffer, he must be of quiet & gentle demeanor, he will endure through the pain and suffering... and will find fulfillment.

Isa 42:2 He will not shout or cry out – **He won’t cry out as Israel has repeatedly complained**
or raise his voice in the streets – **all will feel free to approach Him**

Isa 42:3 A bruised reed he will not break – **Matthew 11:28-30... He will not crush the weak**
and a smoldering wick he will not snuff out – **because he is gentle and humble**
In faithfulness he will bring forth justice – **Matthew 16:27**

(3) The success of the servant is guaranteed

Isa 42:4 he will not falter or be discouraged
till he establishes justice on earth.

In his law the coastlands will put their hope.” **The coastlands are the farthest regions, meaning universal penetration... the road to justice will be different from the road through Egypt that Pharaoh took.**

ii) **2nd Song – 49:1-13**

(1) The Servant’s testimony to the nations – 49:1-5 – In this section the servant is speaking about himself... to the “coastlands” also translated as “islands” with both meaning people who are remote and far away, and by default including those nearby.

(a) The servant’s preparation for ministry – 49:1-2

(i) His calling as a prophet is from the womb... like Jeremiah.

(ii) His gift is preaching... “He has made my mouth [speaker] like a sharp sword”.

1. Weapons = sword [up close or near] and arrow [at a distance].
 2. Since the sword and arrow are instruments of war, these may refer to spiritual weapons and/or political weapons.
- (iii) The servant's preparation for ministry is done in secret..."In the shadow of His Hand, He has concealed me."
- (b) Realizations during His ministry – 49:3-4
- (i) A past promise in focus... the identity of the True Israel is Jesus and His followers. Note the difference from the "Old Israel" which is blind, dumb, and deaf; and the New Israel who sees, speaks truth, and hears" – 49:3.
"He said to me, you are My servant – Israel, in whom I will show My Glory."
 - (ii) A present failure emerges... "But I said, I have toiled in vain... I have spent my strength for nothing and for vanity" – 49:4. Jesus who called the well-ordered Creation from the 'formless and void' [bohu and tohu] world of Genesis, is frustrated because God's people are unresponsive. He is giving voice to what most of His followers will also complain of... that we seem to work in futility without measurable signs of success.
 - (iii) A future Hope – arises from His [our] confidence in God to fulfill His plan. We are responsible to hear, obey, and speak God's Truth as the Spirit gives us light. We will see God's will accomplished, but not necessarily in our lifetime.
- (c) The Servant's new perspective on His ministry – 49:5-6
- (i) The original task... was "To raise up the tribes of Jacob" – 49:6. Jesus came to the tribes of Israel as Messiah, but they rejected Him. Reading the Gospels, there is little encouragement that Jesus' ministry would be successful... even Jesus' closest followers were weak and dismayed.
 - (ii) The new and greater task... is to be "a light to the nations" – 49:6. Israel's rejection opens the door for all of humanity to come to God. This was always God's plan and it came to light in the Gospels... Israel wanted a political king to restore the glory of Israel; God provided a Spiritual King/Priest of the order of Melchizedek to restore the glory of God in humanity. God obviously had a greater plan of how Jesus and His Church would succeed without measure.
- (2) The Lord's testimony to the Servant – 49:7-12
- (a) God will reverse the Servant's position – 49:7
 - (b) God will establish the Servant's ministry – 49:8
 - (i) Messiah will be a "new and far greater Joshua" – Yeshua is translated both as Joshua and Jesus. Joshua led Israel to their homeland; Jesus will lead His people into eternity and a new heaven & earth.
 - (ii) Messiah will be a "new and far greater Moses" – Moses brought the Law and a covenant that temporally purified through the blood of animals; Jesus brought Grace

and a New Covenant that permanently purified through His blood shed on the Cross.

49:9b-10 “They will feed beside the roads

And find pasture on every barren hill.

They will neither hunger nor thirst,

Nor will the desert heat or the sun beat upon them.

He who has compassion on them will guide them

And lead them beside springs of water.

(iii) Messiah will be a “new and far greater Solomon” – Solomon established Jerusalem as Zion... where the Temple housed the presence of God, however there were numerous obstacles including sin, death, social-political, and an imperfect Temple worship system; Jesus will establish a new Zion with all obstacles removed and inclusive of all people.

49:11-12 I will turn all my mountains into roads,

And my highways will be raised up.

See, they will come from afar—

Some from the north, some from the west,

Some from the region of Aswan.”

(c) A Hymn of Praise – 49:13

Shout for joy, O heavens;

Rejoice, O earth;

Burst into song, O mountains!

For the LORD comforts his people

And will have compassion on his afflicted ones.

iii) 3rd Song – The School of Disciples – 50:4-11

(1) Isaiah is revealing aspects of how the Messiah is to be trained... and by extension how Jesus told His disciples that they would be trained and equipped to make disciples of all the nations – Matthew 28:19.

(2) Proper speech is a necessary goal of discipleship, and comes from the conjunction of a trained mind [Biblical Literacy] and a softened and responsive heart [Spiritual Formation]. Jesus gave “personal holy encounters” to individuals... He gave them in terms they could understand, and they were personalized and custom made in the moment:

50:4 – The Sovereign LORD has given me an instructed tongue,

To know the word that sustains the weary.

He wakens me morning by morning,

Wakens my ear to listen like one being taught.

(3) The Spirit is the Trainer of proper speech but before you can speak for God, 5 components

need to be met:

- (a) You need to hear from God**
- (b) To understand what message He's revealing**
- (c) To be submissive to God's message**
- (d) To be transformed by it**
- (e) Then present it properly so it can be applied by others**

50:5 –The Sovereign LORD has opened my ears,
And I have not been rebellious;
I have not drawn back.

- (4) Discipline, persistence, sacrifice, resistance and often rejection – are all elements of preparation for disciples. Many Christ followers want the people to love them, but it is the love of God amid the rejection of the people that strengthens us for ministry. Jesus was rejected by the Jewish leaders because they did not want what God was offering them... they preferred their place within the nation which excluded non-Jews. They wanted a form of righteousness that didn't involve submission:**

50:6 – I offered my back to those who beat me,
My cheeks to those who pulled out my beard;
I did not hide my face
From mocking and spitting.

- (5) Jesus was told to go to Jerusalem... where He would reveal the more perfect way that was coming in the New Zion – the perfected new Heaven and Earth. Jesus was obedient... He ignored His detractors:**

50:7 – Because the Sovereign LORD helps me,
I will not be disgraced.
Therefore have I set my face like flint,
And I know I will not be put to shame.

- (6) The School of Discipleship must result with being caught up with the "Awe and Wonder" [AKA fear] of the Lord... this is based upon a personal relationship of intimacy; it means knowing God's Word and His Heart and being obedient to Him:**

50:10 – Who among you fears the LORD
And obeys the word of his servant?
Let him who walks in the dark
Who has no light,
Trust in the name of the LORD
And rely on his God.

iv) **4th Song – 52:12-53:12 – The Reception of the Servant by God, the Nations, and Israel**

In Chiastic Outline:

A. Spotlight upon God – God exalts His Servant granting Him success among the Nations – 52:13-15

B. Spotlight upon Israel – Israel evaluated the Messiah and rejects Him... because He did not have the credentials she sought – 53:1-3

X Spotlight upon the TRUTH – the Messiah died Israel’s death for her – 53:4-6

Barabbas was a “Zealot” meaning a violent revolutionary, he had become emblematic of what Israel had become. Jesus was assigned Barabbas’ rightful place in being executed. Jesus’ acceptance of His substitutionary death on the Cross brought reconciliation with God. The concept of Jihad is God’s fighting man’s fight, not man fighting God’s fight.

B’ Spotlight upon Israel – Israel executes the Servant while He remains silent – 53:7-9

A’ Spotlight upon God – God rewards His Servant and grants Him eternal Glory... God has the 1st and last word regarding His Messiah – 53:10-12. “He will see His seed” – refers to the Kingdom of God offspring. This is now the Spiritual SEED not merely the physical seed... Meaning that they are born of the Spirit.

h) CONCLUSION - A New Covenant and a New Age – 54:1-10

i) A new seed in a new land – 54:1-3

(1) “Sing, O barren woman,
You who never bore a child;
Burst into song, shout for joy,
You who were never in labor;
Because more are the children of the desolate woman
Than of her who has a husband,” says the LORD.
“Enlarge the place of your tent,
Stretch your tent curtains wide,
Do not hold back;
Lengthen your cords,
Strengthen your stakes.
For you will spread out to the right and to the left;
Your descendants will dispossess nations
And settle in their desolate cities.”

(2) “Children of the desolate woman” is a reference to 52:13-15... in this patriarchal society, there was none more desolate or disconsolate than a barren woman. This theme is repeated in Sarah... Abraham’s wife, in Rachel... Jacob’s wife, and Elizabeth... the wife of Zacharias, the mother of John the Baptist. The joy they each experienced is what the prophet is writing

about.

(3) Being born in brokenness and pain, each brought about a major advancement of the redemptive process. The same could be said of the woman at the well who “gave birth” to an entire village who came to faith in Jesus as their Messiah – John 4:7-42. Also like Peter’s preaching at Pentecost that birthed 3,000 believers – Acts 2:14-43.

ii) **A new promise in a new land – 54:4-10**

“Do not be afraid; you will not suffer shame.

Do not fear disgrace; you will not be humiliated.

You will forget the shame of your youth

And remember no more the reproach of your widowhood.

For your Maker is your husband—

The LORD Almighty is his name—

The Holy One of Israel is your Redeemer;

He is called the God of all the earth.

The LORD will call you back

As if you were a wife deserted and distressed in spirit—

A wife who married young,

Only to be rejected,” says your God.

“For a brief moment I abandoned you,

But with deep compassion I will bring you back.

In a surge of anger

I hid my face from you for a moment,

But with everlasting kindness

I will have compassion on you,”

Says the LORD your Redeemer.

“To me this is like the days of Noah ... **[in the NT all land and all time is Holy]**

When I swore that the waters of Noah would never again cover the earth.

So now I have sworn not to be angry with you ... **[a new promise being made]**

Never to rebuke you again.

Though the mountains be shaken

And the hills be removed,

Yet my unfailing love for you will not be shaken ... **[certain and for all time]**

Nor my covenant of peace be removed,”

Says the LORD, who has compassion on you.

i) **A New City – 54:11-17**

i) **A vision of the splendor of the New Jerusalem – 54:11-12 [CR – Eph 2:19-22; 1 Pet 2:4-5; Rev 21:2, 11-14, 24]**

Isa 54:11 “O afflicted city, lashed by storms and not comforted,
I will build you with stones of turquoise,
Your foundations with sapphires.

Isa 54:12 I will make your battlements of rubies,
Your gates of sparkling jewels,
And all your walls of precious stones.

ii) **The future knowledge in the New Jerusalem – 54:13**

iii) **The future security of the New Jerusalem – 54:14-17**

j) **An open invitation – 55:1-13**

i) **An invitation to the banquet – 55:1-5**

ii) **An invitation to repent – 55:6-9**

iii) **An invitation to a New Creation – 55:10-13**

k) **A New Creation – a New Heaven and a New Earth – 65:17-23**

l) **Judgment and Hope Revealed – 66:1-24**

E) **ISAIAH’S PROPHECY FINDS HOPE FOR RESTORATION IN DANIEL’S APOCALYPTIC PROPHECY:**

a) **Isaiah prophesied that Judah would be destroyed just as Israel had been, but he went on to present a hopeful future where the nation would be reestablished in the Land. Jeremiah followed behind Isaiah, and provided a prophecy on how and when this restoration will occur. Daniel followed behind Isaiah and Jeremiah, and as a young man he was part of the population that survived Judah’s decimation and was exiled into Babylon where he ultimately rose to a position of prominence. Daniel’s vision foresaw a timetable when God’s people would be restored. The following is a short portion from the Authentic Discipleship article on Daniel, located under Biblical Literacy/Bible Survey/Apocalyptic.**

b) **Daniel 9: Daniel’s prayer & the numerology of the “70-7’s”**

i) **The use of “7” and the obvious assumption of it meaning “week” as a 7 day period has great acceptance by many conservative “literalist” theologians, but unfortunately doesn’t necessarily reflect the proper hermeneutic of the author’s intended meaning. Daniel comes to the realization that the “time of desolation” Israel would spend in captivity is 70 years as prophesized by Jeremiah, which is coming to a close (Dan 9:2). While there is an obvious interplay in the numerology it is wise not to get hung up on how this time frame works out, whether it be days, weeks, years, etc. The point is that the time of desolation is fixed and God will bring about His promised redemption and restoration according to His timing. Too often our theology encroaches into our hermeneutic and we fall into the mistake of employing “eisegesis” (reading meaning in) rather than “exegesis” (drawing the meaning out) of the text... the latter is of course the means to derive the author’s intended meaning. For more on this important topic see the articles at pathway “Biblical Literacy/Hermeneutics.”**

- ii) The Mosaic covenant called for punishment of “7 times more” (Lev 26:27-28). Seven being the perfect or “appropriate” justice based upon the individual’s actions and intentions.
- iii) Jesus in responding to Peter’s question of how many times should I forgive my brother presumes the Mosaic formula... up to 7 times? And Jesus responds with “seventy times seven” (Matt 18:21-22). There are a number of ways theologians have sought to resolve the meaning of this passage:
 - (1) It led to the desecration of the Temple in 168 BCE.
 - (2) It is a Messianic prophecy already fulfilled or yet going to be fulfilled.
 - (3) 70 = a literal 490 year period that ended with the 1st century CE persecution of the Church.
 - (4) 70 = a figurative 490 year period with an initial 483 years of Israel in distress, a prolonged “gap” during the Church age, followed by the 7 year Tribulation before the end. [See the article under pathway Biblical Literacy/Bible Survey/Apocalypse/Millennium.]
 - (5) Others try to harmonize these disparate positions into some combination of the above, or multiple fulfillments.
- iv) All of these are interesting, but unfortunately inconclusive. The best way to understand this passage is to see it as the outplay of Daniel’s prayer of repentance and supplication (9:1-19).
 - (1) The exact identification of the sevens is open to interpretation.
 - (2) The emphasis should be on the certainty of God’s progressive redemption according to His will and time, rather than imposing a time formula.
 - (3) Remember Jesus’ admonition that no one knows the actual end time except the Father (Matt 24:36; Mark 13:32).
- v) The importance for Daniel is his response to Jeremiah’s prophecy... this is the chapter’s focal point.
- vi) Daniel models the proper response to interpreting prophecy as a call to repentance, worship, supplication, and responsibility.
- vii) Different Theological approaches to Daniel’s Seventy-sevens may be seen as:

<u>7 Sevens</u>	<u>62 Sevens</u>	<u>1 Seven</u>
1. Restoration of Jerusalem	Coming of the “Anointed One”	Covenant fulfillment, Desolation & end
2. Cyrus <u>49</u> (7x7) Nehemiah	<u>434</u>	Christ <u>7</u> 70 AD
Restoration of Temple		Destruction Of Temple
3. Cyrus <u>49</u> Nehemiah	<u>434</u> Christ	[Gap-Church age] <u>7 year Tribulation</u>
Restoration of Temple		New Creation

- c) The point of these interrelated passages is that the prophets were given insight of how God’s plan

for redemptive history would play out. It was not their responsibility to know all the facts or even to interpret them properly. Instead it was their responsibility to properly relate God's message to His people. It is very comforting to see how God's redemptive purpose is being played out through the successive generations of these prophets; and what was true for those in antiquity is also true for us today... we are responsible to convey God's truth to His people, trusting that God will do with it what needs to be done to accomplish His purpose for the restoration and ultimate reconciliation of all of humanity.

- d) The "Forgiveness Cycle" is discussed at length in the article to be found on the Authentic Discipleship website under Spiritual Formation/ Spiritual Disciplines/Forgiveness & Prayer. The cycle begins with a work of the Spirit in 'conviction,' is followed by three appropriate human responses of 'remorse,' 'repentance,' and 'restitution/restoration,' and then completed by a work of the Spirit in 'reconciliation.' The proper response to conviction is always prayer and supplication, which in God's time will bear fruit.

F) THE OLD COVENANT AND THE NEW COVENANT CONVERGE – ISAIAH'S PROPHECY AS REVEALED IN THE GOSPEL OF MARK:

- a) Isaiah the Prophet and Mark the Evangelist both engage and clarify God's Redemptive Story:
- i) The exile is a part of Israel's story that is 'lost' – the Old Testament of God's promise to Abraham was clarified with Moses:
 - (1) The "seed" = the offspring [nation] that although had become numerous will be decimated and they are soon to be enslaved again.
 - (2) The "land" = the place where God's promise was to play out, is soon to be lost.
 - (3) The "Temple" = where God, His people, and the Nations have met to worship is soon to be destroyed.
 - ii) Isaiah 40-66 is a recreation of God's redemptive story that can again capture Israel's heart and imagination.
 - (1) Memories of Israel's past are restated within poetic metaphors... creating longing.
 - (2) These metaphors that occur in the present link their past with their future... creating hope.
 - (3) These metaphors allow the prophetic future to transcend the past... providing strength to endure a difficult present holding on to God's faithfulness.
 - iii) Mark's Gospel is where the Old Story is made New:
 - (1) Jesus the Messiah brings "Spirit and Life" to the "New Seed" – God's people is not merely national, but is international and open to all peoples through the indwelling Spirit.
 - (2) The "New Land" of new seed has no boundaries... it is the entire world.
 - (3) The "New Temple" is the Heart of individual Christ followers... who are now "living stones."
 - iv) Memory and metaphor work to establish a new and better promise. One of the problems with Jewish leadership was that they failed to interpret the poetic prophecy properly. Even when

Jesus properly interpreted these events in light of redemptive history, the misguided leaders failed to accept this vision because it wasn't what they wanted. One of the failures of the Church age is that we seem to be making a similar mistake... when we accept the "routine worship" of the religious organization instead of holding to the greater "worship in Spirit and Truth" of the organism of the Body of Christ that God called for in John's story of the Woman at the well – John 4:21-26

Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth."

The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Then Jesus declared, "I who speak to you am he."

b) Mark's Gospel in 1:1-13 depicts a "New Creation"

- i) ^{Mk 1:1} The beginning of the gospel about Jesus Christ, the Son of God – **this refers to the Gen 1:1... "In the Beginning."**
- ii) **Clarifying what Isaiah said and introducing the role of John the Baptist as the last OT prophet... the messenger sent to identify and anoint the new King** – ^{Mk 1:2} It is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your [Messiah's] way" — ^{Mk 1:3} "a voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'" **This prophecy was fulfilled by John the Baptist who went ahead of Jesus and proclaimed Him as Messiah.**
- iii) **John's ministry is contrasted to Isaiah... while both were often rejected by the leadership, John's call for personal repentance and cleansing struck a chord** – ^{Mk 1:4} And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. ^{Mk 1:5} The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.
- iv) **Isaiah came from a royal lineage with priestly connections; through John had the same claim his approach was different** – ^{Mk 1:6} John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.
- v) **John's message in many ways like Isaiah's was one of transition, toward something far better than the people expected** – ^{Mk 1:7} And this was his message: "After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. ^{Mk 1:8} I baptize you with water, but he will baptize you with the Holy Spirit." ^{Mk 1:9} At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ^{Mk 1:10} As Jesus was coming up out

of the water, *he saw heaven being torn open* and the Spirit descending on him like a dove.” **John’s view of Heaven opened is a reflection on Isaiah’s vision of God’s Throne-room.**

- vi) **As Isaiah had been sent by God to prophesy for God, now God Himself would announce His Messiah – Mk 1:11** And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.” **Note also that the Trinity is involved here – the Father proclaims, the Son stands anointed, with the Spirit resting upon the Son’s shoulder.**
- vii) **There are clear allusions of Isaiah’s message [as well as Jeremiah’s and Daniel’s message] with John’s Revelation, especially with Isaiah in Revelation chapters 21-22:**

<u>PROMISE OF THE WORLD TO COME</u>		<u>GLORY OF THE NEW JERUSALEM</u>	
<u>REV</u>	<u>ISAIAH</u>	<u>REV</u>	<u>ISAIAH</u>
21:1	65:17-18; 66:22	21:11	60:1-3
21:2	48:2; 52:11; 62:12	21:16	54:2-3
21:4	25:8; 35:10; 51:11; 65:16-19	21:17	60:18
21:6	35:1-2; 55:1	21:19-21	54:11-12
21:8	44:20; 66:24	21:24	60:3-22
		21:25-26	60:19-20

It is apparent that God’s message to His people is purposeful, redemptive, and restorative. The entire work of the Gospel to communicate these ancient truths not just to reform people as many faith based texts attempt, but rather to fundamentally transform people and restore them in permanent alignment with our Lord Jesus, God’s Messiah. As we mature as disciples, we become increasingly like Jesus!

- c) **Mark’s Gospel depicts a “New Exodus” – the original of Exodus 23:20 lands in Isaiah 40:3 which prophesies Israel’s return home from Babylon. Mark along with Malachi 3:1a are now presenting Messiah who will lead God’s people to their true home... in Heaven.**
 - i) **Mark’s parables [or pericopes] are ordered in a certain fashion... they advance the Gospel message by their alignment with OT redemptive history. These parables are individual lessons told in story fashion. When you ponder the story you are invited into it and experience the outcome. This first convicts you, then either judges or liberates you.**
 - ii) **Mark 4:26-34 – are the parables of the growing seed and the mustard seed and is reflective of the parable of the yeast in the bread – their growth is both pervasive and invasive... it spreads well beyond any reasonable expectation based on the size of the seed or amount of yeast compared to the batch of dough. It is a picture of exponential growth fueled by small acts of obedience. Many people want to do big things for God... God reminds us that the power of the Spirit is**

released in the little things. Being faithful in the little things is important, then Jesus can trust us with the bigger things.

iii) Mark 5:1-20 – the story of a demoniac named Legion who stands before Jesus. He asks “have you come to torture me?” But no, Jesus has come to liberate the helpless man. The demons beg to be released into the herd of pigs... an animal abhorred by the Jews, but prized by the Romans. As the pigs destroy themselves by running off the cliff into the sea, the man is liberated and evil has been dispelled. This is a picture of Spiritual liberation and redemption. The liberated man wanted to go with Jesus, but Jesus had a mission for him... to go and proclaim what God had done for him.

d) Mark’s Gospel depicts “New Life” – in 5:21-43... The story of the synagogue leader Jarius, whose daughter is dying and the bleeding woman both converge on Jesus at the same time. The story adds the unstated question “who will Jesus respond to?”

- (1) Jarius is a religious leader... attending to him would have been the obvious choice. Jarius approaches Jesus from the front, as would be expected... the woman comes up from behind, cloaked in the press of the crowd.
- (2) The woman is in despair – she has done everything to get well, she’s spent everything she has over a 12 year period and nothing has worked. With her persistent bleeding ailment, she is unclean. She has no right to come into the crowd let alone approach Jesus. She has no reasonable expectation that Jesus might hear her problem, her only hope that if she just touches Him everything will work out.
- (3) Jarius has despair of his own but with what he believes to be a reasonable expectation... he’s probably seen Jesus in action and has reason to believe his daughter can be healed by Him, and because of his position that He most likely would.
- (4) The woman dares to press in and reaches for a new faith she has not had before as she touches Jesus. Immediately she is healed and Jesus asks “who touched me?” I can’t imagine that He doesn’t know who she is and what has happened... I think He’s looking for a relational contact with this woman, and I think it’s an object lesson for Jarius. Who has now been relegated into a secondary position... certainly not what he expected.
- (5) The center of this story is the woman when she steps forward and confesses the whole truth... Jesus was her last and only hope, and He didn’t disappoint. Jesus calls her “daughter” a relational connection she never could have expected. She displays the faith that Jarius needed to express. During the delay, a messenger arrives to inform Jarius that his daughter is dead... he need not bother Jesus any longer, as she is beyond hope.
- (6) Jesus knows the situation is far from beyond hope... and returns with Jarius into his hopeless situation at home with his dead daughter. Jarius needs the faith exemplified by the bleeding woman... he has to be asking himself, “Why would Jesus help this unclean, broke and desperate woman and fail me? Doesn’t He know who I am? Doesn’t He understand what I

can do for Him?”

(7) Jesus addresses the little girl... *“Talitha Koum”* – which means “little lamb, arise!” In the Gospels there are two examples of the Aramaic language that have been preserved... this is the language our Lord used. *“Talitha Koum”* is a statement of hope... and my OT Prophecy professor believes that this is likely the first thing we’ll hear when we enter into eternity as Jesus greets us individually.

(8) The other Aramaic language used in Scripture is when Jesus dying on the cross called out to God... *“Eloi, Eloi... lama Sabachthani”* – meaning “my God, my God, why have you forsaken me?” My theology professor explains that this was not a complaint, instead Jesus was preaching with the last of His strength... the text comes from the first verse of Psalm 22, which is a song where David describes crucifixion in great detail some 1,000 years before Jesus would experience it. In essence, Jesus is saying here... “Look at Me! This Psalm spoke of Me! Repent and believe in Me!”

e) Conclusion – Mark reflects the “New Creation” the “New Exodus” and the “New Life” that Isaiah had prophesied some 800 years prior to the events that would vindicate Jesus as the Messiah. We know from the Scripture that Isaiah really didn’t know how his writing would be used, or how important it would be to validate God’s redemptive plan through history. Isaiah simply obeyed God and had faith that God would handle the details. The same can be said of Mark and all the writers of Scripture. We may never know the importance of the even the littlest things God has invited us to do this side of eternity, but there it will be made known and celebrated.