

*Annotated Analysis of*

# ISAIAH

"YAHWEH IS SALVATION"

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# ISAIAH<sup>1</sup>

## "YAHWEH IS SALVATION"

"And now says Yahweh, who formed me from the womb to be His Servant, to bring Jacob back to him, in order that Israel might be gathered to Him (for I am honored in the sight of Yahweh, and My God is My strength), He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also make you a light of the nations so that My salvation may reach to the end of the earth.'" Isaiah 49:5-6

### **A 1 CONDEMNATION: GOD'S JUDGMENT AGAINST THE NATIONS 1 - 39**

#### **B 1 The Condemnation of Judah<sup>2</sup> and Jerusalem (and Samaria) Tempered with Hope in the Judgment of Assyria and the Coming of Messiah 1-12**

##### **C 1 God's initial indictment against Judah and Jerusalem 1**

- D 1 Judah's rebellious ignorance of God 1:1-3
- D 2 Judah's sinful sickness--a spiritual/medical disaster 1:4-6
- D 3 Judah's devastation by foreign troops 1:7-9
- D 4 Yahweh's abhorrence of her ritual offerings mixed with sin 1:10-15
- D 5 Yahweh's plea: Stop evil and start good 1:16-17
- D 6 Yahweh's promise: forgiveness for repentance; destruction for rebellion 1:18-20
- D 7 Analysis: goodness has been prostituted with evil 1:21-23
- D 8 God's promised destruction of rebels and restoration of righteous

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<sup>1</sup> Isaiah - Title: The prophet ministered between 740 and 680 B.C. Tradition states that he was sawn in two inside a hollow log during the reign of evil Manasseh (696-646 B.C.). Those who discredit God's ability to disclose the future to His prophets speak of Isaiah 40-66 as being written by a "Deutero-Isaiah" around 540 B.C. (after the Babylonian Captivity). Others speak of a "Trito-Isaiah" who, they say, wrote chapters 56-66 (see Charles C. Ryrie, *Ryrie Study Bible*, [RSB] Introduction to Isaiah). But these commentators who deny the supernatural element in predictive prophecy are contradicted by the writers of the New Testament. Matthew, for example, identifies Isaiah as the author of Isaiah 9:1-2 (Matt. 4:12-16); identifies Isaiah as the author of Isaiah 40:3 (Matt. 3:1-3); identifies Isaiah as the author of Isaiah 53:4 (Matt. 4:14-17), and identifies Isaiah as the author of Isaiah 42:1-3 (Matt. 12:15-21). Luke, furthermore, identifies Isaiah as the author of Isaiah 61:1-2 (Luke 4:16-19). Isaiah, through revelation given to him by God's Spirit, was able to identify Cyrus the Persian by name 150 years in advance (Isa. 44:28; 45:1). If God can create the universe, He can predict the future. Sadly, a great many Bible commentators are afflicted with antisupernaturalism. See <http://wordexplain.com/glossary.html#Antisupernaturalism>.

<sup>2</sup> Chapters 1-12 - Title: Throughout, Judah refers to the Southern Kingdom, Samaria to the Northern Kingdom, and Israel to all twelve tribes.

judges 1:24-26

D 9 Promised restoration of the righteous; judgment of the unrighteous 1:27-31

## C 2 The future glory of the Millennial Kingdom contrasted with prior judgment 2 - 4

D 1 Millennial world-wide righteousness, law and justice springing from God, the King at Jerusalem 2:1-4

E 1 Isaiah's vision concerning Judah and Jerusalem: {1} The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2:1

E 2 The time indicated – the last days: {2} Now it will come about that In the last days <sup>3</sup> 2:2a

E 3 The exaltation of the Temple Mount 2:2b

G 1 The global superiority of the Temple Mount government: The mountain of the house of the LORD Will be established as the chief of the mountains,<sup>4</sup>

G 2 The physical elevation of the Temple Mount itself:

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<sup>3</sup> 2:2 - last days: The phrase "last days" is used several times in the OT. The time referenced is always remote to the speaker. But in every occurrence there are eschatological elements still unfulfilled even in our day. These eschatological elements include references to the Great Tribulation or, perhaps more frequently, to the coming global reign of the Messiah (Gen. 49:1, cf. 49:10; Num. 24:14, cf. 24:14-19; Deut. 4:30, cf. 4:25-31; 31:29; Isa. 2:2, cf. 2:2-4; Jer. 23:20, cf. 23:1-8; 30:24, cf. 30:17-24; 48:47; 49:38-39; Ezek. 38:16, cf. 38:1-39:29; Dan. 10:14; Hos. 3:4-5; Micah 4:1, cf. 4:1-13). Note also the following explanations by Thomas Constable and Franz Delitzsch.

"The last days' is a phrase that describes a distant time from the perspective of the prophet. The Hebrews regarded history as a series of days, the days of their lives. The title of the Books of Chronicles means literally "the words of the days." When these days come to an end, in their last part, human history on this earth will end. New Testament Christians applied this term to the time following Messiah's coming (Acts 2:17; Heb. 1:2; James 5:3; 1 Pet. 1:5, 20; 2 Pet. 3:3; 1 John 2:18). Here, it must mean after His second coming, since these conditions did not follow His first coming" (Thomas Constable, Notes on Isaiah, 2010 Edition, p. 17 – <http://www.sonlight.org/constable/notes/pdf/isaiah.pdf>, referencing John H. Sailhamer, "Evidence from Isaiah 2," in A Case for Premillennialism: A New Consensus, pp. 79-102).

"The expression 'the last days' (*acharith hayyamim*, 'the end of the days'), which does not occur anywhere else in Isaiah, is always used in an eschatological sense. It never refers to the course of history immediately following the time being, but invariably indicates the furthest point in the history of this life—the point which lies on the outermost limits of the speaker's horizon" (Constable, op. cit., quoting Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, 1:113).

<sup>4</sup> 2:2 - chief of the mountains: During the Millennium, in a metaphorical sense, the Temple Mount, on which will be situated the Millennial Temple (described in extraordinary detail in Ezek. 40:1-47:2), will be exalted over all other governments in the world. Religion and State will be combined. King Jesus will rule from His throne in Zion over the entire world. Zion/Jerusalem will be the superior seat of government in the entire world. Zionism will become synonymous with World Peace, Global Spiritual Education, Pilgrimage, and Worship!

- And will be raised above the hills;<sup>5</sup>
- G 3 The subjugation of all nations to the Temple Mount government: And all the nations will stream to it.<sup>6</sup>
  - E 4 The magnetism of the Temple Mount 2:3a
    - G 1 The mutual exhortation: {3} And many peoples will come and say, “Come, let us go up
    - G 2 The specific destination
      - H 1 The Temple Mount: to the mountain of the LORD,
      - H 2 The house of Israel’s God: To the house of the God of Jacob;
    - G 3 The specific purpose
      - H 1 Personal instruction from the Messiah: That He may teach us concerning His ways<sup>7</sup>
      - H 2 Personal obedience by Earth’s peoples: And that we may walk in His paths.”<sup>8</sup>
  - E 5 The centrality of Zion / Jerusalem 2:3b
    - G 1 The emanation of the Global Law from Zion: For

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<sup>5</sup> 2:2 - raised above the hills: Not only will Zion be exalted in rank and authority above all other national governments, but the Temple Mount will be physically elevated. The Temple Mount will become a “very high mountain” (Ezek. 40:2). Other geophysical changes will include the splitting of the Mount of Olives at Christ’s return (Zech. 14:4-5) and the presence of a bi-directional, life-giving river that flows from the Millennial Temple into the Sea of Galilee and the Dead Sea (Joel 3:18; Zech. 14:8; Ezek. 47:1-12). This literal river is the forerunner of a literal life-giving river that will flow from the throne of God and Christ in New Jerusalem (Rev. 22:1-2).

<sup>6</sup> 2:2 - all the nations will stream to it: Jerusalem and the Temple Mount will be the favored destination of all the nations of the earth. Obviously this has never happened before. In Christ’s One Thousand Year Reign, visiting the city of the Great King, worshiping Him, and consulting with Him on the best way to run international and domestic affairs will be an international, ongoing pursuit. “Next year in Jerusalem!” will come to have real meaning not only for Jewish people, but for Gentiles all over the globe!

<sup>7</sup> 2:3 - that He may teach us concerning His ways: Jesus of Nazareth, as the Messiah, will represent the God of Jacob and will teach representatives of the nations who will gather in Jerusalem from all over the world to learn of God’s ways in Jesus’ kingdom. Jesus will be present personally, and will provide an accurate commentary on existing Scripture, and well as fresh revelation for the global theocracy.

<sup>8</sup> 2:3 - and that we may walk in His paths: Isaiah places himself and his Jewish compatriots as joining the earth’s nations in walking in the directives of King Jesus. Jesus’ reign as Messiah will extend over both Israel and the nations of the entire globe.

the law will go forth from Zion <sup>9</sup>

G 2 The proclamation of the word of Yahweh from Jerusalem: And the word of the LORD from Jerusalem.

E 6 The magnanimous impact of Messiah as King of the World 2:4

G 1 Serving as international Judge and Arbiter

H 1 {4} And He will judge between the nations,<sup>10</sup>

H 2 And will render decisions for many peoples;

G 2 Achieving international peace: The response of earth's nations

H 1 Turning instruments of war into instruments of agriculture

J 1 And they will hammer their swords into plowshares

J 2 and their spears into pruning hooks.<sup>12</sup>

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<sup>9</sup> 2:3 - the law will go forth from Zion: Zion here is synonymous with Jerusalem, as the synonymous parallelism of the next line demonstrates. Jesus will be King, and He will legislate His statutes and commands for Israel and for the global community. In this respect He will serve as Prophet. I will be very much surprised if much of what Jesus communicates will not find its way into the pages of holy writ. The canon of Scripture will be expanded greatly!

<sup>10</sup> 2:4 - He will judge between the nations: Part of Jesus' portfolio, as King of the Earth, will be to serve as the Supreme Court in international disputes. No doubt King Jesus will have judges underneath Him who will adjudicate straightforward, less complicated cases. But if appeals reach all the way to the highest court, Jesus will sit as final Judge and Arbiter, whether on an individual case or on international disputes. Isaiah 11:1-5 depicts the supernatural ability this Judge will have to ferret out the truth and the veracity of claims made by defendants and witnesses. No one will be able to fool this judge through cleverly adjusted testimony. Being omniscient, He will intuitively know all the facts, and He will be able to discern dishonesty, honesty, and the motives of every person in His court. Those who cleverly seek to mislead the Judge will be dismayed at their inability to do so!

<sup>11</sup> 2:4 - render decisions for many peoples: So successful will be Jesus' adjudication of international disputes that nations will see military defense as being a wasteful, unneeded relic of a bygone era. The world will enjoy a thousand years of global peace!

<sup>12</sup> 2:4 - hammer their swords into plowshares and their spears into pruning hooks: A literal interpretation of this couplet does not demand that all of society "in the last days" (2:1) reverts back to a pre-industrial age when there was only forge-welding. But it does not exclude the possibility that some more primitive parts of the world will do this very thing. Who is to know how much petroleum will be available for transportation in the last days? The world today runs on oil, idealistic "Green" proponents notwithstanding, and there is at least an indication in Revelation 18 that the entire Middle-East oil infrastructure may be sabotaged. (See my comments on that situation in the footnote on Revelation 17:16 "17:16 - hate the harlot ... burn her up with fire" as found in my Annotated Analysis of Revelation: <http://www.wordexplain.com/PDFdocs/Revelationexpa.pdf>. And who is to say how the world will even operate when Jesus comes back to reign on this earth? Will we even use petroleum to power vehicles then? Will we

## H 2 Pursuing international peace

- J 1 The eradication of war: Nation will not lift up sword against nation,
- J 2 The elimination of the military infrastructure: And never again will they learn war.<sup>13</sup>

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need to? What this passage does mean, in general terms, is that, when Jesus Christ returns to reign over the entire earth from Jerusalem, the peoples of the world will turn their weapons of warfare into instruments of agriculture. Retooling tanks as tractors, for example, would fulfill this prophecy literally (assuming we will still use petroleum products in Christ's Kingdom, a concept that is not necessarily a given).

For an illustration of the amillennial, metaphorical depiction of this verse, note the following explanation by Tony Warren in an article entitled, "They Shall Beat Their Swords into Plowshares" ([http://www.mountainretreatorg.net/eschatology/they\\_shall\\_beat\\_their\\_swords\\_into\\_plowshares.shtml](http://www.mountainretreatorg.net/eschatology/they_shall_beat_their_swords_into_plowshares.shtml)). Warren believes we are presently in the millennial kingdom [that which I call the Church Age], that it is a spiritual kingdom, and that the Church has irrevocably and eternally replaced Israel as "the Covenant people of God." WordExplain utterly repudiates his non-literal spiritualization of the plain intent of Isaiah, namely that "in the last days" – the eschatological era when Christ returns – people of the nations (Gentiles) of this earth will alter literal instruments of war into literal instruments of agriculture. Note Warren's spiritualization of the language here. I have inserted some explanations in [square brackets]:

God prophesies that when Christ rebukes many people, they shall beat their swords into plowshares and their spears into pruning hooks. I doubt that anyone thinking rationally will claim that this has to be taken literally, where people will have literal swords, which they will literally beat into a plowshare. This is an abstract phrase used to represent the cessation of warfare against God when Christ rebukes them. This symbolizes that the people will go from waging war to the peaceful pursuits signified in the husbandry of cultivating crops. The spiritual meaning [notice he has assigned a spiritual, not a literal meaning] here is quite evident that with the coming of Christ's kingdom [by that he means the present Church Age] is the law from the Holy City, and its rebuke causes the people to change their implements of war into implements of peace. i.e., a sword is an instrument used for war, and the plowshare is a type of hoe used for digging in agriculture or farming. Through this imagery God is declaring that instead of the nation's inherent warfare with God, the people will change their profession to be sowers and workers in cultivating fields for God. This prophesy has nothing to do with making literal farming tools or with literal weapons of war being retooled. God is declaring the cessation of a spiritual warfare against Him by the people, and the beginning of spiritual husbandry. By this rebuke of the people, God brings peace to the nations, that they are no longer the enemy of the Covenant people of God. They are all made one, in communion with God, through the mediator Jesus Christ. Even as the heavenly host declared of Him when He was born.

Notice how many times Warren uses the word "spiritual." Again, WordExplain totally repudiates this non-literal, spiritualized interpretation. Isaiah meant nothing of the kind when he uttered this prophecy. This prophecy has not been fulfilled and is not presently being fulfilled. The Church has not replaced Israel. (For an explanation of Replacement Theology, see [http://www.wordexplain.com/glossaryr.html#Replacement\\_Theology](http://www.wordexplain.com/glossaryr.html#Replacement_Theology)).

<sup>13</sup> 2:4 - never again will they learn war: Under the global administration of King Jesus, nations will no longer make even defensive preparations for war. All the military infrastructure will be gutted. There will be total, global military disarmament. There will no longer be any standing armies. There will be no war colleges or ROTC (Reserve Officers' Training Corps). There will no longer be any US Military Academy at West Point, US Naval Academy in Annapolis, or Air Force Academy in Colorado Springs. There will be no Department of Defense, no Secretary of Defense, no Joint Chiefs of Staff. There will be no standing armies, no Air Force, no Infantry, no Marine Corps, no Navy, no Special Forces. There will be no defense budget. There will be global disarmament. Only Jesus Christ can bring peace to this world. He will bring peace to the earth's nations and extend peace to Jerusalem like a river (Isaiah 66:12). When He returns to earth, He will do so! As far as we Christians are concerned, He cannot return soon enough! This global peace will be instituted initially in Christ's Millennial reign; ultimately in New Earth, administered from New Jerusalem (Rev. 21:1-22:5).

- D 2 The present plea to Jacob to walk in the light of Yahweh 2:5
- D 3 The explanation for Yahweh's abandonment of His people--the catalog of their sins 2:6-11
- D 4 Yahweh's far-future Day of Reckoning in the Tribulation 2:12-22
- D 5 The prediction of God's near-future impoverishment of sinful Judah through the Babylonian invasion 3:1 - 4:1
  - E 1 The description of the impoverishment: God's removal of the cream of society 3:1-12
  - E 2 The reason for the impoverishment 3:13-16
    - G 1 The leaders' crushing of the poor 3:13-15
    - G 2 The pride of the daughters of Zion 3:16
  - E 3 The extent of the impoverishment 3:17 - 4:1
    - G 1 The stripping of feminine symbols of beauty 3:17-24
    - G 2 The extinction of masculine marriageability 3:25 - 4:1<sup>14</sup>
- D 6 The glorious righteousness and safety for Millennial dwellers in Zion 4:2-6
  - E 1 The glory of the Branch (Messiah) and surviving Jewish believers 4:2
  - E 2 The righteousness of the survivors and filth-purged daughters of Zion 4:3-4
  - E 3 The safety of the dwellers in Zion 4:5-6
- C 3 God's unproductive vineyard: Judah and Israel 5**
  - D 1 The tragedy of the vineyard 5:1-7
    - E 1 The song of the vineyard: God's infinite care rewarded with but worthless grapes 5:1-2
    - E 2 Unrequited care's destructive response 5:3-6
    - E 3 The explanation of the song 5:7

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<sup>14</sup> 3:25-4:1 - Title: 4:1 goes into the Tribulation period.

- D 2 The woeful fruit of the unproductive vineyard 5:8-23
  - E 1 Woe to land-grabbers 5:8-10
  - E 2 Woe to drunkards 5:11-12
  - E 3 The judgment on the vineyard: Exile and Sheol 5:13-17
  - E 4 Woe to mockers of God with their evil 5:18-19
  - E 5 Woe to re-definers of good and evil 5:20
  - E 6 Woe to the arrogant 5:21
  - E 7 Woe to drunken, bribe-taking judges 5:22-23
- D 3 Yahweh's judgment against the vineyard 5:24-30
  - E 1 His burning anger resulting in death 5:24-25
  - E 2 His calling of a distant nation (Egypt, Assyria, and later Babylon) to invade 5:26-30

#### **C 4 God's commissioning of Isaiah 6**

- D 1 The tragedy of King Uzziah's death 6:1
- D 2 The holiness and glory of God 6:2-4
- D 3 The sinful lips and doomed eyes of Isaiah 6:5
- D 4 The cleansing of Isaiah's lips 6:6-7
- D 5 The commission of Isaiah 6:8-13
  - E 1 Isaiah's affirmative response to the Divine search for messengers 6:1-8
  - E 2 The nature of the assignment: to speak fruitlessly to insensitive Judah 6:9-10
  - E 3 The length of the assignment: til Judah has been wasted to a small remnant 6:11-12

#### **C 5 The futility of Judean trust in Assyria to defend against Syria and Ephraim 7:1 - 8:18<sup>15</sup>**

- D 1 The historical background: Ahaz' fear of the invading Samaritan-

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<sup>15</sup> 7:1-8:18 Title: According to 2 Kings 16:5-9 Ahaz hired Assyria to attack Syria and Samaria. Assyria complied but ultimately attacked Judah as well [Isa. 36 - 37].

## Syrian alliance 7:1-2

- E 1 The alliance of Rezin, King of Syria and Pekah, King of Israel 7:1a
  - G 1 The date: {1} Now it came about in the days of Ahaz,<sup>16</sup> the son of Jotham, the son of Uzziah, king of Judah,
  - G 2 The allies
    - H 1 that Rezin the king of Aram
    - H 2 and Pekah the son of Remaliah, king of Israel,
- E 2 Their invasion of Judah (734 B.C.) with the futile attempt to conquer Jerusalem 7:1b
  - G 1 Their attack: went up to Jerusalem to *wage war* against it,
  - G 2 Their failure: but could not conquer it.
- E 3 The fear in the hearts of Ahaz, King of Judah, and his people 7:2
  - G 1 The report: {2} When it was reported to the house of David, saying, “The Arameans have camped in Ephraim,”
  - G 2 The fear of Ahaz and Judah: his heart and the hearts of his people shook as the trees of the forest shake with the wind.
- D 2 The sign of Shear-jashub: Syria and Samaria will not over-throw Judah 7:3-9
  - E 1 Yahweh's instruction to Isaiah to take his son Shear-jashub to meet Ahaz 7:3
    - G 1 The order: {3} Then the LORD said to Isaiah, “Go out now to meet Ahaz,

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<sup>16</sup> 7:1 - Ahaz was an evil king. He walked in the ways of the kings of Israel, pursuing idolatry. He offered up his own son to be burned in fire. He sacrificed and burned incense on the high places and “under every green tree.” After Tiglath-Pilezer had defeated Syria, he went to Damascus, the defeated capital, and copied an altar he saw there and had it built in the temple in Jerusalem! He defaced the stands on which the sea of bronze rested (2 Kings 16). He made molten images for the Baals, sacrificed multiple sons in the fire (2 Chron. 28). He refused to follow the counsel of Isaiah and trust only in Yahweh, instead hiring Assyrian kings to defeat Syria and Israel (2 Chron. 28; Isa. 7). The only good thing about Ahaz is that he had a good son, Hezekiah, who reigned after him.

- G 2 The operatives: you and your son Shear-jashub,<sup>17</sup>
- G 3 The place of meeting: at the end of the conduit of the upper pool, on the highway to the fuller's field,
- E 2 Yahweh's message, which Isaiah is to pass on to King Ahaz 7:4-9
  - G 1 Do not fear these two stubs of smoldering firewood, Rezin and ben Remaliah 7:4
    - H 1 The counsel of Yahweh – serenity: {4} and say to him,
      - J 1 'Take care and be calm,
      - J 2 have no fear
      - J 3 and do not be fainthearted
    - H 2 The cause of Yahweh's counsel: because of these two stubs of smoldering firebrands,
      - J 1 on account of the fierce anger of Rezin and Aram
      - J 2 and the son of Remaliah.
  - G 2 I know their plans: {5} 'Because Aram, with Ephraim and the son of Remaliah, has planned evil against you, saying, 7:5-6
    - H 1 Invade Judah: {6} "Let us go up against Judah
    - H 2 Terrorize it: and terrorize it,
    - H 3 Breach its walls: and make for ourselves a breach in its walls
    - H 4 Set up ben Tabeel as King: and set up the son of Tabeel<sup>18</sup> as king in the midst of it,"
- G 3 The verdict of the Lord God 7:7-9

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<sup>17</sup> 7:3 - Shear-jashub: His name means "A Remnant Shall Return."

<sup>18</sup> 7:6 - son of Tabeel: "The Tabeel family members were probably Judahites who had become prominent in Gilead" (Thomas Constable, Notes on Isaiah, 2010 Edition, p. 43, quoting Yohanan Aharoni, *The Land of the Bible: A Historical Geography*, p. 370).

- H 1 The invasion would not take place: {7} thus says the Lord GOD, “It shall not stand nor shall it come to pass. 7:7
- H 2 The head of Syria is (only) Rezin 7:8
  - J 1 {8} “For the head of Aram is Damascus
  - J 2 and the head of Damascus is Rezin
- H 3 The prediction of Israel’s demise: (now within another 65 years Ephraim will be shattered, *so that it is* no longer a people), 7:8
- H 4 The head of Ephraim is (only) ben Remalaiah:
  - J 1 {9} and the head of Ephraim is Samaria
  - J 2 and the head of Samaria is the son of Remaliah. 7:9
- G 4 The warning to Ahaz from the Lord: If you will not believe,<sup>19</sup> you surely shall not last.””
- D 3 The sign of Immanuel ("God With Us") 7:10-25
  - E 1 The unwillingness of Ahaz to ask for a sign 7:10-13
    - G 1 The challenge from Yahweh to Ahaz: Ask a sign from Yahweh, your Elohim 7:10-11
      - H 1 The origin of the challenge: {10} Then the LORD spoke again to Ahaz, saying,
      - H 2 The content of the challenge: {11} “Ask a sign for yourself from the LORD your God;
      - H 3 The absence of limits on the challenge:
        - J 1 make *it* deep as Sheol
        - J 2 or high as heaven.”
    - G 2 Ahaz' refusal to "test Yahweh": {12} But Ahaz said,

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<sup>19</sup> 7:9 - believe: In fact, Ahaz did not believe Isaiah or God. He ignored Isaiah’s counsel and hired Tiglath-Pilezer of Assyria to attack Syria and Israel (2 Kings 16:7-9).

- 7:12
- H 1 “I will not ask,
- H 2 nor will I test the LORD!”<sup>20</sup>
- G 3 Isaiah's indignant reply to the house of David on behalf of Yahweh: {13} Then he said, 7:13
- H 1 The target of Yahweh’s rebuke: “Listen now, O house of David!”<sup>21</sup>
- H 2 Argument from the lesser: Is it too slight a thing for you to try the patience of men,
- H 3 To the greater: that you will try the patience of my God as well?
- E 2 God's giving of a sign anyway: A virgin to conceive, and bear a son named Immanuel 7:14-16 (Three elements pertain to the sign)
- G 1 Yahweh's determination to give Ahaz a sign anyway! {14} “Therefore the Lord Himself will give you a sign:<sup>22</sup> 7:14a
- G 2 The boy would be born of a virgin 7:14
- H 1 A young woman would become pregnant:

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<sup>20</sup> 7:12 - nor will I test the LORD: On the surface, Ahaz’ reply might be taken to be a submissive and sincere reply to Yahweh. On the other hand, Yahweh had specifically instructed him to ask for a sign, no matter how hard or difficult it might have been. So Ahaz’ refusal was an act of rebellion disguised as sincere religion. If the truth were known, Ahaz had already made up his mind he was going to enlist the help of Assyria against Syria and Israel, and so he was determined to pursue that route instead of trust God for deliverance (2 Kings 16:5-9). Ahaz was being hypocritical.

<sup>21</sup> 7:13 - house of David: Notice that this marvelous sign was given to the house of David. Of course Ahaz was a member of the house of David, but the sign was to the whole house, not just Ahaz..

<sup>22</sup> 7:14 - give you a sign: “You” is plural. This sign was for the benefit of the whole house of David (7:13), not just Ahaz. Most commentators believe this prophecy had to serve as a sign for Ahaz, and so they posit both a near and a far fulfillment. In the short term, a child would be born to a woman who was presently a virgin. When the boy was still young, the Aram-Israel alliance which Ahaz had so feared would collapse. Historically, this collapse did take place. Yet it is difficult to see how a woman having a baby she would name Immanuel would serve as much of a sign to Ahaz. Since the sign was given to the whole house of David, it almost makes more sense to me to believe that there was only one fulfillment in mind – the long term fulfillment. Long-term, the virgin Mary, mother of Jesus of Nazareth is in view. As a virgin, she supernaturally conceived and gave birth to the Messiah, designated “Immanuel” (Matt. 1:18-25; Luke 1:26-38; 2:1-20). Since her son was destined to be the Messiah, the long-term value of the sign is certainly that which is to be most emphasized here. For more on the two-fulfillment view, see the comments of Constable on “virgin” in 7:14.

- Behold, a virgin <sup>23</sup> will be with child
- H 2 She would bear a son: and bear a son,
- H 3 She would name him Immanuel: and she will call His name Immanuel. <sup>24</sup>
- G 3 He would be raised in a time of national calamity: {15} “He will eat curds and honey <sup>25</sup> at the time He knows enough to refuse evil and choose good. 7:15
- G 4 While he was still a youth, the two-king alliance would be broken:
- H 1 The time: {16} “For before the boy will

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<sup>23</sup> 7:14 - virgin: “Virgin” translates *almah* (5959), literally, “the *almah*.” Strictly speaking, though *almah* (5959) speaks of a young woman of marriageable age who might be presumed to be a virgin, its other uses do not demand the translation “virgin.” The NASB editors, no doubt, used the word “virgin” here (the only time in all of its seven appearances they so translated it) because (a) the Septuagint (LXX) translated *almah* as *parthenos* (3933, which can only mean virgin) and because of (b) the NT fulfillment of this passage as depicted by Matthew (1:23). There, the Greek text also reads *parthenos*. But without the aid of Matthew’s gospel, in Isaiah’s day, one would only have known that an unmarried young woman of marriageable age would one day conceive and give birth to a child whose name she would call “Immanuel” (“God-With-Us”). As it turns out, the way God fulfilled this prophecy long term was more specific and more literal than it was originally predicted. That should say something to those who have a propensity for interpreting prophetic Scriptures metaphorically.

Here are the seven uses of *almah* (5959) in the OT (emphases mine): (1) Genesis 24:43: “behold, I am standing by the spring, and may it be that the **maiden** who comes out to draw ...” (2) Exodus 2:8: “Pharaoh’s daughter said to her, ‘Go ahead.’ So the **girl** went and called the child’s mother.” (3) Psalm 68:25: “The singers went on, the musicians after them, in the midst of the **maidens** beating tambourines.” (4) Proverbs 30:19: “The way of an eagle in the sky, The way of a serpent on a rock, The way of a ship in the middle of the sea, And the way of a man with a **maid**.” (5) Song of Solomon 1:3: “Your oils have a pleasing fragrance, Your name is like purified oil; Therefore the **maidens** love you.” (6) Song of Solomon 6:8: “There are sixty queens and eighty concubines, And **maidens** without number.” Obviously, in this context, neither the queens nor the concubines would be virgins. Presumably, therefore, the distinction would be that the maidens were yet virgins, perhaps, like Esther, preparing for their potential night with the king. That being the case, it also might be presumed that the maidens in Song of Solomon 1:3 were also virgins. (7) Isaiah 7:14: “Therefore the Lord Himself will give you a sign: Behold, a **virgin** will be with child and bear a son, and she will call His name Immanuel.” Thomas Constable (*Notes on Isaiah*, 2010 Edition, p. 46) states the following:

The Hebrew word for "virgin" is '*alma*, which means a young woman of marriageable age, but the word never describes a married woman in the Old Testament. It is the only word in Hebrew that unequivocally signifies an unmarried woman. As the rest of this passage will show (through 8:10), it seems most likely that Isaiah's son Maher-shalal-hash-baz fulfilled the Immanuel prophecy initially. In Hebrew society, an unmarried woman of marriageable age would be a virgin. Thus '*alma* had overtones of virginity about it and, in fact, sometimes described a virgin (cf. Gen. 24:43). This probably explains why the Septuagint translators chose the Greek word *parthenos*, meaning virgin, to translate '*alma* here. However, Hebrew has a word for virgin, *bethula*, so why did not Isaiah use this word if he meant the mother of the child was a virgin? Probably Isaiah used '*alma* rather than *bethula* because he did not want to claim the virginity of the mother necessarily, but this word does not rule virginity out either. God evidently led Isaiah to use '*alma* so the predicted mother could be simply a young unmarried woman or a virgin. This allows the possibility of a double fulfillment, a young woman in Isaiah's day and a virgin hundreds of years later (cf. Matt. 1:23).

<sup>24</sup> 7:14 - Immanuel: NASB note: I.e. God with us. Historically, there is no known instance of anyone named “Immanuel” in Isaiah’s day. Certainly there was 700 years later.

<sup>25</sup> 7:15 - curds and honey: The diet of curds and honey indicate national tragedy. See note on 7:22.

- know enough to refuse evil and choose good,
- H 2 The desolation: the land whose two kings you dread will be forsaken. 7:16<sup>26</sup>
- E 3 Yahweh's decree upon Judah: Egypt and Assyria are supremely bothersome, not helpful 7:17-19
- G 1 God would bring on Judah unprecedented trouble from Assyria: {17} “The LORD will bring on you, on your people, and on your father’s house such days as have never come since the day that Ephraim separated from Judah, the king of Assyria.” 7:17
- G 2 God would bring a pestilent fly and bee, Egypt and Assyria to trouble Judah 7:18-19
- H 1 The identity of the pests 7:18
- J 1 The fly of Egypt: {18} In that day the LORD will whistle for the fly that is in the remotest part of the rivers of Egypt
- J 2 The bee of Assyria: and for the bee that is in the land of Assyria.
- H 2 The ubiquity of the pests 7:19
- J 1 {19} They will all come and settle on the steep ravines,
- J 2 on the ledges of the cliffs,
- J 3 on all the thorn bushes
- J 4 and on all the watering places.
- E 4 The tragedy to befall Judah from the double-crossing hired ally, Assyria 7:20-25
- G 1 Humiliation and despair (likened to the shaving of

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<sup>26</sup> 7:16: As this verse is translated by the NASB, “land” refers to the desolation of lands of Israel and Syria. Here is another translation: Gary V. Smith (Isaiah 1-39, Vol. 15A TNAC, p. 215) translates 7:16 as follows: “For before the young boy (Shear-Jashub) knows how to refuse evil and choose good (within 15 years), you (Ahaz) will be abandoned on the soil (in Judah), which you tore up because of these two kings (Rezin and Pekah).” Translated in this manner, the desolation turned out to be for Ahaz himself rather than on the lands of Syria and Israel.

I might point out that Smith’s translation appears to be a bit out of the ordinary. Historically, we know that Assyria did invade and defeat both Syria and Israel. In fact Assyria deported most citizens of the Northern Kingdom into captivity in 722 B.C.

the complete body): {20} In that day the Lord will shave with a razor, hired from regions beyond the Euphrates (*that is*, with the king of Assyria), the head and the hair of the legs; and it will also remove the beard. 7:20

G 2    Abject poverty 7:21--25

H 1    Decimated herds 7:21-22

J 1    Possession of only one heifer and two sheep: 21 Now in that day a man may keep alive a heifer and a pair of sheep; 7:21

J 2    Abundance of milk and honey: {22} and because of the abundance of the milk produced he will eat curds, for everyone that is left within the land will eat curds and honey.<sup>27</sup> 7:22

H 2    Ravaged fields 7:23-25

J 1    Vineyards reduced to briars and thorns 7:23-24

K1    Devalued land: {23} And it will come about in that day, that every place where there used to be a thousand vines, *valued* at a thousand *shekels* of silver, will become briars and thorns.

K2    Good only for hunting: {24} *People* will come there with bows and arrows<sup>28</sup> because all the land will be briars and thorns.

J 2    Formerly cultivated hills reduced to pasture land: {25} As for all the hills which used to be cultivated with the hoe, you will not go there for fear of

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<sup>27</sup> 7:22 - The diet of curds and honey indicate national tragedy. Most herds would die off. The few remaining cows and ewes would not have young, so their milk would be plentiful for the farmers. Wild flowers growing where there should be crops indicate a breakdown in the agricultural system. See comments on 7:22, John Martin, *TBKC*, I, 1049.

<sup>28</sup> 7:24 - bows and arrows: The point is that the land will be so uncultivated and so overgrown with brush that it will only be good for hunting game.

briars and thorns; but they will  
become a place for pasturing oxen  
and for sheep to trample. 7:25

D 4 The sign of Maher-shalal-hash-baz 8:1-18

E 1 Isaiah's second son--"Swift is the Booty, Speedy is the Prey"--to signify the impending spoiling of Damascus and Samaria by Assyria 8:1-4

E 2 Samaria's ill-fated alliance with Syria: Assyria to conquer Samaria and sweep even into Judah--"Immanuel's land" 8:5-8

E 3 The ultimate destruction of the (Gentile) nations plotting Israel's demise: "God is with us!" 8:9-10

E 4 Yahweh's powerful message for Isaiah 8:11-15

G 1 "Non-advocacy of Assyrian alliance is not conspiracy" 8:11-12

G 2 "Yahweh of Troops" should instead be feared to gain security 8:13-14a

G 3 As a stone, He will crush doubters in Israel and Jerusalem 8:14b-15

E 5 Isaiah's reaction to yahweh's message: His personal confidence in Yahweh and sense of family destiny 8:16-18

**C 6 The prophecy of national darkness and light 8:19 - 9:7**

D 1 The judgmental darkness resulting from consultation with demonic mediums instead of with God 8:19-22

D 2 The joyful light issuing from the eternal, peaceful, righteous reign of the ultimate Davidic King 9:1-7

E 1 The first advent (Matt. 4:12-17) prefiguring the second advent 9:1-2

G 1 The prediction of relief for the nation: [1] But there will be no more gloom for her who was in anguish;

G 2 The captivity and dispersion of Israel: in earlier times He treated the land of Zebulun and the land of

- Naphtali with contempt,<sup>29</sup>
- G 3 The glory of Northern Israel at the First Advent of her King
- H 1 The prediction of glory: but later on He shall make it glorious,<sup>30</sup>
- H 2 The location of glory: by the way of the sea,<sup>31</sup> on the other side of Jordan, Galilee of the Gentiles.<sup>32</sup>
- H 3 The description of glory
- J 1 {2} The people who walk in darkness will see a great light;<sup>33</sup>
- J 2 those who live in a dark land, the light will shine on them.
- E 2 The second advent 9:3-7
- G 1 The joy of the nation 9:3
- H 1 The increased numbers: {3} You shall multiply the nation,
- H 2 The increased joy: You<sup>34</sup> shall increase their

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<sup>29</sup> 9:1 - contempt: God treated the land of Zebulun and Naphtali (the northern part of Israel) with contempt when He permitted Assyria to invade in 732 B.C. In 722 B.C. Assyria deported the northern ten tribes to other lands. Though some escaped to Judah in the south, the vast majority never returned. They, along with others, constitute the Jewish Diaspora to this day. Isaiah was alive when the Assyrian army invaded Judah around 701 B.C. (Isaiah 36; see also *RSB* note on Isa. 36:1.)

<sup>30</sup> 9:1 - make it glorious: This prophecy was fulfilled initially when Jesus, the Light of the World, ministered in this area. But a far greater glory will illuminate it when Jesus, as Jewish Messiah, reigns from Jerusalem during His Millennial Kingdom and especially when Jesus reigns with His Father for all eternity in New Jerusalem (Isa. 58:8; 59:19; 60:1-2, 13, 19; 62:2; 66:12, 18-19; Rev. 21:11, 23-26; 22:1-5)!

<sup>31</sup> 9:1 - by the way of the sea: This refers to an international highway that ran through the area. Referred to only here in the Bible, this highway appears often in Assyrian and Egyptian records (John A. Martin, Isaiah, *The Bible Knowledge Commentary [TBKC]*, OT volume).

<sup>32</sup> 9:1 - Galilee of the Gentiles: This area of Northern Israel was identified as Galilee of the Gentiles when the Assyrian King Tiglath-Pilezer III conquered it in 732 B.C. (Martin, Isaiah, *TBKC*).

<sup>33</sup> 9:2 - see a great light: This was fulfilled in Jesus, who lived and served in Galilee, as corroborated by Matthew in his gospel (Matt. 4:12-16). Jesus is the Light of the World (John 1:9; 3:19; 8:12; 9:5; 12:46).

<sup>34</sup> 9:3 - You (shall increase their gladness): "You probably refers to God the Father, who will lead the people from spiritual darkness into light (v. 2) by sending the Child (v. 6), the Messiah" (Martin, Isaiah, *TBKC*).

gladness;<sup>35</sup>

H 3 Israel's joy when God Incarnate dwells among her: They will be glad in Your presence

J 1 As with the gladness of harvest,

J 2 As men rejoice when they divide the spoil.

G 2 Deliverance for the nation 9:4-5

H 1 God's vanquishing of Israel's enemies: {4} For You shall break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian.<sup>36</sup>

H 2 The demise of the enemy warriors: {5} For every boot of the booted warrior in the battle tumult, And cloak rolled in blood, will be for burning, fuel for the fire.<sup>37</sup>

G 3 The advent of a Child 9:6

H 1 The birth of the Child: {6} For a child will be born to us, a son will be given to us;<sup>38</sup>

H 2 The destiny of the Child: And the

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<sup>35</sup> 9:3 - You shall increase their gladness: This speaks of the great joy which God will grant to Israel when He multiplies the people in their own land (9:3), when God, in the person of Jesus the Messiah 9:6-7), dwells among them (9:3), having conquered all Israel's enemies (9:3-5), having established Jesus' rule of peace in Jerusalem on the throne of David forever (9:6-7). The fulfillment of this prophecy was inaugurated when Jesus came as a child, a baby, at His First Advent. Meanwhile, as far as Israel is concerned, there has been a two-millennia hiatus. The fulfillment will recommence when Messiah returns, obliterates His and Israel's enemies (Zechariah 14:1-15; Rev. 19:11-21) and establishes His kingdom for a thousand years (Rev. 20:1-6), once again defeats His and the saints' enemies (Rev. 20:7-15), establishes a New Heaven and New Earth in which only righteousness dwells (2 Peter 3:10-13; Rev. 21:1), and rules New Earth, seated alongside His Father on their throne in New Jerusalem, aided by His slaves (Rev. 22:3), forever (Rev. 21:1-22:5).

<sup>36</sup> 9:4 - as at the battle of Midian: A reference to Israel's decisive, miraculous defeat of Midian under the generalship of Gideon (Judges 6-7).

<sup>37</sup> 9:5 - fuel for fire: Ultimately, when the Child-Messiah (Isa. 9:6-7) returns (Zech. 14:1-15), He will vanquish Israel's enemies. It will take seven years to burn the instruments of war (Ezek. 39:9-10). When the King sets up His Kingdom, all instruments of war will be banished (Isa. 2:1-4).

<sup>38</sup> 9:6 - a child will be born to us; a son will be given to us: This is a marvelous prophecy of the birth of the Messiah, who would be God-Come-in-the-Flesh, born of a virgin (Isa. 7:14; Luke 1:26-38; Matt. 1:18-25; Luke 2:1-20; John 1:14-18).

government<sup>39</sup> will rest on His shoulders;

H 3 The identity of the Child: And His name will be called

J 1 Wonderful Counselor,<sup>40</sup>

J 2 Mighty God,<sup>41</sup>

<sup>39</sup> 9:6 - the government will rest upon His shoulders: Government (*misrah*, 4951) is used twice in the entire OT – here and in verse 7. This government of the promised Messiah is described as being one of peace (9:7 – all His and Israel’s enemies will have been vanquished – Isa. 9:4-5); political (9:7 – He will sit on David’s throne, and rule over David’s kingdom, which by definition must be on earth in Jerusalem); secure (9:7); spiritual (9:7, one of justice and righteousness); and eternal (9:7). The length of Jesus’ Millennial reign is given six times in one passage only – 1000 years (Rev. 20:1-7), but other OT references are many and descriptive.

(See <http://www.wordexplain.com/millenniumcharacteristics.html> for further study.)

After an abortive, Satanically-inspired attempt to overthrow the King at the close of the thousand years (Rev. 20:7-10), God will destroy the sin-besmirched cosmos (2 Pet. 3:7-10; Rev. 20:11), and replace it with a new heaven, a new earth, and a new Jerusalem descending from heaven, from which God and Christ will reign as co-regents along with His slaves for eternity (Rev. 21:1-22:5)! May Jesus return quickly! See also Jesus Christ as King: <http://www.wordexplain.com/Christking.html>.

<sup>40</sup> 9:6 - Wonderful Counselor: Wonderful (*pele*, 6382), is used 13 times in the OT. It most frequently refers to the “wonders” performed by God. Some of these “wonders” (that amaze observers) include the ten plagues in Egypt (Ex. 15:11; Ps. 78:12); unidentified wonders or miracles or mighty acts performed by God (Ps. 77:11, 14; 88:10, 12; 89:5; Isa. 25:1; 29:14); the wonders of God’s testimonies (Ps. 119:129); the amazing ability the Messiah will have as Counselor (Isa. 9:6); the amazing fall of Jerusalem (Lam. 1:9); and the wonders of end-time events (Dan. 12:6).

Counselor (*yaats*, 3289) is used 80 times in the OT. It is used, for example, of the opposing counsel or advice given to Absalom by Ahithophel and Hushai in 2 Sam. 15:12; 16:23; 17:7, 11, 15, 21; and of Rehoboam’s seeking counsel from the elders and his younger friends (1 Kings 12:6, 8, 9, 13, 28; 2 Chron. 10:6, 8, 9). In Isa. 40:14 the question is asked, “With whom did He (the Spirit of the LORD) consult?”

So the impact of these two words, used together, “Wonderful Counselor” is that the Messiah will provide amazing counsel to people who consult Him. It is no wonder that, in the Millennium, “And many peoples will come and say, ‘Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths.’ For the law will go forth from Zion And the word of the LORD from Jerusalem” (Isa. 2:3).

Jesus turned out to be an amazing counselor. Who can forget His words to Nicodemus, “You must be born again” (John 3:1-8 ff.)? Or His words to the woman of Samaria, “If you had known who I was, you would have asked Me, and I would have given you living water” (John 4:1-14 ff.)? Or His counsel to the church in Laodicea, “I advise you to buy from Me old refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. Those whom I love, I reprove and discipline; therefore be zealous and repent. Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me” (Rev. 3:18-20)?

The various uses of the Hebrew words in 9:6 can be examined by inserting the appropriate number into the space provided in the following link: <http://studylight.org/lex/heb/>.

<sup>41</sup> 9:6 - Mighty God: These two words are reversed in the Hebrew word order, God (*El*, 410) Mighty (*gibbor*, 1368). *El* is an abbreviation of the longer *Elohim* (430, eg. Gen. 1:1), “Strong One.” *Gibbor* refers to a mighty person, frequently in warlike contexts (eg., 2 Sam. 1:19, 21, 22, 25, 27, etc.). It is used explicitly in a Messianic context of King Yahweh as being mighty in battle (Ps. 24:8); of a victorious Davidic King as typifying the Messiah (Ps. 45:3); of Yahweh as the Messiah being victorious in battle (Isa. 42:13); Yahweh is with Jeremiah as a dread champion (*gibbor*) (Jer. 20:11); Yahweh is called a victorious warrior (*gibbor*) (Zeph. 3:17). The point is that since Isaiah 9:6-7 speaks of the Messiah, the ultimate Son of David, and since *gibbor* so often speaks of mightiness in battle, a militant overtone cannot be omitted from the context. The Messiah will be God come in the flesh, and He will be mighty as God, but He will also be mighty in battle as the Messiah who conquers His enemies upon His return to earth (Psa. 2:4-12; Zeph. 12:1-9; 14:1-15; 2 Thess. 1:4-10; 2 Thess. 2:8; Rev. 19:11-21).

- J 3     Eternal Father,<sup>42</sup>
- J 4     Prince of Peace.<sup>43</sup>
- G 4     The nature of His kingdom 9:7
- H 1     Cosmic: {7} There will be no end to the increase of His government
- H 2     Peaceful: or of peace,<sup>44</sup>
- H 3     Davidic: on the throne of David and over his kingdom,<sup>45</sup>
- H 4     Secure: to establish it and to uphold it

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<sup>42</sup> 9:6 - Eternal Father: Two words in English translate but one in Hebrew (*abiad*). This word has two components, *ab*, 1 (father) and *ad*, 5703 (eternal). The Messiah, as the nation's King, would be "Father" of the nation, though that term is all but non-existent when referring to a king (see 1 Sam. 24:11; however, David may have been referring to Saul as his father-in-law). In the NT, leaders of the nation are sometimes addressed as "fathers" (Acts 7:2; 22:1). But the term may well reference the Deity of the Messiah, especially when coupled with the word "Eternal" (*ad*, 5703), an attribute which only God possesses. Though God exists in three persons, each of the three is God in essence.

<sup>43</sup> 9:6 - Prince of Peace: "Prince" is *sar* (8269), used 421 X in 409 verses in the OT. It is used 17 X in Isaiah. It is a very flexible word, translated variously as "prince, ruler, leader, chief, chieftain, official, captain" <http://www.studydrive.org/lex/heb/view.cgi?number=08269>. "Peace" is the more familiar word *shalom* (7965), used 237 X in the OT, 29 X in Isaiah, the first two instances being Isaiah 9:6, 7). Some of the notable instances in Isaiah include Isaiah 9:6-7; 26:3; 32:17; 32:18; 52:7; 53:5 ("well-being"); 55:12; 57:19; 60:17; 66:12. One might have thought Isaiah would have used the term *melek* (king) of peace, but *sar-shalom* provides a more pleasing consonance. The peace Messiah will bring is illustrated amply in Isaiah: International peace (absence of war) Isa. 2:1-4; peace in the animal kingdom and between men and animals (Isa. 11:6-9); and peace, security, and comfort in Israel and Jerusalem in relation to all the nations of the world (Isa. 66:10-14). In the NT, Jesus is the peace between Jew and Gentile (Eph. 2:14-15); Jesus provides personal peace for the believer even in persecution and distress (John 14:27; 16:33; 2 Thess. 3:16); peace through Jesus Christ, proclaimed first to the sons of Israel (Acts 10:36); peace with God through our Lord Jesus Christ (Rom. 5:1; Col. 1:20); peace which characterizes the kingdom of God (Rom. 14:17); peace as the destiny of all who are in Christ (1 Pet. 5:14).

<sup>44</sup> 9:7 - peace: The Messiah's reign during the Millennium will be characterized by global peace. People from nations all over the world will take a pilgrimage to Jerusalem to learn of King Jesus' decrees, ways, and regulations. Nations will rid themselves of their weapons of war and transform then into instruments of agriculture (Isa. 2:1-4; Micah 4:1-3). Nations will be advised to come worship the King each year and celebrate the Feast of Booths. If they do not, they will experience drought (Zech. 14:16-19).

<sup>45</sup> 9:7 - on the throne of David and over his kingdom: This phrase precludes Jesus' kingdom being merely a spiritual one in which He reigns in the hearts of Christians in this age. If Jesus' first coming as a child was literal, so must His reign on earth be literal. It will be political as well as spiritual. The OT foundation for Isaiah's prediction is God's irrevocable covenant with David (2 Sam. 7:16) in which God promised David a descendant of his would sit on his throne and reign over the house of Israel forever. Only Jesus Christ can fulfill that. For Him to do that, this kingdom foreseen by Isaiah must be literally fulfilled on this present earth, but it must extend beyond that into the eternal New Heaven and Earth. As Christians in the Church era, we will participate in both that millennial and eternal reign, being privileged to share Israel's eternal capital city with her as the Bride of Christ (Rev. 19:7-8; 21:9-14). The angel Gabriel promised Mary her son Jesus would fulfill the eternal covenant God had made with David a thousand years earlier (Luke 1:26-38).

H 5 Equitable: with justice and righteousness <sup>46</sup>

H 6 Eternal: from then on and forevermore.<sup>47</sup>

H 7 Inevitable: The zeal of the LORD of hosts will accomplish this.<sup>48</sup>

### **C 7 The hand of God stretched out in anger against Samaria 9:8 - 10:4**

D 1 For arrogance in asserting rebuilding capabilities after destruction from God-sent enemy nations 9:8-12

D 2 Against misleading elder and prophet; against misguided and godless young men, orphans and widows 9:13-17

D 3 In burning fury against the infighting of Ephraim against Manasseh and of Samaria against Judah 9:18-21

D 4 Woe against crooked legislators and judges bilking the poor, widows and orphans 10:1-4

### **C 8 The judgment against Assyria 10:5-34**

D 1 Woe to greedy Assyria, who conquers in a self-serving manner, not as God's instrument 10:5-11

D 2 God's predicted punishment of the arrogant Assyrian king 10:12-14

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<sup>46</sup> 9:7 - with justice and righteousness: The Messiah's judicial system will be characterized by equity, truth, and justice. Jesus will be the Judge Supreme:

<sup>3</sup>And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; <sup>4</sup>But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. <sup>5</sup>Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. (Isaiah 11:3-5)

<sup>47</sup> 9:7 - forevermore: Jesus' rule will be eternal. After he has conquered all His foes (Psalm 110:1-2) He will hand over the kingdom to God the Father (1 Cor. 15:23-28). There will be eternal peace in an unending kingdom (Rev. 22:1-5).

<sup>48</sup> 9:7 - the zeal of the LORD of hosts will accomplish this: People revolt against God and His anointed King. Mankind blasphemes Jesus' name. People utter anti-Semitic slurs. The nations of the earth revile Israel and will ultimately invade and attempt to destroy her (Zech. 12:1-4). But God is the ultimate Zionist, and He will establish His kingdom over the entire earth. Jesus will reign from Jerusalem, and the United Nations will be powerless to stop Him. And He will extend His kingdom over the entire globe (Zechariah 14:9). Praise be to God. Most do not know that the phrase "Yahweh of hosts" means, literally, "Yahweh of Troops." Yahweh has an army of untold millions of powerful angels to assist Him in doing His will. He will not be denied. He has decreed that He will install His King on Mount Zion, and He will give the nations to Jesus as His inheritance. The very ends of the earth will be His inheritance, and He will rule over the nations with a rod of iron and shatter them like earthenware! For that reason the Kings of the earth and the Judges of the earth had best show discernment. They had best worship Yahweh with reverence and trembling and give homage to His Son. If they do not, He will become angry, and they will perish in the way. But how blessed will all be who take refuge in Him! (Psalm 2:6-12).

- D 3 God's predicted destruction of the warriors of Assyria, His boastful tool 10:15-19
- D 4 Only a righteous remnant of Israel to return 10:20-30
- D 5 God's urging of Judah not to fear Assyria in view of His ultimate destruction of the invaders 10:24-27
- D 6 The advance of Assyria through Judah right up to Jerusalem 10:28-32
- D 7 God's destruction of the mighty Assyrians 10:33-34

### **C 9 Israel's Messianic Kingdom 11 - 12**

- D 1 The character of the King 11:1-5
  - E 1 His Davidic descent 11:1
  - E 2 His supreme anointment with Yahweh's Spirit 11:2
  - E 3 His just reign 11:3-5
    - G 1 Based on His delightful fear of Yahweh 11:3a
    - G 2 Based on His omniscience 11:3b
    - G 3 Illustrated by His righteous and fair treatment of the poor and afflicted 11:4a
    - G 4 Illustrated by His execution of the wicked 11:4b
    - G 5 Springing from His own personal righteousness and faithfulness 11:5
- D 2 The nature of the Kingdom 11:6-9
  - E 1 Dramatic changes in nature 11:6-9
    - G 1 Peaceful co-existence in the animal realm 11:6-7
    - G 2 Peaceful co-existence between animals and man 11:8-9a
  - E 2 Pervasive, world-wide knowledge of Yahweh 11:9b
- D 3 The international politics of the Kingdom 11:10-16
  - E 1 International allegiance to Israel's Davidic King 11:10
  - E 2 The second regathering of Israel 11:11-12

- E 3 The cessation of rivalry between Ephraim (Samaria) and Judah 11:13
- E 4 The military successes of Israel 11:14
- E 5 The changes of middle Eastern geography 11:15-16
- D 4 Israel's Hymn of Joy in the Kingdom 12
  - E 1 Thanks for Yahweh's anger turned away 12:1
  - E 2 Affirmation of trust 12:2
  - E 3 Joy in salvation 12:3
  - E 4 Testimony among the nations 12:4
  - E 5 Praise in song 12:5
  - E 6 The shout of joy because Israel's Holy One is among them 12:6

## **B 2 The Condemnation of the Nations Oppressing Judah 13 - 23**

### **C 1 The oracle (weighty message) against Babylon 13:1 - 14:23**

- D 1 God's destruction at Babylon 13
  - E 1 Yahweh's calling of distant troops to destroy Babylon 13:1-5
  - E 2 The nearness of the "Day of the Lord": Yahweh's destruction of Babylon prefiguring the world-wide destruction and celestial chaos of the Tribulation 13:6-16
  - E 3 The identity of God's destroying troops: the Medes 13:17-18
  - E 4 The thoroughness of Babylon's destruction: forever uninhabited 13:19-22
- D 2 Israel's appreciation of the destruction of Babylon 14:1-23
  - E 1 Israel's freedom and superiority after the Babylonian exile prefiguring her status during the Millennium 14:1-2
  - E 2 Israel's taunt song against Babylon's king (perhaps also to be sung by Israel against Satan during the Millennium and at the inauguration of the New Jerusalem in the New Heavens and Earth) 14:3-23
  - G 1 The Divine execution of the king 14:3-6

- G 2 The joy of the earth at his departure 14:7-8
  - G 3 The taunting excitement of Sheol at meeting him 14:9-11
  - G 4 The fall from heaven of the star of the morning<sup>49</sup> because of his attempts to elevate himself to equality with God 14:12-14
  - G 5 The wonder of Sheol at his arrival 14:15-17
  - G 6 The disgrace of his improper burial 14:18-20
  - G 7 The determination of Yahweh of Troops to cut off all his<sup>50</sup> sons from the earth 14:21-23
- C 2 Yahweh of Troops' vow to break Assyria<sup>51</sup> as prefiguring Armageddon 14:24-27**
- C 3 The oracle against Philistia<sup>52</sup> 14:28-32**
- D 1 The warning of Philistia not to rejoice at Assyria's breaking, which is only temporary 14:28-30a
  - D 2 The doom of Philistia 14:30b-31
  - D 3 The advice to Judah: trust in Yahweh, not doomed Philistia 14:32
- C 4 The oracle against Moab 15 - 16**
- D 1 The cries of horror to come from Moabite fugitives chased by Assyria 15:1-9
  - D 2 The Moabites (who have mistakenly fled for safety to Edom) urged to seek asylum from the king of Judah as prefiguring their request to Christ during the Millennium 16:1-5
  - D 3 The sorrow over the disastrous consequences of Moab's pride in not seeking help from Judah 16:6-12

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<sup>49</sup> 14:14-14 - star of the morning: This passage necessitates a dual reference beyond the merely human to the supernatural person of Satan. Cf. 1 Tim. 3:6.

<sup>50</sup> 14:21-23 - cut off all his sons: Perhaps also a reference to God's purging the new earth from any unbelievers or sons of Satan, cf. John 8:44, 1 John 3:8, 2 Peter 3:10-13.

<sup>51</sup> 14:24-27 - break Assyria: Historically, a significant breaking of Assyria is recorded in Isa. 37:21-38. In the future, all nations will be broken as they seek the "final solution" for the Israeli - Palestinian dilemma (Zech. 12:1-9).

<sup>52</sup> 14:28-32 - Philistia: Seeing Assyria in a weak position, Philistia requests Judah ally with her against Assyria.

D 4 Yahweh's promise of judgment within three years 16:13-14

**C 5 The oracle against Damascus (Syria) and her ally Ephraim (Samaria)**  
<sup>53</sup> 17

D 1 The disappearance of glory and sovereignty from Syria and Samaria 17:1-3

D 2 The desolation of Samaria by Assyria 17:4-11

D 3 The eventual doom of the nations troubling Judah <sup>54</sup> (prefiguring the Tribulation) 17:12-14

**C 6 Woe to "the land of whirring wings" <sup>55</sup> 18**

D 1 Ethiopia's sending of envoys to Judah to seek alliance against Assyria 18:2a

D 2 Isaiah's advice to Judah to refuse the alliance because God would refuse Assyria 18:2b-6

D 3 Ethiopia's predicted future homage to Yahweh of Troops on Mt. Zion (ultimately the Millennial Kingdom) 18:7

**C 7 The oracle against Egypt 19 - 20**

D 1 Yahweh to demoralize Egypt through civil war and the hand of a mighty king <sup>56</sup> 19:1-4

D 2 Egypt to be demoralized through drought 19:5-10

D 3 Yahweh to delude Egypt's rulers and advisors 19:11-15

D 4 Yahweh of Troops to terrorize Egypt through Judah (in the Millennial Kingdom, ultimately) 19:16-17

D 5 Egypt to speak much Hebrew and worship Yahweh in the Millennial Kingdom 19:18-22

D 6 Egypt, Assyria and Israel to be tri-jointly blessed of Yahweh of

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<sup>53</sup> Chapter 17 - oracle against Syria and Samaria: Probably a reference to Assyria's invasion of Syria in 732 B.C., of Samaria in 722 B.C.

<sup>54</sup> 17:12-14 title - nations troubling Judah: "...terror at evening, gone by morning" = destruction of the Assyrian army in 37:36.

<sup>55</sup> Chapter 18 title - land of whirring wings: Cush [v.2], of which Ethiopia is the dominant nation.

<sup>56</sup> 19:4 - cruel master ... mighty king: Essarhaddon of Assyria ca. 671 B.C.

Troops in the Millennium <sup>57</sup> 19:23-25

D 7 Naked Isaiah's depiction of the shame of Egypt and Cush, as being led captive by the king of Assyria 20:1-6

**C 8 The oracle against the wilderness of (or by) the sea** <sup>58</sup> 21:1-10 <sup>59</sup>

D 1 Isaiah's vicarious<sup>60</sup> horror at the siege of Babylon by Medo-Persia 21:1-4

D 2 Isaiah's description of the fall of Babylon <sup>61</sup> the night of the feast 21:5-9

D 3 Isaiah's sadness for his own people Israel, who are yet to be threshed by Babylon 21:10

**C 9 The oracle against Edom 21:11-12**

D 1 The query by an Edomite of Isaiah concerning the length of the political night for Edom 21:11

D 2 Isaiah's reply that the status will improve, but degenerate: (judgment inevitable for those who mock Israel - cf. Obadiah) 21:12

**C 10 The oracle against Arabia: Arabia to be invaded in a year** <sup>62</sup> 21:13-17**C 11 The oracle against the "Valley of Vision": Assyria's invasion of Jerusalem** <sup>63</sup> 22

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<sup>57</sup> 19:23-25 - blessed: Why will God choose to bless Egypt and Assyria on a par with Israel? Perhaps, as John A. Martin (TBKC) suggests, as part of God's commitment to bless all the families of the earth through Abraham (Gen. 12:3).

<sup>58</sup> 21:1 - wilderness of the sea: NASB footnote: Or *sandy wastes, sea country*. JTB: Referring to Babylon - see 21:9

<sup>59</sup> 21:1-10 title: The difficulty in designating this defeat of Babylon as that by Medo-Persia in 539 B.C. lies in accounting for Isaiah's sorrow. Thus the term "vicarious" in D1 below and anticipative sadness in D3. TBKC's view that the scenario is the abortive coup by Merodach-Baladan aided by Elam in overthrowing Assyria in 722-702 solves Isaiah's emotions. It fails in that (1) M-B was Chaldean, not Median and (2) Assyria is never mentioned, whereas (3) the Biblical scenario in Daniel 5 neatly covers all 3 nations: Persia, Media and Babylon.

<sup>60</sup> I.e., playing the part of the Babylonians.

<sup>61</sup> 21:5-9 title: fall of Babylon: The historical fall of Babylon is described in Daniel 5. The eschatological fall of end-time Babylon is detailed in Revelation 18.

<sup>62</sup> 21:13-17 title - Arabia to be invaded in a year: Fulfilled perhaps by the invasion of Sargon II of Assyria in 715 B.C.

<sup>63</sup> Chapter 22 title - Assyria's invasion of Jerusalem: Perhaps by Sennacherib in 701 B.C.

- D 1 Isaiah's vision of the invaders' destruction of Jerusalem, aided by Elam and Kir, despite attention to additional defense and water supply 22:1-11
- D 2 Isaiah's prediction of Jerusalem's future unforgivable revelry under siege instead of repentant sorrow 22:12-14
- D 3 The royal steward Shebna to be replaced by faithful Eliakim, type of Christ <sup>64</sup> 22:15-25

### **C 12 The oracle against Tyre 23**

- D 1 The urging of eastern Mediterranean to bewail the destruction of Tyre, city of great maritime commerce 23:1-7
- D 2 The naming of God as the Causer of Tyre's destruction 23:8-12
- D 3 The naming of Chaldea (Babylon) as the human agent of destruction 23:13-14
- D 4 Tyre's restoration 23:15-18
  - E 1 After seventy years' discipline 23:15-17
  - E 2 Her service of Yahweh in the millennial kingdom 23:18

### **B 3 The Coming Kingdom: Judgment Before; Blessing During 24 - 27**

#### **C 1 The Coming Destruction of the Heavens and the Earth! 24**

- D 1 Yahweh to despoil the earth completely because of the evil of its inhabitants <sup>65</sup> 24:1-6
- D 2 The cessation of revelry 24:7-13
- D 3 The post-Tribulation, world-wide, joyful praise of Yahweh by the righteous in the Millennium (ultimately, the Eternal State) 24:14-16a
- D 4 Yahweh's staggering judgment of the earth and the evil angelic (demonic) hosts (troops) (cf. Rev. 12:7-9) 24:16b-22
- D 5 Yahweh of Troops' glorious reign on Mt. Zion (in the Millennium, ultimately the Eternal State) 24:23 (cf. Isa. 60:19-20; Zech. 14:6-7; Rev. 21:23; 22:5)

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<sup>64</sup> 22:15-25 title: Shebna had built himself a tomb, but God would depose him and he would be buried in captivity in another country!

<sup>65</sup> 24:1-6 title - Yahweh to despoil the earth: First fulfillment is in the Tribulation (Rev. 6-16); ultimately, after the Millennium (2 Pet. 3:7-11; Rev. 20:11).

**C 2 Millennial bliss 25 - 26**

- D 1 Praise to Yahweh for subduing aliens 25:1-5
- D 2 Millennial conditions 25:6-12
  - E 1 The banquet on Mt. Zion for all nations! 25:6
  - E 2 The removal of death and sorrow <sup>66</sup> 25:7-8
  - E 3 Praise for God's salvation 25:9
  - E 4 The tromping down of Moab 25:10-12
- D 3 The hymn of praise to be sung in Judah during the Millennium 26:1-6
- D 4 Present meditations and prayers in light of the approaching Millennium 26:7-21
  - E 1 The longing of the righteous for God 26:7-9
  - E 2 The doom of the wicked, who ignore Yahweh's grace, majesty, and actions on behalf of Israel 26:10-14
  - E 3 The anticipation of Israel's Divinely-expanded borders 26:15
  - E 4 The agony of coming tribulation 26:16-20
  - E 5 The conviction that Yahweh will bring just vengeance against the earth's evil inhabitants 26:21

**C 3 Yahweh's salvation of Israel 27**

- D 1 Yahweh's destruction (at the end of the tribulation) of Leviathan (the enemy of order in the Creation) 27:1
- D 2 The new (see 5:1-7) song of the vineyard 27:2-11
- D 3 The post-tribulation regathering of Israel 27:12-13

**B 4 Woes Against Israel and Judah Tempered with Blessing 28 - 35**

**C 1 Woe against the proud, ruling drunkards of Ephraim (Samaria) 28**

- D 1 The replacement in the Millennium of drunken Samaritan priests

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<sup>66</sup> 25:7-8 title - removal of death and sorrow: This, of course, goes beyond the Millennium to the eternal state, though death will be greatly reduced during the Millennium (Isa. 65:20). For the complete removal of death and the curse, see Isa. 65:17-19; Rev. 21:4.

and prophets by Christ and worthy judges and police force 28:1-8

- D 2 The judgment against the mocking rulers in Jerusalem: As the people mock Isaiah's words, so God will mock Israel with tongues (words) of foreign speech<sup>67</sup> 28:9-22
- D 3 The parable of the temperately threshing farmer as illustrating God's long-term mercy to Israel 28:23-29

## **C 2 Woe against the inhabitants of Ariel (Jerusalem) 29:1-14**

- D 1 The prediction of siege and destruction (by Assyria, 701 B.C.) 29:1-4
- D 2 Yahweh's instant dispersion of the invading nations as though they were but a nightmare<sup>68</sup> 29:5-8
- D 3 Judah's Divinely-induced judgment of spiritual stupor 29:9-12
- D 4 Yahweh's promise to judge Judah for ritual worship without heart involvement 29:13-14

## **C 3 Woe to the perpetrators of "covert" political intrigue 29:15-24**

- D 1 The futility of their trying to hide their plans from God 29:15-16
- D 2 God's determination to do His own will 29:17-24
  - E 1 The fertility of Lebanon and the prevalence of righteousness during the Millennium 29:17-21
  - E 2 Israel's ultimate glorification of God during the Millennium 29:22-24

## **C 4 Woes against Judah for alliance with Egypt 30 - 32**

- D 1 The first woe 30
  - E 1 Yahweh's woe against the rebels who ally with Egypt for help against Assyria instead of relying upon God 30:1-5
  - E 2 The oracle concerning the beasts of the Negev: Judah's refusal to heed God's prophets by insisting on alliance with

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<sup>67</sup> 28:9-22 title - so God will mock Israel with tongues (words) of foreign speech: The "tongues" judgment was fulfilled historically (1) with Assyria's invasion of Samaria and Judah and with Babylon's invasion; (2) at Pentecost on, where tongues speaking is seen as a judgment against unbelieving Jews (1 Cor. 14:21); (3) throughout history when Israel has been under Gentile domination. Prophetically, it will be fulfilled during the Tribulation.

<sup>68</sup> 29:5-7 title - Yahweh's dispersion of the invading nations: The historic dissolution of Sennacherib's army (Isa. 37), is a foreshadowing of what Christ will do at his second coming (Zech. 14:12-14).

- Egypt against Assyria guarantees her invasion 30:6-17
- E 3 Yahweh's promised blessing for Judah 30:18-33
  - G 1 Yahweh's guarantee of Judean submission to her visible Divine Teacher (Christ) in the Millennium 30:18-22
  - G 2 Yahweh's healing provision for His people of dramatic and beneficial changes during the Millennium 30:23-26
  - G 3 Yahweh's flaming, terrifying judgment on Assyria symbolizing His judgment during the Tribulation 30:27-33
- D 2 The second woe 31 - 32
  - E 1 Yahweh's promise that Judah's alliance with Egypt will cause both nations to fall 31:1-3
  - E 2 Yahweh's promised supernatural destruction of the Assyrians (cf. 37:36-38) symbolic of Christ's defense of Judah in the Tribulation's Armageddon 31:4-9 (cf. Zech. 14:1-15, Rev. 19:11-21)
  - E 3 The reign of a righteous, justice-dispensing King (Christ) in the Millennium 32:1-8
  - E 4 The warning of the women of Judah of desolation until the Millennium comes 32:9-20
- C 5 Woe against the destroyer of Judah: Yahweh's vengeance against Assyria (?) symbolic of Christ's judgment against persecuting nations in the Tribulation/Millennium 33**
  - D 1 Yahweh to avenge Judah against Assyria 33:1-12
  - D 2 The ability of only righteous Jews to stand in Christ's presence in the Millennium 33:13-16
  - D 3 Superb Millennial conditions in Israel 33:17-24
    - E 1 The visible, beautiful King 33:17
    - E 2 The receding memory of invaders 33:18-19, 23
    - E 3 Undisturbed Jerusalem 33:20
    - E 4 The Kingdom of beneficent Yahweh 33:21-22
    - E 5 Physical and spiritual health 33:24

**C 6 End-time judgment and blessing 34 - 35**

D 1 Judgment 34

E 1 World-wide cosmic disturbances in the Tribulation 34:1-4

E 2 Judgment on Edom 34:5-17

D 2 Blessing: Israel to be encouraged with Millennial healing, bounty, and holiness 35

**B 5 The Divine Control of Assyria and Babylon in Relation to Judah 36 - 39**

**C 1 The historical validation of the prophesied judgment against Assyria 36 - 37**

D 1 The Assyrian threat 36

E 1 Assyria's siege of Jerusalem 36:1-3

E 2 The Assyrian commander's terms of surrender 36:4-10

E 3 Open propaganda warfare 36:11-22

D 2 The Divine promise 37:1-35

E 1 Isaiah's promise of relief for King Hezekiah 37:1-7

E 2 Sennacherib's distracted reaffirmation of Judah's doom 37:8-13

E 3 Hezekiah's prayer 37:21-29

E 4 God's promised judging of His proud Assyrian tool 37:21-29

E 5 The sign to Hezekiah predicting Sennacherib's departure 37:30-35

D 3 The Divine provision: The prophecy fulfilled - the angelic destruction of the Assyrian army 37:36-38

**C 2 The historical explanation of Babylon's future conquering of Judah 38 - 39**

D 1 Hezekiah's plea for his life granted with an extension of fifteen years 38:1-8

D 2 Hezekiah's song of illness and recovery 38:9-22

D 3 God's judgment on Hezekiah's pride during his extended life: Babylon to conquer Judah 39

## A 2 EXALTATION: GOD'S GREAT SALVATION THROUGH HIS ANOINTED SERVANT 40 - 66

### B 1 The Greatness of God 40 - 48

#### C 1 In His promise of Messiah 40:1-11

- D 1 The guilt-expiating nature of Israel's exile (ultimately in the Tribulation) 40:1-2
- D 2 The call to prepare the way for Messiah's advents 40:3-5
- D 3 The sureness of Messiah's coming - as sure as people and grass are short-lived 40:6-8
- D 4 The purpose of Messiah's coming to Israel - reward and judgment 40:9-11

#### C 2 As demonstrated by His omnipotence 40:12-31

- D 1 The urging of Israel not to fear the nations - God alone is the architect of the universe and of history 40:12-17
  - E 1 Yahweh, the Great Creator, needed no help in fashioning the Universe 40:12-14
    - G 1 **1st Series of Questions: Who created and measured the universe? (40:12)** He is immensely greater than His creation: The questions of who has **manhandled** the Universe! 40:12
      - H 1 Greater than the oceans! *Who has measured the waters in the hollow of His hand,*
      - H 2 Greater than galaxies of the universe! *And marked off the heavens by the span,*
      - H 3 Greater than the material of the earth! *And calculated the dust of the earth by the measure,*
      - H 4 Greater than the mountains and hills! *And weighed*
        - J 1 *the mountains in a balance*
        - J 2 *And the hills in a pair of scales?*
    - G 2 He needed no help 40:13-14. **2nd series of Questions: Who counseled God when He created the Universe? (40:13-14) (& 15-17)**

- H 1 No one has counseled Him 40:13
  - J 1 No one has regulated (adjusted) His mind: *{13} Who has directed the Spirit of the LORD,*
  - J 2 No one is able to teach Him: *Or as His counselor has informed Him?*
- H 2 No one as assisted Him 40:14
  - J 1 He has consulted no one: *{14} With whom did He consult and who gave Him understanding?*
  - J 2 No one has taught Him concerning efficiency, creative skill, or understandings: *And who taught Him in the path of justice and taught Him knowledge And informed Him of the way of understanding?*
- E 2 The nations are far smaller than Yahweh 40:15-17
  - G 1 The nations are insignificant in comparison with Him 40:15
    - H 1 Nations are compared to a drop of water and fine dust beside Yahweh
      - J 1 *{15} Behold, the nations are like a drop from a bucket,*
      - J 2 *And are regarded as a speck of dust on the scales;*
    - H 2 Yahweh treats national geography as minutiae: *Behold, He lifts up the islands like fine dust.*
  - G 2 The entire contents of Lebanon are insufficient for a burnt offering for Him 40:16
    - H 1 The cedars of Lebanon are insufficient fuel: *{16} Even Lebanon is not enough to burn,*
    - H 2 The beasts of Lebanon are insufficient livestock for an adequate burnt offering! *Nor its beasts enough for a burnt offering.*
  - G 3 All nations are less than nothing in comparison with Yahweh! *{17} All the nations are as nothing*

*before Him, They are regarded by Him as less than nothing and meaningless.*

- D 2 **3rd series of Questions: Will you compare God to something you've made? [like idols or a model of evolution?] (40:18-20)**  
The absurdity of comparing God with idols 40:18-20
- E 1 The question of comparison: *{18} To whom then will you liken God? Or what likeness will you compare with Him?* 40:18
- E 2 Will you compare him to a metal idol? *{19} As for the idol, a craftsman casts it, A goldsmith plates it with gold, And a silversmith fashions chains of silver.* 40:19
- E 3 Will you compare him to a wooden idol? *{20} He who is too impoverished for such an offering Selects a tree that does not rot; He seeks out for himself a skillful craftsman To prepare an idol that will not totter.* 40:20
- D 3 The propriety of worshiping only omnipotent God: GOD'S POWER AND SOVEREIGN CONTROL OVER THE UNIVERSE AND THE WORLD 40:21-26
- E 1 **4th Series of Questions: Haven't you discovered the Transcendent, Sovereign God? (40:21-24)**
- G 1 The questions concerning their knowledge of the transcendence of God (a chiasm) 40:21
- H 1 *{21} Do you not know?*
- J 1 *Have you not heard?*
- J 2 *Has it not been declared to you from the beginning?*
- H 2 *Have you not understood from the foundations of the earth?*
- G 2 The transcendence of God 40:22
- H 1 God's exalted vantage point: *{22} It is He who sits above the circle of the earth,*
- H 2 Man's microscopic size: *And its inhabitants are like grasshoppers,*
- H 3 God's stratospheric handiwork: *Who stretches out the heavens like a curtain And spreads them out like a tent to dwell in.*

- G 3 The sovereignty of God over the most elite of men 40:23-24
  - H 1 His carving rulers down to size: *{23} He it is who reduces rulers to nothing,* 40:23
  - H 2 His trivialization of judges: *Who makes the judges of the earth meaningless.*
  - H 3 The description of His control over human leaders 40:24
    - J 1 Their brief tenure: *{24} Scarcely have they been planted, Scarcely have they been sown, Scarcely has their stock taken root in the earth,*
    - J 2 His effortless termination of their office: *But He merely blows on them, and they wither, And the storm carries them away like stubble.*
- E 2 **5th Question: To whom will you compare God, the Sovereign Sustainer of the Universe? (40:25-26)** God's sovereign sustenance of the Universe 40:25-26
  - G 1 The question of comparison: *{25} "To whom then will you liken Me That I would be his equal?" says the Holy One.* 40:25
  - G 2 The incredible control of God over the stars: The challenge to consider -- 40:26
    - H 1 The Creator of the stars! *{26} Lift up your eyes on high And see who has created these stars,*
    - H 2 The general of their vast army: *The One who leads forth their host by number,*
    - H 3 The identifier of each star: *He calls them all by name;*
    - H 4 The keeper of each star! *Because of the greatness of His might and the strength of His power, Not one of them is missing.*
- D 4 Omnipotent God's strengthening of those who trust in Him: GOD WATCHES OVER HIS PEOPLE! 40:27-31
- E 1 **6th Series of Questions: Why do you say God ignores you and mistreats you? (4:27)** The senseless of erroneous

conclusions about the Sovereign God: {27} *Why do you say, O Jacob, and assert, O Israel, 4:27*

G 1 God is unaware of me! *"My way is hidden from the LORD,*

G 2 God is unfair with me! *And the justice due me escapes the notice of my God"?*

E 2 **7th Series of Questions: Haven't you figured out that the tireless Creator can take care of you? (40:28-31)**

G 1 The questions concerning their knowledge of (the Omnipotent, Caring) God 40:28

H 1 {28} *Do you not know?*

H 2 *Have you not heard?*

G 2 The titles of God

H 1 *The Everlasting God,*

H 2 *the LORD,*

H 3 *the Creator of the ends of the earth*

G 3 The infinite capacities of God

H 1 He is tireless (He has infinite strength.): *Does not become weary or tired.*

H 2 He is unstumpable (He has infinite knowledge) *His understanding is inscrutable.*

G 4 The tender mercies of God 40:29

H 1 {29} *He gives strength to the weary,*

H 2 *And to him who lacks might He increases power.*

G 5 The frailty of the strongest of men 40:30

H 1 {30} *Though youths grow weary and tired,*

H 2 *And vigorous young men stumble badly,*

G 6 The strength of those who trust in God! 40:31

H 1 The condition: {31} *Yet those who wait for*

*the LORD*

- H 2 The gain: *Will gain new strength;*
- H 3 The comparison: *They will mount up with wings like eagles,*
- H 4 The contradiction
  - J 1 *They will run and not get tired,*
  - J 2 *They will walk and not become weary.*

**C 3 As demonstrated by His omniscient sovereignty in comparison to idols 41**

- D 1 Yahweh's call of one from the east (Cyrus) in righteousness before his time 41:1-4
- D 2 God's comforting of Israel, His servant: Israel should not fear the enemy nations, for Yahweh will give victory over them (Post-Exile; Millennial) 41:5-16
- D 3 Yahweh's promise of His miraculous quenching of Israel's thirst 41:17-20
- D 4 Yahweh's superiority to idolatrous gods demonstrated in a contest 41:21-29
  - E 1 Yahweh's mocking challenge of idolatrous gods to a contest to declare history in advance as He does 41:21-24
  - E 2 Yahweh's prediction in advance of His arousing of one from the north (Cyrus) to conquer rulers 41:25-29

**C 4 In providing His Anointed, obedient Servant<sup>69</sup> - Jesus the Messiah 42:1-13**

- D 1 God's call to observe His Anointed Servant, Christ, who does God's will on the earth 42:1-4
- D 2 God's plan to save the world, using His Servant as a covenant for Israel and a light for the Gentiles 42:5-7

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<sup>69</sup> 42:1-13 title - obedient servant: "Servant" passages which refer to Israel: Isa. 41:8; 43:10; 44:1-2, 21; 48:20. "Servant" referring to Christ: 42:1; 49:3-6 (Though in 49:3 the "Servant" is identified as Israel, yet the broader context of 49:1-6 indicates that Jesus of Nazareth is in view. Evidently in 49:3 Jesus is so closely identified with Israel that He is called "Israel" as being her "favorite son," and/or perhaps because He is the ultimate "Prince with God!"); 52:13; 53:11. For a table of all the Servant passages in Isaiah, go to <http://www.wordexplain.com/IsaiahServant.html>.

D 3 Yahweh's conclusion: You have seen my short-term predictions come to pass. Now perhaps you will believe by long-term prediction (about my Servant, Christ) 42:8-9

D 4 The call for world-wide, joyful praise of Yahweh for conquering His enemies (Armageddon) 42:10-13

**C 5 In redeeming His chosen but disobedient servant - Israel 42:14 - 44:28**

D 1 The blind idolatry of the disobedient servant - Israel 42:14-25

E 1 Yahweh's long-restrained determination to alter the world physically and to lead blind Israel spiritually 42:14-17

E 2 Yahweh's incredulity over the blindness and deafness of His servant, Israel 42:18-22

E 3 The prophet's incredulity that Yahweh gave up Israel into disciplinary captivity, but still they heeded Him not 42:23-25

D 2 God's determination to redeem His servant, Israel 43:1 - 44:23

E 1 Yahweh's promise to regather redeemed Israel from all over the globe 43:1-7

E 2 God's call of His servant Israel and the nations to court to bear witness - there is no predictor or Savior but the Sovereign God 43:8-13

E 3 God's promise to judge Babylon and to provide pathways and rivers for drinking in the desert as a new benchmark of deliverance outdoing the Red Sea (last half of the Tribulation) 43:14-21

E 4 Redemption delayed 43:22-28

G 1 Israel's forsaking of appointed sacrifices 43:22-24

G 2 God's readiness to forgive; but sacrifice spurned is destruction guaranteed 43:25-28

E 5 Millennial redemption 44:1-23

G 1 Water and the Holy Spirit to be poured out on Yahweh's servant, Israel (speaks of physical and spiritual salvation in the Tribulation and Millennium) 44:1-5

G 2 The inevitability of praise: There is no God sovereign over history past and future like Yahweh 44:6-

8

G 3 The blinded stupidity of idol-worship as a judgment of God <sup>70</sup> 44:9-20

G 4 The command to nature to praise Yahweh for redeeming Israel in the Millennium 44:21-23

**C 6 In raising up Cyrus to restore Judah and Jerusalem as symbolic of God's Millennial restoration of Israel 44:24 - 46:12**

D 1 The supremacy of God in raising up Cyrus for short-term deliverance 44:24 - 45:7

E 1 The naming of Cyrus as rebuilding the temple 200 years before his birth 44:24-28

E 2 God's telling Cyrus (a type of Christ) He will raise him up for Israel's sake for God's glory 45:1-7

D 2 The supremacy of God as Creator and establisher of the Millennial Kingdom for long-term deliverance 45:8 - 46:12

E 1 A Millennial sample of God's creative ability: righteousness 45:8

E 2 Woe to him (Israel) who questions the dealings of his own Creator 45:9-10

E 3 The Maker's right to call forth in advance Cyrus for Israel's sake 45:11-13

E 4 Israel's Millennial supremacy over Egypt and Cush 45:14-17

E 5 God's creation of Israel to be His world-acknowledged abode 45:18-19

E 6 The urging of the nations to turn to God for salvation, for in the Tribulation and Millennium, submission is to be forced 45:20-25

E 7 The necessity of carrying Babylonian idols; God carries Israel, declaring Cyrus from the beginning, establishing salvation in Zion (now and in the Millennium) 46

**C 7 In destroying Babylon, Israel's captor 47 - 48**

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<sup>70</sup> 44:9-20 title - The blinded stupidity of idol-worship: Compare the worshiping of nature through the dogma of evolution in the 19<sup>th</sup> - 21<sup>st</sup> Centuries!

- D 1 The destruction of Babylon 47
  - E 1 The promised humiliation for Babylon, who abused God's purpose in disciplining the Jewish people 47:1-7
  - E 2 The certain destruction of secure Babylon 47:8-11
  - E 3 The impotency of Babylon's astrologers to save her 47:12-19
- D 2 The restoration of Israel from Babylonian captivity 48
  - E 1 God's refusal, for His name's sake, to obliterate completely rebellious Israel 48:1-11
  - E 2 God's reaffirmation to Israel of His predictive power -- Babylon is to be destroyed 48:12-16
  - E 3 The prospects if Israel had obeyed -- much peace and righteousness; many children 48:17-19
  - E 4 Israel's predicted release from Babylonian exile compared to the exodus from Egypt! 48:20-22

## **B 2 The Salvation of the Servant (Christ) 49 - 59**

### **C 1 The commissioning of the Servant 49:1-7**

- D 1 Yahweh's sovereign preparation of His Servant <sup>71</sup> 49:1-4
- D 2 Yahweh's intention to restore Israel and bring the light of salvation to the Gentiles through His Servant, at first rejected by the nation, but then exalted above kings! 49:5-7

### **C 2 The nature of the salvation 49:8-26**

- D 1 Yahweh's Millennial restoration of Israel by His Servant 49:8-13
- D 2 God's insistence He has not forgotten Israel; after the Tribulation the land will be too small for the returning sons of Israel! 49:14-21
- D 3 God's resolve to rescue Israel from the nations, who will return Israel to the land and serve her, that all flesh may know that Yahweh is Savior! 49:22-26

### **C 3 The obedience of the Servant in contrast to the disobedience of Israel 50**

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<sup>71</sup> 49:1-4 title - Servant: Referring to the Messiah, Christ, but here called Israel in v. 3 because He alone can meet God's expectations for the nation (see RSB note).

D 1 Yahweh's admission He sold Israel into captivity for her sins 50:1-3

D 2 The Servant's humiliating obedience to God as enabling Him to sustain the weary 50:4-7

D 3 The future vindication of the Servant 50:8-11

**C 4 The scope of the salvation 51:1 - 52:12**

D 1 The promise of comfort even in waste places 51:1-3

D 2 The promise of Yahweh's salvation to the Gentiles 51:4-5

D 3 The promise of Yahweh's salvation to all generations 51:6-8

D 4 Isaiah's prayer for God's intervention on behalf of Israel; God's answering promise to free the exiles from Babylon as typifying Millennial restoration 51:9-11

D 5 God's power to free the exiles demonstrated by His ability to create the universe 51:12-16

D 6 Jerusalem's drinking of the cup of God's wrath 51:17-20

D 7 God's removal forever of the cup of wrath from Israel; His giving it to the nations <sup>72</sup> 51:21-23

D 8 Yahweh's urging Jerusalem to clothe herself with strength preparatory to her release from exile among God-blaspheming nations <sup>73</sup> 52:1-6

D 9 The beautiful proclamation upon the mountains of the good news of God's redemptive, salvatory reign in Zion! <sup>74</sup> 52:7-10

D 10 Isaiah's urging Israel to depart from Babylonian exile accompanied

<sup>72</sup> 51:21-23 title - removal of the cup of wrath from Israel: This refers to God's deliverance of Israel from Babylonian captivity, but ultimately to His rescue of believing Israel from dispersion during the Tribulation period. See Isa. 52:1-6.

<sup>73</sup> 52:1-6 title - release from exile: Though this passage is given to Israel to assure her of her return to the Promised Land from Babylonian Captivity, aspects of this passage go to the eternal state. Though the present Jerusalem is called the "holy city" even in the NT (Matt. 4:5; 27:53; Rev. 11:2), the ultimate designation is New Jerusalem (Rev. 21:2, 10; 22:19). The prevention of the uncircumcised and unclean from entering Jerusalem (Isa. 52:1) will be fulfilled ultimately in the Eternal State (Rev. 21:8, 27; 22:15).

<sup>74</sup> 52:7-10 title - good news: Though the initial fulfillment in view here is the good news of Israel's release from Babylon to return to the Promised Land, the ultimate fulfillment is Jesus' reign in Zion, seated on David's throne during His Millennial Kingdom. Isaiah reveals more about the Millennium than any other prophet. The only instance in which the duration is given is in Revelation 20:1-7. Oftentimes what is true of the Millennium is also true of the Eternal State. Jesus will reign from Zion in both instances. This good news proclamation is applied by the Apostle Paul to Christ's first advent (Rom. 10:15)!

by Yahweh as guide and protector 52:11-12

**C 5 The suffering of the Servant to provide salvation 52:13 - 53:12**

- D 1 The exalted redemption by the Servant 52:13-15
- D 2 The humble origin and appearance of the Servant 53:1-3
- D 3 The substitutionary sacrifice of the Servant for sin 53:4-6
- D 4 The passive submission of the Servant to judgment for the sin of Israel 53:7-9
- D 5 The place of honor promised the Servant for His cooperation with Yahweh as trespass offering for the sin if many 53:10-12

**C 6 The immediate, Millennial, and eternal blessings inherent in the salvation 54:1 - 56:8**

- D 1 Israel's rapid multiplication 54:1-3
- D 2 Yahweh's oath of eternal lovingkindness toward Israel, His chastised "wife" 54:4-10
- D 3 Yahweh's promise to Israel of Millennial success, righteousness, defense and vindication 54:11-17
- D 4 The invitation to salvation 55
  - E 1 Yahweh's free and universal offer of salvation backed by His eternal covenant with Israel of millennial success: resurrected David and Israel's leading international role 55:1-5
  - E 2 God's urging Israel to seek Him now; future eternal blessing guaranteed regardless of present seeking or otherwise 55:6-13
- D 5 Yahweh's promise to bring the disqualified and Gentiles to worship in the temple (ultimately in the Millennium) 56:1-8

**C 7 The reminder of the need for salvation 56:9 - 57:13**

- D 1 The indictment against Israel's lazy, greedy, evil leaders 56:9-12
- D 2 The sparing of the righteous in Israel from oppression only through death 57:1-2
- D 3 The cataloguing of Israel's sins: witchcraft, promiscuity, child sacrifice, immorality in the name of religion 57:3-10
- D 4 The sureness of God's judgment upon the wicked and blessing of

only the righteous 57:11-13

### **C 8 The criteria for blessing 58 - 59**

D 1 Fasting that incorporates a righteous lifestyle 58:1-12

D 2 Sabbath-observance that desists from personal pleasure and strives for God's pleasure 58:12-14

D 3 Dealing with sin 59

E 1 Judah's depravity detailed 59:1-8

G 1 Isa 59:7-8 (NNAS) Their feet run to evil, And they hasten to shed innocent blood; Their thoughts are thoughts of iniquity, Devastation and destruction are in their highways. {8} They do not know the way of peace, And there is no justice in their tracks; They have made their paths crooked, Whoever treads on them does not know peace.<sup>75</sup>

E 2 Judah's blind groping as a result of sin 59:9-12

E 3 Isaiah's confession of sin on behalf of the nation 59:13-15a

E 4 Yahweh's own provision of an intercessor (Christ) to bring salvation to Israel forever and justice to the world (during the Millennium) 59:15b-21

G 1 His displeasure that there was no one to intercede, bringing justice: {15b} ... Now the LORD saw, And it was displeasing in His sight that there was no justice. {16} And He saw that there was no man, And was astonished that there was no one to intercede; Isa. 59:15b-16a

G 2 His unilateral provision of salvation: Then His own arm brought salvation to Him, And His righteousness upheld Him. 59:16b

G 3 His holy zeal in providing salvation: {17} He put on righteousness like a breastplate, And a helmet of salvation on His head;<sup>76</sup> And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle. 59:16

### **C 9 The glory of Israel in the Millennial Kingdom 60**

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<sup>75</sup> Isa. 59:7-8a, cf. Rom. 3:15-17

<sup>76</sup> Isa. 59:17 a - breastplate, helmet: Quoted in Eph. 6:14, 17.

- D 1 Israel's glorious, God-given light of righteousness in the Millennium to draw all nations to her 60:1-3
- D 2 Believing Jews to be restored to Israel with wealth and glory in the Millennium for God's honor 60:4-9
- D 3 The earth's nations to serve Israel in the Millennium 60:10-14
- D 4 The wealthy, glorious, international supremacy of Israel in the Millennium, overlapping into the Eternal State 60:15-22

**C 10 The blessings of the Messiah 61**

- D 1 The anointed Messiah in His First and Second Advents 61:1-3
- D 2 Israel's Millennial blessings as God's blessed people 61:4-9
- D 3 The Messiah's rejoicing in His salvation provided to all in the Millennium 61:0-11

**C 11 The Inevitability of Israel's Millennial glory 62**

- D 1 Isaiah's refusal to be silent til Zion is Glory 62:1-5
- D 2 The appointment of watchmen to remind God to restore Zion in the Millennium 62:6-9
- D 3 God's Millennial blessing of Israel is proclaimed to the ends of the earth 62:10-12

**C 12 Interim tragedy before ultimate blessing 63 - 65:16**

- D 1 Christ's treading out the world's lifeblood in the Tribulation 63:1-6
- D 2 Isaiah's review of Yahweh's mercies to Israel 63:7-9
- D 3 Israel's rebellion against Yahweh cause for His becoming her enemy 63:10
- D 4 Israel's wonderment at God's departure from her 63:11-14
- D 5 The plea for Sovereign Yahweh to resume His intervention on behalf of Israel 63:15 - 64:7
- D 6 The request of Isaiah to God to spare punishment 64:8-12
- D 7 God's turning to the Gentiles (the Church Age) and punishment of Israel because of her sin 65:1-7
- D 8 Yahweh to leave a righteous remnant but destroy those in Israel who forsake Him (at Christ's Second Coming shading into the

Eternal State) 65:8-16

**C 13 Millennial conditions in Israel (shading into the Eternal State) 65:17-25**

D 1 The new heavens and earth (Eternal State, cf. Rev. 21 - 22) 65:17-25

D 2 Joy replacing sorrow (Eternal State) 65:18-19

D 3 Longevity 65:20

D 4 Security and safety 65:21-23

D 5 Fellowship with God 65:24

D 6 Peaceful co-existence in the animal world 65:25

**C 14 Present warning 66:1-6**

D 1 Yahweh is too massive for a temple, but He will fellowship with the worshipful 66:1-2

D 2 The likening of Israel's sacrifices to gross sin because of hypocrisy in worship 66:3-4

D 3 Christ Himself to pay back unbelieving Israel as His enemies 66:5-6

**C 15 The rebirth of Israel in the land 66:7-9**

**C 16 Jerusalem's exalted and secure position in the Millennium and the New Heavens and Earth (Eternal State) 66:10-24**

D 1 Joyful satisfaction 66:10-11

D 2 Peace and comfort from Yahweh 66:12-14

D 3 Extermination of Israel's enemies by Yahweh 66:15-17

D 4 International acknowledgment of Yahweh's glory 66:18-19

D 5 Service rendered to Israel by all the nations 66:20-21

D 6 Israel's solidarity guaranteed eternally 66:22

D 7 Perpetual worship of Yahweh by the nations 66:23

D 8 Eternal punishment of the wicked 66:24

## Expanded Analysis of ISAIAH

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