

*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

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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>.

There follows an incisive quote from Thomas Constable, *Notes on Isaiah*, 2013 Edition, p. 1. This resource can be accessed at <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

The name of Isaiah, the son of Amoz, is the only one connected with the book in any of the Hebrew manuscripts or ancient versions. Josephus, the Jewish historian who wrote at the end of the first century A.D., believed that Isaiah wrote this book. He said that Cyrus read the prophecies that Isaiah had written about him and wished to fulfill them. Josephus' statement is not necessarily true, but it does show that Josephus believed that Isaiah wrote Isaiah.

There is no record of any serious scholar doubting the Isaianic authorship of the entire book before the twelfth century when Ibn Ezra, a Jewish commentator, did so. With the rise of rationalism, moreover, some German scholars took the lead in questioning it in the late eighteenth century. They claimed that the basis for their new view was the differences in style, content, and emphases in the various parts of the prophecy. Many scholars have noted that it is not really the text itself that argues for multiple authorship as much as the presence of predictive prophecy in chapters 40—66, which antisupernaturalistic critics try to explain away. Many modern rationalistic critics believe the purpose of prophetic literature is simply to call a particular people to faith in God, not to predict the future. However, if the prophets did not predict the future, their theology is questionable. They frequently claimed that the fulfillment of their predictions would validate their theology, and it did. Six times in Isaiah God claimed the ability to predict the future (42:8-9; 44:7-8; 45:1-4, 21; 46:10; 48:3-6).

<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.

- E 1 Introduction 1:1
  - G 1 The prophet: {1} The vision of Isaiah the son of Amoz
  - G 2 The target entities: concerning Judah and Jerusalem,
  - G 3 The time framework: which he saw during the reigns of Uzziah, Jotham, Ahaz *and* Hezekiah, kings of Judah.
- E 2 Yahweh's formal indictment 1:2-3
  - G 1 His witnesses: {2} Listen, O heavens, and hear, O earth; 1:2a
  - G 2 The plaintiff: For the LORD speaks, 1:2b
- E 3 His charges 1:2c-1:3
  - G 1 Revolution from his sons 1:2c
    - H 1 "Sons I have reared and brought up,
    - H 2 But they have revolted against Me.
  - G 2 Apathy from his people 1:3
    - H 1 The knowledge of mere animals
      - J 1 {3} "An ox knows its owner,
      - J 2 And a donkey its master's manger,
    - H 2 The ignorance of Israel
      - J 1 *But* Israel does not know,
      - J 2 My people do not understand."
- D 2 Judah's sinful sickness – a spiritual/medical disaster 1:4-6
  - E 1 The description of the rebels of Judah 1:4a
    - G 1 Sinful nation: {4} Alas, sinful nation,
    - G 2 Iniquitous people : People weighed down with iniquity,
    - G 3 Descendants of corrupt parents: Offspring of evildoers,

E 2 The description of their rebellion 1:4b

G 1 Acted as corrupt sons: Sons who act corruptly!

G 2 Abandoned Yahweh: They have abandoned the LORD,

G 3 Despised the Holy One: They have despised the Holy One of Israel,

G 4 Turned aside from Israel's God: They have turned away from Him.

E 3 The sickness of Judah 1:5-6

G 1 Multiple illnesses 1:5a

H 1 Unpredictable illness: {5} Where will you be stricken again,

H 2 The cause of the illness: *As* you continue in *your* rebellion?

G 2 The parts of the nation affected 1:5b

H 1 The head: The whole head is sick

H 2 The heart: And the whole heart is faint.

G 3 The extent of the nation sickened 1:6a

H 1 From foot: {6} From the sole of the foot

H 2 To head: even to the head

G 4 The symptoms of the nation's illness 1:6b

H 1 Nothing healthy: There is nothing sound in it,

H 2 The totality of injury: *Only* bruises, welts and raw wounds,

H 3 No dressing for wounds: Not pressed out or bandaged,

H 4 No application of oil: Nor softened with oil.

D 3 Judah's devastation by foreign troops 1:7-9

E 1 The description of the devastation

- G 1 Desolate land: {7} Your land is desolate,
- G 2 Burned cities: Your cities are burned with fire,
- G 3 Ravaged, desolate fields
  - H 1 Devoured by strangers: Your fields—strangers are devouring them in your presence;
  - H 2 Overthrown by strangers: It is desolation, as overthrown by strangers.
- E 2 The pictures of the desolation: {8} The daughter of Zion is left
  - G 1 like a shelter in a vineyard, <sup>3</sup>
  - G 2 Like a watchman's hut in a cucumber field, <sup>4</sup>
  - G 3 like a besieged city. <sup>5</sup>
- E 3 The comparison of the desolation
  - G 1 The few survivors: {9} Unless the LORD of hosts Had left us a few survivors, <sup>6</sup>
  - G 2 The comparison to historically devastated cities

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<sup>3</sup> 1:8 - like a shelter in a vineyard: Before harvest, one cannot see any humans in an Israeli field. All one can see is a shelter, inside which a watchman is concealed in order to guard the crop. But the casual eye observes only the field, desolate of any human, even though there is one, at least, inside the shelter. Isaiah is picturing the desolation, the emptiness of the land. Humans are there, but they cannot be seen. (Adapted from *Keil and Delitzsch*.)

<sup>4</sup> 1:8 - like a watchman's hut in a cucumber field: The same line of reasoning applies here as it does in the preceding phrase.

<sup>5</sup> 1:8 - like a besieged city: Jerusalem was not besieged at the time Isaiah wrote, but she certainly would be (see chaps. 36-37). In a besieged city, people stay indoors. They do not congregate freely in the streets. This simile pictures the city and nation as being desolate, exactly the aura created by the previous two similes. In a sense, Isaiah was picturing the city and the nation not only descriptively, but prophetically.

<sup>6</sup> 1:9 - a few survivors: At the time Isaiah began his ministry, Judah was threatened by relatively few enemies outside of Israel to the north and Syria, even farther north (see Isa. 7). So his reference to "survivors" must go back farther in time. From the onset of Israel's history as recorded in the book of Judges, the nation, because of its cyclical apostasy, was threatened by enemy nations including Mesopotamia, Moab, Philistia, Canaan, Midian, Ammon, and again, Philistia. Historically, Yahweh had left a few survivors. But Isaiah's prophecy also incorporated a look ahead, during which time the Northern Kingdom, Israel, would be obliterated by Assyria, and Judah, to whom Isaiah was sent, by Babylon. So Isaiah's comments are both historical and prophetic.

"Survivors" translates *sarid* (8300), used only here in Isaiah. A similar word, *shear* (7605) means "rest, residue, remnant," and is found in Isa. 10:19, 20, 21, 22; 11:11, 16; 14:22; 16:14; 17:3; 21:17; 28:5. Yet another synonym is *sheerith* (7611), found in Isa. 14:30; 15:9; 37:4, 32; 44:17; 46:3.

- H 1 We would be like Sodom,<sup>7</sup>
- H 2 We would be like Gomorrah.
- D 4 Yahweh's abhorrence of Judah's ritual offerings mixed with sin 1:10-15
  - E 1 Isaiah's command to the leaders and citizens of Judah to listen to God's word 1:10
    - G 1 His characterization of the rulers: {10} Hear the word of the LORD, You rulers of Sodom;
    - G 2 His characterization of the people: Give ear to the instruction of our God, You people of Gomorrah.
  - E 2 His indifference to their sacrifices: {11} "What are your multiplied sacrifices to Me?" Says the LORD. 1:11a
  - E 3 His satiation with their offerings 1:11b
    - G 1 Offerings: "I have had enough of burnt offerings of rams
    - G 2 Fat: And the fat of fed cattle;
    - G 3 Blood: And I take no pleasure in the blood of bulls, lambs or goats.
  - E 4 His contempt for their assemblies: {12} "When you come to appear before Me, Who requires of you this trampling of My courts? 1:12
  - E 5 His loathing of their hypocritical worship 1:13
    - G 1 Their worthless offerings: 13 "Bring your worthless offerings no longer,
    - G 2 Their abominable incense: Incense is an abomination to Me.
    - G 3 Their mixture of sin and worship:
      - H 1 Their observance of festivals: New moon and sabbath, the calling of assemblies—

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<sup>7</sup> 1:9 - Sodom ... Gomorrah: Two decadent cities of the previously well-watered Jordan River valley (Gen. 13:10-13). Oppressed by militant homosexuals, these two cities were consumed in horrifying judgment with fire and brimstone by the angels of Yahweh (Gen. 19:1-29), and have served ever since as a ghastly illustration of the inevitable destruction of sinners by God (Matt. 10:15; 2 Pet. 2:6-9; Jude 1:5-7). Isaiah's point is that, unless God had been merciful to Israel in general and Judah in particular, the survivors of the nation would have been as few as those who escaped the judgment on Sodom and Gomorrah. In the end, only three survived – Lot and his two daughters.

- H 2 Their hypocritical mixture of sin and assembly: I cannot endure iniquity and the solemn assembly.
- E 6 His negativity toward their celebrations 1:14
  - G 1 His hatred of their festivals: {14} "I hate your new moon *festivals* and your appointed feasts,
  - G 2 Their distaste for their assembly: They have become a burden to Me;
  - G 3 His weariness of their hypocrisy: I am weary of bearing *them*.
- E 7 His refusal to heed their prayers 1:15
  - G 1 His promise to hide His eyes
    - H 1 The occasion: {15} "So when you spread out your hands *in prayer*,
    - H 2 His promise: I will hide My eyes from you;
  - G 2 His promise to shut His ears
    - H 1 The many occasions: Yes, even though you multiply prayers,
    - H 2 His refusal to listen: I will not listen.
  - G 3 The reason for His actions: Your hands are covered with blood.
- D 5 Yahweh's plea: Stop doing evil and start doing good 1:16-17
  - E 1 Repent! 1:16
    - G 1 Purify yourselves! {16} "Wash yourselves, make yourselves clean;
    - G 2 Excise evil!
      - H 1 Remove the evil of your deeds from My sight.
      - H 2 Cease to do evil,
  - E 2 Perform righteousness! 1:17

- G 1 Exert effort at doing the right thing: {17} Learn <sup>8</sup> to do good;
- G 2 Pursue upholding the Law: Seek justice, <sup>9</sup>
- G 3 Confront those who take advantage of the defenseless: Reprove the ruthless,
- G 4 Protect the orphan: Defend <sup>10</sup> the orphan,
- G 5 Represent the widow: Plead <sup>11</sup> for the widow.
- D 6 Yahweh's warning: forgiveness for repentance; destruction for rebellion 1:18-20
  - E 1 Yahweh's legal offer 1:18
    - G 1 To settle their differences in a court of law: {18} "Come now, and let us reason together," <sup>12</sup> Says the LORD,
    - G 2 To expunge their guilt
      - H 1 "Though your sins are as scarlet, <sup>13</sup> They will

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<sup>8</sup> 1:17 - Learn: Qal Imperative of *lamad* (3925). This implies that, heretofore, they had exerted effort and energy in creatively doing the wrong things. Now they must apply that same diligence in learning to do things that are noble and beneficial and just. This will require initiative and self re-training on their part!

<sup>9</sup> 1:17 - Seek justice: "Seek" is the Qal Imperative of *darash* (1875), meaning to care about, inquire about, be intent on something. "Justice" is *mishpat* (4941), used 423X in the OT. *Mishpat* is here a legal term. It has to do with that which upholds and maintains the Law of God. Through Isaiah Yahweh commanded the Israelis to pursue that which is legal and right and moral and does not take advantage of vulnerable, powerless people. The ensuing clauses help define the quality of pursuing *mishpat*. They had been intent on breaking the Law. Now they were to be intent on pursuing and upholding the Law.

<sup>10</sup> 1:17 - Defend the orphan: The connotation of "defend" (*shaphat*, 8199) is a legal background – defend in a court of law.

<sup>11</sup> 1:17 - Plead for the widow: "Plead" is the Qal Imperative of *rib* (7378), which, again, has a legal connotation. It means to represent in a court of law, or to file a lawsuit on behalf of. Clearly, Israelis were to defend the defenseless, not take advantage of them. The implication is that a wife who no longer had a husband to defend her would be at the mercy of self-serving predators who would attempt to take advantage of her for financial gain.

<sup>12</sup> 1:18 - reason together: "Reason" is the Nifal (here implying reflexive action) Imperfect Cohortative form of *yakach* (3198). It is a legal term "used of arguing, convincing, or deciding a case in court" (John A. Martin, *The Bible Knowledge Commentary*, O.T., p. 1036). This is not a dialogue. It is a court case. Yahweh calls His people into a court of law so He can convince them of their guilt. He assures them atonement for their sins is obtainable.

<sup>13</sup> 1:18 - Though your sins are as scarlet ... red like crimson: "Scarlet" is a red-colored dye made from a worm, while "crimson" refers to red-colored cloth. According to Keil and Delitzsch, both reds refer to the same dye. The souls of the people were guilty with sin, but God was prepared to cleanse them and make them superbly white, like freshly-fallen snow and washed and pure wool. This is a gracious cleansing from sin. K & D remind us of the purity of the "fine linen, bright and clean," worn by the bride of Christ, referring to her righteous acts (Rev. 19:7-8).



be as white as snow;

H 2     Though they are red like crimson, They will  
be like wool.

E 2     The consequence of submission 1:19

G 1     The choice of obedience: {19} "If you consent and  
obey,<sup>14</sup>

G 2     The reward of prosperity: You will eat the best of  
the land;<sup>15</sup>

E 3     The consequence of rebellion: {20} "But if you refuse<sup>16</sup>  
and rebel, You will be devoured by the sword."<sup>17</sup> 1:20a

<sup>14</sup> 1:19 - if you consent and obey: Forgiveness appropriated must be followed by acquiescence and obedience – otherwise the repentance is an act, a sham.

<sup>15</sup> 1:19 - eat the best of the land: This promise of Yahweh is consistent with His promise of material and physical prosperity in exchange for spiritual obedience. Though the blessings He had promised and dispensed upon their faith-filled (but imperfect) forefathers (Abraham, Isaac, and Jacob) were spiritual, they were also physical (Gen. 12:1-3; 13:14-17; 15:1-21; 17:1-8, 15-19; 18:18-19; 20:14-17; 21:22; 22:15-18; 24:31-35; 26:12-14; 27:27-29; 28:1-4, 13-15, 20-22; 30:27, 43; 31:9-12, 42; 32:11-12). And much later, as the sons of Israel were about to attempt for the second time to enter the land, Moses advised them that God would physically bless their obedience and physically curse their disobedience (Deut. 27:1-28:68). So it is no surprise that in Isaiah 1:18 Yahweh advised Judah that through obedience and submission, they would eat of the best fruit of the land. The weather and the crops would cooperate because they would be blessed by Yahweh.

<sup>16</sup> 1:20 - But if you refuse: "Refuse" is the Piel (intensive) Imperfect of *maen* (3985) – "if you absolutely refuse ...." This is the only time in Isaiah this verb is used. Here it is closely linked with "rebel" (*marah*, 4784), used 4X in Isaiah (1:20; 3:8; 50:5; 63:10), 44X in the OT. Here, *marah* appears in the Qal stem, meaning "to be disobedient, rebellious" (*BDB*). These two words together mean a deliberate refusal to accept and live by God's standards – an "in your face" flaunting of God's authority and command. This is not a casual or accidental disobedience.

<sup>17</sup> 1:20 - devoured by the sword: The Hebrew is emphatic: "If you absolutely refuse and rebel, by sword you will be devoured ..." Just as Yahweh promised blessing for obedience (Deut. 28:1-14), He promised cursing for disobedience (Deut. 27:15-26; 28:15-68). In particular, Judah (in this case) would be conquered by an enemy nation. Her army would be put to the sword as would many of her civilians. Ultimately, Yahweh's somber warning through Isaiah came true as Babylon invaded Judah, and slaughtered and ultimately carried into captivity many Jewish exiles in 606, 597, and 586 B.C. What a tragic fulfillment brought about by Judah's "refusal" and "rebellion"!

From early in human history, God has indicated that individual nations possess a cumulative quota of evil. When a nation's "Evil Quotient" reaches a certain threshold, that nation can expect to be conquered by another nation that will kill and disable enough of its citizenry to dominate the target nation for an extended period of time. That was true when Yahweh authorized Abram's descendants to kill off and occupy the nations of "this land, ... the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite" (Gen. 15:18-20). Abram could not yet possess the land for another "four hundred years" (Gen. 15:13), because "the iniquity of the Amorite is not yet complete" (Gen. 15:16).

The prophet Habakkuk was appalled at the evil in Judah that Yahweh was apparently ignoring (Hab. 1:1-4). But he grew even more appalled when he found out that Yahweh would use the evil Babylonians to discipline Judah when the Chaldeans were more evil than the Israelis whom they would conquer (Hab. 1:5-17).

Even in modern history, God has used other nations to conquer and judge evil and corrupt empires. Germany attempted to eradicate Jews, and nations allied with Britain and America conquered Germany in World War II. It is my belief that the United States, given its privileged founding upon the Bible and the devoutness of its early colonial leadership, has been pursuing such an evil agenda and repudiating Biblical standards to such a degree that God has no choice but to send in an enemy nation or nations to conquer us. "To whom much is given, from him much will be

- E 4 The verity of Yahweh's speech: Truly, the mouth of the LORD has spoken.<sup>18</sup> 1:20b
- D 7 Analysis: goodness has been prostituted with evil 1:21-23
  - E 1 Jerusalem's sad descent from her origins 1:21
    - G 1 Jerusalem's faithful beginning: {21} How the faithful city
    - G 2 Jerusalem's present prostitution: has become a harlot,
    - G 3 Jerusalem's former righteous character
      - H 1 Full of justice: She who *was* full of justice!
      - H 2 Home to righteousness: Righteousness once lodged in her,
    - G 4 Jerusalem's present homicidal character: But now murderers.
  - E 2 The prophet's sad word-picture of Jerusalem 1:22
    - G 1 Her contaminated silver 22 Your silver has become dross,
    - G 2 Her tasteless, diluted wine: Your drink diluted with water.
  - E 3 The prophet's damning characterization of Jerusalem's government leaders 1:23
    - G 1 Their pursuit of money
      - H 1 {23} Your rulers are rebels<sup>19</sup>

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required" (Luke 12:48, NKJV). America has nearly, I fear, filled up its quota of evil on God's scale of righteousness and justice. Only time will tell, of course.

<sup>18</sup> 1:20 - Truly, the mouth of the LORD has spoken. I am uncertain as to why the NASB translators translated *ki* (3588) as "Truly." Its most basic meaning is "because." In the context, the citizens of Judah and Jerusalem can know that they are guilty, know Yahweh has a lawsuit against them, know that He offers to forgive them, know that they must decide to submit to Yahweh and do the right things, know that obedience will bring blessing, and know that disobedience and apathy will bring an enemy nation in to kill them. How can they know? Because God said so, that's why. If God says something, there is no rebuttal. It will happen just as He said.

<sup>19</sup> 1:23 - Your rulers are rebels: "Rebels" translates *sarar* (5637), almost equally translated as "rebellious" or "stubborn" in the NASB. Given that the other three members of the first part of 1:23 detail the rulers' pursuit of financial gain, the idea of *sarar* here may well be that the rulers stubbornly pursue money.

- H 2 And companions of thieves;<sup>20</sup>
- H 3 Everyone loves a bribe<sup>21</sup>
- H 4 And chases after rewards.
- G 2 Their neglect of justice
  - H 1 They do not defend the orphan,<sup>22</sup>
  - H 2 Nor does the widow's plea come before them.
- D 8 God's promised destruction of rebels and restoration of righteous judges 1:24-26
  - E 1 Yahweh's promised vengeance on His Israeli adversaries 1:24
    - G 1 The names characterizing God
      - H 1 {24} Therefore the Lord GOD of hosts,
      - H 2 The Mighty One of Israel,
    - G 2 His declaration against the corrupt Israeli rulers: declares,
      - H 1 His mission against His adversaries: "Ah, I will be relieved of My adversaries
      - H 2 His vengeance against His foes: And avenge Myself on My foes.

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<sup>20</sup> 1:23 - companions of thieves: The rulers' administrative assistants are, like the rulers themselves, thieves. The more money the officials' companions bring in, the higher their promotion in the king's cabinet and the rulers' consultants. Justice is perverted. The bottom line is making more money.

<sup>21</sup> 1:23 - Everyone loves a bribe: The rulers of Judah and Jerusalem became wealthier the longer they served in office. They were not particularly concerned about bringing justice to the citizens of their city and nation. They were far more concerned about garnering more money.

In our own country one almost gets the sense that campaigning for public office functions on a system of bribery. "If you will give me so and so much money for my campaign, I will promise you I will pull strings so you benefit financially or business-wise once I am elected." It is fascinating that President Obama, once he became a Senator from the State of Illinois, became a multi-millionaire. He has only grown wealthier since he has become President. How does that happen?

On a similar, but unrelated note, I have long felt that "Foreign Aid" amounted to "Foreign Bribery." If a particular nation promises to behave a certain way, we will send them millions of dollars. It's always called "Compassion," of course. But what is it really? Where is justice in all those subsidies?

<sup>22</sup> 1:23 - They do not defend the orphan: Orphans, or fatherless, do not have money. Therefore these corrupt rulers will not defend them or represent their cases. The same treatment applies to widows who bring a lawsuit. If there is no money for the lawyer or judge, he will not defend the orphan or the widow.

- E 2 His promise to purify Israel 1:25
  - G 1 Turning against them: {25} "I will also turn My hand against you,
  - G 2 Refining them: And will smelt away your dross as with lye
  - G 3 Decontaminating them: And will remove all your alloy.
- E 3 His promise to restore Israel 1:26
  - G 1 Restoring rulers with integrity
    - H 1 Ethical judges: {26} "Then I will restore your judges as at the first,
    - H 2 Virtuous counselors: And your counselors as at the beginning;
  - G 2 Restoring the virtue of Jerusalem
    - H 1 Characterized by righteousness: After that you will be called the city of righteousness,
    - H 2 Characterized by faithfulness: A faithful city."
- D 9 Isaiah's prophecy of the restoration of the righteous; judgment of the unrighteous 1:27-31
  - E 1 The flourishing of the repentant 1:27
    - G 1 Redemption with justice: {27} Zion will be redeemed with justice
    - G 2 Righteousness through repentance: And her repentant ones with righteousness.
  - E 2 The destruction of rebels 1:28
    - G 1 The shattering of revolutionaries and offenders: {28} But transgressors and sinners will be crushed together,
    - G 2 The demise of apostates: And those who forsake the LORD will come to an end.
  - E 3 Their future embarrassment over their present idolatry 1:29
    - G 1 Their shame: {29} Surely you will be ashamed of

the oaks which you have desired,

G 2 Their embarrassment: And you will be embarrassed at the gardens which you have chosen.

E 4 Their pathetic portrayal 1:30

G 1 As a withered oak: 30 For you will be like an oak whose leaf fades away

G 2 As a drought-stricken garden: Or as a garden that has no water.

E 5 The future fiery demise of the powerful ungodly 1:31

G 1 The flammability of the evil powerful: {31} The strong man will become tinder,

G 2 The combustibility of his work: His work also a spark.

G 3 The incineration of the strong and his work: Thus they shall both burn together

G 4 The unquenchable conflagration: And there will be none to quench them.<sup>23</sup>

## **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

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<sup>23</sup> 1:31 - there will be none to quench them: A great many people are deeply offended by the notion of God's judgment, and especially by the idea of God consigning people eternally to a literal hell. But Jesus said,<sup>47</sup> "If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell,<sup>48</sup> where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED" (Mark 9:47-48).

He also spoke as literally of hell as he did of a future glorious kingdom here on earth. He spoke of a coming judgment at which He, "the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'" (Matt. 25:34). "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels'" (Matt. 25:41). Finally, he stated, "These will go away into eternal punishment, but the righteous into eternal life" (Matt. 25:46).

It is most remarkable that, here in his prophecy, immediately after predicting the fiery demise of corrupt Israeli politicians (1:24-31), he predicted the glorious kingdom here on earth when Jesus the Messiah will reign in peace and righteousness from Mount Zion in Jerusalem!

and Jerusalem. 2:1

- E 2     The time indicated – the last days: {2} Now it will come about that In the last days <sup>24</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>25</sup>
  - G 2     The physical elevation of the Temple Mount itself: And will be raised above the hills;<sup>26</sup>
  - G 3     The subjugation of all nations to the Temple Mount government: And all the nations will stream to it.<sup>27</sup>

<sup>24</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.soniclight.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>25</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!

<sup>26</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 both the Mediterranean Sea 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>27</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

- 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>28</sup>
    - H 2    Personal obedience by Earth’s peoples: And that we may walk in His paths.” <sup>29</sup>
- E 5    The centrality of Zion / Jerusalem 2:3b
  - G 1    The emanation of the Global Law from Zion: For the law will go forth from Zion <sup>30</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

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for Jewish people, but for Gentiles all over the globe!

<sup>28</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>29</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.

<sup>30</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!

On a related, yet different note, for Arabs and their supporters, “Zionist” is the worst epithet one can hurl at another. This is not only true in the Middle East and in the United Nations, but also among many mainline denominations. But this prediction in Isaiah 2:3, along with a great many other Scriptures, merely shows how horribly out of step with God and reality these people are. God is the universe’s most ardent Zionist. And no one will be able to prevent Him from establishing His Son as King in Zion (Psalm 2:1-12). See “Is God a Zionist?” [http://www.wordexplain.com/Theology\\_Is\\_God\\_A\\_Zionist.html](http://www.wordexplain.com/Theology_Is_God_A_Zionist.html)

2:4

G 1 Serving as international Judge and Arbiter

H 1 {4} And He will judge between the nations;<sup>31</sup>H 2 And will render decisions for many peoples;<sup>32</sup>

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>33</sup>


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<sup>31</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 edited testimony. Being omniscient, He will intuitively know all the facts, and He will be able to discern dishonesty, truth, 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>32</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>33</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 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.mountainretreat.org.net/eschatology/they\\_shall\\_beat\\_their\\_swords\\_into\\_plowshares.shtml](http://www.mountainretreat.org.net/eschatology/they_shall_beat_their_swords_into_plowshares.shtml)). Warren believes we are presently in the millennial kingdom [I call the present age 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]:



- 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>34</sup>
- 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

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 prophecy 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 another example of a spiritualized approach, see "Calvin's Interpretation of Isaiah 2:1-4" by Robert Decker – <http://www.mountainretreatorg.net/eschatology/calvinsinterp.html> . (WordExplain rejects Calvin's allegorical approach. For an explanation of Replacement Theology, see [http://www.wordexplain.com/glossaryr.html#Replacement\\_Theology](http://www.wordexplain.com/glossaryr.html#Replacement_Theology)).

<sup>34</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).

## 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>35</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

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

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<sup>35</sup> 3:25-4:1 - Title: 4:1 goes into the [Tribulation](#) period.

- 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 date of the commissioning: {1} In the year of King Uzziah's death <sup>36</sup> 6:1a
- D 2 Isaiah's vision of the holiness and glory of God 6:1b-4
  - E 1 The exalted enthronement of Adonay: I saw <sup>37</sup> the Lord sitting on a throne, lofty and exalted, 6:1b
  - E 2 The immensity of his robe: with the train of His robe filling the temple. 6:1c
  - E 3 The attending seraphim 6:2
    - G 1 The position of the seraphim: {2} Seraphim stood above Him, 6:2a
    - G 2 The description of the seraphim: each having six wings: 6:2b
      - H 1 Their humility: with two he covered his face,
      - H 2 Their modesty: and with two he covered his feet,
      - H 3 Their availability: and with two he flew.

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<sup>36</sup> 6:1 - In the year of King Uzziah's death: Some time in 739 B.C. It is uncertain as to whether Isaiah 6 marks the beginning call of Isaiah to a prophetic ministry, or whether he had already been called prior to chapter 1, and chapter 6 amounts to a re-call, or re-commissioning. Since this is the only call Isaiah describes, it must be the most important one, and, presumably, his initial call to ministry. Regardless of when his call first took place, this event was extremely significant to Isaiah. Thematically, it made the most sense to Isaiah to place his call here in the document that bears his name.

<sup>37</sup> 6:1 - I saw: This vision of Isaiah is a very sensory vision. First of all, he *saw*.

- E 4     The pronouncement of one of the seraphim: {3} And one called out to another and said,<sup>38</sup> 6:3
  - G 1     The three-fold holiness of Yahweh of Troops:  
"Holy, Holy, Holy, is the LORD of hosts,
  - G 2     The pervasiveness of His glory: The whole earth is full of His glory."
- E 5     The celestial impact of the seraphic pronouncement 6:4
  - G 1     Upon the foundations of the thresholds: {4} And the foundations of the thresholds trembled at the voice of him who called out,
  - G 2     Upon the temple itself: while the temple was filling with smoke.
- D 3     The sinful lips and doomed eyes of Isaiah: {5} Then I said, 6:5
  - E 1     His ruin: "Woe is me, for I am ruined!"<sup>39</sup>
  - E 2     His impure speech: Because I am a man of unclean lips,
  - E 3     Judah's impure speech: And I live among a people of unclean lips;
  - E 4     His fatal disqualification – having personally seen the Great King: For my eyes have seen<sup>40</sup> the King, the LORD of hosts."<sup>41</sup>
- D 4     The cleansing of Isaiah's lips 6:6-7

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<sup>38</sup> 6:3 - said: The sensory impact of Isaiah's vision continues – he *heard*.

<sup>39</sup> 6:5 - Woe is me, for I am ruined: The sensory nature of Isaiah's vision is so real that he actually *participates* in the vision – he is instinctively forced to divulge his own reaction – he has committed the unpardonable sin – he himself, with his very own eyes, has looked upon God! And he is totally unworthy to look upon God because he is a sinner, as attested by his own speech!

<sup>40</sup> 6:5 - my eyes have seen: If Isaiah's reaction seems strange to us, it was perfectly logical to him. After all, for the typical Jewish person, seeing even a representation of God was something you never did! In fact, God's presence was limited to the space between the two model cherubim which adorned the lid of the Ark of the Covenant. And no Jewish non-priest ever saw the Ark of the Covenant! The High Priest did so only once a year when he took in the appropriate blood on the Day of Atonement and sprinkled it on the Ark to propitiate the offended Deity and cover his own sins and the sins of the people for another year (Lev. 16). This vision was so real that Isaiah honestly felt he was undone. He was about to die! Not only had he seen more than the Ark of the Covenant, he had seen God Himself!

<sup>41</sup> 6:5 - the King, the LORD of hosts: Isaiah's description of God is revealing. He calls God "the King." The sublime Ruler over All. And this particular King is Yahweh, the Self-Existent One (Exod. 3:13-15) – Yahweh of Troops – a warlike appellation. This King's angelic armies, here represented by the seraphim, will destroy him in an instant, he fears, because he has actually seen the King with his very own eyes! Isaiah thought he would die momentarily!

- E 1     The movement of one of the seraphim: {6} Then one of the seraphim flew to me
- E 2     The possession of the seraph
  - G 1     A burning coal: with a burning coal in his hand,
  - G 2     His use of tongs: which he had taken from the altar with tongs.
- E 3     The painful action of the seraph: {7} He touched my mouth with it <sup>42</sup>
- E 4     The pronouncement of the seraph: and said,
  - G 1     His statement of fact: "Behold, this has touched your lips;
  - G 2     His statement of implication
    - H 1     Cleansing: and your iniquity is taken away
    - H 2     Forgiveness: and your sin is forgiven." <sup>43</sup>
- D 5     The commission of Isaiah 6:8-13
  - E 1     Isaiah's affirmative response to the Divine search for messengers 6:8
    - G 1     The source of the question: 8 Then I heard the voice of the Lord, <sup>44</sup> saying,
    - G 2     The poetic query

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<sup>42</sup> 6:7 - He touched my mouth with it: The sensory nature of Isaiah's vision reaches a physically painful climax – a real coal off of a real altar held by real tongs held by a real seraph really touches his lips – and it HURTS! He *feels* the pain! What happens in the celestial world is normally hidden from human view. But it is there, and it is real. It may exist in another dimension or, as we say, a parallel universe, but it is REAL, and when God so chooses, fallen man on this terrestrial ball and see and hear and feel and experience it! This is what happened to Isaiah. He needed to be profoundly affected by this vision because he was about to receive a very painful assignment – an assignment that would require every ounce of perseverance and commitment he could drum up, with Divine assistance. He was about to be given a Mission Impossible. The people would not respond to his assignment. Yet he had to continue to warn them until they were destroyed! No wonder he needed to be spurred onward by this “once-in-a-lifetime” vision!

<sup>43</sup> 6:7 - and your sin is forgiven: Having been purified and forgiven, Isaiah was now prepared to be sent on an assignment on behalf of Yahweh of Troops that would require every bit of determination and perseverance Isaiah possessed.

<sup>44</sup> 6:8 - I heard the voice of the Lord: Now the title for God is *Adonay* (136), Master. No longer does Isaiah perceive of God as the King of the Universe and of Israel about to kill him by the hand of one of His deadly warriors. Instead, he has been personally, though painfully helped by one of those warriors. And he hears his Master almost wistfully pleading for a volunteer to send on a mission. Isaiah's attitude change is instantaneous and compliant. He will assist his Master!

- H 1 "Whom shall I send,  
H 2 and who will go for Us?" <sup>45</sup>
- G 3 The instantaneous response of Isaiah: Then I said,  
H 1 "Here am I." <sup>46</sup>  
H 2 Send me!" <sup>47</sup>
- E 2 The nature of the assignment: to speak fruitlessly to insensitive Judah: {9} He said, "Go, and tell this people: 6:9-10c
- G 1 Listen without perception: 'Keep on listening, but do not perceive; 6:9a
- G 2 See without knowing: Keep on looking, but do not understand.' 6:9b
- G 3 Cause their heart to be enlarged: {10} "Render the hearts of this people insensitive," <sup>48</sup> 6:10a
- G 4 Ears heavy: Their ears dull, 6:10b

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<sup>45</sup> 6:8 - who will go for Us? The reader may be excused for assuming that Yahweh, by "Us," is referring to Himself and, perhaps, the seraphim who are flying above Him. But as powerful and other-worldly as these seraphim are, they do not have sufficient status to join Yahweh of Troops in sending anyone on a mission. Their task is to be sent themselves, not to send others. Whoever this plural entity represents, it is the same plural entity that said, back at the beginning of human history, "Let Us make man in Our image, according to Our likeness" (Gen. 1:26). The best explanation for "Us" here in Isaiah 6:8, as in Genesis 1:26, is the Triune God: God the Father, God the Son, and God the Holy Spirit. There are Three Persons, but there exists only One God. As difficult as that may be to comprehend, it is, nonetheless, true.

<sup>46</sup> 6:8 - Here am I: Isaiah's initial reply is as brief and direct as is possible in Hebrew – one compound word without a verb that becomes two words in English – "Here I!"

<sup>47</sup> 6:8 - "Send me!" The second part of Isaiah's reply is equally as brief and direct as the first part – one word, a verb, with a pronominal suffix – "Send me!" This verb with its suffix is an imperative! So willing is Isaiah to assist His Master (*Adonay*) that he actually *commands* God to send him! After his initial vision of God, Isaiah thought the King would destroy him! But now, having been purified of sin and thus prepared, he eagerly volunteers for an unspecified mission! He commands His Master to send him!

The lesson is transparent. Before we can eagerly volunteer to serve God, we must be cleansed of our sin! And we must be aware that God "needs" us and has a defined mission that requires our effort and cooperation. *That* is motivation to volunteer!

<sup>48</sup> 6:10 - hearts ... insensitive: Literally, "Cause to grow fat – heart of the people – the this!" In our own medical terminology, an enlarged heart is symptomatic of poor health somewhere, often in the heart itself. In Judah's case, the corporately enlarged heart was symptomatic of the whole nation's fatal indifference to God. The verb *shamen* (8080) appears here in the Hiphil, or causative stem – "cause to grow fat."

- G 5 Eyes stuck shut: And their eyes dim, <sup>49</sup> 6:10c
- E 3 The purpose of Isaiah's assignment – the prevention of appropriate response 6:10d
  - G 1 The prevention of seeing: Otherwise they might see with their eyes,
  - G 2 The prevention of hearing: Hear with their ears,
  - G 3 The prevention of understanding: Understand with their hearts,
  - G 4 The prevention of restoration and healing: And return and be healed." <sup>50</sup>
- E 4 The length of the assignment: til Judah has been wasted to a small remnant 6:11-12
  - G 1 Isaiah questions the length of the assignment: {11} Then I said, "Lord, how long?" 6:11a
  - G 2 The gloomy two-fold response of Adonay: And He answered, 6:11b-12
    - H 1 Until the land is empty and ruined 6:11c
      - J 1 Empty cities: "Until cities are devastated and without inhabitant,
      - J 2 Empty houses: Houses are without people
      - J 3 Ruined fields: And the land is utterly desolate, <sup>51</sup>
    - H 2 Until the people are exiled 6:12

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<sup>49</sup> 6:10 - eyes dim: "Dim" translates the hiphil (causative) stem of *shaa* (8173). Here it means, "Cause their eyes to be smeared over i.e., blinded.

<sup>50</sup> 6:10 - and return and be healed: This judgment of God upon Judah (and Israel as a whole) is gripping and heart-rending. The people of Judah corporately did not respond to Isaiah's preaching, and the Babylonians came and invaded the country and deported its citizenry in 605, 597, and 586 B.C. Centuries later, in Paul's day, he took the gospel to the Jewish leaders in Rome. They as a whole did not respond positively. As he had done so many times before, Paul turned to the Gentiles – they would respond positively! (See Acts 28:23-31.) To this very day, the Jewish people, with a few exceptions, remain hardened to the gospel (see Romans 9-11). One day that will change. The people of Israel will look on Him whom they have pierced, and they will mourn because of Him (Zech. 12:10-13:1).

<sup>51</sup> 6:11 - And the land is utterly desolate: Gary Smith's translation (*Isaiah 1-39*, The New American Commentary [NAC], 196) is worth noting: "and the fields ruined and ravaged" ....

J 1 Exiled people: {12} "The LORD has removed men far away,

J 2 Deserted land: And the forsaken places are many in the midst of the land.

G 3 The glimmer of hope 6:13

H 1 A tenth remnant: 13 "Yet there will be a tenth portion in it,

H 2 Yet another conquest: And it will again be subject to burning,

H 3 The simile explaining

J 1 Like a terebinth or an oak

J 2 Whose stump remains when it is felled.

J 3 The holy seed <sup>52</sup> is its stump."

## C 5 The futility of Judean trust in Assyria to defend against Syria and Ephraim 7:1 - 8:18 <sup>53</sup>

D 1 The historical background: Ahaz' fear of the invading Samaritan-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>54</sup> the son of Jotham, the son of Uzziah, king of Judah,

G 2 The allies

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<sup>52</sup> 6:13 - holy seed: Probably a reference to a remnant from Judah (see Isa. 4:3), not to the seed of David or to the Messiah (following Gary V. Smith, *Isaiah 1-39*, 198).

<sup>53</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].

<sup>54</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.



- 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,
    - G 2 The operatives: you and your son Shear-jashub,<sup>55</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 Remalaiah 7:4
      - H 1 The counsel of Yahweh – serenity: {4} and say to him,
      - J 1 ‘Take care and be calm,

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<sup>55</sup> 7:3 - Shear-jashub: His name means “A Remnant Shall Return.”

- 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>56</sup> as king in the midst of it,"
- G 3     The verdict of the Lord God 7:7-9
  - 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 Remaliah:

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<sup>56</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).

- 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>57</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, 7:12
      - H 1 “I will not ask,
      - H 2 nor will I test the LORD!”<sup>58</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

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<sup>57</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).

<sup>58</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.

now, O house of David! <sup>59</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>60</sup> 7:14a

G 2 The boy would be born of a virgin 7:14

H 1 A young woman would become pregnant: Behold, a virgin <sup>61</sup> will be with child

<sup>59</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>60</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.

<sup>61</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 O.T. (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

- 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>62</sup>
- G 3 He would be raised in a time of national calamity: {15} “He will eat curds and honey<sup>63</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 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>64</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,

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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>62</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>63</sup> 7:15 - curds and honey: The diet of curds and honey indicate national tragedy. See note on 7:22.

<sup>64</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.

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 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: 21Now 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>65</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>66</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 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

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<sup>65</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>66</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.

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>67</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>68</sup>

H 2 The location of glory: by the way of the

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<sup>67</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>68</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)!



sea,<sup>69</sup> on the other side of Jordan, Galilee of the Gentiles.<sup>70</sup>

### H 3 The description of glory

J 1 {2} The people who walk in darkness will see a great light;<sup>71</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>72</sup> shall increase their gladness;<sup>73</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.

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<sup>69</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>70</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>71</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>72</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*).

<sup>73</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).

## 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>74</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>75</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>76</sup>
- H 2 The destiny of the Child: And the government<sup>77</sup> will rest on His shoulders;
- H 3 The identity of the Child: And His name will be called
- J 1 Wonderful Counselor,<sup>78</sup>

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<sup>74</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>75</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>76</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).

<sup>77</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 over throw 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>78</sup> 9:6 - Wonderful Counselor: Wonderful (*pele*, 6382), is used 13 times in the O.T. 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).

J 2     Mighty God,<sup>79</sup>J 3     Eternal Father,<sup>80</sup>J 4     Prince of Peace.<sup>81</sup>


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Counselor (*yaats*, 3289) is used 80 times in the O.T. 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>79</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, e.g. Gen. 1:1), "Strong One." *Gibbor* refers to a mighty person, frequently in warlike contexts (e.g., 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).

<sup>80</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>81</sup> 9:6 - Prince of Peace: "Prince" is *sar* (8269), used 421 X in 409 verses in the O.T. 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.studylight.org/lex/heb/view.cgi?number=08269>. "Peace" is the more familiar word *shalom* (7965), used 237 X in the O.T., 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).

## 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>82</sup>
- H 3 Davidic: on the throne of David and over his kingdom,<sup>83</sup>
- H 4 Secure: to establish it and to uphold it
- H 5 Equitable: with justice and righteousness<sup>84</sup>
- H 6 Eternal: from then on and forevermore.<sup>85</sup>
- H 7 Inevitable: The zeal of the LORD of hosts will accomplish this.<sup>86</sup>

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<sup>82</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 them 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>83</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).

<sup>84</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>85</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>86</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

**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
- 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
    - G 1 A shoot: {1} Then a shoot will spring from the stem of Jesse,
    - G 2 A branch: And a branch from his roots will bear fruit.

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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).

- E 2 His supreme anointment with Yahweh's Spirit 11:2
  - G 1 {2} The Spirit of the LORD will rest on Him,
  - G 2 The spirit of wisdom and understanding,
  - G 3 The spirit of counsel and strength,
  - G 4 The spirit of knowledge and the fear of the LORD.
- E 3 His just reign 11:3-5
  - G 1 Based on His delightful fear of Yahweh: {3} And He will delight in the fear of the LORD, 11:3a
  - G 2 Based on His omniscience 11:3b
    - H 1 Visually: And He will not judge by what His eyes see,
    - H 2 Audibly: Nor make a decision by what His ears hear;
  - G 3 Illustrated by His righteous and fair treatment of the poor and afflicted 11:4a
    - H 1 {4} But with righteousness He will judge the poor,
    - H 2 And decide with fairness for the afflicted of the earth;
  - G 4 Illustrated by His execution of the wicked by verbal command 11:4b
    - H 1 Striking the earth: And He will strike the earth with the rod of His mouth,
    - H 2 Slaying the wicked: And with the breath of His lips He will slay the wicked.
  - G 5 Springing from His own personal righteousness and faithfulness 11:5
    - H 1 Righteousness: {5} Also righteousness will be the belt about His loins,
    - H 2 Faithfulness: And faithfulness the belt about His waist.
- 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 and human realm 11:6-7
    - H 1 Wolves and lambs: {6} And the wolf will dwell with the lamb, 11:6a
    - H 2 Leopards and goats: And the leopard will lie down with the young goat, 11:6b
    - H 3 Young cattle and lions: And the calf and the young lion and the fatling together; 11:6c
    - H 4 Led by children: And a little boy will lead them. 11:6d
    - H 5 Herbivorous bears; {7} Also the cow and the bear will graze, 11:7a
    - H 6 Youthful co-existence: Their young will lie down together, 11:7b
    - H 7 Herbivorous lions: And the lion will eat straw like the ox. 11:7c
  - G 2 Peaceful co-existence between animals and man 11:8-9a
    - H 1 Babies and cobras: {8} The nursing child will play by the hole of the cobra, 11:8a
    - H 2 Toddlers and vipers: And the weaned child will put his hand on the viper's den. 11:8b
    - H 3 Predator pacifism in Messiah's Kingdom: {9} They will not hurt or destroy in all My holy mountain, 11:9a
- E 2 Pervasive, world-wide knowledge of Yahweh 11:9b
  - G 1 The theological truth: For the earth will be full of the knowledge of the LORD
  - G 2 The descriptive metaphor: As the waters cover the sea.
- D 3 The international politics of the Kingdom 11:10-16
  - E 1 International allegiance to Israel's Davidic King 11:10
    - G 1 Nations will gravitate to the Messiah: {10} Then in

- that day The nations will resort to the root of Jesse,
- G 2 The prominence of the Messianic Israeli flag: Who will stand as a signal for the peoples;
- G 3 The spectacular nature of His peaceful regime: And His resting place will be glorious.
- E 2 The second regathering of Israel 11:11-12
  - G 1 The time of the regathering: {11} Then it will happen on that day 11:11a
  - G 2 The facilitator of the regathering: that the Lord Will again recover the second time with His hand 11:11b
  - G 3 The focus of His regathering: The remnant of His people, who will remain, 11:11c
  - G 4 The foreign origins of those regathered: From 11:11d
    - H 1 Assyria,
    - H 2 Egypt,
    - H 3 Pathros,
    - H 4 Cush,
    - H 5 Elam,
    - H 6 Shinar,
    - H 7 Hamath,
    - H 8 And from the islands of the sea.
  - G 5 Messiah's flag will be a focal point for the nations: {12} And He will lift up a standard for the nations 11:12a
  - G 6 He will regather Israeli exiles: And assemble the banished ones of Israel, 11:12b
  - G 7 He will regather exiles from Judah: And will gather the dispersed of Judah 11:12c
  - G 8 The global extent of His regathering: From the four corners of the earth. 11:12d
- E 3 The cessation of rivalry between Ephraim (Samaria) and



## Judah 11:13

G 1 The removal of Ephraim's hostility toward Judah

H 1 {13} Then the jealousy of Ephraim will depart,

H 2 And those who harass Judah will be cut off;

G 2 The result of the removal of hostility

H 1 Ephraim will not be jealous of Judah,

H 2 And Judah will not harass Ephraim.

E 4 The military successes of Israel 11:14

G 1 Conquering the Palestinians: {14} They will swoop down on the slopes of the Philistines on the west;

G 2 Conquering territory east of the Jordan

H 1 Their conquest of Jordan: Together they will plunder the sons of the east;<sup>87</sup>

H 2 Their possession of Jordan

J 1 <sup>88</sup>They will possess Edom and Moab,

J 2 And the sons of Ammon will be subject to them.

E 5 The changes in middle Eastern topography 11:15-16

G 1 Yahweh's drying up of the Gulf of Suez: {15} And the LORD will utterly destroy The tongue of the Sea of Egypt;<sup>89</sup> 11:15a

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<sup>87</sup> 11:14 - plunder the sons of the east: There will be no United Nations Security Council or General Assembly or Arab League to howl in protest and subject the Israelis to global pressure when Israel invades Jordan and perhaps Saudi Arabia after Christ's return. There will be an enormous transfer of wealth from the Arab world to Israel. This will be a Messiah-blessed transfer of wealth.

<sup>88</sup> 11:14 - possess Edom and Moab: These two ancient countries, along with the "sons of Ammon" presently inhabit the modern day country of Jordan. Just as, in her first conquest, Israel occupied land on the east side of the Jordan (Reuben, Gad, and the half tribe of Manasseh – Numbers 32), just so at Christ's Second Coming, Israel will occupy a considerable portion of what is now known as Jordan. This occupation will take place with Messiah's blessing.

<sup>89</sup> 11:15 - destroy the tongue of the Sea of Egypt: God will miraculously dry up the Gulf of Suez. We are not told by what means He will do this. This event will require significant topographical changes in the area. What is the purpose? It is not stated. But, if we look at the context of 11:15b-16, God evidently dries up the Gulf of Suez better

- G 2    Yahweh's drying up of the Euphrates River 11:15b
  - H 1    His gesture: And He will wave His hand over the River
  - H 2    His scorching wind; And He will strike it into seven streams
  - H 3    And make men walk over dry-shod.
- G 3    The result of His activities 11:16
  - H 1    A highway from Iraq: {16} And there will be a highway from Assyria <sup>90</sup>
  - H 2    Benefitting the returning Jewish refugees: For the remnant of His people who will be left,
  - H 3    The parallel with the fledgling nation of Israel: Just as there was for Israel
  - H 4    At the time of the Exodus: In the day that they came up out of the land of Egypt.
- 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

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to enable Egyptian and African refugees from Israel to return to the land of Israel to there participate in the marvelous productivity of and quality of life in the Land of Israel during Messiah's Millennial reign. (See the parallel passage found in Isaiah 35 which greatly expands these themes.)

<sup>90</sup> 11:16 - highway from Assyria: The word "highway" is *mesillah*, 4546. A highway from modern day Iraq all the way to Israel will be able to cross the exceedingly shallow Euphrates River without a bridge. The purpose of this highway will be to allow Israeli refugees to return from that part of the world to Israel without the impediment of the Euphrates River. This highway may suggest, among other things, that there is no great premium in that day placed upon traveling in modern conveyances fueled by petroleum distillates. For whatever reason, it appears likely that during that time era humanity's reliance upon oil, diesel fuel, and gasoline will be greatly diminished.

Isaiah 19:23 speaks of a highway that reaches all the way from Egypt to Assyria (modern day Iraq). Again, the word Isaiah used is *mesillah*, 4546. Both Egyptians and Iraqis will use the highway to enter one another's country, and they will worship together. That is not so surprising. What is surprising is that they will all worship Yahweh of Troops, the God of Israel. In fact, Israel, Iraq, and Egypt will join forces in a triumvirate that is "a blessing in the midst of the earth" (Isa. 19:24). Furthermore, Yahweh of Troops will bless all three countries, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance" (Isa. 19:25)!

There is another reference to a highway in Isaiah 35:8. Isaiah termed it a *maslul*, 4547, the only time in the OT this word is used. Clearly a *maslul* (4547) is closely related to a *mesillah* (4546). If all three references to a highway are describing the same road, it is called the "Highway (*derek*, 1870) of Holiness" (Isa. 35:8). Only supporters of Israel and her Zionist King will be traveling on the "Highway of Holiness" in complete safety and joy (Isa. 35:8-10).

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 of Babylon 13

E 1 Yahweh's calling of distant troops to destroy Babylon 13:1-5

G 1 The explanation of the oracle 13:1

H 1 It's target: {1} The oracle <sup>91</sup> concerning Babylon <sup>92</sup>

H 2 It's author: which Isaiah the son of Amoz <sup>93</sup> saw.

G 2 Instructions to the invading enemy 13:2

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<sup>91</sup> 13:1 - oracle: John Martin, Isaiah, *The Bible Knowledge Commentary*, OT Vol., has written the following explanation:

This section [13:1-14:27] is an oracle, sometimes translated "burden," as it comes from the verb meaning "to be lifted or carried." It was a weighty or burdensome kind of message to deliver. It is a common term in the prophetic writings (13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; 30:6; Jer. 23:33-34, 36, 38; Ezek. 12:10; Nahum 1:1; Hab. 1:1; Zech. 9:1 [see comments there]; 12:1; Mal. 1:1).

"Oracle" is *massa* (4853). Three times in the NASB it is translated "burden;" 26 times it is translated "oracle" or "oracles."

<sup>92</sup> 13:1 - Babylon: Literally, Babel. Babel was the site of man's earliest *collective* rebellion against God, which He punished by confounding the unilanguage which the first men spoke (Gen. 11:1-9). In Isaiah's time, Babel, usually translated Babylon, was a major city in Assyria, who would become Israel's mortal enemy. But later, Babylon would overthrow the Assyrian Empire and would itself become the mightiest Empire of that day. Babylon would conquer and deport Jewish people in 605, 597, and 586 B.C. Understandably, Babylon became a feared enemy of Israel. In the future [Tribulation](#) period, the city of Babylon will be headquarters for a false religion with enormous political influence, and will gain power over the whole world for a brief time (Rev. 17:1-19:4). Because of her false religion, Babylon is called "The Great Prostitute" (Rev. 17:1, 5, 15, 16; 19:2). She stands in sharp contrast to the holy city, [New Jerusalem](#), designated as "the bride, the wife of the Lamb" (Rev. 21:2, 9-10). From his vantage point, and under the guidance of the Holy Spirit, Isaiah sees Babylon as a mortal enemy of God and of Israel, an enemy that will one day be severely judged by God. This chapter anticipates both the judgment of the nation of Babylon in the mid-term future, and the future eschatological judgment of the whole world during the [Tribulation](#).

<sup>93</sup> 13:1 - Isaiah the son of Amoz: According to John Martin, "This section (13:1-14:27) is ascribed to Isaiah son of Amoz (cf. 1:1). This is significant in view of the fact that it is clearly prophecy spoken before the fall of Babylon. This is important for many believe that Isaiah 40-66 could not have been written by Isaiah son of Amoz because he could not have prophesied about something yet future. The passage in 13:1-14:27 shows that Isaiah's writing about events before they happened was possible." Isaiah, *The Bible Knowledge Commentary: An Exposition of the Scriptures* by Dallas Seminary Faculty.

- H 1 Lift up a flag: {2} Lift up a standard on the bare hill,
- H 2 Call out instructions: Raise your voice to them,
- H 3 Send a signal: Wave the hand that they may enter the doors of the nobles.
- G 3 The warlike activity of God 13:3
  - H 1 His command to His troops: {3} I have commanded My consecrated ones,
  - H 2 His call to His warriors: I have even called
    - J 1 Their might: My mighty warriors,
    - J 2 Their pride: My proudly exulting ones,
  - H 3 His wrathful purpose: To execute My anger.
- G 4 The enormous size of God's army 13:4
  - H 1 The tumultuous sound: {4} A sound of tumult on the mountains,
  - H 2 The vastness of the army: Like that of many people!
  - H 3 Passionate resistance: A sound of the uproar of kingdoms,
  - H 4 International cooperation: Of nations gathered together!
  - H 5 The instigation by Yahweh of Troops: The LORD of hosts is mustering the army for battle.
- G 5 The distant origin of God's army 13:5a
  - H 1 From a distant country: {5} They are coming from a far country,
  - H 2 From the end of the heavens: From the farthest horizons,
- G 6 The characterization of the army 13:5b
  - H 1 Led by Yahweh: The LORD

- H 2 Accompanied by His assistants in meting out His exasperation: and His instruments of indignation,
- G 7 The purpose of the army: To destroy the whole land.<sup>94</sup> 13:5c
- 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
  - G 1 The characterization of the Day of the Lord. 13:6-8
    - H 1 Its alarming nature: {6} Wail, 13:6a
    - H 2 Its nearness: for the day of the LORD is near! 13:6b
    - H 3 Its Divine destructiveness: It will come as destruction from the Almighty. 13:6c
    - H 4 Its terrifying nature 13:7-8
      - J 1 Universal immobilization: {7} Therefore all hands will fall limp, 13:7a
      - J 2 Universal terror: And every man's heart will melt. 13:7b
      - J 3 Utter dismay: {8} They will be terrified, 13:8a
      - J 4 The similarity to childbirth 13:8b
        - K1 Pain and anxiety: Pains and anguish will take hold of them;
        - K2 Extreme discomfort: They will writhe like a woman in labor,
    - J 5 Mutual astonishment: They will look

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<sup>94</sup> 13:5 - To destroy the whole land: The word for "land" is the word *erets* (776), which can mean either a specific land or the earth as a planet (as in Gen. 1:1). I suspect that here, there is a double meaning. The immediate reference is to human armies attacking a specific land – the land of Babylon. But the more remote reference is to God's angelic armies attacking the entire earth during the [Tribulation](#) period. See, for example, the angels involved in dispensing the plagues – the seven angels blowing seven trumpets (Rev. 8:6-11:19) and seven angels pouring out seven bowls of the wrath of God (Rev. 15-16). For additional support for this more remote reference, see the comments on Isa. 6:6-16).

at one another in astonishment, 13:8c

J 6 Vacillating feelings: Their faces  
aflame.<sup>95</sup> 13:8d

G 2 The utter chaos of the Day of the LORD 13:9-10

H 1 The advent of the Day: {9} Behold, the day  
of the LORD is coming, 13:9a

H 2 The wrathfulness of the Day: Cruel, with  
fury and burning anger, 13:9b

H 3 The devastation of the Day: To make the  
land a desolation; 13:9c

H 4 The Divine annihilation of sinners in that  
Day: And He will exterminate its sinners  
from it. 13:9d

H 5 The celestial disturbances<sup>96</sup> of the Day  
13:10

J 1 The dimming of the stars: {10} For  
the stars of heaven and their  
constellations Will not flash forth  
their light;

J 2 The darkening of the sun: The sun  
will be dark when it rises

J 3 The darkening of the moon: And the  
moon will not shed its light.

G 3 God's punishment of mankind on the Day of the  
Lord 13:11-16

H 1 God's punishment of evil 13:11a

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<sup>95</sup> 13:8 - Their faces aflame: Literally, "Faces of flames – their faces." The idea is that their faces, like flickering flames, are alternately flushed and deadly pale. We speak of the "fight or flight" syndrome. These humans will be utterly conflicted, desiring, on the one hand to fight, and on the other, to flee. They will not know what to do to escape the ravages of the invading armies during the war against Babylon, but especially so during the convulsive [Tribulation](#) period.

<sup>96</sup> 13:10 - title – celestial disturbances: There are many who classify this as "Apocalyptic" metaphor and hyperbole describing the natural horrors of war. But there is no reason not to take these descriptions literally in the [Great Tribulation](#), unless of course, one has a built in animus against normal reading and supernaturalism. This is not the only Scripture that describes catastrophes in the heavens. See also Isa. 34:4; Ezek. 32:7; Joel 2:10, 30-31; 3:15; Zech. 14:6-7; Matt. 24:29; Rev. 8:12; 16:10. See also "Celestial Disturbances in the Tribulation" – <http://www.wordexplain.com/lastcelestialdisturb.html>.

- J 1 {11} Thus I will punish the world for its evil
- J 2 And the wicked for their iniquity;
- H 2 God's punishment of pride 13:11b
- J 1 I will also put an end to the arrogance of the proud
- J 2 And abase the haughtiness of the ruthless.
- H 3 God's annihilation of huge fractions of the earth's population 13:12
- J 1 {12} I will make mortal man scarcer than pure gold
- J 2 And mankind than the gold of Ophir.
- H 4 God's shaking of the heavens and the earth 13:13a
- J 1 Of the heavens: {13} Therefore I will make the heavens tremble,
- J 2 Of the earth: And the earth will be shaken from its place
- H 5 The indignation of the LORD 13:13b
- J 1 His fury: At the fury of the LORD of hosts
- J 2 His anger: In the day of His burning anger.
- H 6 The terrified flight of humans 13:14
- J 1 Like a hunted animal: {14} And it will be that like a hunted gazelle,
- J 2 Like untended sheep: Or like sheep with none to gather them,
- J 3 Their desperation to find their own people: They will each turn to his own people,
- J 4 Their desperation to return home: And each one flee to his own land.

- H 7    The terrible plight of those who cannot escape 13:15
  - J 1    Of those detected: {15} Anyone who is found will be thrust through,
  - J 2    Of those captured: And anyone who is captured will fall by the sword.
- H 8    The inhumanity of man to man 13:16
  - J 1    Brutalization of children: {16} Their little ones also will be dashed to pieces Before their eyes;
  - J 2    The looting of private property: Their houses will be plundered
  - J 3    The rape of married women: And their wives ravished.
- E 3    The identity of those God will use to defeat Babylon: the Medes 13:17-18 <sup>97</sup>
  - G 1    The identity of the Medes: {17} Behold, I am going to stir up the Medes against them, <sup>98</sup>13:17a
  - G 2    The motivation of the Medes – conquest, not commerce: Who will not value silver or take pleasure in gold. 13:17b
  - G 3    The relentless, “take-no-prisoner” policy of the Medes 13:18

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<sup>97</sup> 13:17-22: This pericope foretells the destruction of Babylon. Prophecies of the day of the Lord may describe the eschatological judgment coming (vv. 2-16), or a more recent, limited judgment coming (vv. 17-22). Each soon-coming judgment on a particular segment of humanity foreshadows the great eschatological judgment that will fall on the whole human race in the [Tribulation](#). This destruction of Babylon was a judgment of the Lord in a day that would be closer to Isaiah's own time, a near and limited fulfillment of the day that the prophet just described. The fall of Assyria (14:24-27) was one fulfillment, and the later fall of Babylon (13:17-22) was another. The same principles that operate in the eschatological day of the Lord just described also operate in the earlier days of the Lord. (Thomas Constable, Notes on Isaiah, referencing G. von Rad, "The Origin of the Concept of the Day of Yahweh," Journal of Semitic Studies 4:2 (1959):97-108; and A. Joseph Everson, "The Days of Yahweh," Journal of Biblical Literature 93:3 (September 1974):329-37. – <http://soniclight.com/constable/notes/htm/OT/Isaiah/Isaiah.htm#p1085>).

<sup>98</sup> 13:17 - I am going to stir up the Medes against them: There are difficulties connected with this passage. When the Medes conquered Babylon in 539 B.C., they did not destroy the city. Yet Isaiah predicted that Babylon would one day be uninhabited by humans (13:19-22). The best solution, it seems to me, is to understand that the demise of Babylon would not occur at the same time as its invasion by the Medes. For centuries, Babylon was a ruin, but Saddam Hussein had begun rebuilding the ancient ruins before his demise. John the Apostle saw a rebuilt, thriving Babylon, albeit a cesspool of iniquity. Yet rebuilt Babylon, the future headquarters of an anti-God, anti-Christ religion with enormous political influence, will one day be destroyed by fire (Rev. 17-18), causing heaven to rejoice at her conflagration (Rev. 19:1-4).



- H 1 Killing the youths: {18} And their bows will mow down the young men,
- H 2 Killing babies: They will not even have compassion on the fruit of the womb,
- H 3 Killing children: Nor will their eye pity children.
- E 4 The thoroughness of Babylon's destruction: forever uninhabited 13:19-22
  - G 1 The beauty of Babylon: {19} And Babylon, 13:19a
    - H 1 the beauty of kingdoms,
    - H 2 the glory of the Chaldeans' pride,
  - G 2 The desolation of Babylon 13:19b
    - H 1 Its comparison to Sodom and Gomorrah: Will be as when God overthrew Sodom and Gomorrah.
  - G 3 Its lack of habitation 13:20-22a
    - H 1 Perpetually uninhabited by humans 13:20
      - J 1 The time: {20} It will never be inhabited or lived in from generation to generation;
      - J 2 The ethnicity: Nor will the Arab pitch his tent there,
      - J 3 The occupation: Nor will shepherds make their flocks lie down there.
    - H 2 Its occupation by wild animals 13:21-22b
      - J 1 Desert creatures: {21} But desert creatures will lie down there, 13:21a
      - J 2 Owls: And their houses will be full of owls; 13:21b
      - J 3 Ostriches: Ostriches also will live there, 13:21c
      - J 4 Goats: and shaggy goats will frolic there. 13:21d

- J 5 Hyenas: {22} Hyenas will howl in their fortified towers 13:22a
      - J 6 Jackals: And jackals in their luxurious palaces. 13:22b
    - G 4 The chronology of Babylon's destruction 13:22c
      - H 1 Soon: Her fateful time also will soon come
      - H 2 Not prolonged: And her days will not be prolonged.
  - 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
      - G 1 Yahweh's future for Israel 14:1a
        - H 1 Compassion: {1} When the LORD will have compassion on Jacob
        - H 2 Election: and again choose Israel,
        - H 3 Resettlement: and settle them in their own land,
      - G 2 The voluntary choice of certain Gentiles – identification with Israel: then strangers will join them and attach themselves to the house of Jacob. 14:1b
      - G 3 The reversal of the exile 14:2
        - H 1 Gentiles to assist Israelis in returning to Israel: {2} The peoples will take them along and bring them to their place,
        - H 2 Israel to possess Gentiles in Israel: and the house of Israel will possess them as an inheritance in the land of the LORD
          - J 1 as male servants
          - J 2 and female servants;
        - H 3 Israel to rule over her captors
          - J 1 Captivity: and they will take their captors captive

- J 2 Rulership: and will rule over their oppressors.
- 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
    - H 1 The time of the song: {3} And it will be in the day when the LORD gives you rest from your pain and turmoil and harsh service in which you have been enslaved, 14:3
    - H 2 The type of song: {4} that you will take up this taunt 14:4a
    - H 3 The target of the song: against the king of Babylon,<sup>99</sup> and say, 14:4b
    - H 4 The mockery of the song 14:4c
      - J 1 "How the oppressor has ceased,
      - J 2 And how fury has ceased!
    - H 5 The cause of jubilation: {5} "The LORD has broken 14:5
      - J 1 the staff of the wicked,
      - J 2 The scepter of rulers
    - H 6 The former turmoil caused by the staff-and-scepter of Babylon's king 14:6
      - J 1 Its furious striking: {6} Which used to strike the peoples in fury with unceasing strokes,
      - J 2 Its angry subjugation: Which

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<sup>99</sup> 14:4 - taunt against the king of Babylon: Without a doubt, the king of Babylon was an actual king of Babylon, although unnamed. Or he may have been a composite king of Babylon. He is depicted here as ignominiously descending to Sheol, the place of the dead without honor, without dignity, and without a proper burial. Some surmise that this king was left to die on a distant battlefield and never received a proper king's burial. Death is a great equalizer, and he had ruled with such evil power and pomp now finds himself in Sheol without status or fame. All the way through chapter 14, a human king of Babylon is in view. Nevertheless, certain portions seem to go beyond the reach of a mere mortal man. 14:12-14 has often been viewed as descriptive of Satan. I think both individuals are in view in those verses – an actual human king of Babylon, but also Satan. It is also possible, as Thomas Constable opines, that the Antichrist is also in view. <http://soniclight.com/constable/notes/htm/OT/Isaiah/Isaiah.htm#185t>

- subdued the nations in anger
- J 3 Its unrestrained persecution: with unrestrained persecution.
- G 2 The joy of the earth at his departure 14:7-8
  - H 1 The relaxation of the earth: {7} "The whole earth is at rest and is quiet; 14:7a
  - H 2 The joy of the earth: They break forth into shouts of joy. 14:7b
  - H 3 The joy of nature 14:8a
    - J 1 Of cypresses: {8} "Even the cypress trees rejoice over you,
    - J 2 Of cedars: and the cedars of Lebanon, saying,
  - H 4 The speech of the trees 14:8b
    - J 1 'Since you were laid low,
    - J 2 no tree cutter comes up against us.'
- G 3 The taunting excitement of Sheol at meeting him 14:9-11
  - H 1 The excitement of Sheol: {9} "Sheol from beneath is excited over you to meet you when you come; 14:9a
  - H 2 Sheol's rousing of the dead spirits: It arouses for you the spirits of the dead, 14:9b
    - J 1 All earth's leaders: all the leaders of the earth;
    - J 2 All earth's kings: It raises all the kings of the nations from their thrones.
  - H 3 The mockery of the rulers: {10} "They will all respond and say to you, (14:10a) 14:10-11
    - J 1 You have become as powerless as us! 'Even you have been made weak as we, You have become like us. 14:10b

- J 2 Your music has died with you! {11}  
'Your pomp and the music of your harps Have been brought down to Sheol; 14:11a
- J 3 Enjoy the maggots that make up your bed! Maggots are spread out as your bed beneath you 14:11b
- J 4 Enjoy the worms that make up your sheets and blankets! And worms are your covering.' 14:11c
- G 4 The fall from heaven of the star of the morning because of his attempts to elevate himself to equality with God 14:12-14
  - H 1 His fall from heaven: {12} "How you have fallen from heaven, 14:12a
  - H 2 His appellation 14:12b
    - J 1 O star of the morning,<sup>100</sup>
    - J 2 son of the dawn!
  - H 3 His having been thrown down to the earth 14:12c
    - J 1 You have been cut down to the earth,
    - J 2 You who have weakened the nations!
  - H 4 His past prideful ambition: {13} "But you said in your heart, (14:13a) 14:13-14
    - J 1 'I will ascend to heaven; 14:13b
    - J 2 I will raise my throne above the stars of God, 14:13c
    - J 3 And I will sit on the mount of assembly In the recesses of the north. 14:13d
    - J 4 {14} 'I will ascend above the heights of the clouds; 14:14a

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<sup>100</sup> 14:12-14 - 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.

- J 5 I will make myself like the Most High.' 14:14b
- G 5 The wonder of Sheol at his arrival 14:15-17
  - H 1 His abrupt and deadly demotion 14:15
    - J 1 To Sheol: {15} "Nevertheless you will be thrust down to Sheol,
    - J 2 To the pit: To the recesses of the pit.
  - H 2 The amazement of the bystanders in Sheol 14:16-17
    - J 1 Gazing: {16} "Those who see you will gaze at you, 14:16a
    - J 2 Pondering: They will ponder over you, 14:16b
    - J 3 Querying: saying, 'Is this the man (14:16c) 14:16c-17
      - K1 who made the earth tremble, 14:16d
      - K2 Who shook kingdoms, 14:16e
      - K3 {17} Who made the world like a wilderness 14:17a
      - K4 And overthrew its cities, 14:17b
      - K5 Who did not allow his prisoners to go home?" 14:17c
- G 6 The disgrace of his improper burial 14:18-20
  - H 1 The dignity of normal kings 14:18
    - J 1 {18} "All the kings of the nations lie in glory,
    - J 2 Each in his own tomb.
  - H 2 The indignity of the burial place of the king of Babylon 14:19a
    - J 1 Cast out: {19} "But you have been cast out of your tomb

- J 2 Rejected: Like a rejected branch,
- H 3 The indignity of his clothing: Clothed with the slain who are pierced with a sword, 14:19b
- H 4 Remaining unburied 14:19c
  - J 1 Most dead soldiers are thrown into a pit and covered with stones: Who go down to the stones of the pit
  - J 2 The king of Babylon lay unburied on the field of battle like a trampled corpse: Like a trampled corpse.<sup>101</sup>
- H 5 His deprivation of a proper royal burial: {20} "You will not be united with them in burial, 14:20a
  - J 1 Your ruinous practice: Because you have ruined your country,
  - J 2 Your murder of your own people: You have slain your people.
- H 6 May your sons be killed and forgotten! May the offspring of evildoers not be mentioned forever. 14:20b
- G 7 The determination of Yahweh of Troops to cut off all his sons from the earth 14:21-23
  - H 1 The command to kill the sons of the king of Babylon: {21} "Prepare for his sons a place of slaughter<sup>102</sup> 14:21a
  - H 2 The reason: Because of the iniquity of their fathers. 14:21b

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<sup>101</sup> 14:19 - Like a trampled corpse: Keil and Delitzsch believe this king of Babylon died in battle in a distant land, and so received no proper burial at home. Their explanation:  
 To clear this [the field of battle] they [his opponents in battle] made a hole and throw stones (*abne-bor*, stones of the pit) on the top, without taking the trouble to shovel in the earth; but the king of Babylon is left lying there, like a carcass that is trampled under foot, and deserves nothing better than to be trampled under foot (*mubâs*, part. hoph. of *bus*, *conculcare*). They do not even think him worth throwing into a hole along with the rest of the corpses.

Keil and Delitzsch Commentary on the Old Testament - Commentary on the Old Testament – Volume 7: Isaiah.

<sup>102</sup> 14:21 - Prepare for his sons a place of slaughter: 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.

- H 3    The prevention 14:21c
  - J 1    They must not arise and take possession of the earth
  - J 2    And fill the face of the world with cities."
- H 4    The promise of Yahweh to kill off all Babylonians 14:22
  - J 1    Opposition: {22} "I will rise up against them," declares the LORD of hosts,<sup>103</sup>
  - J 2    Cutting off: "and will cut off from Babylon name and survivors, offspring and posterity," declares the LORD.
- H 5    The promise of Yahweh to make Babylon a place of desolation 14:23
  - J 1    A home for hedgehogs: {23} "I will also make it a possession for the hedgehog
  - J 2    A place of swamps: and swamps of water,
  - J 3    A place swept clean by destruction: and I will sweep it with the broom of destruction," declares the LORD of hosts.
- C 2    Yahweh of Troops' vow to break Assyria as prefiguring Armageddon 14:24-27**
  - D 1    The oath of Yahweh against Assyria 14:24-25
    - E 1    The fact of the oath: {24} The LORD of hosts has sworn saying, 14:24a
    - E 2    The certainty of His oath: "Surely, just as I have intended so it has happened, and just as I have planned so it will stand, 14:24b

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<sup>103</sup> 14:22 - declares the LORD of hosts: This is a deadly appellation: The word "hosts" is tsaba (6635), and literally means troops, or armies. When Yahweh of Troops enters into battle with someone with all His heavenly armies (angels), no one can withstand Him. Those targeted for destruction are doomed and without remedy. So here and in 14:23, 24, and 27.



- E 3 The content of His oath 14:25a
  - G 1 {25} to break Assyria in My land, <sup>104</sup>
  - G 2 and I will trample him on My mountains.
- E 4 The result of His oath 14:25b
  - G 1 Then his yoke will be removed from them
  - G 2 and his burden removed from their shoulder.
- D 2 The expansion of Yahweh's treatment of Assyria to a similar treatment of the entire earth 14:26-27
  - E 1 His plan so to treat the whole earth: {26} "This is the plan devised against the whole earth; 14:26a
  - E 2 His action to oppose all the nations: and this is the hand that is stretched out against all the nations. 14:26b
  - E 3 The certainty of His international plans 14:27
    - G 1 Who can forestall Yahweh's plans? {27} "For the LORD of hosts has planned, and who can frustrate it?
    - G 2 Who can resist Yahweh's hand? And as for His stretched-out hand, who can turn it back?"
- C 3 The oracle against Philistia <sup>105</sup> 14:28-32**
  - D 1 The warning of Philistia not to rejoice at Assyria's breaking, which is only temporary 14:28-30a
    - E 1 The time of the oracle: {28} In the year that King Ahaz died this oracle came: 14:28
    - E 2 The warning not to rejoice 14:29a
      - G 1 The target of the warning: {29} "Do not rejoice, O Philistia, all of you,
      - G 2 The false cause for rejoicing: Because the rod that struck you is broken;

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<sup>104</sup> 14:25 - to break Assyria in My land: 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>105</sup> 14:28-32 - Philistia: Seeing Assyria in a weak position, Philistia requests Judah ally with her against Assyria.

- E 3    The sobering truth 14:29b
  - G 1    The offspring of the serpent: For from the serpent's root a viper will come out,
  - G 2    The fruit of the serpent: And its fruit will be a flying serpent.
- E 4    God will help Philistia's victims 14:30a
  - G 1    The helpless: {30} "Those who are most helpless will eat,
  - G 2    The needy: And the needy will lie down in security;
- D 2    The doom of Philistia 14:30b-31
  - E 1    God's determination to destroy Philistia 14:30b
    - G 1    Destroying its foundation: I will destroy your root with famine,
    - G 2    Killing her survivors: And it will kill off your survivors.
  - E 2    The command to mourn 14:31a
    - G 1    {31} "Wail, O gate;
    - G 2    cry, O city;
    - G 3    Melt away, O Philistia, all of you;
  - E 3    The reasons to mourn 14:31b
    - G 1    Destruction from the north: For smoke comes from the north,
    - G 2    And there is no straggler in his ranks.
- D 3    The advice to Judah – trust in Yahweh, not doomed Philistia 14:32
  - E 1    The question: {32} "How then will one answer the messengers of the nation?
  - E 2    The answer
    - G 1    The reason for Zion: That the LORD has founded Zion,
    - G 2    The refuge in Zion: And the afflicted of His people will seek refuge in it."

**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
- 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>106</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>107</sup> (prefiguring the [Tribulation](#)) 17:12-14

**C 6 Woe to "the land of whirring wings"<sup>108</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>109</sup> 19:1-4

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<sup>106</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>107</sup> 17:12-14 title - nations troubling Judah: "...terror at evening, gone by morning" = destruction of the Assyrian army in 37:36.

<sup>108</sup> Chapter 18 title - land of whirring wings: Cush [v.2], of which Ethiopia is the dominant nation.

<sup>109</sup> 19:4 - cruel master ... mighty king: Essarhaddon of Assyria ca. 671 B.C.

- 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 Troops in the [Millennium](#)<sup>110</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>111</sup> 21:1-10<sup>112</sup>**

- D 1 Isaiah's vicarious<sup>113</sup> horror at the siege of Babylon by Medo-Persia 21:1-4
- D 2 Isaiah's description of the fall of Babylon<sup>114</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)

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<sup>110</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>111</sup> 21:1 - wilderness of the sea: NASB footnote: Or *sandy wastes, sea country*. JTB: Referring to Babylon - see 21:9

<sup>112</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>113</sup> I.e., playing the part of the Babylonians.

<sup>114</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.

21:12

**C 10 The oracle against Arabia: Arabia to be invaded in a year <sup>115</sup> 21:13-17**

**C 11 The oracle against the "Valley of Vision": Assyria's invasion of Jerusalem <sup>116</sup> 22**

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>117</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 Cause 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>118</sup> 24:1-6

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<sup>115</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>116</sup> Chapter 22 title - Assyria's invasion of Jerusalem: Perhaps by Sennacherib in 701 B.C.

<sup>117</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>118</sup> 24:1-6 title - Yahweh to despoil the earth: The first fulfillment is in the [Tribulation](#) (Rev. 6-16); ultimately, after the [Millennium](#) (2 Pet. 3:7-11; Rev. 20:11).

- 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)

## 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>119</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

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<sup>119</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.

- 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 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>120</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>121</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

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<sup>120</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>121</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).

- 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 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 OF ISRAEL THROUGH HIS ANOINTED SERVANT 40 - 66**

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

**C 1 As Demonstrated by His Prediction of His Personal Arrival in the Person of the Messiah 40:1-11**

- D 1 The guilt-expiating nature of Israel's exile (ultimately in the [Tribulation](#)) 40:1-2
  - E 1 God's command to comfort His people 4:1-2a
    - G 1 {1} "Comfort, O comfort My people," <sup>122</sup> says your God. 40:1
    - G 2 {2} "Speak kindly <sup>123</sup> to Jerusalem; And call out to her, 40:2a
  - E 2 The content of the comfort He is commanding 40:2b
    - G 1 Because of the termination of all war against Israel:

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<sup>122</sup> 40:1 - Comfort, O comfort: An unspecified, plural number of individuals are emphatically commanded (Piel imperative) to comfort God's people. One might speculate that the command to comfort coincides with Jewish exiles' return from Babylonian captivity to take up life once again in Judah and Jerusalem. That is a likely short-term conclusion. However, the language used in 40:2 goes beyond the near future to the long-term eschatological future – in short, the [Millennium](#). This is true because the language is exhaustive – her warfare has ended, her iniquity removed, and she has received from God double punishment for all her sins. This can only refer, ultimately, to Israel's place of blessing and security that will be found in connection with the [Millennium](#). In other words, the return from the Babylonian exile cannot possibly exhaust the meaning of this prophecy – Israel's warfare did *not* end after the Babylonian Captivity. In fact, at the writing of this note, Israel's warfare *still* has not ended, 2500 years after the return from exile!

<sup>123</sup> 40:2 - kindly: NASB footnote: "Lit to the heart of"

that her warfare <sup>124</sup> has ended, <sup>125</sup>

G 2 Because of the removal of Israel's guilt: That her iniquity has been removed, <sup>126</sup>

G 3 Because of Yahweh's double-punishment of Israel for all her sins:

H 1 He who punished her: That she has received of the LORD'S hand

H 2 The amount of her punishment: Double for all her sins."

D 2 The call to prepare the way for Messiah's advents 40:3-5

E 1 A voice calling for the preparation of a highway for Yahweh: {3} A voice is calling, <sup>127</sup> 40:3

G 1 "Clear the way for the LORD in the wilderness; <sup>128</sup>

<sup>124</sup> 40:2 - warfare: NASB footnote: "Or *hard service*."

<sup>125</sup> 40:2 - her warfare has ended: Strictly speaking, it can hardly be said that Israel's warfare had ended after her return from the Babylonian captivity. As the prophecy of Daniel 11 indicates, Israel was a political football in the adversarial game played between the Ptolemies of Egypt and the Seleucids of the Grecian Empire. Finally Rome conquered Israel and sent her into another exile from which she only partially recovered as she became a state once again in the last century. And even today, Israel does not control her own destiny. She cannot rebuild a temple on her own Temple Mount, contaminated as it is by the shrines of what a rabbi once described to me as "a murderous desert cult." No, it can hardly be said today that Israel's warfare has ended. She has to contend with thousands of rockets fired at her. Indeed, her warfare will continue, "and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled" (Luke 21:24), and until Israel's Messiah returns and slaughters her opponents (Isa. 59:15-21; 63:1-6; Zech. 12:1-9; 14:1-3, 12-15).

<sup>126</sup> 40:2 - her iniquity has been removed: The greatest sin weighing upon Israel's conscience now is her rejection of and execution of her own Messiah. But one day that will end. "A Redeemer will come to Zion, and to those who turn from transgression in Jacob ...." Yahweh's Spirit and Yahweh's words will not depart from them "from now and forever" (Isa. 59:20-21). Yahweh "will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn" (Zech. 12:10). (See also Jer. 31:31-37.) Then Israel's iniquity will be removed!

<sup>127</sup> 40:3 - A voice is calling: Isaiah does not identify the voice. It is, therefore, an unnamed voice. In the NT John the Baptist claimed to be fulfilling Isaiah's prophecy (John 1:19-23), and the other gospel writers so identified him (Matt. 3:1-3; Mark 1:2-4; Luke 3:2-4). John the Baptist was, I believe, the initial fulfillment of Isaiah's prophecy here, but not the complete fulfillment. There will be another prophetic voice that will announce the Second Coming of the Messiah. When the time arrives, people living on the earth in that day will understand who he is.

<sup>128</sup> 40:3 - Clear the way for the LORD in the wilderness: According to Charles Ryrie (*Ryrie Study Bible* note on 40:3-5), "These verses have immediate reference to the Lord's going before the people as they made the 900 mi (1440 km) journey from Babylon to Palestine. They are also applied to the ministry of John the Baptist, who prepared the way for Christ's ministry of eternal salvation (Matt. 3:3)." Similarly, Thomas Constable writes, (<http://soniclight.com/constable/notes/htm/OT/Isaiah/Isaiah.htm#p2635>)

The wilderness and desert represent the barren waste of Babylon where God's people dwelt, complete with obstacles and impediments to overcome, and through which He would come to them with refreshment, as He

- G 2    Make smooth in the desert a highway for our God.
- E 2    A voice calling for the removal of impediments for Yahweh 40:4
  - G 1    The lifting up of valleys: {4} "Let every valley be lifted up,<sup>129</sup>
  - G 2    The leveling of mountains and hills: And every mountain and hill be made low;
  - G 3    The smoothing of uneven topography
    - H 1    And let the rough ground become a plain,
    - H 2    And the rugged terrain a broad valley;
- E 3    The prediction of the revelation of the glory of Yahweh 40:5
  - G 1    The revelation of His glory: {5} Then the glory of the LORD will be revealed,<sup>130</sup>

did formerly at Mount Sinai. The idea is that He was certainly coming and His people should prepare for His appearing.

He continues,

40:5 God would appear, acting for His people, and by that acting, manifest His glory to the whole world. All flesh would marvel at His liberating the Israelites and bringing them back into their land. Even more, everyone would stand amazed at His saving humankind through the coming of Messiah. Still more impressive would be the eschatological demonstration of His glory that would accompany Messiah's return to the earth to rule. All these occasions of salvation are probably in view in this verse.

Whereas I agree with both these writers (whom I greatly respect) that there was a (partial) fulfillment of this prophecy when John the Baptist appeared to prepare the way for the Messiah at His First Advent (Matt. 3:3; Mark 1:3; Luke 3:4-6; John 1:23), I (along with Gary V. Smith, *Isaiah 40-66*, NAC, p. 66) reject the notion that this prophecy of Isaiah's had anything to do with Israel's return from the Babylonian Captivity. This way in the desert is to be cleared for Yahweh, not for returning exiles. For that reason, this way probably has little to do with the Millennial "highway from Assyria" (11:16), the "highway from Egypt to Assyria" (19:23), or the "Highway of Holiness" (35:8), all three of which, I believe, refer to the same highway.

Rather, the eschatological fulfillment will occur when, according to 40:5 "the glory of the LORD will be revealed, and all flesh will see it together ...." That will be at Messiah's Second Advent, when He returns to reign over the entire earth from Mount Zion, Jerusalem (see also 4:5-6; 6:3; 24:23; 35:2; 58:8; 60:1-3; cf. Isa. 11:9-10; Ezek. 43:1-5; Zech. 14:6-9).

<sup>129</sup> 40:4 - Let every valley be lifted up, and every mountain and hill be made low: This may be figurative language not meant to be taken literally. It may mean, as my label suggests, the removal of every impediment for the appearance of the Messiah. On the other hand, the pouring out of the seventh bowl of God's wrath upon the earth will result in an earthquake so gargantuan and so unprecedented that John could say "every island fled away, and the mountains were not found" (Rev. 16:17-21). Perhaps this hints at the leveling of terrain in preparation for the appearance of the Messiah! Certainly we know there will be enormous topographical changes at the Second Coming of Christ (see, for example, Zech. 14:4-11).

<sup>130</sup> 40:5 - Then the glory of the LORD will be revealed, and all flesh will see it together: This is not a localized glory, and so it cannot really refer to the release of the Jewish exiles from Babylon. No hint of glory was ever recorded in that regard. Nor can it refer, in more than a partial sense, to the First Advent of the Messiah. John (John 1:14) and others (Matt. 17:1-2; Mark 9:2-3; Luke 9:28-32; John 2:11; 2 Pet. 1:16-18) saw Jesus' glory, but those manifestations were limited and localized. That is not what Isaiah is predicting here.

- G 2 The ubiquity of His glory: And all flesh will see *it* together;
- G 3 The certainty of His glory: For the mouth of the LORD has spoken."<sup>131</sup>
- D 3 The enduring certainty of Yahweh's prediction of the revelation of His own glory contrasted with the brevity and mortality of man 40:6-8
  - E 1 The command of a voice to proclaim: {6} A voice says,<sup>132</sup> "Call out." 40:6a
  - E 2 The query of a second unnamed person: Then he answered,<sup>133</sup> "What shall I call out?" 40:6b
  - E 3 The response of the prior voice<sup>134</sup> 40:6c-8
  - G 1 Major Premise: The graphic simile – humans, like grass and flowers, possess a certain attraction and beauty 40:6c

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Isaiah 40:5 predicts that the revelation of Yahweh's glory will be seen by *all* mankind *together*. This will take place when He returns, at His Second Advent, to rule the earth. "Behold, He is coming with clouds, and every eye will see Him" (Rev. 1:7; cf. Matt. 27:64; Mark 14:62). Christ's glory will illuminate the Millennial Temple (Ezek. 43:1-5), will outshine the moon and the sun (Isa. 24:23), will protect Israel (Isa. 58:8), and will be a magnet for nations and kings (Isa. 60:1-3) during the [Millennium](#).

Ultimately, the glory of God and of Christ will illuminate the vast city of [New Jerusalem](#) (Rev. 21:10-11, 23; 22:5) and, thereby, the entire planet of [New Earth](#) (Rev. 21:24). The eternally-redeemed nations inhabiting [New Earth](#) will live and work by its light (Rev. 21:24).

<sup>131</sup> 40:5 - For the mouth of the LORD has spoken: Yahweh's ubiquitous glory will be seen by all flesh together at the same time because the mouth of Yahweh has said so! There can be no dispute, no uncertainty, and no metaphorical re-interpretation of this prophesied event!

<sup>132</sup> 40:6 - A voice says: This voice is deliberately unidentified. Whoever he is, he has Divine authority to command another to proclaim prophetically. The voice may be that of God, but if so, why is He not identified? It is best to leave the speaker unidentified. For all we know, he could just as easily be an unidentified angel or one of the seraphim. We do not know. But we do know that he commands someone to utter a prophetic communication.

<sup>133</sup> 40:6 - Then he answered: Again, the speaker is unidentified. It makes sense to suppose that the speaker is Isaiah, but the reader cannot be certain. Why is he referred to in the third person? (Contrast the use of the first person, for example, in Isa. 6:1-11.) It does make sense that the person requesting the content of the message is a human prophet. Isaiah would be the most likely candidate. But since the writer does not identify him, we should also refrain.

<sup>134</sup> 40:6c-8 heading - The response of the prior voice: As the heading indicates, and contrary to the punctuation of the NASB editors, I believe that the first voice (40:6a) is here giving the querier ("What shall I call out?" - 40:6b) the content of the message he is to deliver to people. I do not believe what follows are the musings of Isaiah, but rather the content of the message that some unidentified person is to give. That person is probably Isaiah, but again, he is not identified. Isaiah does, in fact, put in writing that which is to be proclaimed.

- H 1 All flesh is grass,<sup>135</sup>
- H 2 and all its loveliness is like the flower of the field.
- G 2 Minor Premise: The advance of the simile – humans, like grass and flowers, are mortal and soon wither and die 40:7
  - H 1 The fragility and brevity of flora
    - J 1 The demise of grass: {7} The grass withers,
    - J 2 The demise of blossoms: the flower fades,
  - H 2 The occasion of the demise of flora: When the breath of the LORD blows upon it;
  - H 3 The point of the simile – humans are just as susceptible to impotence and death as are grass and flowers: Surely the people are grass.
- G 3 Conclusion: The ultimate point of the metaphor – though flora (and humans) are temporal and mortal, what God predicts lasts forever 40:8
  - H 1 The temporal nature of flora
    - J 1 {8} The grass withers,
    - J 2 the flower fades,
  - H 2 The eternal nature of God's Word: But the word of our God stands forever.<sup>136</sup>

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<sup>135</sup> 40:6 - All flesh is grass: The point of this initial statement of the metaphor is that humans, like grass and flowers, possess a certain attractiveness. Grass in a meadow or pasture, in season, is both pleasant to behold and certainly provides tasteful and beneficial forage for animals that graze. No one would argue that flowers do not possess beauty and attraction. The same can be said for people.

<sup>136</sup> 40:8 - But the word of our God stands forever: The significance of that which the prophet is told to proclaim is not readily apparent to the casual reader. But there is a repetition of ideas here which serves to illuminate the meaning of this text. In 40:5 an unnamed prophet had been instructed to insist that a way should be prepared for the coming of the Messiah. When the Messiah came, there would be great glory to such an extent that all mankind would witness it together at the same time! We have already argued that the First Advent of the Messiah could hardly exhaust the meaning of the prediction of globally-witness glory. Therefore, the ultimate fulfillment of this global glory of necessity refers to the Second Advent of the Messiah. This coming glory of the Messiah here upon earth (notice the wilderness and desert motif) was said to be absolutely certain because the mouth of Yahweh had said so!

No doubt many in Judah and throughout the world came to question the notion of God's glory prevailing here upon earth, even after the First Advent of the Messiah (see, for example, 2 Pet. 3:3-9). Many more actually resist that

- D 4    The purpose of Messiah's coming to Israel – to reward and shepherd His people 40:9-11
  - E 1    The command to proclaim loudly the good news of God's arrival! 40:9
    - G 1    The command to (Mount) Zion to announce good news from a high mountain
      - H 1    The place of announcement: {9} Get yourself up on a high mountain,<sup>137</sup>
      - H 2    The designated promulgator: O Zion,<sup>138</sup>
      - H 3    The nature of the news: bearer of good news,
    - G 2    The command to Jerusalem to proclaim loudly the same good news
      - H 1    The enthusiasm of the announcement: Lift up your voice mightily,
      - H 2    The synonymous promulgator: O Jerusalem,
      - H 3    The nature of the news: bearer of good news;

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notion. In fact, the majority of Christendom today, following the lead of Augustine, take a metaphorical view of the predicted glory of the Messiah, confining that glory to heaven or, generally, to the metaphorical hereafter. We call that non-literal theology Amillennialism, for it denies that the Messiah will rule here on earth for a thousand years from Mount Zion, Jerusalem, Israel. Perhaps in anticipation of this denial and opposition, God, through the prophet, not-so-subtly, here in 40:6-8, rebukes humans who wish to deny the reality of the Messiah's literal, glorious future reign from Jerusalem (as predicted in Isa. 2:1-4, for example).

Humans, who tend to oppose, deny, and reinterpret what God has said, are really of no account. They, like grass and flowers, are mortal, and will last but a short time upon this earth. God's Word lasts forever, and no amount of human reinterpretation can alter the fact that Jesus the Messiah will certainly return in great power and glory to this earth (Matt. 26:63-64; Rev. 1:7); and that He will literally destroy His enemies (Isa. 63:1-6; Zech. 14:12-15; Rev. 19:11-21); and that He will literally stand in judgment over every survivor of the future [Tribulation](#) period (Matt. 25:31-46); and that He will literally banish those who are not part of His kingdom into eternal fire prepared for the devil and his angels (Matt. 25:41). Then He will, with the believing survivors of the judgment, establish His kingdom upon earth (Matt. 25:34-46), reigning from Mount Zion over the whole globe in great glory (Isa. 2:1-4; 35:2; Zech. 14:9, 16-21). Christ's glory will illuminate the Millennial Temple (Ezek. 43:1-5), will outshine the moon and the sun (Isa. 24:23), will protect Israel (Isa. 4:2-6; 58:8), and will serve as a magnet for nations and kings (Isa. 60:1-3; Zech. 14:16-21) during His Millennial reign. It will happen because God says so!

<sup>137</sup> 40:9 - high mountain: There is here, I believe, a play on words. Mount (understood) Zion was commanded to ascend to an even higher mountain to announce the good news!

<sup>138</sup> 40:9 - Zion: Here, probably a synonym for Jerusalem. But the emphasis, I believe, is on Mount Zion. Zion is perceived as being both the residence of the king (the seat of government) and the adjacent site of the temple (the residence of the Great King, Yahweh, also symbolic of the Divine seat of government). See also <http://www.wordexplain.com/glossaryz.html#Zion>.

- G 3    The command to announce the good news intrepidly!
- H 1    Lift *it* up,
  - H 2    do not fear.
- G 4    The target audience of the announcement: Say to the cities of Judah,<sup>139</sup>
- G 5    The content of the announcement: "Here is your God!"<sup>140</sup>
- E 2    The description of the political nature of God's coming 40:10
  - G 1    In might and power: {10} Behold, the Lord GOD will come with might,<sup>141</sup>
  - G 2    With political sovereignty: With His arm ruling for Him.<sup>142</sup>
  - G 3    With rewards for His dutiful subject
    - H 1    Reward: Behold, His reward<sup>143</sup> is with Him

<sup>139</sup> 40:9 - Say to the cities of Judah: It is common among many commentators (and even among dispensational commentators) to see this message as addressed to the cities of Judah during the Babylonian captivity, assuring them of the return of Jewish exiles from Babylon (see, e.g., John A. Martin, Isaiah, *The Bible Knowledge Commentary*, OT Vol., p. 1092). But the passage says nothing about the return of Jewish exiles as cause for celebration. What is cause for celebration is that God is now here!

<sup>140</sup> 40:9 - "Here is your God!" Literally, the text reads, "Behold your God!" It is difficult to understand how this could convey anything other than an expectation of the coming of God. Certainly Jesus fulfilled this prophecy in a preliminary way at His First Coming. The Apostle John noted that God's Eternal Word "became flesh and dwelt among us, and we beheld His glory, glory as from the only begotten of the Father, full of grace and truth" (John 1:14). But the overall rejection of Jesus as Messiah by the Israeli leaders, and thus by the nation, can scarcely exhaust that which the celestial speaker intended for the prophet Isaiah to report. It must, therefore, refer ultimately to the Second Advent of the Messiah. Then there will be ecstasy and unrestrained jubilation at His arrival - "Behold your God!!!" See also (as Gary V. Smith, *Isaiah 40-66*, p. 99 suggests) Isa. 25:9; 35:2; 52:7.

<sup>141</sup> 40:10 - the Lord GOD will come with might: Literally, "*Adonay Yahweh* with might (*chazaq*, 2389) will come." This is a powerful political coming of King Jesus to rule His people and the earth, not the coming of a servant to be sacrificed for the sins of His people and of the world.

<sup>142</sup> 40:10 - With His arm ruling for Him: "Ruling" is the Qal participle of *mashal* (4910), here meaning "to rule, have dominion, reign." This is a political ruling on earth. Thus it cannot refer to Jesus' first Advent. Nor cannot it refer to His present session up in the heavens at the right hand of His father. There, He is said to be waiting to have His enemies be made a footstool for His feet (Psalm 110:1). This phrase speaks of His arrival on earth in the land of Israel to exercise dominion as a just political ruler (Psalm 110:2-7).

<sup>143</sup> 40:10 - reward ... recompense: Since this prophecy constitutes good news for the cities of Judah, the prophecy does not discuss the Messiah's judgment of Judah's enemies, but rather the rewards given to His loyal subjects at His return. There is, furthermore, no hint of war here, although war is discussed in other passages which describe



H 2    Recompense: And His recompense before Him.

E 3    The description of the shepherding nature of God's coming 40:11

G 1    His shepherding of His flock: {11} Like a shepherd He will tend His flock,<sup>144</sup>

G 2    His gentle care for His lambs

H 1    In His arm He will gather the lambs

H 2    And carry *them* in His bosom;

G 3    His gentle care for His nursing ewes: He will gently lead the nursing *ewes*.

## 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,<sup>145</sup>

H 2    Greater than galaxies of the universe! And

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Christ's return (see, e.g., Zechariah 14:1-15 and Rev. 19:11-21). "Reward" and "recompense" are seen here to be synonyms, not polar opposites (such as reward and judgment).

<sup>144</sup> 40:11 - Like a shepherd he will tend His flock: Jesus will return to earth to rule over the Gentile nations with a rod of iron, shattering them like earthenware (Psalm 2:6-9). But all the people of Israel will come to know Jesus as their King (Isa. 59:20-21; Jer. 31:31-37; Zech. 12:10-13:1; Rom. 11:25-27), and He will shepherd them (Isa. 40:11; Jer. 31:10; Ezek. 34:12-14, 31; Mic. 5:4). Not only so, but Jesus' shepherding of His people will take on a gentle, tender, nurturing aspect. His relationship with the Jewish people will be a gentle one, not an iron-rod sort of rule. Moreover, in His Kingdom rule here on earth, Jesus will also shepherd a great number of believing Gentiles who have been martyred for their allegiance to Him during the [Great Tribulation](#) (Rev. 7:9-17).

<sup>145</sup> 40:12 - measured the waters in the hollow of His hand: Of course, God is spirit (John 4:24). He has no body, and no hand. This is figurative language describing the vastness and enormity of God. If God created the universe, He supersedes His own universe. God is so vast that, if He had a hand, He could hold all the oceans, rivers, and lakes in the hollow of His hand!

- marked off the heavens by the span,<sup>146</sup>
- 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
- K1    {14} With whom did He  
consult
- K2    and *who* gave Him  
understanding?
- J 2    No one has taught Him concerning  
efficiency, creative skill, or  
understandings

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<sup>146</sup> 40:12 - marked off the heavens by the span: A hand-span is about nine inches – the distance between an out-stretched thumb and little finger. God is so vast He could easily measure off all the distant galaxy clusters from one end of the universe to the other with his stretched-out hand! Once again, God has no hand, but if He did, He could easily measure off the universe, expanding or not. The visible universe (that which we have been able to detect with the best telescopes) is 28 billion light years across. That distance is staggering. Light travels at 186,000 miles per second. A rocket ship traveling that fast (an impossibility, of course) would take 28 billion years to traverse the universe. And that is the size of the universe *that we can presently see!* But God is so vast He could easily measure that entire distance, plus any additional universe that we cannot see, with a few stretches of His hand!

Incidentally, WordExplain rejects the almost universally-accepted explanation of the “Big Bang” as the most satisfactory explanation of the origin of the universe. The “Big Bang” is, candidly, counter-intuitive, because it diametrically opposes known laws of science. When has man *ever witnessed* an explosion that creates instead of destroys? Never. The only rational explanation for this vast and complicated universe is this: “In the beginning God created the heavens and the earth” (Gen. 1:1).

- K1 And *who* taught Him in the path of justice
  - K2 and taught Him knowledge
  - K3 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 Like a drop of water: {15} Behold, the nations are like a drop from a bucket,<sup>147</sup>
      - J 2 Like a speck of dust: 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! 40:17
    - H 1 {17} All the nations are as nothing before Him,

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<sup>147</sup> 40:15 - the nations are like a drop from a bucket: Israel has long been a tiny nation surrounded by hostile enemy nations. Today, our perspective is all the nations of the world, not merely the Middle-Eastern nations that plagued Israel in Isaiah's day. The United Nations, constituted as it is today, consistently exhibits a pro-Arab, anti-Israeli stance. And yet, to God, all the nations of the world are as unimpressive as a single drop from a bucket! What the United Nations determine in their anti-God, anti-Christ, anti-Israeli stance (Psalm 2:1-3), will never deter God! He will establish His anointed King on Mount Zion in Jerusalem, Israel anyway (Psa. 2:4-9). God laughs at and mocks Earth's rebellious nations (Psa. 2:4). They are a joke to Him! They are but a drop from a bucket!

H 2 They are regarded by Him as less than nothing and meaningless.<sup>148</sup>

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 40:18

G 1 {18} To whom then will you liken God?

G 2 Or what likeness will you compare with Him?

E 2 Will you compare him to a metal idol? {19} *As for the idol,*<sup>149</sup> 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? 4:20

G 1 The search for a fitting tree

H 1 {20} He who is too impoverished for *such* an offering

H 2 Selects a tree that does not rot;

G 2 The search for a skilled craftsman

H 1 He seeks out for himself a skillful craftsman

H 2 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?

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<sup>148</sup> 40:17 - meaningless: Enemy nations, such as Assyria and later Babylon, were cause for great concern for Israelis of Isaiah's day. Today's Israelis are concerned about the machinations of Egypt, Syria, Iran, Russia, Saudi Arabia, and even, sadly, the presently vacillating United States. But all these nations are meaningless to God and His plans. These nations can never hope to prevent God from executing His plans!

<sup>149</sup> 40:18 - idol: As vast and as intelligent as God is, why do men construct their own idol, whether of metal or of wood, and call it "God?" Man's behavior in this regard is totally irrational! Equally irrational is man's desire to create a model, "Evolution," that, in man's mind, satisfactorily explains the existence of all that there is. Educated, modern man, in this regard, is no more rational than his primitive, animistic neighbors in third world countries!

- 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,<sup>150</sup>
- H 2 Man's microscopic size: And its inhabitants are like grasshoppers,
- H 3 God's celestial handiwork – He treats the heavens like
- J 1 A curtain: Who stretches out the heavens like a curtain<sup>151</sup>
- J 2 A tent: 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,<sup>152</sup> 40:23

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<sup>150</sup> 40:22 - He who sits above the circle of the earth: "Circle" translates *chug* (2329), translated by the NASB twice as "circle," once as "vault." The other two uses include, "He walks on the vault of heaven" (Job 22:14); "He inscribed a circle on the face of the deep" (Prov. 8:27). That this is an ancient reference to the sphericity of the earth cannot be ruled out. According to Dr. Jason Lisle, Isa. 40:22 and Job 26:10 both proclaim the sphericity of the earth. Many astronomy textbooks credit Pythagoras (570-500 B.C.) as being the first one to assert the sphericity of the earth, but both Isaiah (700's B.C.) and Job (ca 2000 B.C.) antedate Pythagoras. (See "The Universe Confirms the Bible," <http://www.answersingenesis.org/articles/tba/universe-confirms-bible>.)

<sup>151</sup> 40:22 - Who stretched out the heavens like a curtain: It is God who created the heavens with all their starry host in the last 6,000 years (Gen. 1-2; 5:1-32; 11:10-32). There was no "Big Bang," for explosions always destroy, never create. If, as appears, the universe is actually expanding, it is doing so because God "stretched it out" that way in the beginning. Dr. Jason Lisle, in fact, cites this Scripture as Biblical evidence of an expanding universe. Commenting on Isa. 40:22, Lisle states, "This would suggest that the universe has actually increased in size since its creation. God has stretched it out. He has expanded it (and is perhaps still expanding it)." (See "The Universe Confirms the Bible" <http://www.answersingenesis.org/articles/tba/universe-confirms-bible>.)

One must understand that it is impossible for anything to be created without there being, at the same time, a discrepancy between perceived age and real age. For example, the stars God created appear to be older than they actually are. Similarly, on the day when God created Adam and Eve, they appeared to be 25 years old, but they were actually only seconds or hours old.

<sup>152</sup> 40:23 - He it is who reduces rulers to nothing: It is almost axiomatic that, since man's fall into sin (Gen. 3), men seek to wield power over others in order to further their own agenda. It is rare that rulers seek to rule for the good of their subjects. God has placed governments in power to further His own agenda (Rom. 13:1-7), but God

- 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
    - K1 {24} Scarcely have they been planted,
    - K2 Scarcely have they been sown,
    - K3 Scarcely has their stock taken root in the earth,
  - J 2 His effortless termination of their office
    - K1 But He merely blows on them, and they wither,<sup>153</sup>
    - K2 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 40:25
    - H 1 {25} "To whom then will you liken Me
    - H 2 That I would be *his* equal?" says the Holy One.
  - G 2 The incredible control of God over the stars: The challenge to consider – 40:26
    - H 1 The Creator of the stars!

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remains the Supreme Ruler over all human rulers. As Daniel, the Babylonian statesman observed about God, "He removes kings and establishes kings" (Dan. 2:21).

<sup>153</sup> 40:24 - He merely blows on them and they wither: Powerful rulers often operate under the illusion that they can do virtually whatever they please. In reality, whatever freedom they have is very circumscribed. Politicians are only free to operate within the limits God has imposed. When God decides it is time for Hugo Chavez, the Marxist dictator of Venezuela, to die, he dies. When God decides it is time for John F. Kennedy to depart this earthly life, he is assassinated. Paul wrote to the Ephesians we Christians have "been predestined according to His purpose who works all things after the counsel of His will" (Eph. 1:11). Politicians think they are in control, but it is God who is in complete control.

- J 1     {26} Lift up your eyes on high
- J 2     And see who has created these *stars*,
- H 2     The general of their vast army: The One who leads forth their host by number,<sup>154</sup>
- H 3     The identifier of each star: He calls them all by name;
- H 4     The keeper of each star!
- J 1     Because of the greatness of His might and the strength of *His* power,
- J 2     Not one *of them* is missing.<sup>155</sup>

<sup>154</sup> 40:26 - the One who leads forth their host by number: "Host" is *tsaba* (6635), a singular noun meaning "army." God leads out His army of stars every night. He knows the name of each star, and not one of them "breaks rank!" The idea is that, across the universe, billions times billions of stars in God's army of stars make their progression across the night sky. God's control and his laws are so orderly that He never loses a single "soldier" in his vast starry "army." Each star maintains its place.

<sup>155</sup> 40:26 - not one of them is missing: In our universe it is estimated that there are between  $10^{22}$  and  $10^{24}$  stars ([http://www.esa.int/Our\\_Activities/Space\\_Science/How\\_many\\_stars\\_are\\_there\\_in\\_the\\_Universe](http://www.esa.int/Our_Activities/Space_Science/How_many_stars_are_there_in_the_Universe)). That would be somewhere between 10 sextillion and 1 septillion stars. The numbers are too large to comprehend. The idea of Isaiah's statement is that, across the universe, the stars in God's "army" progress across the night sky in orderly fashion. God's control and his laws are so precise that He never loses a single "soldier" in his vast starry "army." Each star maintains its place.

Astronomers speak of star "evolution," but that is really an inaccurate term. Over long periods of time, stars decay or degrade. (That is also true of all life forms, by the way. Life forms do not evolve. They decay, degenerate, or degrade.) Average stars with a stable light output are categorized as "main sequence" stars. The vast majority of stars, including our sun, are "main sequence" stars. When a star's hydrogen fuel begins to run low, it expands many times beyond its "main sequence" size and degrades into what astronomers term a "red giant" or "super red giant." "Red giant" stars have cooled down from their "main sequence" stage. The stars Betelgeuse and Aldebaran are red giants. In the next stage of degeneration a star will either explode, forming a "supernova," or it "may slowly collapse into a small, hot white dwarf star. The companion star circling Sirius is such a dwarf" (see, "Do stars evolve?" – <http://www.answersingenesis.org/articles/1997/11/05/astronomy-bible#55>).

The statement of Isaiah, "not one of them is missing" does not preclude the existence of supernovae in our universe. After all, the presence of a supernova is simply the explosive degeneration of an existing red giant star. The supernova marks that star's "place" in the universe. Even a "black hole" can be located in the universe. It is not known how many supernovae exist in the universe. There are more supernovae, of course, than those that have been observed to explode. Actual explosions have been observed in 1987, 1680, 1604, and 1572. (See [http://imagine.gsfc.nasa.gov/docs/science/known\\_12/supernovae.html](http://imagine.gsfc.nasa.gov/docs/science/known_12/supernovae.html) – note that this is not a creationist website.)

A related question: Does distant starlight prove the universe is old? No it does not. There are several plausible ways a Biblical Creationist can explain the age of the universe in regard to distant starlight. View a four-minute video by Dr. Jason Lisle on this subject at

<http://www.answersingenesis.org/media/video/ondemand/new-answers-dvds/distant-starlight-universe-old>

The preferred model Lisle uses to resolve the apparent conflict of distant starlight with a young earth of 6,000 years is called the Anisotropic Synchrony Convention (ASC). A technical essay may be observed at <http://www.answersingenesis.org/articles/arj/v3/n1/anisotropic-synchrony-convention>. Time, you see, is relative to position and velocity in the universe. In an over-simplification of ASC, for example, I can fly from Omaha, NE to Denver, CO. I can leave Omaha at 4 PM and arrive at Denver at 4 PM the same day. Yet I am 500 miles further away than my starting point. In the same vein, my wife and I once flew from Adelaide, South Australia to Honolulu, Hawaii on June 1, our wedding anniversary. We left Adelaide about 10 AM June 1, traveled all day and through the night, and arrived in Honolulu about 7:30 AM June 1. Time-wise, we arrived before we started, yet it took us many hours to travel. Again, time is relative to position and velocity in the universe. So (at this writing) this year my wife

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 senselessness 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.

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and I will have been married 45 years. But we will have celebrated our marriage 46 times!

I personally have no problem using the "Starlight in Transit" model, a model which Lisle rejects on philosophic grounds. "Starlight in Transit" means that God created the stars with their light already reaching earth. In other words, He created a "mature" earth and universe with fruit trees already having produced fruit and starlight already reaching earth. Of course the starry universe was "good" when God created it. There was no degradation. There were no red giants, white dwarfs, supernovae, or black holes. Decay set in after Adam sinned. Similarly, when Jesus created wine out of water, He bypassed the normal aging (time) process for grape juice fermentation. The wine he created tasted better than any other wine at the wedding. In other words, it appeared (tasted) to have been aged far longer than the other wine already served. But in fact, it was just minutes old.

In a related question, how much has our universe expanded in 6000 years? Even Biblical creationists like Lisle have no difficulty in stipulating an expanding universe. Is it possible the original universe God created was sufficiently condensed that starlight would have no difficulty reaching earth?

Regardless of which model is the model God used in creating stars and starlight, Adam, if he would have had access to a Hubble camera on the day he was created, would have been able to see the same stars we see today. Of course he would have observed no red giants, white dwarfs, or supernovae. And there would have been no black holes. All he would have seen would be "main sequence" stars.



- H 2 He is unfathomable (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 paradox
      - 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>156</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

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

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<sup>156</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>.

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>157</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

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<sup>157</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!

- 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**

- 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>158</sup> 49:1-4

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<sup>158</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 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**

- 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>159</sup> 51:21-23
- D 8 Yahweh's urging Jerusalem to clothe herself with strength

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<sup>159</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.

preparatory to her release from exile among God-blaspheming nations <sup>160</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>161</sup> 52:7-10

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

E 1 The future exaltation of Yahweh's Servant 52:13

G 1 His success: {13} Behold, My servant will prosper,

G 2 His honor: He will be high and lifted up and greatly exalted.

E 2 The prior degradation of Yahweh's Servant 52:14

G 1 The consternation of many at the plight of Israel: {14} Just as many were astonished at you, *My people*,

G 2 The comparison to the utter disrespect heaped upon the Servant

H 1 So His appearance was marred more than any man

H 2 And His form more than the sons of men.

E 3 The future shock of redeemed nations at the glory of the Servant

G 1 His redemption of many nations: {15} Thus He will

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<sup>160</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>161</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)!

sprinkle many nations,<sup>162</sup>

G 2 The astonishment of Gentile kings at the exaltation of the Servant

H 1 Their silent shock: Kings will shut their mouths on account of Him;<sup>163</sup>

H 2 The reason for their shock

J 1 Their seeing His glory: For what had not been told them they will see,<sup>164</sup>

J 2 Their understanding of His glory: And what they had not heard they will understand.

D 2 The humble origin and appearance of the Servant 53:1-3

E 1 The apathetic reception of the Servant 53:1

G 1 The dismissive response to the announcement about Him: {1} Who has believed our message?<sup>165</sup>

G 2 The ignoring of Yahweh's mighty revelation: And to whom has the arm of the LORD been revealed?

E 2 The inauspicious background of the Servant

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<sup>162</sup> 52:15 - He will sprinkle many nations: The Servant (Jesus) would make an expiatory sacrifice on behalf of the sins of all the people of the world (John 1:29, 36). He would sprinkle them with His blood (in a metaphorical, yet real sense).

<sup>163</sup> 52:15 - Kings will shut their mouths on account of Him: According to Gary V. Smith (Isaiah 40-66, 438-439), this is probably another description of that which has already been predicted in 49:7 –

Thus says the LORD, the Redeemer of Israel and its Holy One, To the despised One, To the One abhorred by the nation, To the Servant of rulers, "Kings will see and arise, Princes will also bow down, Because of the LORD who is faithful, the Holy One of Israel who has chosen You."

This silent respect of the kings will occur when they, in the Millennial reign of Christ, see Him in His glory, the One who had, millennia earlier been abjectly disfigured, tortured, humiliated, and killed on their behalf.

<sup>164</sup> 52:15 - what had not been told them they will see: Oftentimes seeing is believing. One can hear the weather outside is bad, but to go out and see and feel and hear the ferocity of a storm brings a new and personal understanding. When these kings finally see Jesus in His glory, they will understand by experience who Jesus really is. They will be silent in respectful awe before Him, especially as they contemplate all the agony and humiliation He endured on their behalf.

<sup>165</sup> 53:1 - Who has believed our message? A plurality of people are giving a message or report about the Servant. It must be believing Israelis who give this report. This would include, initially, Jesus' disciples, who cooperated with Him in spreading the good news of the chronological and spatial proximity of the kingdom of the heavens (Matt. 10:1-7 ff.). Tragically, few in Israel, in contrast to the many Gentiles mentioned in 52:15, would believe the report about the Servant. John the Apostle (John 10:37-38) connected Israel's disbelief in Jesus with Isa. 53:1, as did Paul (Rom. 10:16).

- G 1 His unpromising beginning
  - H 1 Like a tender shoot: {2} For He grew up before Him like a tender shoot,
  - H 2 Like a root in drought conditions: And like a root out of parched ground;
- G 2 His unremarkable appearance
  - H 1 Common, not majestic
    - J 1 He has no *stately* form or majesty
    - J 2 That we should look upon Him,
  - H 2 No physical magnetism: Nor appearance that we should be attracted to Him.
- E 3 The mortified reaction to the Servant
  - G 1 He was disdained and abandoned
    - H 1 {3} He was despised
    - H 2 and forsaken of men,
  - G 2 He suffered a tortured existence
    - H 1 A man of sorrows
    - H 2 and acquainted with grief;
  - G 3 He embarrassed His observers: And like one from whom men hide their face <sup>166</sup>

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<sup>166</sup> 53:3 - And like one from whom men hide their face: When my own mother was in the process of dying, it was the two sisters who held her hand, stroked her, and uttered words of comfort. We four brothers were virtually silent. I experienced the most bizarre feelings. I was unable emotionally to reach out to my mother and comfort her. I was glad my two sisters were able to reach out to her. I was unable to, and I had nothing to say. In a metaphorical sense, I hid my face from my own mother.

In a dissimilar, but related way, we have some friends in our church who are ardent supporters of the Kansas State University Wildcats. Recently, the Wildcats played an NCAA Basketball Tournament game. Even though the team had a national ranking, they played so poorly in the first half that our friends could not bear to watch. They turned off the TV. They hid their faces from the debacle.

So it was with the bulk of Jesus' supporters. They knew He was the Messiah. But, in their view, a Messiah came to conquer, not to be killed. They were utterly shaken as their dreams of the Messianic Kingdom were rudely shattered before their very eyes. For the most part, the close male followers of Jesus could not deal emotionally with the tragic demise of their expectations. Two more-distant followers of Jesus, Nicodemus, the stealth convert from the Sanhedrin, and Joseph of Arimathea, the rich man, took down his body and buried him. But it was women who were there at the last, and who came the earliest to express their sympathies on Easter Sunday morning. The men who were closest to Jesus – His disciples – couldn't bear to watch. They turned around and walked away. Their actions symbolized the actions of the whole nation. The whole nation walked away from their Messiah, embarrassed by Him.



- G 4    He was disdained and disrespected
  - H 1    He was despised,
  - H 2    and we did not esteem Him.
- D 3    The substitutionary sacrifice of the Servant for sin 53:4-6
  - E 1    As suffering burden-bearer 53:4
    - G 1    The vicarious burden-bearing of the Servant
      - H 1    He bore our griefs: {4} Surely our griefs He Himself bore,
      - H 2    He carried our sorrows: And our sorrows He carried;
    - G 2    The misinformed reaction of the nation
      - H 1    Considering Him judicially punished: Yet we ourselves esteemed Him stricken,
      - H 2    Considering Him judged by God
        - J 1    Smitten of God,
        - J 2    and afflicted.
  - E 2    As propitiatory sacrifice 53:5
    - G 1    His vicarious crucifixion: {5} But He was pierced through for our transgressions,
    - G 2    His vicarious torture: He was crushed for our iniquities;
    - G 3    His brutalization for our benefit: The chastening for our well-being *fell* upon Him,
    - G 4    His scourging for our healing: And by His scourging we are healed.
  - E 3    As scapegoat for human rebellion 53:6
    - G 1    The rebellion of mankind
      - H 1    Wandering from God like sheep: {6} All of us like sheep have gone astray,
      - H 2    Deliberate pursuit of independence from the Shepherd: Each of us has turned to his own

way;

- G 2 The penal substitution imposed by Yahweh
  - H 1 Divine cause: But the LORD has caused
  - H 2 Human sin: the iniquity of us all
  - H 3 Vicarious guilt: To fall on Him.<sup>167</sup>
- D 4 The passive submission of the Servant to judgment for the sin of Israel 53:7-9
  - E 1 His silent suffering 53:7
    - G 1 His physical abuse: {7} He was oppressed and He was afflicted,
    - G 2 His silence: Yet He did not open His mouth;
    - G 3 His silence and submission illustrated
      - H 1 Like a lamb to be slaughtered: Like a lamb that is led to slaughter,
      - H 2 Like a sheep being shorn: And like a sheep that is silent before its shearers,
      - H 3 His silence: So He did not open His mouth.
  - E 2 The manner and purpose of his death 53:8
    - G 1 Through miscarriage of justice: {8} By oppression and judgment He was taken away;
    - G 2 The oblivion of Israel regarding the death of the Servant: And as for His generation, who considered

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<sup>167</sup> 53:6 - But the LORD has caused the iniquity of us all to fall on Him: Clearly Isaiah taught the Penal Substitution theory of atonement. The sin of the whole world was placed on the Servant. The death the Servant suffered was a penalty incurred for sinfulness. Since the Servant died not for His own sins, but for the sins of others, it was a substitutionary atonement. Thus, Penal Substitution is the theory that best describes the atonement of Christ. It was John Calvin (1509-1564) who most clearly taught the Penal Substitution theory. He erred, however, in holding to a limited atonement – the notion that Christ died only for the sins of the elect. Clearly the Scriptures teach that Christ died for the whole world, not merely for the elect (John 1:29, 36; 3:16; 1 John 2:2).

The Satisfaction theory, held by Roman Catholics and some Protestants, which holds that Jesus died to satisfy God's aggrieved honor and justice, simply does not explain sufficiently the nature of the atonement. This theory was advanced by Anselm of Canterbury (1033-1109).

Another defective view of the atonement is the Ransom to Satan theory. God had to pay a ransom to Satan to redeem man from the curse of death and sin. Nowhere is this view expounded in Scripture. It was advanced by Origen (184-253) and graphically illustrated by C. S. Lewis in *The Lion, the Witch, and the Wardrobe*, when Aslan the Lion submitted to being murdered by the Witch in order to secure the release of the traitor, Edmond.

- G 3 The statement of the Servant's death: That He was cut off out of the land of the living
- G 4 The Servant's substitutionary death for the guilt of the people of Israel: For the transgression of my people,
- G 5 The people of Israel should have been put to death: to whom the stroke *was due*?
- E 3 The significance of His burial 53:9
  - G 1 His assignment to be buried with the wicked: {9} His grave was assigned with wicked men,<sup>168</sup>
  - G 2 His surprising rescue, in burial, by a rich man: Yet He was with a rich man in His death,
  - G 3 The reason for his rescue in burial – his complete innocence
    - H 1 His non violence: Because He had done no violence,
    - H 2 His honesty: Nor was there any deceit in His mouth.
- D 5 The place of honor promised the Servant for His cooperation with Yahweh as trespass offering for the sin of many 53:10-12
  - E 1 Yahweh's plan to crush His Servant would ultimately bring success 53:10
    - G 1 Yahweh's pleasure at crushing His Servant
      - H 1 {10} But the LORD was pleased To crush Him,
      - H 2 putting *Him* to grief;
    - G 2 Since the Servant had become a guilt offering: If He would render Himself *as* a guilt offering,

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<sup>168</sup> 53:9 - His grave was assigned with wicked men: Some have wondered how Jesus could have been buried both with the wicked and with the rich at the same time. I think there is a simple explanation. It was the Sanhedrin, visibly represented by the chief priests, who had brought charges against Jesus before Pilate. He was convicted and sentenced to death as a criminal. Pilate likely, either in consultation with the chief priests, or independently of them, simply assigned Jesus to be buried along with other common criminals. But, in a surprise move, Joseph of Arimathea, a wealthy disciple, approached Pilate and asked permission to bury Jesus' body. In the absence of any objectors representing the chief priests, Pilate immediately acceded. That was one less thing Pilate had to attend to. And so, the Servant was ultimately buried with the rich, in Joseph's own new tomb (Matt. 27:57-60).

- G 3 Good will come
  - H 1 The Servant will see His own (spiritual) offspring: He will see *His* offspring,
  - H 2 The Servant will live a long time: He will prolong *His* days,
  - H 3 The Servant will succeed in accomplishing Yahweh's will: And the good pleasure of the LORD will prosper in His hand.
- E 2 Yahweh's Righteous Servant will see the outcome of His own suffering and be satisfied that many are justified
  - G 1 His anguish: {11} As a result of the anguish of His soul,
  - G 2 His satisfaction: He will see *it and* be satisfied;
  - G 3 His characterization: By His knowledge the Righteous One, My Servant,
  - G 4 His acquittal of many: will justify the many,
  - G 5 By virtue of His having borne their guilt as He died for their sins: As He will bear their iniquities.
- E 3 Yahweh's exaltation of His Servant 53:12
  - G 1 His honoring of the Servant: {12} Therefore, I will allot Him a portion with the great,
  - G 2 The Servant's dispensing of the spoils of conquest: And He will divide the booty with the strong;
  - G 3 The reasons for Yahweh's exaltation of the Servant
    - H 1 His ultimate self-sacrifice: Because He poured out Himself to death,
    - H 2 His willingness to be humiliated: And was numbered with the transgressors;
    - H 3 His activity as the ultimate sin-bearer: Yet He Himself bore the sin of many,
    - H 4 His intercession for the transgressors: And interceded for the transgressors.
- 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 Yahweh's failure to save is not because of His inability 59:1
      - H 1 Not a short-handed: {1} Behold, the LORD'S hand is not so short That it cannot save;

- H 2 Not hard of hearing: Nor is His ear so dull  
That it cannot hear.
- G 2 Yahweh's failure to save is because of Judah's sins  
59:2-8
  - H 1 The barrier of sin 59:2
    - J 1 Iniquities have separated: {2} But  
your iniquities have made a  
separation between you and your  
God,
    - J 2 Sins have made Him hide His face:  
And your sins have hidden *His* face  
from you so that He does not hear.
  - H 2 The listing of sin 59:3-8
    - J 1 Defiled hands and fingers: {3} For  
your hands are defiled with blood  
And your fingers with iniquity; 59:3a
    - J 2 Lying, wicked speech: Your lips  
have spoken falsehood, Your tongue  
mutters wickedness. 59:3b
    - J 3 Dishonest legal proceedings: {4} No  
one sues righteously and no one  
pleads honestly. They trust in  
confusion and speak lies; They  
conceive mischief and bring forth  
iniquity. 59:4
    - J 4 Serpentine deviance: {5} They hatch  
adders' eggs and weave the spider's  
web; He who eats of their eggs dies,  
And *from* that which is crushed a  
snake breaks forth. 59:5
    - J 5 Stealthy activity: {6} Their webs will  
not become clothing, Nor will they  
cover themselves with their works;  
59:6a
    - J 6 Works of evil and violence: Their  
works are works of iniquity, And an  
act of violence is in their hands.  
59:6b
    - J 7 Murderous feet: {7} Their feet run to  
evil, And they hasten to shed

- innocent blood; 59:7a
- J 8 Evil thoughts: Their thoughts are thoughts of iniquity, 59:7b
- J 9 Destructive ways: Devastation and destruction are in their highways. 59:6c
- J 10 Ignorance of peace: {8} They do not know the way of peace, 59:8a
- J 11 Unjust actions: And there is no justice in their tracks; 59:8b
- J 12 Crooked paths: They have made their paths crooked, 59:8c
- J 13 Deprived of peace: Whoever treads on them does not know peace.<sup>169</sup> 59:8d
- E 2 Judah's blind groping as a result of sin 59:9-12
  - G 1 The departure of God's favorable treatment 59:9
    - H 1 Distant justice: {9} Therefore justice is far from us,
    - H 2 Absent righteousness: And righteousness does not overtake us;
    - H 3 Absence of light and optimism
      - J 1 We hope for light, but behold, darkness,
      - J 2 For brightness, but we walk in gloom.
  - G 2 Characterized by blind stumbling 59:10
    - H 1 Groping like the blind
      - J 1 {10} We grope along the wall like blind men,
      - J 2 We grope like those who have no eyes;

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<sup>169</sup> Isa. 59:7-8a, cf. Rom. 3:15-17

- H 2 Stumbling in broad daylight: We stumble at midday as in the twilight,
  - H 3 Bereft of energy: Among those who are vigorous *we are* like dead men.
- G 3 Sounding like pathetic animals 59:11a
  - H 1 Bears: {11} All of us growl like bears,
  - H 2 Doves: And moan sadly like doves;
- G 4 Plaintively seeking reprieve, to no avail 59:11b
  - H 1 Deprived of justice: We hope for justice, but there is none,
  - H 2 Yearning for salvation: For salvation, *but* it is far from us.
- E 3 Isaiah's confession of sin on behalf of the nation 59:12-15a
  - G 1 Admitting culpability 59:12
    - H 1 Multiplied transgressions: {12} For our transgressions are multiplied before You,
    - H 2 Accused by our sins: And our sins testify against us;
    - H 3 Knowledgeable of transgressions: For our transgressions are with us,
    - H 4 Knowing iniquities: And we know our iniquities:
  - G 2 Admitting apostasy 59:13a
    - H 1 {13} Transgressing and denying the LORD,
    - H 2 And turning away from our God,
  - G 3 Conceding conspiracy 59:13b
    - H 1 Speaking oppression and revolt,
    - H 2 Conceiving *in* and uttering from the heart lying words.
  - G 4 Describing a moral perversion – opposition to 59:14
    - H 1 Justice: {14} Justice is turned back,



- H 2 Righteousness: And righteousness stands far away;
    - H 3 Truth: For truth has stumbled in the street,
    - H 4 Uprightness: And uprightiness cannot enter.
  - G 5 Absence of integrity 59:15a
    - H 1 The void of truth: {15} Yes, truth is lacking;
    - H 2 Reversal of good and evil: And he who turns aside from evil makes himself a prey.
- 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 59:15b-16a
    - H 1 Yahweh's displeasure: {15b} ... Now the LORD saw, And it was displeasing in His sight that there was no justice. 59:15b
    - H 2 Yahweh's astonishment: {16} And He saw that there was no man, And was astonished that there was no one to intercede; 59:16a
  - G 2 His unilateral provision of salvation 59:16b
    - H 1 His own arm: Then His own arm brought salvation to Him,
    - H 2 His own righteousness: And His righteousness upheld Him.
  - G 3 His holy zeal in providing salvation 59:17
    - H 1 His holiness: {17} He put on righteousness like a breastplate,
    - H 2 His salvation: And a helmet of salvation on His head; <sup>170</sup>
    - H 3 His vengeance: And He put on garments of vengeance for clothing
    - H 4 His zeal: And wrapped Himself with zeal as

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<sup>170</sup> Isa. 59:17 a - breastplate, helmet: Quoted in Eph. 6:14, 17.

a mantle.

G 4 His retribution to His adversaries: {18} According to their deeds, so He will repay, 59:18

H 1 Wrath to His adversaries,

H 2 recompense to His enemies;

H 3 To the coastlands He will make recompense.

G 5 The result of Yahweh's retribution – global fear of Yahweh 59:19

H 1 Fear in the west: {19} So they will fear the name of the LORD from the west

H 2 Fear in the east: And His glory from the rising of the sun,

H 3 In response to Yahweh's mighty actions

J 1 Like a flooded river: For He will come like a rushing stream <sup>171</sup>

J 2 Driven by the wind: Which the wind of the LORD drives.

G 6 The result of Yahweh's efforts at salvation – forgiveness in Israel 59:20

H 1 A Redeemer in Zion: {20} "A Redeemer will come to Zion,

H 2 The requisite of repentance: And to those who turn from transgression in Jacob," declares the LORD.

G 7 The certainty of Yahweh's provision of salvation for Israel 59:21

H 1 The declaration of His covenant: {21} "As for Me, this is My covenant with them," says the LORD:

H 2 The provision of His covenant

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<sup>171</sup> 59:19 - like a rushing stream: The word "stream" is a little misleading. The Hebrew word *nahar* (5104) is sometimes used to describe the Euphrates River, the largest, mightiest river from Israel to the north and east in Syria and modern Iraq (see, for example, Gen. 15:18; 31:21; 36:37).

- J 1 Possession of the Holy Spirit: "My Spirit which is upon you,
- J 2 Possession of Yahweh's words: and My words which I have put in your mouth
- H 3 The guarantee of His covenant: Yahweh's words...
- J 1 Your possession of orthodoxy: shall not depart from your mouth,
- J 2 Your children's possession of orthodoxy: nor from the mouth of your offspring,
- J 3 Your grandchildren's possession of orthodoxy: nor from the mouth of your offspring's offspring,"
- J 4 Guarantor of the possession of orthodoxy: says the LORD,
- J 5 Eternal guarantee of the possession of orthodoxy: "from now and forever."

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

- D 1 Israel's glorious, God-given light of righteousness in the [Millennium](#) to draw all nations to her 60:1-3
  - E 1 Israel urged to revel in the dawn of the light of God's glory 60:1
    - G 1 The call to rise: {1} "Arise,
    - G 2 The call to shine: shine;
    - G 3 The reason for exhilaration
    - H 1 Her supernatural luminosity: for your light has come,<sup>172</sup>

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<sup>172</sup> 60:1 - for your light has come: In 59:9 Isaiah lamented the presence of gloom and darkness among a spiritually and morally depraved people. But the time is coming, at the return of the Messiah and His establishment of His Kingdom, that righteousness and light and glory and joy will return to the people of Israel. That righteousness and glory is dependent on the [new covenant](#) Yahweh has made with His people to redeem them, forgive them and place within them His Spirit and His words (Isa. 59:20-21; Jer. 31:31-34; Rom. 11:25-27).

- H 2 The glory of Yahweh: And the glory of the LORD has risen upon you.
- E 2 The dark gloom of the nations contrasted with the glory of Israel 60:2
  - G 1 The darkness of the nations
    - H 1 Darkness over the earth: {2} "For behold, darkness <sup>173</sup> will cover the earth
    - H 2 Deep darkness over the peoples: And deep darkness the peoples; <sup>174</sup>
  - G 2 The illuminated contrast of Israel
    - H 1 The presence of Yahweh: But the LORD will rise upon you <sup>175</sup>
    - H 2 The presence of Yahweh's glory: And His glory will appear upon you.
- E 3 Israel's light to be a magnet to the Gentiles 60:3
  - G 1 Nations' attraction to Israel's glory: {3} "Nations will come to your light, <sup>176</sup>
  - G 2 Nations' kings attracted to Israel's glory: And kings to the brightness of your rising. <sup>177</sup>

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<sup>173</sup> 60:2 - darkness: In 59:9 Isaiah had lamented, "Therefore justice is far from us, And righteousness does not overtake us; We hope for light, but behold, darkness, For brightness, but we walk in gloom." This pervasive spiritual and moral darkness afflicts the entire earth. And it will so even more as the whole world apostatizes during the [Tribulation](#) period (2 Thess. 2:3-12).

<sup>174</sup> 60:2 - deep darkness the people: In an [eschatological](#) (last times) sense, "deep darkness," I believe, refers to the [Tribulation](#) period marked by moral and governmental darkness as well as catastrophic events that plague and kill those who dwell upon the earth.

<sup>175</sup> 60:2 - the LORD will rise upon you: Just as the glory of God and of the Lamb will illuminate the city of [New Jerusalem](#) throughout eternity (Rev. 21:10-11, 23), so the glory of the returned Messiah will illuminate the present city of Jerusalem during the [Millennial Kingdom](#) (Ezek. 43:1-4).

<sup>176</sup> 60:3 - Nations will come to your light: Just as the nations living on [New Earth](#) will walk (live and work) by the light of [New Jerusalem](#) (Rev. 21:24), and, drawn by the glorious light of that city, will bring their produce and their manufactured goods into it during the Eternal Kingdom (Rev. 21:26), so during the [Millennium](#), earth's nations will be magnetized by the light and the glory emanating from King Jesus and illuminating the city. They will be attracted to the light of Millennial Jerusalem just as, in the summertime, insects are attracted to a light glowing in the darkness.

<sup>177</sup> 60:3 - and kings to the brightness of your rising: Kings reigning in various countries throughout Millennial earth will be magnetically drawn to the brightness and glory of Millennial Jerusalem, illuminated by her King. Just so, kings living upon [New Earth](#) will be drawn to the glory and brilliance of [New Jerusalem](#), also illuminated by the

- D 2 Believing Jews to be restored to Israel with wealth and glory in the [Millennium](#) for God's honor 60:4-9
  - E 1 Israel to rejoice at the return of her expatriates 60:4
    - G 1 The call to observe: {4} "Lift up your eyes round about and see;
    - G 2 The return of expatriates
      - H 1 They all gather together,
      - H 2 they come to you. <sup>178</sup>
    - G 3 The return of your children
      - H 1 Your sons: Your sons will come from afar,
      - H 2 Your daughters: And your daughters will be carried in the arms. <sup>179</sup>
  - E 2 Israel to rejoice in her prosperity 60:5
    - G 1 Ecstatic observation: {5} "Then you will see and be radiant, <sup>180</sup>
    - G 2 Joyous praise: And your heart will thrill and rejoice; <sup>181</sup>

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same King during the Eternal Kingdom. They will bring their glory – their treasures, commodities, and manufactured goods – into [New Jerusalem](#) for the benefit of the citizens of the Capital City (Rev. 21:25).

<sup>178</sup> 60:4 - They all gather together, they come to you: Jewish people from all over the globe will return to Jerusalem and Israel when the King returns. The Jewish diaspora have been scattered all over the earth, but they will return to their homeland. The King will “assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth” (Isa. 11:12).

In Ezekiel 20:33-38 this return is accomplished by God’s mighty and wrathful hand. He will bring the returned Israeli exiles back “into the wilderness of the peoples.” He will enter into judgment with Israelis “face to face.” He will make them “pass under the rod” and will purge from them “the rebels and those who transgress” against Him. These rebels “will not enter the land of Israel.” Thus they will know that He is the LORD. After this purging the repentant remnant will serve the LORD on Mount Zion, and He will accept them (Ezek. 20:40-44).

<sup>179</sup> 60:4 - Your sons will come from afar, and your daughters will be carried in the arms: This echoes the words of Isa. 49:22: “Thus says the Lord GOD, ‘Behold, I will lift up My hand to the nations And set up My standard to the peoples; And they will bring your sons in their bosom, And your daughters will be carried on their shoulders.’” Not only will Jewish sons and daughters return, but the nations of the earth will assist them in their return to their homeland.

<sup>180</sup> 60:5 - be radiant: *nahar* (5102) is rarely used in the O.T. It continues the theme of light, however. Two similar uses are found in Psa. 34:5 and Jer. 31:12. It almost seems that the faces of Israelis will radiate and reflect the glory of the King to others.

<sup>181</sup> 60:5 - rejoice: The Millennial Kingdom will be a time of great joy for Israel.

## G 3 Cause for joy

H 1 Israeli benefit from the sea: Because the abundance of the sea <sup>182</sup> will be turned to you,

H 2 Israeli profit from the nations: The wealth of the nations will come to you. <sup>183</sup>

## E 3 Arab (Eastern) participation in the worship of Yahweh in Jerusalem 60:6-7

## G 1 Arab wealth for the purpose of worship transported by camels to Jerusalem 60:6

H 1 The multitude of camels: {6} "A multitude of camels will cover you, <sup>184</sup>

H 2 The provenance of camels

J 1 Western Saudi Arabia: The young

<sup>182</sup> 60:5 - the abundance of the sea will be turned to you: This must at least mean that Israel will have an abundant commercial trade in fishing, presumably from the Mediterranean, but also, specifically, from the Dead Sea. A life-giving stream of water will flow from underneath the Millennial Temple, and eventually find its way into the Jordan and into the Dead Sea. This life-giving river will nourish fruit trees that produce every month. The Dead Sea will no longer be dead. It will provide fresh-water habitat for "very many fish." The fish "will be according to their kinds, like the fish of the Great Sea, very many" (Ezek. 47:1-12).

In Zechariah 14:8 we are told, "And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter." Whatever life-giving benefits accrue in the Dead (eastern) Sea surely will also apply to the Mediterranean (western) Sea as well. The water flowing from the Millennial Temple will flow both in the dry season and the rainy season. Israel will have enough fish to supply its own domestic population and enough to have a booming trade with other nations.

It is possible also that Israel will be able to mine mineral treasures from the sea. Israel's wealth and productivity will be mind-boggling in that day.

<sup>183</sup> 60:5 - The wealth of the nations will come to you: Even in this day, with Israel estranged from her King and thus from Yahweh, Jewish people have an uncanny ability to succeed commercially and financially. With Israel back in her own land, reconciled with Yahweh, and joyfully submitting to the rule of Jesus of Nazareth, her greatest King, Jewish people will become enormously wealthy. Israel will be the leading nation in the world. Other nations will find it commercially profitable to pay taxes to Israel and to bring gifts to the nation and her King. Instead of being the most despised nation in the world, despised, tragically, even by those who call themselves Christians, Israel will become the most elevated, respected, and blessed nation in the world.

<sup>184</sup> 60:6 - multitude of camels will cover you: It is not to be assumed that Israel will own these camels, but that the foreigners listed here will be magnetized by the glory of Israel and will travel there on their camels, bringing goods and wares by which the Israelis will be enriched.

Many take this wealth of Israel and the city itself "ideally." "Ideal" is code for, "It is not really going to happen. We must understand this passage metaphorically." Lest anyone doubt that the camels are to be taken literally, I personally can testify that, even in the 21<sup>st</sup> Century, desert-dwelling Arabs and other Middle-Eastern peoples place a premium on camels. I have seen camels for sale in the city of Doha, Qatar, for example.

"Isaiah saw camels as thick as flies on meat covering the land around Jerusalem. These Gentiles will express thanks that Israel has brought the Word of God to them, in its written, spoken, and incarnate forms." (Thomas Constable, Notes on Isaiah. <http://soniclight.com/constable/notes/htm/OT/Isaiah/Isaiah.htm#p4359>) \*\*

- camels of Midian<sup>185</sup> and Ephah;<sup>186</sup>
- J 2     Yemen: All those from Sheba<sup>187</sup> will  
come;
- H 3     The commodities transported by camels:  
They will bring gold and frankincense,<sup>188</sup>
- H 4     The result of the camels' good – the worship  
of Yahweh: And will bear good news of the  
praises of the LORD.<sup>189</sup>
- G 2     Arab contributions toward the worship of Yahweh  
in Jerusalem 60:7
- H 1     Flocks from Arabia: {7} "All the flocks of  
Kedar<sup>190</sup> will be gathered together to you,

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<sup>185</sup> 60:6 - Midian: Desert area of the western Arabian peninsula on the east side of the Gulf of Aqaba bordering the Gulf, although it may have overlapped on the west side of the Gulf also. Midian lay south of Edom (part of modern-day Jordan) <http://bibleatlas.org/midian.htm>

The implications are staggering in view of today's religio-geo-politics – people will be coming from almost exclusively Muslim lands – Saudi Arabia and Yemen – to transport items for worship in Jerusalem. They will facilitate the worship of King Jesus, and there will be no competition from Islam, and no more suicide bombings. This is unbelievable in today's religious/political climate. But it will happen! Yahweh has said, "I, the LORD, will hasten it in its time" (Isa. 60:22).

<sup>186</sup> 60:6 - Ephah: Perhaps another name for Midian. So <http://bibleatlas.org/ephah.htm> . Gary V. Smith (*Isaiah 40-66*, 617): "Ephah was the son of Midian (Gen 25:4), so these two groups probably come together."

<sup>187</sup> 60:6 - Sheba: The area at the southwestern most corner of the Arabian Peninsula. It is bordered by the Red Sea on the west and the Gulf of Aden on the south. The relatively narrow body of water connecting the Red Sea with the Gulf of Aden is known as the Straits of Bab-al-Mandab ("Gate of Grief"). These straits were the site of attempted Somali piracy as recently as 2010. Today Sheba would include at least the western half of modern-day Yemen. The Queen of Sheba came to visit Solomon (1 Kings 10:1-10; 2 Chron. 9:1-9), bringing with her a great amount of spices and precious stones as gifts to the Israeli King.

<sup>188</sup> 60:6 - gold and frankincense: Since these camels will "bear good news of the praises of the LORD," it is to be understood that the gold may well be used in the construction of the Millennial Temple (Ezek. 40-46), and the frankincense will be used in preparing incense for worship. (So Gary V. Smith, *Isaiah 40-66*, 617.)

<sup>189</sup> 60:6 - And will bear good news of the praises of the LORD: Undoubtedly this refers to the cargoes carried by the camels. One way or another, the goods that the camels transport will be used in the temple worship. But this is not all, I believe, that this passage is telling us. Those who ride and lead these camels will gratefully participate in the worship of the God of Israel. This is all the more astounding when we acknowledge that these drivers will be coming from countries which presently despise Israel and even wish to dispossess her of her land and push her into the sea. But these camel drivers and their owners and their countries will no longer swear allegiance to Mohammed, but to Jesus of Nazareth, King of Israel and King of the World!

<sup>190</sup> 60:7 - Kedar: According to BibleAtlas.org Kedar is Arabia. <http://bibleatlas.org/keidar.htm> According to Gary V. Smith (*Isaiah 40-66*, 617) Kedar is the northern Arabian Desert.

- H 2 Rams from Jordan: The rams of Nebaioth <sup>191</sup> will minister to you;
- H 3 The sacrificial purpose of the flocks: They will go up with acceptance on My altar, <sup>192</sup>
- H 4 The glory of the Millennial Temple: And I shall glorify My glorious house. <sup>193</sup>
- E 4 Maritime (Western) cooperation in returning expatriates back to Israel 60:8-9
- G 1 The expedited travel 60:8
  - H 1 Like a wind-driven cloud: {8} "Who are these who fly like a cloud
  - H 2 Like doves: And like the doves to their lattices?
- G 2 The participation of coastal, maritime nations 60:9a
  - H 1 Coastal regions will trust in Yahweh: {9}

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<sup>191</sup> 60:7 - Nebaioth: This city/region is apparently to be identified with Sela, just north of Bozrah. Both are south of the Dead Sea. Nebaioth may be connected with Nabatea, in the region once inhabited by Esau (Edom, in modern day Jordan). <http://bibleatlas.org/nebaioth.htm> Bozrah is connected with Edom (modern day Jordan) in Isa. 63:1.

<sup>192</sup> 60:7 - My altar: This means, of course, that there will be animal sacrifices in the [Millennium](#). There are many who use this post-Calvary animal sacrifice as grounds for dismissing the literal reading of the text. But it is better to adjust our theology to the text than to adjust the text to fit our theology. How can there be animal sacrifices after Christ has completed His once-for-all sacrifice for sin? I believe the answer is fairly simple. These Millennial sacrifices are not efficacious, but memorial. And I believe there is a New Testament example – the Church's observing of the Lord's Table. The bread and the wine are memorial for the Church, not efficacious. That is, contrary to the teachings of Roman Catholicism and certain mainline Protestant denominations, the Church's ordinances are memorial in nature, not efficacious. They illustrate grace; they do not grant grace. The same is to be said for the sacrifices in the [Millennium](#). They illustrate the gracious sacrifice of Jesus. They do not grant grace.

The presence of a temple helps us to understand the Isaiah here is describing conditions in the Millennial Kingdom, not the Eternal Kingdom. In [New Jerusalem](#), as opposed to Millennial Jerusalem, there will be no temple whatever. God and the Lamb are the temple (Rev. 21:22).

<sup>193</sup> 60:7 - My glorious house: This is a reference to the Millennial Temple, described in great detail in Ezekiel 40-46. There are, unfortunately, a great many scholars who refuse to take this temple literally. One example is C. J. H. Wright in his commentary, *The Message of Ezekiel*, p. 338. Here are his comments on Ezekiel's vision of the temple:

In other words, the purpose of Ezekiel's vision was not to provide guidance as to how the temple was to be rebuilt, but to provide reassurance of the hope that it would be rebuilt, and to point beyond the physical temple to the restored relationship between God in his holiness and his humble and obedient people.

But there is no reason given either in this text (Isaiah 60:7) or in the Ezekiel text (Ezek. 40-46), that anything in either passage is to be taken metaphorically and not literally. What is the point here in Isaiah of talking about the camels from different Arab countries who will bring goods for temple worship if there will be no temple? What is the point of talking about the rams of Nebaioth being sacrificed on Yahweh's altar if there will be no altar? Sadly, men like Wright, I fear, are driven by a theological and exegetical agenda in their abhorrence of literalism.



- "Surely the coastlands will wait for Me;
- H 2 Ships from Spain as the vanguard: And the ships of Tarshish <sup>194</sup> *will come* first,
  - G 3 The objectives of the Maritime nations 60:9b
    - H 1 To return Israeli sons to Israel: To bring your sons from afar,
    - H 2 To transport the expatriates' wealth: Their silver and their gold with them,
    - H 3 To honor the name of Yahweh, God of Israel: For the name of the LORD your God,
    - H 4 To acknowledge Yahweh's glorification of Israel: And for the Holy One of Israel because He has glorified you.
  - D 3 The earth's nations to serve Israel in the [Millennium](#) 60:10-14
    - E 1 Gentiles to assist Israel 60:10
      - G 1 Foreigners reinforcing the defense infrastructure of Jerusalem: {10} "Foreigners will build up your walls,
      - G 2 Gentile kings serving Israel: And their kings will minister to you;
      - G 3 The Divine prerogative
        - H 1 His past wrathful discipline: For in My wrath I struck you,
        - H 2 His future compassion and favor: And in My favor I have had compassion on you.
    - E 2 The accessibility of the city of Jerusalem 60:11-12
      - G 1 The policy of continually-open gates 60:11a
        - H 1 Open gates: {11} "Your gates will be open

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<sup>194</sup> 60:9 - Tarshish: Most likely a city on the Southwestern coast of Spain, west of the Straits of Gibraltar. <http://bibleatlas.org/tarshish.htm> Tarshish apparently had large, fast ships (Gary V. Smith, Isaiah 40-66, 617). Observe that Tarshish is mentioned in the same context in Psalm 72:10. \*\*\* December 6, 2019

continually;<sup>195</sup>

H 2 Never closed: They will not be closed day or night,

G 2 The reason for open access 60:11b

H 1 A transfer of wealth from the nations to Israel: So that men may bring to you the wealth of the nations,

H 2 Symbols of conquest and subservience: With their kings led in procession.

G 3 The necessity of international cooperation 60:12

H 1 Non-serving nations will be destroyed: {12} "For the nation and the kingdom which will not serve you will perish,

H 2 Uncooperative nations will be ruined: And the nations will be utterly ruined.<sup>196</sup>

E 3 The cooperation of Lebanon in the beautification of Jerusalem 60:13

G 1 Lebanon's glory will come to Jerusalem

H 1 The fact of glory: {13} "The glory of

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<sup>195</sup> 60:11 - Your gates will be open continually: Isaiah has already told us that, "in the last days," people from nations all over the world will swarm to Mount Zion in Jerusalem and the house of the God of Jacob. They will want the King to teach them His laws so they can walk in His paths. And we learned that the nations will "hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war" (Isa. 2:1-4). Since there is no military threat nor animosity during the Millennial Kingdom, there will be no threat of sabotage or terrorism. Jerusalem's gates will be open around the clock, not closed during the daytime or the night time.

Surprisingly enough, the reason given for the continually open gates here is not a security issue at all, but rather a commercial issue. Leaving the gates open around the clock permits representatives from all earth's nations continually to bring goods and services into the city. This will be a "round-the-clock" operation! This feature serves to illustrate the tremendous wealth that will accrue to Jerusalem and to Israel during this Golden Age!

This same idea is picked up again in the [New Jerusalem](#). The gates will never be closed in [New Jerusalem](#) "and they will bring the glory and the honor of the nations into it" (Rev. 21:25-26). A careful reading of Revelation 21-22 helps us realize that our future as glorified believers of the Church does not reside in heaven, but in [New Jerusalem](#). But there will be a great many of [New Earth's](#) redeemed nations who do not live in the city, but rather upon [New Earth](#). They are the ones who will bring goods and services into the gigantic, brilliant, and holy city, [New Jerusalem](#), capital city of Israel and home of the Church (Rev. 21:25-26).

<sup>196</sup> 60:12 - utterly ruined: There is no hint here as to how non-cooperative nations will be punished. But there is a hint in Zechariah 14. There we learn that nations who survive the battles at the close of the [Tribulation](#) will come up year by year to worship the King, Yahweh of Troops, and to celebrate the Feast of Booths. Nations who do not come up to worship the King will receive no rain (Zech. 14:16-19). If the Millennial Kingdom is merely a metaphor, this provision makes absolutely no sense. One year's experience of total drought will compel a nation to come worship the King next year!

- Lebanon will come to you,
- H 2    The symbols of glory – the trees of Lebanon
- J 1     The juniper,
- J 2     the box tree
- J 3     and the cypress together,
- H 3    The purpose of glory: To beautify the place  
          of My sanctuary;<sup>197</sup>
- G 2    The glory of the resting place of King Jesus' feet:  
          And I shall make the place of My feet glorious.
- E 4    The subservience of Israel's enemies 60:14
- G 1    The bowing of the sons of Israel's former enemies:  
          {14} "The sons of those who afflicted you will  
          come bowing to you,
- G 2    The reversal of fortune for those who once despised  
          Israelis: And all those who despised you will bow  
          themselves at the soles of your feet;<sup>198</sup>
- G 3    Israel's former enemies will acknowledge the reality  
          of Jerusalem's identity
- H 1    "City of Yahweh": And they will call you  
          the city of the LORD,<sup>199</sup>

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<sup>197</sup> 60:13 - the place of My sanctuary: Once again there is firm evidence of a Millennial Temple, complete with animal sacrifices (see Isa. 60:7; Ezek. 40-46). This cannot possibly refer metaphorically to "the restored relationship between God in his holiness and his humble and obedient people" (Wright, *The Message of Ezekiel*, p. 338), for in [New Jerusalem](#) in the eternal Kingdom there will be no temple whatever (Rev. 21:23).

<sup>198</sup> 60:14 - bow themselves at the soles of your feet: We who live in America are somewhat familiar with the protocol involved in bowing in Japan. The lower the bow, the greater the deference. The bowing described here is the ultimate bowing. One cannot demonstrate greater subservience than by prostrating himself at the soles of another's feet! Indeed, in the Arab world of the Middle East, it is impolite for a man to cross his legs in public because that exposes the sole of his foot to his neighbor, who stands to be greatly offended. So when an Arab reporter threw his shoes at President George Bush, that was a *huge* insult!

Today, Israel is the most despised nation in the world. But in the Kingdom, those who formerly despised Israel will prostrate themselves at the soles of Israeli feet. How remarkable!

<sup>199</sup> 60:14 - the city of the LORD: Great pressure has been placed upon Israel to give up its claim to Jerusalem as its capital city and to cede it to so-called Palestinians who have no historical claim whatever to the city as the capital of an Arab country. The United Nations and even U. S. Presidents have increasingly applied pressure on Israel. But the city, since the days of King David, has been the capital city of Israel, and no other city. That is because Israel is the city of Yahweh. It is not the "Palestinians" to commandeer or the United Nations' to award or the United States' to bully. It is the city of Yahweh. And so it shall ever be.

- H 2 “Zion of the Holy One of Israel”: The Zion of the Holy One of Israel.<sup>200</sup>
- D 4 The wealthy, glorious, international supremacy of Israel in the [Millennium](#), overlapping into the Eternal State 60:15-22
  - E 1 The reversal of past animosity 60:15
    - G 1 Past attitudes toward Israel
      - H 1 Friendless: {15} "Whereas you have been forsaken
      - H 2 Despised: and hated
      - H 3 Abandoned: With no one passing through,
    - G 2 Future attitudes toward Israel during the Theocratic Kingdom
      - H 1 A cause for endless high esteem: I will make you an everlasting pride,<sup>201</sup>
      - H 2 A source of generational joy: A joy from generation to generation.
  - E 2 Israel the beneficiary of international nurture because of Yahweh's salvation 60:16
    - G 1 Protected and nurtured by nations and kings
      - H 1 {16} "You will also suck the milk of nations
      - H 2 And suck the breast of kings;<sup>202</sup>
    - G 2 Cognizant of Yahweh as: Then you will know that I,

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<sup>200</sup> 60:14 - The Zion of the Holy One of Israel: Literally, the last two phrases read, “And they shall call you “City of Yahweh,” “Zion of Holy (One) of Israel.” Calling someone a “Zionist” is almost the worst possible epithet in some quarters. But those who abhor Zionism neither know the Scriptures nor abide by them, at least in this matter. Zion is God's city, and it is His choice of a city. It is His city for eternity. God, is, in fact, the world's greatest Zionist. For a further study of this matter, see [“Is God a Zionist?”](#)

<sup>201</sup> 60:15 - an everlasting pride: Since Israel as a nation, and Jerusalem as its capital is almost universally despised, even among many who call themselves Christians, that animosity must and will change. Jerusalem and Israel will be a source of everlasting pride, not only for Israelis, but for all followers of the great King!

<sup>202</sup> 60:16 - “suck the milk of nations and suck the breast of kings: To western ears this turn of phrase seems rather crude and, at the least, embarrassing. But to Middle Eastern ears it made perfect sense and was not embarrassing. It means that in the Millennial Kingdom Israel will be protected and nurtured by nations and kings. Thomas Constable writes, “It is easy for us to see how Gentile nations will sustain Israel in the future, because ever since 1948, certain Gentile nations have sustained the modern state of Israel.” (Constable, [Notes on Isaiah](#), 2013 edition.)

- the LORD, am
- H 1 Israel's Savior: your Savior
- H 2 Israel's Redeemer: And your Redeemer,<sup>203</sup>
- H 3 Jacob's Mighty One: the Mighty One of Jacob.
- E 3 Yahweh's blessing of Israel during the Millennial Age  
60:17
- G 1 His material blessing
- H 1 {17} "Instead of bronze I will bring gold,<sup>204</sup>
- H 2 And instead of iron I will bring silver,
- H 3 And instead of wood, bronze,
- H 4 And instead of stones, iron.
- G 2 His spiritual blessing
- H 1 Promoting peace: And I will make peace  
your administrators
- H 2 Promoting righteousness: And righteousness  
your overseers.<sup>205</sup>
- E 4 Yahweh's preservation of Israel from war and terrorism  
60:18

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<sup>203</sup> 60:16 - Savior ... Redeemer: A great purpose of God's elevating of Israel to the status of "Most-Favored-Nation" is that Israel will finally come to know that Yahweh is her Savior and Redeemer. It is God's will that all of His people humbly acknowledge His greatness and kindness. People who do not do that are among the most arrogant and dysfunctional of mankind.

<sup>204</sup> 60:17 - Instead of bronze I will bring gold: In each case an inferior substance is replaced by a superior one. This simply illustrates the honored and blessed condition of Israel and Zion in the Millennial age. It is the fulfillment of God's promise to Israel clear back in Deuteronomy 27 and 28: If Israel obeyed God, she would be blessed in every way. But if she disobeyed God, she would be cursed in every way. God guarantees Israel's obedience through the [New Covenant](#), and so He guarantees her blessings. The Church has not replaced Israel. Israel's greatest days are ahead. And when Israel is right with God, Gentiles will be right with God. And both Israel and the nations will experience the untold blessings that accrue with obedience.

<sup>205</sup> 60:17 - peace ... righteousness: The city of Jerusalem, the State of Israel, and the entire world will be filled with peace because there is universal righteousness. If righteousness is lacking, there can be no peace.

The ultimate fulfillment of this prophecy will take place in [New Jerusalem](#) and upon [New Earth](#). "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death" (Rev. 21:8). None of them will be permitted on [New Earth](#) or in [New Jerusalem](#).

- G 1 The absence of war and destruction
  - H 1 No invasion in the land of Israel: {18}  
"Violence will not be heard again in your land,
  - H 2 No terrorism within Israel's borders: Nor devastation or destruction within your borders;
- G 2 The symbols of safety and security
  - H 1 As signified by the name of her walls: But you will call your walls salvation,
  - H 2 As signified by the name of her gates: and your gates praise.
- E 5 The eternal glory of Israel as emanating from Israel's God 60:19-20
  - G 1 The displacement of natural light 60:19a
    - H 1 No need of the sun by day: {19} "No longer will you have the sun for light by day,
    - H 2 No need of the moon by night: Nor for brightness will the moon give you light;<sup>206</sup>
  - G 2 The supernatural source of light 60:19b
    - H 1 Yahweh will be her eternal source of light: But you will have the LORD for an everlasting light,
    - H 2 Israel's God will be the source of her glory: And your God for your glory.
  - G 3 The eternal presence of light 60:20
    - H 1 God, the source of Israel's light, will, in contrast to the sun, never set: {20} "Your

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<sup>206</sup> 60:19 - sun ... moon: This passage is not saying that the sun and moon will cease to exist during the Millennial Kingdom. It is saying that for people living in Jerusalem, and perhaps in Israel, there will be no need for sun or moon. The reason is that Yahweh, meaning Jesus Himself will be Israel's eternal light source, as well as the source of her glory.

This condition is repeated in regard to [New Jerusalem](#) and [New Earth](#) (Rev. 21:23, 25; 22:5). Once again, it does not necessarily mean that New Universe will have no stars or that [New Earth](#) will have no sun or moon. But they will be superfluous. The light of the great city, coming from the Lamb and from God, is so bright that people on [New Earth](#) will live by its light. It is so penetrating that inside the city, there will be no need of any artificial lighting (Rev. 22:5). There will be no such thing as a darkened room inside [New Jerusalem](#)!

sun will no longer set,<sup>207</sup>

- H 2 God, the source of Israel's light, will, in contrast to the moon, never wane: Nor will your moon wane;
- H 3 Yahweh is the source of Israel's eternal light: For you will have the LORD for an everlasting light,
- H 4 Because of that supernatural light, Israel's time of grief and sorrow has ended: And the days of your mourning will be over.

E 6 The condition of the Jewish people and the Land of Israel during the Kingdom 60:21-22

- G 1 All Israelis righteous: {21} "Then all your people will be righteous;<sup>208</sup> 60:21a
- G 2 Israel's eternal possession of the Land of Israel: They will possess the land forever,<sup>209</sup> 60:21b
- G 3 The supernatural power behind these two verities – Israel and her Land are 60:21c
- H 1 The branch of My planting,

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<sup>207</sup> 60:20 - Your sun will no longer set: The elevation, honor, glory, and supremacy of Israel and Jerusalem will never diminish. This high position will begin during the Millennial Kingdom and it will last throughout eternity. It is no accident that the eternal city of the Church and Israel is named [New Jerusalem](#). It is not New York, nor is it New Delhi. You can't get more Jewish than [New Jerusalem](#). There is not one people of God throughout eternity. The Church exists as the Bride of Christ throughout eternity. Israel exists as Israel throughout eternity. And the nations who are not part of the Church or Israel exist as the Nations inhabiting [New Earth](#) throughout eternity. Israel's place of preeminence will never diminish or be eclipsed.

<sup>208</sup> 60:21 - all your people will be righteous: At Christ's return He will gather all Israelis from all over the world for judgment. The judgment will take place in the desert of the nations, somewhere outside the land of Israel. He will make all Jewish people to pass under the rod. All rebels will be weeded out and not allowed to enter the land. I presume they will be destroyed and will await a final judgment of the wicked at the end of time (Rev. 20:11-15). Those who survive that judgment will have done so because God had softened their hardened hearts of stone and replaced them with hearts of flesh. He had placed His Spirit within them so that they wanted to obey and love Him and serve Him. God has guaranteed this transformation by His [New Covenant](#). Thus will come the time when "all Israel will be saved" (Rom. 11:26-27; cf. Isa. 59:20-21).

<sup>209</sup> 60:21 - They will possess the land forever: The land of Israel is not to be subdivided and ceded to a group of so-called "Palestinians." These people, prior to 1967, were expatriate Egyptians and Jordanians. Israel has been the perpetual home for Israel, bequeathed to Abraham in an inviolable irrevocable, eternal covenant (Genesis 13; 15). The land always has rightly belonged to Israel and it always will. No coalition of Arabs or United Nations can alter that fact.

Even throughout eternity, there will be the land of Israel on [New Earth](#). [New Jerusalem](#) will, I suspect, orbit above the land of Israel, perhaps in geosynchronous orbit, for eternity. The land will always belong to the people of Israel, although strangers will be hired to work that land, both in the [Millennium](#) and upon [New Earth](#) (Isa. 61:5).

H 2 The work of My hands,

G 4 Yahweh's motivation for permanently establishing Israel as righteous people in the land of their inheritance: That I may be glorified. 60:21d

G 5 The supernatural preeminence of the Jewish people 60:22a

H 1 {22} "The smallest one will become a clan,

H 2 And the least one a mighty nation.

G 6 The Guarantor and timing of Jewish preeminence: I, the LORD, will hasten it in its time." <sup>210</sup> 60:22b

### **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](#) 61:10-11

### **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

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<sup>210</sup> 60:22 - I, the LORD, will hasten it in its time: [Amillennialists](#) and unbelievers can deny that there is any future for Israel; politicians can attempt to thwart and redefine Israel's future; terrorists can attempt to destroy them; nations can attempt to annihilate them; but no one can stop the inevitable, inexorable activity of Yahweh. In His own time, He will elevate Israel to the place of international honor, glory, and supremacy. His own Anointed One, Jesus of Nazareth, will be eternal King of Israel. And God's Sovereign march through history and final redemption of the elect of all nations will ultimately take place.



- 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
  - E 1 Yahweh's promise to create new heavens and [new earth](#): {17} "For behold, I create new heavens and a [new earth](#);
  - E 2 Former conditions will not be remembered
    - G 1 And the former things will not be remembered
    - G 2 or come to mind.
- D 2 Joy replacing sorrow (Eternal State) 65:18-19
  - E 1 Israel urged to rejoice 65:18
    - G 1 Israel urged to rejoice perpetually in God's new creation: {18} "But be glad and rejoice forever in what I create;
    - G 2 His creation of Jerusalem to be a place of joy: For behold, I create Jerusalem *for* rejoicing
    - G 3 Her citizens will be glad: And her people *for* gladness.
  - E 2 Yahweh will rejoice 65:19a
    - G 1 In Jerusalem: {19} "I will also rejoice in Jerusalem
    - G 2 In His people: and be glad in My people;
  - E 3 The absence of sorrow 65:19b
    - G 1 The absence of weeping: And there will no longer be heard in her The voice of weeping

G 2 The absence of crying: and the sound of crying.

D 3 Longevity 65:20

- E 1 No infant mortality: {20} "No longer will there be in it an infant *who lives but a few* days,
- E 2 No premature death for the elderly: Or an old man who does not live out his days;
- E 3 If someone dies at the age of 100, he will be considered young: For the youth will die at the age of one hundred
- E 4 If someone does not live to the age of 100, he will be considered as having been judged by God: And the one who does not reach the age of one hundred Will be *thought* accursed.

D 4 Examples of longevity 65:21-23

- E 1 Israelis will build houses and be able to live in them: {21} "They will build houses and inhabit *them*;
- E 2 Israelis will be able to plant vineyards and partake of their own grapes and wine: They will also plant vineyards and eat their fruit.
- E 3 Israelis will not be deprived of enjoying the fruits of their own labor 65:22
  - G 1 In building: {22} "They will not build and another inhabit,
  - G 2 In planting: They will not plant and another eat;
- E 4 Israeli life expectancy will be comparable to that of a tree
  - G 1 For as the lifetime of a tree,<sup>211</sup>
  - G 2 *so will be* the days of My people,
- E 5 Israelis will outlive everything they build: And My chosen ones will wear out the work of their hands.
- E 6 The purpose of their labor will be fulfilled: {23} "They will not labor in vain,
- E 7 They will not bear children who will die prematurely: Or

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<sup>211</sup> 65:22 - For as the lifetime of a tree: "[The Sisters](#)" olive trees of Lebanon are estimated to be between 6,000 and 6,800 years old!

bear *children* for calamity;

E 8 Generations of Israelis will be blessed by Yahweh

G 1 They themselves are descendants of those who are blessed: For they are the offspring of those blessed by the LORD,

G 2 So are their descendants: And their descendants with them.

D 5 Instant fellowship with God 65:24

E 1 Yahweh's response before their prayers: {24} "It will also come to pass that before they call, I will answer;

E 2 His response before they have concluded their prayers: and while they are still speaking, I will hear.

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

E 1 The herbivorous coexistence of wolf and lamb: {25} "The wolf and the lamb will graze together,

E 2 The herbivorous nature of the lion alongside the ox: and the lion will eat straw like the ox;

E 3 Serpents will be harmless: and dust will be the serpent's food.

E 4 There will be no harm in all the jurisdiction of Mount Zion: They will do no evil or harm in all My holy mountain,"

E 5 The Guarantor – Yahweh Himself: says the LORD.

#### **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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