

## LECTURE 16: ISAIAH

**“The God who saves”**

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### I. Orienting Data

**A. Prophet and Audience:** Isaiah (“Yahweh is salvation”) of Jerusalem to Judah

**B. Date of Prophetic Activity:** 740–700 B.C.

**C. Historical Background:**

1. Ministered in Judah during the reigns of four kings—Uzziah/Azzariah (792–740), Jothan (750–732), Ahaz (735–716), and Hezekiah (716–687) (Isa. 1:1)
2. Called as a prophet in ch. 6
3. Witnessed the rise of the Neo-Assyrian empire & dismemberment of the northern kingdom.
4. Served as Yahweh’s covenant enforcer against faithless Ahaz and stood as the faithful confidant and friend of the good king Hezekiah
5. A contemporary of Micah (in Judah), as well as Amos & Hosea (in Israel)

**D. Content:** Yahweh’s sovereign majesty and redemptive love, revealed in his dealings with his chosen people the Israelites, who are destined for both judgment and salvation, in which the nations will also be included

**E. Emphases:**

1. The character of God expressed on behalf of the world
  - a. His holiness, majesty, and righteousness
  - b. His compassion and saving mercy
2. The redemptive role of God's (suffering) servant, and the central role of Israel and Zion in Yahweh's plans for the nations and the world
3. The glorious final future God has in store for those who are his

**F. Outline**

1. Words of Judgment (Warning) (1:1–39:8)
  - a. Introduction (1:1–31)
  - b. Oracles Concerning Judah and Jerusalem (2:1–12:6)
  - c. God's Desolation and Recreation of the World (13:1–27:13)
    - i. Oracles Concerning the Nations (13:1–23:18)
    - ii. God's Desolation and Recreation (24:1–27:13)
  - d. Book of Woes (28:1–33:24)
  - e. Book of Hope (34:1–35:10)
  - f. An example of Hope: Book of Hezekiah (36:1–39:8)
2. Words of Comfort: Looking Beyond Exile (40:1–66:24)
  - a. Israel's Hope in the Lord of History (9 chs.) (40:1–48:22)
  - b. Israel's Hope in Yahweh's Salvation (9 chs.) (49:1–57:21)
  - c. Israel's Hope in Yahweh's Vindication (9 chs.) (58:1–66:24)

**Fig. 16.1. Isaiah's Mini-Bible, both in Structure and Message** (so Walter C. Kaiser Jr.)

Book of Judgment with 39 chapters (Isa. 1–39) parallels the 39 books of Old Testament  
 Book of Comfort with 27 chapters (Isa. 40–66) parallels the 27 books of the New Testament

- Begins with John the Baptist (ch. 40)
- Centered on the atonement (ch. 53)
- Ends with the glorious image of God and restored creation (chs. 65–66)

**II. The Composition, Unity, and Authorship of Isaiah****A. Introductory Comments:**

1. Until the last two centuries, Jewish and Christian interpreters alike regarded Isaiah son Amoz (Isa. 1:1) to be the “author” of the entire book. This does not mean someone else could not have collected his sermons, but it does mean that all the oracles in the book were originally given through this eighth century prophet (740–700 B.C.).
2. In the last two centuries, numerous scholars have questioned the unity of the book, proposing at least two authors for the whole: (1) from Isaiah of Jerusalem (chs. 1–39); (2) from “Deutero-Isaiah” of the exilic period (chs. 40–66). Others have added a “Trito-Isaiah” (chs. 56–66), which they place in the post-exilic period.
3. Three reasons for this view (highlighted by Longman and Dillard, *An Introduction to the Old Testament*, 2<sup>nd</sup> ed., 303–306):
  - a. *The historical situation*: Most of the first half of the book assumes the Assyrian crisis (but see chs. 13–14), whereas the second half addresses a group already in Babylonian exile (48:20), who are anticipating imminent

judgment on their captors (43:14–15; 47:1–15; 48:14; 49:24–26; 51:21–23) and imminent restoration to Zion (40:9–11; 42:1–9; 43:1–7; 44:24–28; 48:12–22; 49:8–23; 51:11; 52:1–12), which includes the reconstruction of Jerusalem and the temple (e.g., 45:13; 51:3; 54:11–14; 58:12; 60:10; 61:4).

- b. *Theological differences:* The first half emphasizes God’s majesty, points to a king descended from David, highlights the faithful remnant, and offers numerous historical details as the context for the oracles. The second half focuses on the universal dominion and eternality of God, points to a Servant of Yahweh with no explicit mention of the Davidic dynasty (but see Isa. 53:3), speaks of the remnant much less, and does not include historical details with the oracles, including no mention of Isaiah himself.
- c. *Language and style*
4. In more recent days, scholars have recognized the remarkable unity and coherence of the whole book, though most (including many “evangelicals”) have still affirmed that multiple authors had their hands in shaping the whole. Many have spoken of “prophetic schools” working long after Isaiah of Jerusalem who affirmed his teaching and built upon it, much like Pastor John Piper has built on Jonathan Edwards. A key difference, however, is that John Piper has never written words and then attributed them to Edwards, as would be the case here!

- B. Arguments for Authorship by Isaiah of Jerusalem:** There are solid reasons for believing that the whole book originated with the 8<sup>th</sup> century prophet Isaiah, who actually foretold the Assyrian destruction of the north, the Babylonian destruction of the south, and the return of the exiles under the guidance of Cyrus, king of Persia:
1. The book itself only asserts that it contains the messages of the 8th century Isaiah (1:1), and no one questions that the other latter prophets--all of which use similar introductory formulas--contain messages from those prophets.
  2. In a context so thoroughly against false prophecy, I question whether pseudonymous writings would truly be present, for they by nature make an attribution of authorship that is false.
  3. The NT quotes from both halves of the book attributing it to the singular 8th century prophet Isaiah. For example:

1:9	Rom 9:29
6:9–10	Matt 13:14–15; John 12:40–41; Acts 28:25–27
9:1–2	Matt 4:15–16
10:22–23	Rom 9:27–28
11:10	Rom 15:12
29:13	Matt 15:8–9; Mark 7:6–7
40:3–5	Matt 3:3; Mark 1:3; Luke 3:4–6; John 1:23
42:1–4	Matt 12:18–21
53:1	John 12:38; Rom 10:16
53:4	Matt 8:17
53:7–8	Acts 8:32–33 with 28
61:1–2	Luke 4:18–19
65:1–2	Rom 10:20–21

- a. Luke tags the entire volume in which we find Isa 40:3–5 “the book of the words of Isaiah the prophet” (Luke 3:4–6).
  - b. Luke affirms that when the Ethiopian eunuch read from Isa 53:7–8, he was reading “the prophet Isaiah” (Acts 8:28).
  - c. John cites Isa 6:10 and 53:1 in consecutive verses, calling them “the words spoken by the prophet Isaiah” and affirming that “Isaiah said these things” (John 12:38–41).
  - d. Regarding Isaiah 65:1–2, Paul tells us that “Isaiah is so bold as to say...” (Rom 10:20–21). He similarly introduces his citation of Isa 11:10 with, “And again Isaiah says...” (Rom 15:12).
4. A number of prophets living in the midst of the Babylonian crisis (Nahum, Zephaniah, and Jeremiah) all appear to use the second half of Isaiah’s book, which would necessitate it being complete by their time.
  5. Numerous themes and vocabulary can be shown to be aligned across both halves.
  6. Chapters 13–14 already anticipate the Babylonian crisis and are introduced as a vision “Isaiah son of Amoz saw” (13:1).
  7. One of the key arguments in Isaiah 40–55 is that Yahweh is God *because* he is able to foretell the future and the idols can’t. If you place the book’s second half during or after the events it speaks about, you lose the entire force of the argument.
- a. Isa 43:8–13. Bring out the people who are blind, yet have eyes, who are deaf, yet have ears! <sup>9</sup> All the nations gather together, and the peoples assemble. *Who among them can declare this, and show us the former things?* Let them bring their witnesses to prove them right, and let them hear and say, It is true. <sup>10</sup> “You are my witnesses,” declares the LORD, “and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. <sup>11</sup> I, I am the LORD, and besides me there is no savior. <sup>12</sup> I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses,” declares the LORD, “and I am God. <sup>13</sup> Also henceforth I am he; there is none who can deliver from my hand; I work, and who can turn it back?”
  - b. Isa 44:24–28. Thus says the LORD, your Redeemer, who formed you from the womb: “I am the LORD, who made all things, who alone stretched out the heavens, who spread out the earth by myself, <sup>25</sup> who frustrates the signs of liars and makes fools of diviners, who turns wise men back and makes their knowledge foolish, <sup>26</sup> *who confirms the word of his servant and fulfills the counsel of his messengers, who says of Jerusalem, ‘She shall be inhabited,’ and of the cities of Judah, ‘They shall be built, and I will raise up their ruins’; <sup>27</sup> who says to the deep, ‘Be dry; I will dry up your rivers’; <sup>28</sup> who says of Cyrus, ‘He is my shepherd, and he shall fulfill all my purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’”*
  - c. Isa 45:1–7. Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed: <sup>2</sup> “I will go before

you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, <sup>3</sup> I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you by your name. <sup>4</sup> *For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.* <sup>5</sup> I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, <sup>6</sup> that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. <sup>7</sup> I form light and create darkness; I make well-being and create calamity; I am the LORD, who does all these things.”

- d. Isa 45:20–21. Assemble yourselves and come; draw near together, you survivors of the nations! They have no knowledge who carry about their wooden idols, and keep on praying to a god that cannot save. <sup>21</sup> *Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD?* And there is no other god besides me, a righteous God and a Savior; there is none besides me.
- e. Isa 46:8–11. Remember this and stand firm, recall it to mind, you transgressors, <sup>9</sup> remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, <sup>10</sup> *declaring the end from the beginning and from ancient times things not yet done, saying, “My counsel shall stand, and I will accomplish all my purpose,”* <sup>11</sup> *calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it.*
- f. Isa 48:3–8. *The former things I declared of old; they went out from my mouth, and I announced them; then suddenly I did them, and they came to pass.* <sup>4</sup> *Because I know that you are obstinate, and your neck is an iron sinew and your forehead brass,* <sup>5</sup> *I declared them to you from of old, before they came to pass I announced them to you, lest you should say, “My idol did them, my carved image and my metal image commanded them.”* <sup>6</sup> *You have heard; now see all this; and will you not declare it? From this time forth I announce to you new things, hidden things that you have not known.* <sup>7</sup> *They are created now, not long ago; before today you have never heard of them, lest you should say, “Behold, I knew them.”* <sup>8</sup> You have never heard, you have never known, from of old your ear has not been opened. For I knew that you would surely deal treacherously, and that from before birth you were called a rebel.

### C. Conclusion:

1. Tremper Longman III and Raymond Dillard assert, “The question of the authorship of Isaiah probably should not be made a theological ... test of orthodoxy” (*An Introduction to the Old Testament*, 2<sup>nd</sup> ed., 311). In support, they compare the question of the authorship of Isaiah with that of the Deuteronomy. “Recognizing that the setting of Deuteronomy 34 [the mention of Moses’ death] requires an author living later than Moses, the author traditionally assigned to the book, is not materially different from recognizing that the background of Isaiah 40–66 presumes an author living during the exile.”

2. In contrast, the issue in Deuteronomy *is very different* than that described for the book of Isaiah.
  - a. Deuteronomy never asserts that Moses finalized what we call Deuteronomy. It only asserts that the sermons shaping the body of the book came from the prophet Moses. In contrast, all of the book of Isaiah is attributed to the 8<sup>th</sup> century prophet Isaiah.
  - b. While Moses could have predicted his death, there is nothing in the book that would suggest his death account is to be read this way. Rather, it is straight narrative, suggesting that some other hand, living *after* Moses and *within* the Promised Land, put Deuteronomy in the shape we now have it. In contrast, given God's ability to foretell the future, nothing in the book of Isaiah demands that someone later than the 8<sup>th</sup> century prophet prophesied the material. And indeed, the explicit statements call us to read it all as coming from the mouth of Isaiah of Jerusalem.
  - c. Because the narrator's intent in Deuteronomy was clearly to create a context for *Moses' actual words to be heard*, it is *not* an error for later biblical authors to attribute to Moses the words in Deuteronomy. There is no sign that the prophet's original voice has been altered or added to at all. In contrast, what Longman and Dillard are suggesting is the book of Isaiah actually attributes messages to the 8<sup>th</sup> century prophet that *did not actually originate with him*. This is a problem, for it calls the doctrine of inerrancy into question.
3. *One's view on the authorship of Isaiah is a legitimate test of theological orthodoxy.* The reality of a sovereign God and of prophetic inspiration means that Isaiah of Jerusalem could have foretold accurately and in detail any events of the future, including all those recorded in the book of Isaiah. The book itself and the rest of Scripture attribute the material to the 8<sup>th</sup> century prophet, which suggests that the only biblical, true, God-honoring approach is to affirm that the book in its entirety has its origin in Isaiah of Jerusalem. Any alternative perspective calls into question the doctrine of inerrancy.

### III. Excursus: Isaiah Wrote His Book for Christians

#### A. The NT Authors Believed the OT Prophets Wrote for *Our* Instruction

1. Rom 15:4. For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. (Cf. Ps 69:9)
2. 1 Cor 10:11. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.
3. 1 Pet 1:10–12. Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. **It was revealed to them that they were serving not themselves but you**, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

## B. Isaiah Believed His Book Was for Us, *Not* for His Contemporaries

1. The spiritual disability of Isaiah's contemporaries:
  - a. Isa 42:20. He sees many things, but does not observe them; his ears are open, but he does not hear.
  - b. Isa 43:8. Bring out the people who are blind, yet have eyes, who are deaf, yet have ears!
  - c. Isa 44:18. They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand.
2. Isaiah's mission of judgment:
  - a. Isa 6:9–10. And [the LORD] said, "Go, and say to this people: "'Keep on hearing, but do not understand; keep on seeing, but do not perceive.'"<sup>10</sup> Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."
  - b. Mark 4:11–12. And [Jesus] said to [his disciples], "To you has been given the secret of the kingdom of God, but for those outside everything is in parables,<sup>12</sup> so that "'they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven.'"
3. Isaiah's contemporaries could *not* read his book.
  - a. Isa 29:9–11. Astonish yourselves and be astonished; blind yourselves and be blind! ...<sup>10</sup> For the LORD has poured out upon you a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers).<sup>11</sup> And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed."
  - b. Rom 11:7–8. Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,<sup>8</sup> as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."
4. Isaiah's book was for future generations that would *see* and *hear*:
  - a. Isa 29:18–19. In that day **the deaf shall hear** the words of a book, and out of their gloom and darkness **the eyes of the blind shall see**.<sup>19</sup> The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
  - b. Isa 30:8, 20–21. And now, go, write it before them on a tablet and inscribe it in a book, that it may be for the time to come as a witness forever....  
**Your Teacher will not hide himself anymore, but your eyes shall see your Teacher. And your ears shall hear** a word behind you, saying, "This is the way, walk in it."
  - c. NOTE: The blindness and deafness would be overcome when the Teacher shows up.
5. When would eyes see and ears hear?
  - a. *In the latter days*. Isa 2:2–3. It shall come to pass in **the latter days** that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it,<sup>3</sup> and many peoples shall 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 his ways and that we may walk in his paths.**” For out of Zion shall go forth **the law**, and **the word** of the LORD from Jerusalem.

- b. *When God has establishes a covenant of peace and teaches all.* Isa 54:2–3, 7–8, 10, 13. “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. <sup>3</sup> For you will spread abroad to the right and to the left, and your **offspring will possess the nations** and will people the desolate cities.... <sup>7</sup> For a brief moment I deserted you, but with great compassion I will gather you. <sup>8</sup> In overflowing anger for a moment I hid my face from you, but with everlasting love **I will have compassion on you,**” says the LORD, your Redeemer.... <sup>10</sup> “For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and **my covenant of peace** shall not be removed,” says the LORD, who has compassion on you.... <sup>13</sup> “**All your children shall be taught by the LORD**, and great shall be the peace of your children.”
- c. *In the days of the royal servant.*
  - i. Isa 42:1, 4, 6–7. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.... <sup>4</sup> He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for **his law**.... <sup>6</sup> I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a **covenant** for the people, **a light for the nations,** <sup>7</sup> **to open the eyes that are blind**, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.
  - ii. Isa 51:4–5. Give attention to me, my people, and **give ear** to me, my nation; for **a law will go out from me**, and I will set my justice for a light to the peoples. <sup>5</sup> My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait.
- d. *Jesus is the royal servant through whom eyes see and ears here.*
  - i. John 6:44–45. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. <sup>45</sup> It is written in the Prophets, “And they will all be taught by God.” Everyone who has heard and learned from the Father comes to me. (Cf. Isa 54:13)
  - ii. Luke 4:18–19. The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, <sup>19</sup> to proclaim the year of the Lord’s favor. (Cf. Isa 61:1)
  - iii. Matt 4:13–17. And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup> so that what was spoken by the prophet Isaiah might be fulfilled: <sup>15</sup> “The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—<sup>16</sup> the people dwelling in darkness



have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”<sup>17</sup> From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.” (Cf. Isa 9:1–2)

### C. Isaiah’s Book Was for Us, Who See and Hear

1. Isa 29:18–19. In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.<sup>19</sup> The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
2. Isa 30:8, 20–21. And now, go, write it before them on a tablet and inscribe it in a book, that it may be for the time to come as a witness forever.... Your Teacher will not hide himself anymore, but your eyes shall see your Teacher. And your ears shall hear a word behind you, saying, ”This is the way, walk in it.”

## IV. Introduction: Israel’s Problem and Yahweh’s Answer (Isaiah 1)

### A. Introductory Issues:

1. Isaiah as Yahweh’s mouthpiece:
  - a. “Vision” (1:1)
  - b. “The LORD has spoken” (1:2)
  - c. “Hear the word of the LORD ... to the teaching of our God” (1:10)
  - d. “Says the LORD” (1:11, 18)
  - e. “Me/I” (1:11–17)
  - f. “The mouth of the LORD has spoken” (1:20)
  - g. “Declares the LORD” (1:24)
2. Forthtelling vs. Foretelling:
  - a. Foretelling = Isa 1:2–23 (76.67%)
  - b. Forthtelling = Isa 1:24–31 (23.33%)
3. Think in terms of oracles:
  - a. Indictment (Isa 1:2–4, 21–23)
  - b. Instruction (Isa 1:10–17)
  - c. Warning/Punishment (Isa 1:5–9, 20, 24–25, 28–31)
  - d. Hope/Salvation (Isa 1:18–19, 26, 27)
4. Pay attention to history:
  - a. Clue 1: Isa 1:1
  - b. Clue 2: Isa 1:7–8 (cf. Isa 36–37)
  - c. Clue 3: Isa 1:19–20
5. Remember the covenants and the canon:
  - a. Using study Bible cross references to assess how Isaiah may be using the earlier covenant materials in the Pentateuch:

		<b>ESVSB</b>	<b>NIVZSB</b>
Indictment (1:2–4, 21–23)	v. 2	Deut 4:26; 32:1, 6, 10, 15	Deut 4:26
	v. 3		Gen 42:27; Deut 32:28
	v. 4	Deut 32:15	Deut 32:15
	v. 21	Exod 34:15	
	v. 23	<b>Exod 23:8</b>	<b>Exod 23:8; Deut 19:14</b>
Instruction	<b>v. 10</b>	<b>Deut 32:32</b>	<b>Gen 13:13</b>

(1:10–17)	v. 12		Exod 23:17; Deut 31:11
	v. 13	Exod 12:16; Lev 23:36	Num 10:10
	v. 14		Exod 12:16; Lev 23:1–44; Num 28:11; 29:39; Deut 16:1–17
	v. 15		Exod 9:29; Deut 1:45; 31:17
	v. 17		<b>Exod 22:22; Deut 14:29</b>
	v. 19	Deut 30:15–16	Deut 30:15–16
Warning/ Punishment (1:5–9, 20, 24–25, 28– 31)	v. 6		<b>Deut 28:35</b>
	v. 7	<b>Deut 28:51–52</b>	<b>Lev 26:16, 31, 34; Deut 29:23</b>
	v. 9		Gen 19:24; 45:7
	v. 20	Num 23:19	Num 23:19
	v. 24	<b>Deut 32:41</b>	Gen 49:24; <b>Deut 32:43</b>
	v. 25		<b>Deut 28:63</b>
	v. 28		Deut 32:15
Hope/ Salvation (1:18–19, 26, 27)	v. 26		Gen 32:28

b. The ESVSB tells us that Paul cites Isa 1:9 in Rom 9:29

- Rom. 9:22–29. What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,<sup>23</sup> in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—<sup>24</sup> even us whom he has called, not from the Jews only but also from the Gentiles?<sup>25</sup> As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’”<sup>26</sup> “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”<sup>27</sup> And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,<sup>28</sup> for the Lord will carry out his sentence upon the earth fully and without delay.”<sup>29</sup> *And as Isaiah predicted, “If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah.”*

**B. The Lasting Message—Seeing and Savoring Christ and the Gospel from Isaiah 1:**

1. Content Outline of Isaiah 1:
  - a. Title (1:1)
  - b. The national crisis (1:2–9)
  - c. The religious situation (+ note of hope) (1:10–20)
  - d. The social problem (1:21–23)
  - e. Resolution (threat + hope) (1:24–31)
2. The problem that needs fixing:
  - a. *Israel is sinful and separated from God.* Isa 1:4. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.
  - b. *Israel is sick, in need of a physician.* Isa 1:5–6. Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.

- c. *Israel is full of unrighteousness and injustice. Isa 1:21–23.* How the faithful city has become a whore, she who was full of **justice! Righteousness**<sup>a</sup> lodged in her, but now murderers.<sup>22</sup> Your silver has become dross, your best wine mixed with water.<sup>23</sup> Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. **They do not bring justice** to the fatherless, and the widow's cause does not come to them.<sup>b</sup>
- i. *NIVZSB:* <sup>a</sup> Isa 5:7; 46:13; **59:14**; <sup>b</sup> Isa 10:2.
  - ii. *Isa 59:4, 9, 14.* No one enters suit justly; no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive mischief and give birth to iniquity....<sup>9</sup> Therefore **justice is far from us, and righteousness does not overtake us**; we hope for light, and behold, darkness, and for brightness, but we walk in gloom....<sup>14</sup> **Justice is turned back, and righteousness stands far away**; for truth has stumbled in the public squares, and uprightness cannot enter.
3. The overarching promise in Isaiah 1:
- a. *Isa 1:18.* Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.
  - b. Both snow and wool are naturally white, which suggests a new creation.
4. The challenge: the old covenant conditioned life on obedience:
- a. *Isa 1:16–17, 19–20.* Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.... If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the LORD has spoken.
  - b. *Deut. 30:15–16.* See, I have set before you today life and good, death and evil.<sup>16</sup> If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it.
5. The divine solution:
- a. *What God promises: Isa 1:26–27.* And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called **the city of righteousness,<sup>a</sup> the faithful city.<sup>b</sup>**<sup>27</sup> **Zion shall be redeemed by justice, and those in her who repent,<sup>c</sup> by righteousness.<sup>d</sup>**
    - i. *NIVZSB:*
      - (1) <sup>a</sup> Isa 32:16; **33:5**; **46:13**; 48:18; **61:11**; 62:1
      - (2) <sup>b</sup> Isa 4:3; 48:2; 52:1; 60:14; 62:2; 64:10
      - (3) <sup>c</sup> Isa 30:15; 31:6; **59:20**
      - (4) <sup>d</sup> Isa 35:10; 41:14; 43:1; 52:3; 62:12; 63:4
    - ii. *Isa 33:5–6.* The LORD is exalted, for he dwells on high; **he will fill Zion with justice and righteousness,**<sup>6</sup> and he will be the stability of your times, abundance of salvation, wisdom, and knowledge; the fear of the LORD is Zion's treasure.

- iii. Isa 46:13. **I bring near my righteousness**; it is not far off, and my salvation will not delay; I will put salvation in Zion, for Israel my glory.”
- iv. Isa 61:11. For as the earth brings forth its sprouts, and as a **garden** causes what is sown in it to **sprout up**, so the Lord GOD **will cause righteousness and praise to sprout up** before all the nations. Cf. **1:29–30**
- v. Isa 59:16–18, 20. Truth is lacking, and he who departs from evil makes himself a prey. The LORD saw it, and it displeased him that there was no **justice**. He saw that **there was no man**, and wondered that there was no one to intercede; then **his own arm brought him salvation, and his righteousness upheld him**.<sup>17</sup> He put on **righteousness** as a **breastplate**, and a **helmet** of salvation on his head; he put on **garments** of vengeance for clothing, and wrapped himself in zeal as a **cloak**.<sup>18</sup> According to their deeds, so will he repay, wrath to his adversaries, repayment to his enemies....<sup>20</sup> And a Redeemer will come to Zion, **to those in Jacob who turn from transgression**.
- b. *Whom will God save?* Those who turn from transgression and repent (see 59:20 above; cf. 1:27).
- c. *How will God save?* See 59:16–18, 20 above.
  - i. By supplying what man cannot bring on his own: “there was no man” (v. 16).
  - ii. By his own “arm” and as a warrior king, dressed for battle: “his own arm brought him salvation, and his righteousness upheld him ... breastplate ... helmet ... garments ... cloak” (vv. 16–17). Cf. 63:4–5
  - iii. *ESVSB* note on Isa 59:17: “On the ‘armor of God’ (Eph. 6:11–17) as the equipment of the Messiah, see note on Isa. 11:5.”
- d. *The specific means of God’s deliverance:*
  - i. As a Spirit-empowered warrior King: Isa 11:1–5. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but **with righteousness he shall judge the poor**, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. **Righteousness shall be the belt of his waist, and faithfulness the belt of his loins**.
  - ii. By his “arm” and through a young plant:
    - (1) Isa 53:1–3. Who has believed what he has heard from us? And to whom has **the arm of the LORD** been revealed? For he grew up before him like **a young plant**, and like **a root** out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows, and acquainted with grief; and as one

from whom men hide their faces he was despised, and we esteemed him not.

- (2) Isa 61:11. For as the earth brings forth its sprouts, and as a **garden** causes what is sown in it to **sprout up**, so the Lord GOD **will cause righteousness and praise to sprout up** before all the nations. Cf. 1:29–30
  - (3) Isa 11:1–2. There shall come forth **a shoot from the stump of Jesse**, and **a branch from his roots shall bear fruit**. And the Spirit of the LORD shall rest upon him.
- iii. Through his righteous one:
- (1) Isa 53:5, 10–11. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed....<sup>10</sup> Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.<sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; **by his knowledge shall the righteous one, my servant, make many to be accounted righteous**, and he shall bear their iniquities.
  - (2) Isa 1:26–27. And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called **the city of righteousness**, the faithful city.<sup>27</sup> Zion shall be redeemed by justice, and those in her who repent, **by righteousness**.
- iv. By his will:
- (1) Isa 53:5, 10–11. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed....<sup>10</sup> Yet **it was the will of the LORD** to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.<sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
  - (2) Isa 1:11. What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of well-fed beasts; **I do not delight** in the blood of bulls, or of lambs, or of goats.
- v. Through his king-child: Isa 9:6–7. For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.<sup>7</sup> Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, **to establish it and to uphold it with justice and with righteousness**

from this time forth and forevermore. The zeal of the LORD of hosts will do this.

vi. Through his Spirit-empowered servant:

- (1) Isa 42:1, 3. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; **he will bring forth justice to the nations**....<sup>3</sup> A bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.
- (2) Isa 61:1–3. The Spirit of the LORD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me **to bind up the brokenhearted**, to proclaim liberty to the captives, and the opening of prison to those who are bound; to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; **that they may be called oaks of righteousness, the planting of the LORD; that he may be glorified**.
- (3) Cf. 1:6, 26–27, 30; Luke 4:18–19

## V. The Savior-King in Isaiah 2–39

### A. Matthew's Messianic Hope from Isaiah

1. The birth narrative (Matt 1:21–23)
  - Matt 1:21–23. “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”<sup>22</sup> All this took place to fulfill what the Lord had spoken by the prophet:<sup>23</sup> “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel.” (Cf. Isa 7:14; cf. 8:8, 10.)
2. John's announcement (Matt 3:1–3)
  - Matt 3:1–3. In those days John the Baptist came preaching in the wilderness of Judea,<sup>2</sup> “Repent, for the kingdom of heaven is at hand.”<sup>3</sup> For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’” (Cf. Isa 40:3.)
3. The dawn of Jesus' ministry (Matt 4:13–17)
  - Matt 4:13–17. And leaving Nazareth [Jesus] went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali,<sup>14</sup> so that what was spoken by the prophet Isaiah might be fulfilled:<sup>15</sup> “The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—<sup>16</sup> the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”<sup>17</sup> From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.” (Cf. Isa 9:1–2; cf. 42:7.)

### B. Isaiah 2:2–4—The Latter Days Ingathering of the Nations to Zion

1. Main Idea: In the latter days the nations will gather to the exalted Zion where they will enjoy God's law and justice and peace.
2. The Great Ingathering (vv. 2b–3g)
  - a. The latter day exaltation of Zion (v. 2a–c)
    - i. *The Location*: God's mountain dwelling
      - (1) Eden (Gen 2:10–14)
      - (2) Reversal of Babel (Gen 11:1–9)

- (3) The Promised Land/Zion. Exod 15:17–18. You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. <sup>18</sup> The LORD will reign forever.
    - (4) Mount Zion transformed after the day of the Lord (Isa 4:2–6)
  - ii. *The Timing: The latter days*
    - (1) *Judah's royal elevation above his brothers and over his enemies.* Gen 49:1, 8–10. Then Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you **in days to come [lit., in the latter days]**.... <sup>8</sup> Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.... <sup>10</sup> The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.”
    - (2) *The rise of the conquering “star.”* Num 24:14, 17–19. Come, I will let you know what this people [Israel] will do to your people [Moab] **in the latter days**.... <sup>17</sup> I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth.... <sup>19</sup> And one from Jacob shall exercise dominion and destroy the survivors of cities!
    - (3) *The inauguration of new covenant restoration.* Deut 4:30–31. When you are in tribulation, and all these things come upon you **in the latter days**, you will return to the LORD your God and obey his voice. <sup>31</sup> For the LORD your God is a merciful God.
    - (4) *The destruction of Israel (exile).* Deut 30:29. For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And **in the days to come [lit., in the latter days]** evil will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the works of your hands.
    - (5) *A new exodus during the reign of the new David.* Hos 3:5. Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness **in the latter days**.
  - b. The ingathering of the nations to Zion (2:2d–3g)
    - i. *The purpose of their ingathering: gain God's teaching/guidance*
      - (1) Isa 19:23–25. In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians. <sup>24</sup> In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, <sup>25</sup> whom the LORD of hosts has blessed, saying, “Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”

- (2) Isa 56:6–8. And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—<sup>7</sup> these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.”<sup>8</sup> The Lord GOD, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.”
- (3) Isa 66:18–21. For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory,<sup>19</sup> and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations.<sup>20</sup> And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.<sup>21</sup> And some of them also I will take for priests and for Levites, says the LORD.
  - ii. *The reason for the ingathering*: God’s law will go forth. Isa 51:4. Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples.
- 3. The centrality of Jesus in the ingathering
  - a. The nations will gather *to* the royal servant to hear *his* law.
    - i. Isa 11:10. In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.
    - ii. Isa 42:4. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
  - b. It is the days of Christ and his church that are the last days:
    - i. Acts 2:17. And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;
    - ii. Heb 1:1–2. Long ago, at many times and in many ways, God spoke to our fathers by the prophets,<sup>2</sup> but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
    - iii. 1 Pet 1:5, 20–21. [You are those] who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time....<sup>20</sup> He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you,<sup>21</sup> who through



- him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.
- iv. 1 John 2:18. Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour.
  - c. In Jesus, Jerusalem is our mother, and we have *already* gathered to the heavenly Zion.
    - i. Gal 4:26. But the Jerusalem above is free, and she is our mother.
    - ii. Heb 12:22, 28–29. But you *have come* to Mount Zion and to the city of the living God, the heavenly Jerusalem....<sup>28</sup> Therefore let us be grateful for receiving *a kingdom that cannot be shaken*, and thus let us offer to God acceptable worship, with reverence and awe,<sup>29</sup> for our God is a consuming fire.
4. The fruit of justice and peace (Isa. 2:4)
- a. God promises to let justice and peace accompany his giving of the law. Isa 2:4. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
  - b. The imagery is parallel to Hosea's new creational covenant, which he associates with both the new David and the latter days. Hos 2:18–19; 3:5. And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety.<sup>19</sup> And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy....<sup>3:5</sup> Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.
  - c. God would bring his law, justice, and peace through his royal servant. Isa 42:3–4. A bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.<sup>4</sup> He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
  - d. As for law, Christ is the teacher to whom we must listen.
    - i. Matt 17:5. He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him."
    - ii. Matt 28:18–20. And Jesus came and said to them, "All authority in heaven and on earth has been given to me.<sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

- iii. 1 Cor 9:21. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.
- e. As for justice and peace, Christ is the agent of both.
  - i. Matt 11:28–30. Come to me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light.
  - ii. Matt 12:18–20. Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. <sup>19</sup> He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; <sup>20</sup> a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory.
  - iii. Rom 5:9. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.
  - iv. 1 John 1:9. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
- f. Complete and everlasting peace and justice will come in Christ.
  - i. God has completely purged Zion of its filth and instructs his people through his Son.
  - ii. He is gathering the complete number of nations who will join the survivors of Israel and magnify the Lord in Zion. Rev 7:15–17. Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. <sup>16</sup> They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. <sup>17</sup> For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.

### C. Isaiah 6:1–13—The Prophet's Mission of Holy Judgment

#### 1. *The Background to the Prophetic Mission:*

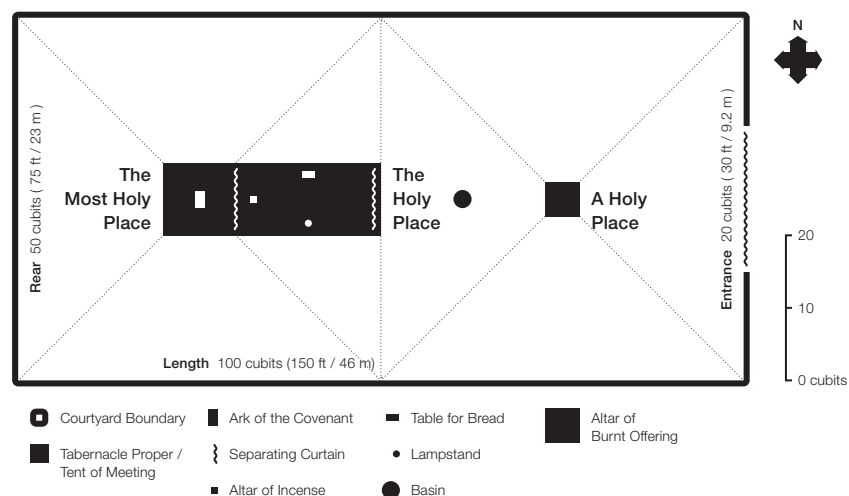
- a. Syncretism shown in pride, oppression of others, and idolatry will give rise to judgment and then mercy.
  - i. Israel does not know Yahweh and has rejected his law (1:2–4; 5:24).
  - ii. Israel is full of self-exaltation and pride, materialism and idolatry, all resulting in partiality and injustice (1:23; 2:6–8; 5:20–23).
  - iii. Yahweh promises to bring them low (2:11–12, 18–19).
  - iv. Afterward, Yahweh also promises to exalt a remnant from both Israel and the nations (1:24–27; 2:2–5; 4:2–6).
- b. The coming day of the LORD as punishment for the proud but grace for the forgiven.
  - i. A day of humbling the proud (cf. 2:12)
    - (1) A day of recognizing the hopelessness of idolatry and a day of reading Yahweh (2:20–21)
    - (2) A day of lack (3:7)

- (3) A day of death (3:18–26)
    - (4) A day of shame (4:1)
  - ii. A day of Yahweh's exaltation and boasting only in his Messiah (cf. 2:17; 4:2). The result ... Those who surrender will be:
    - (1) Called "holy" and have a lasting name (4:3)
    - (2) Forgiven and cleansed (4:4)
    - (3) Protected by the ever-present God (4:5–6)
  - iii. The Song of the Vineyard—God's garden is unproductive (Isa 5:1–7, 13–17, 20, 24–25, 26, 30)
- 2. *Outline of Isa 6:1–13:*
  - a. The context for Isaiah's mission (6:1–7)
    - i. Sovereign Yahweh's holiness with its dooming consequence (6:1b–5)
    - ii. Sovereign Yahweh's atonement, bringing cleansing and restoration (6:6–8)
  - b. The essence of Isaiah's mission (6:8–13)
    - i. Its nature (6:9–10)
    - ii. Its duration (6:11–12)
- 3. *The Context the Prophetic Mission (6:1–7):*
  - a. Overview:
    - i. Yahweh, the Sovereign Holy God, initiates an encounter with Isaiah, giving the prophet eyes to see divine glory and ears to hear the glory proclaimed (6:1–4).
    - ii. At 6:1, the text is not clear which "Sovereign's" throne Isaiah envisions, for the Hebrew term rendered "temple" is the same as "palace." However, when we read of the "seraphim" (= burning ones) in 6:2, we are drawn to envision what Ezekiel saw in chapter 1. We are, therefore, likely seeing a vision of the heavenly temple made without hands (Heb 9:11–12; cf. Mark 14:58).
    - iii. Because Isaiah saw the "Lord/Sovereign One" seated on the throne with the train of his robe filling the "palace/temple," and because no one has "seen the Father except he who is from God" (John 6:46), it appears that the one Isaiah sees is the visible pre-incarnate Son exalted over all. This is just what John tells us when, after citing Isa 6:10 in 6:40, he declares, "Isaiah said these things because he saw his glory and spoke of him" (John 12:41).
    - iv. The link between the "Lord" on the throne in 6:1 (cf. 6:8, 11) and holy "Yahweh of hosts" in 6:3 (cf. 6:5) identifies that the one we know as Christ is none other than the visible manifestation of Yahweh. A true encounter with Yahweh's holiness manifest in glory humbles Isaiah, creating a deep sense of unworthiness (6:5).
    - v. True repentance and recognition of a universal need is matched with divine mercy (6:6–7)

## b. God's holiness and glory (6:1–7)

## i. Key texts:

- (1) Exod. 15:11. Who is like you, O Yahweh, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?
- (2) 1 Sam. 2:2. There is none holy like Yahweh; there is none besides you; there is no rock like our God.
- (3) Ps. 77:13. Your way, O God, is holy. What god is great like our God?
- (4) Isa. 40:25. "To whom then will you compare me, that I should be like him?" says the Holy One.

**Fig. 16.2. Israel's Tabernacle**

Prepared by Jason S. DeRouchie; adapted from Jacob Milgrom, *Leviticus*, CC (Minneapolis: Fortress, 2004), 19.

ii. Holiness: The “Godness of God”—The reality and value of God’s fullness, expressed in:

- (1) His self-sustainability
- (2) His absoluteness and soleness
- (3) His excellence and worth
- (4) The beautiful harmony of all his acts with his fulness

iii. Glory: The visual display of God’s holiness4. *The Essence of the Prophetic Mission (6:9–13)*:a. *Its nature (6:9–10)*: work spiritual blindness and deafness!

- i. In Isaiah’s day: Isa. 6:9–10. And [Yahweh] said, “Go, and say to this people: ‘Keep on hearing, but do not understand; keep on seeing, but do not perceive.’ Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed.”

## ii. In Jesus’ day:

- (1) Matt. 13:13–16. This is why he spoke to them in parables, because seeing they do not see, and hearing they do not hear, nor

do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: “You will indeed hear but never understand, and you will indeed see but never perceive. For this people’s heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.” But blessed are your eyes, for they see, and your ears, for they hear.

- (2) John 12:37–41. Though [Jesus] had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?” Therefore they could not believe. For again Isaiah said, “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.” Isaiah said these things because he saw his glory and spoken of him.
  - (3) Cf. Acts 28:25–27
  - (4) Is. 29:9–11, 18–19. Astonish yourselves and be astonished; blind yourselves and be blind! Be drunk, but not with wine; stagger, but not with strong drink! <sup>10</sup> For the LORD has poured out upon you a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers). <sup>11</sup> And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, “Read this,” he says, “I cannot, for it is sealed.” ... <sup>18</sup> In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. <sup>19</sup> The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
  - (5) Rom. 11:7–8. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, <sup>8</sup> as it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”
- iii. Biblical context: What you revere you will resemble, whether for restoration or ruin; we are what we worship (so G. K. Beale).
- (1) Deut. 29:4. But to this day Yahweh has not given you a heart to understand or eyes to see or ears to hear.
  - (2) Ps. 115:4–8. Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. *Those who make them become like them; so do all who trust in them.*
  - (3) 2 Kgs. 17:15. They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. *They*

*went after false idols and became false*, and they followed the nations that were around them, concerning whom Yahweh had commanded them that they should not do like them.

- (4) Jer. 2:5. What wrong did your fathers find in me that they went far from me, and *went after worthlessness, and became worthless*?
  - (5) Isa. 44:18. They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand.
  - (6) Rom. 1:22–28. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity.... God gave them up to dishonorable passions.... And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.
- b. *Its duration (6:11–13)*: Until exile comes and the land is decimated, so that only the “holy seed-stump” remains. God will destroy his corrupt garden (cf. 1:28–31), leaving a holy shoot (cf. 4:3).
- Isa. 6:11–12. Then I said, “How long, O Lord?” And he said: “Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and Yahweh removes people far away, and the forsaken places are many in the midst of the land.
- c. *Its hope*:
- i. The surface “hope” of the mission.
    - (1) Isa. 1:18–20. Come now, let us reason together, says Yahweh: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be eaten by the sword; for the mouth of Yahweh has spoken.
    - (2) Ezek. 33:18–19. When the righteous turns from his righteousness and does injustice, he shall die for it. And when the wicked turns from his wickedness and does what is just and right, he shall live by this. (Cf. 18:26–28)
    - (3) Jer. 18:7–10. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it.
  - ii. The surface “hope” is no hope at all, because God has not enabled a heart change.
    - (1) Deut. 29:4. But to this day Yahweh has not given you a heart to understand or eyes to see or ears to hear.

- (2) Isa. 43:8. Bring out the people who are blind, yet have eyes, who are deaf, yet have ears!
  - (3) Isa. 44:18. They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand.
  - (4) Rom. 11:7–8. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, <sup>8</sup> as it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”
- iii. The ultimate hope of the mission: God will preserve a “holy seed-stump,” which the reader would initially connect to the “holy” people identified with the transformed Jerusalem in 4:3 but which we soon discover is first to be identified with the Messianic royal deliverer who will redeem a remnant from both Israel and the nations and rule with equity, justice, and peace.
- (1) Isa. 6:13. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled.” *The holy seed is its stump.*
  - (2) Isa. 11:1–12:6, esp. 11:1–5, 10. *There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.* And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yahweh. And his delight shall be in the fear of Yahweh. And he shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.... In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. (Cf. 4:2; 60:21; 61:3)
  - (3) Isa. 53:2–6. *For he grew up before [Yahweh] like a young plant, and like a root out of dry ground;* he had no form or majesty that we should look at him, and no beauty that we should desire him. <sup>3</sup>He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. <sup>4</sup>Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and Yahweh has laid on him the iniquity of us all.

## D. Isa 9:1–7—The Dawning of Light and Joy

### 1. Overview:

- a. Outline:
  - i. The declaration of light and joy (9:2–3)
  - ii. The reasons for light and joy (9:4–7)
- b. Main idea: For those once in darkness, Yahweh has caused light and joy to increase because his raising up a divine king ensures the downfall of every enemy and relief from every oppressor.

### 2. Background: Darkness & Gloom

- a. Recalling Isaiah's mission (6:9–13): "Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and the LORD removes people far away, and the forsaken places are many in the midst of the land. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled." The holy seed is its stump.
  - i. Nature? (6:9–10)
  - ii. Duration? (6:11–13)
- b. The judgment oracle against Ahaz (ch. 7)



- i. The promise of the northern kingdom's destruction and the question of Ahaz's faith (7:8–9)
  - (1) 723 BC: Israel's destruction (see 2 Kgs 17:6)
  - (2) 671 BC: foreign settlers (see 2 Kgs 17:24)
- ii. The long-range "sign" of judgment: **Immanuel** (7:14–16)
- iii. The certainty of both Israel and Judah's downfall (7:17)



- c. The “signs” of Isaiah and his children as hope for the remnant (ch. 8)
- 3. *Excursus: The “Virgin” in 7:14*
  - a. *Question:* Isaiah 7:14 is generally thought to be a prophecy of the virgin birth. However, some assert that this verse does not imply virginity in the original Hebrew. They claim that the *‘almāh* in 7:14 means only “young woman” and does not imply virginity, whereas the Hebrew term for “virgin” is *b<sup>ʿ</sup>tūlāh*, as found in Genesis 24:16, Leviticus 21:14, Deuteronomy 22:15–19, and Isaiah 62:5.
  - b. *Response:* This is a good question that has been wrestled with in various ways for years. This alternative position is regularly expressed, but I do not believe the evidence is so cut and dry. I will explain the ambiguity present in the word meanings and then note a possible explanation of the Isaiah passage. For a more general statement of my tentative view, scroll to the bottom and read my Conclusion.
    - i. Some claim that the Hebrew term *‘almāh* in Isaiah 7:14 does not imply virginity. In contrast, *b<sup>ʿ</sup>tūlāh* is the normal term for “virgin.” These indeed are the most frequent translations of the two words in their various contexts. Word meaning is tricky, however, for it can only be determined when the word is placed into a certain setting. That is, words are only letters smashed together until they are put into a context. The same letters could mean different things in different contexts, so *context is king*. For example, without the context of the previous sentence the word “letters” could have been understood as a reference to “mail,” but the context determined its meaning as a signal for the various symbols of the alphabet. Again, I ask what do the following letters mean: GODISNOWHERE? Is it “God is now here” or “God is nowhere”? On a banner this might be hard to discern, but in the middle of a paragraph we would probably have a sense of what the writer intended. Second, dictionaries do not determine meaning; contexts do. So while we go to a Hebrew or Greek dictionary to figure out the meaning of a word, we have to remember that the writer of the dictionary was looking at various contexts determining what those meanings are. There is not unlimited meanings for words. Every word has what is called a “semantic range.” But within this range of meaning, which itself has been determined from various contexts, a word could mean any number of things depending on how it is used in this particular situation.
    - ii. A number of things are noteworthy regarding the meaning of *‘almāh* and *b<sup>ʿ</sup>tūlāh*.
      - (1) *‘almāh* is typically rendered “a young woman of marriageable age.” But as has frequently been noted, among the word’s seven uses in the OT, not one points to a married woman and each one may in fact be rendered “virgin”--especially because in Hebrew society (sadly in contrast to today) a sexually mature but unmarried young woman would have usually been a virgin. [The only possible exception is Prov 30:19, though even here the

mystery of vv. 18-19 is heightened if the “maiden” of v. 19 points to one who has no sexual experience.] While we do not have enough examples to say *‘almāh* means “virgin,” we can at least say that “virgin” is probably in its semantic range.

- (2) As to *b<sup>e</sup>tûlāh*, it is traditionally rendered “virgin.” But some passages seem to make a translation of “virgin” impossible for *b<sup>e</sup>tûlāh*, suggesting that the word may point more to a woman's age irrespective of marital status (i.e., a woman of maturity able to bear children) rather than to “virginity.” For example, in Joel 1:8 the one referred to as a *b<sup>e</sup>tûlāh* is a widow longing for the husband of her youth; she is thus probably not a virgin! This understanding would also explain why passages like Genesis 24:16 adds an explanation or clarification clause following *b<sup>e</sup>tûlāh*: “no man had ever lain with her.” Such a phrase would seem unnecessary if *b<sup>e</sup>tûlāh* already meant “virgin.” I suggest with others that a meaning of “menstruating woman” (i.e., a woman of maturity able to bear children) fits every biblical context well.
- (3) The Greek translation of the OT usually renders the Hebrew *b<sup>e</sup>tûlāh* with PARTHENOS, and two of the instances of *‘almāh* (including Isa 7:14) are translated with this word. While originally the word may have been used to mean “a girl of marriageable age,” it came to have the meaning it does throughout the NT of “virgin” (so Matt 1:18, 23, 25).
- iii. But now we must ask why Isaiah choose *‘almāh* over *b<sup>e</sup>tûlāh* and whether the Hebrew *‘almāh* points to miraculous virgin conception as the Greek translation of the OT and the NT both suggest. In view of my above comments, it seems *b<sup>e</sup>tûlāh* may be the more ambiguous term, being able to point to a woman irrespective of marital status, whereas *‘almāh*, at least in the seven biblical occurrences, all refer to unmarried women. This distinction alone could have led Isaiah to use *‘almāh*, if he wanted to emphasize that the one who would get pregnant had not known a man (i.e., was not married yet).
- iv. Did Isaiah mean “virgin”? This question is extremely difficult, and godly, conservative Christians differ here. The context of the prophecy is a judgment oracle against the “house of David,” who has turned from God. In the presence of King Ahaz, Yahweh promises to give the house of Israel (“you” pl) a judgment “sign”—a virgin would bear a son whom she would name “Immanuel” (“God with us”), and before he was even old enough to distinguish good from evil Judah’s destruction would have already happened (Isa 7:14–16). At least two interpretations are possible at this point: (1) If the sign is to be used to persuade Ahaz himself, this means that the prophecy must have at least beginning fulfillment in Ahaz’s own lifetime, perhaps in the birth of his own son. OT prophecy often works this way, providing in a near

event a taste of the ultimate event, though never allowing it to meet all the details necessary for it to be the ultimate fulfillment. The problem with this view is that it does not allow *‘almāh* to mean “virgin” as Matthew appears to require of it. (2) The other possibility, which seems most likely to me, is that Isaiah’s message only finds its fulfillment in Christ. While all scholars would agree that the prophecy’s ultimate fulfillment is here, I am saying that Christ is the only fulfillment and that Ahaz did not expect anything or receive any hint of this sign in his day. This would mean that the sign functions not as present persuader before judgment but as a confirmation after judgment. “Just know that the Messianic deliverer will only rise up *after* punishment has come.” In this view, we can easily read *‘almāh* as “virgin,” and in this view God’s link of the Messiah to Ahaz’s lack of faith serves to connect Isaiah’s immediate context with the future.

- v. Support for my view that Isaiah is focused on an event that will happen much after Ahaz is that the judgment is not against Ahaz in particular but against the “house of David” in general—a house that would not be dissolved for 150 years after Ahaz’s reign. Jesus shows up and serves as confirmation that God’s word is true, and his mission is to restore the broken pieces of the house of David. He comes as their king of kings, God with us.
- vi. Some struggle, believing that *‘almāh*’s meaning “virgin” in Isa 7:14 would have distracted the hearers from Isaiah’s main point—judgment. That is, the mention of a miracle of this magnitude would have caused people to miss what Isaiah was saying. As such, they say that what the Greek translators of the OT and NT do with the verse is not how Isaiah or his hearers would have understood *‘almāh*. God inspired a fuller meaning to the past prophecy, showing that it pointed to Christ. I would disagree here. So much of what Isaiah says about the coming King is unique. He is the promised Immanuel (7:14) who will possess the land (8:8), thwart all opponents (8:10), appear in Galilee of the Gentiles (9:1) as a great light to those in the land of the shadow of death (9:2). He is the child and son called “Wonder Counselor, Mighty God, Everlasting Father, Prince of Peace” (9:6), whose government and peace will never end as he reigns on David’s throne forever (9:7). These elements all would have stood as amazing to any reader. Because of this, I do not find it difficult that of this coming sign of God’s judgment would also be mention of a miraculous virgin conception. Moreover, Ahaz was to ask for a “sign,” which in and of itself can mean a “miracle.” This is indeed what God would give.
- c. *Conclusions:*
  - i. Every occurrence of *‘almāh* in the OT could be rendered “virgin,” but to say that each requires this meaning is going too far. With so few occurrences the precise meaning is ambiguous to us but may mean “virgin.”

- ii. A number of instances of *bʿtūlāh* in the OT do not easily allow a translation of “virgin,” for the word is used with both married and unmarried people. As such, it seems more likely that the word refers to age or maturity—i.e., a woman old enough to bear children, irrespective of marital status.
  - iii. “Virgin” is likely the meaning Isaiah attached to his use of *ʿalmāh* in Isa 7:14, resulting in the view that the Greek Translator of the Isaiah and the NT authors all understood the passage correctly. In my view, Isaiah looked ahead to a miraculous coming of a great king, and in this context a miraculous virgin conception aligns with the miracle nature of this king’s nature and mission. Before he would rise in power, though, Israel would have already been decimated, and “God with us” would inherit only a broken nation (8:8–10). This reality, therefore, simply reaffirms what Isaiah 6:11–13 declared to be true.
4. *The light dawns (9:1)*
- a. *The “former time”*: gloom, anguish, contempt on the north—the lands of Zebulun and Naphtali: 1 Kgs 15:29. In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazer, Gilead, and Galilee, all the land of Naphtali, and he carried the people captive to Assyria.



- b. *The “latter time”*: no gloom, glory on Galilee of the nations/Gentiles
  - i. Gentile presence (Judg 1:30, 33; 1 Kgs 9:11)
  - ii. Highlight of global hope (Isa 2:2–3)

5. *The declaration of light and joy (9:2–3)*
  - a. *The encounter with light and joy (v. 2)*
    - i. “Thick darkness” with “no dawn” (8:20, 22)
    - ii. Those who refused the appeal of 2:5
    - iii. Fulfillment of hope (8:17) and new creation (Gen 1:3; 2 Cor 4:6)
    - iv. All through the coming Messiah
      - (1) Isa 42:6. I will give you as a covenant for the people, a light for the nations.
      - (2) Isa 49:6. It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
  - b. *The source of light and joy (9:3ab)*
    - i. Isa. 54:1–5. “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD. <sup>2</sup> “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. <sup>3</sup> For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities. <sup>4</sup> Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. <sup>5</sup> For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.
    - ii. Cf. 26:15; 49:20–21; 66:7–14
  - c. *The experience of light and joy (9:3cd)*. Joy in both abundant harvest and military victory
    - i. Isa 29:19. The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
    - ii. Isa 35:10. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
    - iii. Isa 61:7. Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy.
  - d. *New covenant fulfillment in Christ*
    - i. Christ is Immanuel. Matt. 1:20–23. But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. <sup>21</sup> She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” <sup>22</sup> All this took place to fulfill what the Lord had spoken by the prophet: <sup>23</sup> **“Behold, the virgin shall conceive and bear a son,**

**and they shall call his name Immanuel**” (which means, God with us).

- ii. Christ is the world’s joy and peace. Luke 2:10–14. And the angel said to them, “Fear not, for behold, I bring you **good news of great joy** that will be for all the people. <sup>11</sup> For unto you is born this day in the city of David a Savior, who is Christ the Lord. <sup>12</sup> And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.” <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God and saying, <sup>14</sup> “Glory to God in the highest, and on earth **peace** among those with whom he is pleased!”
- iii. In Christ, the world’s light has dawned, but full light is still to come.
  - (1) Matt. 4:12–17. Now when he heard that John had been arrested, he withdrew into **Galilee**. <sup>13</sup> And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of **Zebulun** and **Naphtali**, <sup>14</sup> so that what was spoken by the prophet Isaiah might be fulfilled: <sup>15</sup> “**The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—**<sup>16</sup> **the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.**” <sup>17</sup> From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”
  - (2) 2 Cor 4:6. For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.
  - (3) 1 John 2:8. The darkness is passing away and the true light is already shining. Cf. Rom 13:12; Eph 5:8.
  - (4) Rev. 21:23–25. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. <sup>24</sup> By its light will the nations walk, and the kings of the earth will bring their glory into it, <sup>25</sup> and its gates will never be shut by day—and there will be no night there.

6. *The reasons for light and joy (Isa 9:4–7)*

The Structure
God has multiplied the nation’s joy (9:3) <i>For</i> God has delivered (9:4) <i>For</i> all the enemy will be destroyed (9:5) <i>For</i> a king will rise as guide, protector, caregiver, and sovereign (9:6–7)

- a. The certainty of God’s deliverance (9:4; cf. 10:26)
  - i. “As on the day of Midian” (Judg 7:2, 7, 22–25).
  - ii. Judg 7:2. “The LORD said to Gideon, ‘The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, ‘My own hand has saved me.’”

- b. The promise of enemy destruction (9:5; cf. 2:4). Isa 2:4. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
- c. The rise and reign of the divine king (9:6–7)
  - i. God will give his son to rule (9:6a)
    - (1) “A child is born.” Luke 2:11. For unto you is born this day in the city of David a Savior, who is Christ the Lord.
    - (2) “A son is given”:
      - (a) John 3:16. For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
      - (b) Isa 7:14. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.
      - (c) Gen 3:15. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.
    - (3) “The government ... on his shoulders”:
      - (a) Isa 22:22. And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.
      - (b) Matt 28:18. And Jesus came and said to them, “All authority in heaven and on earth has been given to me.”
  - ii. The four names of Immanuel (“God with us”) (9:6b):
    - (1) *Wonderful counselor* (Guide):
      - (a) *It means he decrees all.* Isa 14:24–27. The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand,<sup>25</sup> that I will break the Assyrian in my land, and on my mountains trample him underfoot; and his yoke shall depart from them, and his burden from their shoulder.”<sup>26</sup> This is the purpose that is purposed concerning the whole earth, and this is the hand that is stretched out over all the nations.<sup>27</sup> For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back? (cf. 19:12; 23:8–9)
      - (b) *It means he guides wisely.*
        - (i) Isa 28:29. This also comes from the LORD of hosts; he is wonderful in counsel and excellent in wisdom.
        - (ii) Isa 40:14. Whom did he consult, and who made him understand? Who taught him the path of justice, and taught him knowledge, and showed him the way of understanding?
        - (iii) Cf. Isa 41:28. But when I look, there is no one; among these there is no counselor who, when I ask, gives an answer.

(2) *Mighty God* (Protector):

- (a) Isa 10:20–21. In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth. <sup>21</sup> A remnant will return, the remnant of Jacob, to the mighty God.
- (b) Zeph 3:17. The LORD your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.
- (c) Ps 24:8. Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle!
- (d) Cf. Deut 10:17; Jer 32:18; Ps 45:3; Neh 9:32

(3) *Everlasting Father* (Caregiver):

- (a) Isa 64:8. But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.
- (b) John 14:9–10. Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? <sup>10</sup> Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.”

(4) *Prince of Peace* (Sovereign):

- (a) Isa 26:1, 3, 12. In that day this song will be sung in the land of Judah: “We have a strong city; he sets up salvation as walls and bulwarks.... <sup>3</sup> You keep him in perfect peace whose mind is stayed on you, because he trusts in you,” ... <sup>12</sup> O LORD, you will ordain peace for us, for you have indeed done for us all our works.
- (b) Isa 66:12. For thus says the LORD: “Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream; and you shall nurse, you shall be carried upon her hip, and bounced upon her knees.”
- (c) Isa 53:5. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.
- (d) Luke 2:13–14. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace among those with whom he is pleased!”

## iii. The Nature of Immanuel’s reign

- (1) Eternal greatness on David’s throne (9:7a): “Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom ...”



- (a) 2 Sam 7:13–14, 16. He shall build a house for my name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be to him a father, and he shall be to me a son.... <sup>16</sup> And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.
  - (b) Isa 55:3. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.
  - (c) Luke 1:30–33. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, <sup>33</sup> and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”
  - (d) John 12:34. So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?”
- (2) Justice and righteousness forever (9:7b): “... to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.”
- (a) Isa 11:4. But with righteousness he shall judge the poor, and decide with equity for the meek of the earth.
  - (b) Isa 16:5. Then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness.
  - (c) Isa 32:1. Behold, a king will reign in righteousness, and princes will rule in justice.
  - (d) Isa 33:5. The LORD is exalted, for he dwells on high; he will fill Zion with justice and righteousness.
  - (e) Isa 42:1. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

#### **E. Isaiah 11:1–12:6—The Spirit-Empowered King**

##### *1. Outline:*

- a. The Rise of the Spirit-Empowered King (11:1–9)
  - i. The Promise of His Rise (11:1–5)
  - ii. The Impact of His Rise (11:6–9)
- b. The World’s Delight in the Spirit-Empowered King (11:10–12:6)
  - i. The Gentile Nations Find Hope in Him (11:10)
  - ii. Yahweh Saves His People and They Celebrate (11:11–12:6)

##### *2. Background: Fire & Destruction*

- a. *Recalling Isaiah’s mission:* How long, O, LORD? (6:11–13): “Until cities lie waste without inhabitant, and houses without people, and the land is a

desolate waste, and the LORD removes people far away, and the forsaken places are many in the midst of the land. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled.” The holy seed is its stump.

- b. *Judgment on Israel and Judah* (Isa 9:13–14; 10:1–5, 11)
- c. *Judgment on Assyria* (Isa 10:12, 17–22), 33–34.
- 3. *The Rise of the Spirit-Empowered King (11:1–9)*
  - a. The Promise of the Spirit-Empowered King (11:1–5)
    - i. *His new creational life and ancestry* (11:1)
      - (1) “A shoot ... a branch”
        - (a) “The branch of the LORD will be glorious” (4:2; cf. Jer 23:5; 33:15; Zech 3:8; 6:12)
        - (b) “The holy seed is its stump” (6:13)
        - (c) “He will grow up like a young plant (53:2)
      - (2) “From the stump of Jesse”
        - (a) Isa 9:7. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish and to uphold it with justice and with righteousness from this time forth and forevermore.
        - (b) Ezek 34:23. And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. <sup>24</sup> And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken.
        - (c) Cf. Jer 30:9; Hos 3:5
    - ii. *His power source and its result* (11:2–3ab)
      - (1) The Spirit that will rest on him as if he is a moveable temple (11:2; cf. 61:1).
        - (a) This suggests immediate power: Num 11:25–26. Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it. <sup>26</sup> Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp.
        - (b) The sphere of power:
          - (i) Ruling abilities: wisdom and understanding (cf. 1 Kgs 3:9, 12)
          - (ii) Practical abilities: counsel and might (cf. Isa 9:6)
          - (iii) Spiritual abilities: knowledge and fear of the LORD (cf. Prov 2:5)
        - (c) Temple and power in the life of Christ.

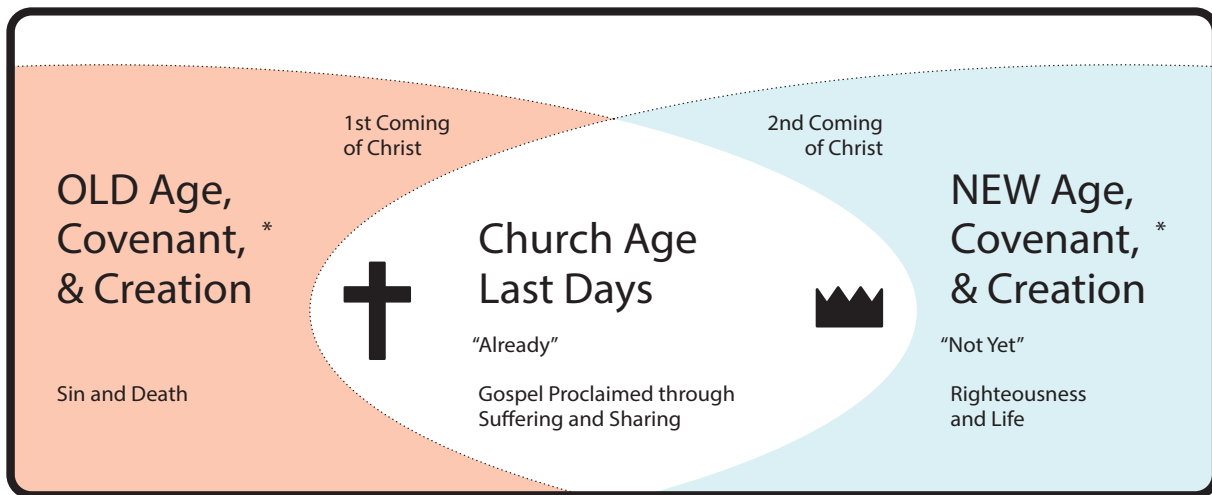
- (i) Isa 42:1. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put *my Spirit upon him*; he will bring forth justice to the nations.
  - (ii) Isa 61:1–3. *The Spirit of the Lord GOD* is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; <sup>2</sup> to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. Cf. Luke 4:18–19
  - (iii) Matt 3:16. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw *the Spirit of God* descending like a dove and coming *to rest on him*; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."
  - (iv) John 1:14. And the Word became flesh and *dwelt among us*, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
  - (v) John 2:19–21. Jesus answered them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup> The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" <sup>21</sup> But he was speaking about *the temple of his body*.
  - (vi) John 14:16–17. And I will ask the Father, and he will give you another Helper, to be with you forever, <sup>17</sup> even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.
- (2) The delight this Spirit will produce (11:3ab)
- iii. *His ethic* (11:3c–5)
- (1) His pattern of judgment (11:3c–4)
- (a) *Working justice* (cf. 2:4):
- (i) Isa 9:7. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish and to uphold it with justice and with righteousness from this time forth and forevermore.
  - (ii) Isa 42:3–4. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; <sup>4</sup> he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope."

- (iii) Isa 53:11. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
    - (iv) Rom 12:19. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.”
  - (b) *Destroying evil*:
    - (i) Isa 49:2. He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow; in his quiver he hid me away.
    - (ii) Rev. 19:15. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.
- (2) His quality of judgment (11:5)
  - (a) *The Messiah’s armor identifies the qualities of the wearer*:
    - (i) Isa 11:5. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.
    - (ii) Isa 52:7. How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.”
    - (iii) Isa 59:17. He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak. Cf. 61:10
  - (b) *Those in Christ bear his armor* (Eph 6:11–17)
- b. The Impact of the Spirit-Empowered King (11:6–9)
  - i. *Perfect peace described* (11:6–8)
    - (1) Two parts:
      - (a) The cohabitation of all wild and domesticated animals under the direction of a child (11:6)
      - (b) The lack of predatory activity under the curse-overcoming work of a child (11:7–8)
    - (2) The description and meaning:
      - (a) *The child*: Isa 7:14; 9:6; cf. “nursing child” (*yônēk*) in 11:8 with “tender shoot” (*yônēk*) in 53:2
      - (b) *Overcoming curse*: Gen 3:15. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”
      - (c) *New creational covenant*: Hos 2:18. And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground.

And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety.

- ii. *The perfect peace explained* (11:9)
  - (1) The nature of peace: no hurt or destruction (11:9ab). *Question:* Is the peace between animals or nations?
    - (a) Isa 2:4. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
    - (b) Jer 5:6. Therefore a lion from the forest shall strike them down; a wolf from the desert shall devastate them. A leopard is watching their cities; everyone who goes out of them shall be torn in pieces, because their transgressions are many, their apostasies are great.
    - (c) Dan 7:3–7, 13–14, 17–18
  - (2) The reason for peace: universal knowledge of God realized (11:9c; cf. Isa 6:3; Jer 31:34)
  - (3) The timing of peace:
    - (a) New heavens and new earth: Isa 65:17, 25. “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind....<sup>25</sup> The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent’s food. They shall not hurt or destroy in all my holy mountain,” says the LORD.
    - (b) Already but not yet.
      - (i) 2 Cor 5:17. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. Cf. Gal 6:15
      - (ii) Rev 21:1; 22:3. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more....<sup>22:3</sup> No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.

Fig. 16.3. The Overlap of the Ages



4. *The World's Delight in the Spirit-Empowered King (11:10–12:6)*
  - a. *The Gentile Nations Find Hope in the Spirit-Empowered King (11:10)*
    - i. "Root of Jesse" (see 11:1; cf. 9:7)
    - ii. "Signal" or "banner" (see 11:12; cf. 49:22; 62:10)
      - (1) *"I have called you here!" Isa 5:25–26.* Therefore the anger of the LORD was kindled against his people, and he stretched out his hand against them and struck them, and the mountain quaked; and their corpses were as refuse in the midst of the streets. For all this his anger has not turned away and his hand is stretched out still. <sup>26</sup> He will raise a *signal* for nations far away, and whistle for them from the ends of the earth; and behold, quickly, speedily they come!
      - (2) *"Salvation is on the way!" Isa 62:10–11.* Go through, go through the gates; prepare the way for the people; build up, build up the highway; clear it of stones; lift up a *signal* over the peoples. <sup>11</sup> Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, "Behold, your salvation comes; behold, his reward is with him, and his recompense before him."
    - iii. Recast Vision:
      - (1) *Isa 11:9–10.* They shall not hurt or destroy in all *my holy mountain*.... <sup>10</sup> In that day....
      - (2) *Isa 2:2–3.* It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, <sup>3</sup> and many peoples shall 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 his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

- iv. Fulfillment Today. Rom 15:12. And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope” (see LXX).
- b. *Yahweh Saves His People & They Celebrate* (11:11–12:6)
  - i. Yahweh’s global salvation through a second-exodus (11:11–16)
    - (1) The declaration of a second exodus (11:11)
      - (a) “A remnant” (cf. 11:16; cf. 10:21–22; 37:31–32)
        - (i) Isa 37:31–32. And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward.<sup>32</sup> For out of Jerusalem shall go a remnant, and out of Mount Zion a band of survivors. The zeal of the LORD of hosts will do this.
        - (ii) Rom 9:27–28. And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,<sup>28</sup> for the Lord will carry out his sentence upon the earth fully and without delay.”
        - (iii) Rom 11:5, 25–26. So too at the present time there is a remnant, chosen by grace.....<sup>25</sup> I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.<sup>26</sup> And in this way all Israel will be saved.



(b) “A second time” (see 11:15–16; cf. Jer 23:5–8; Luke 9:31)

## (2) The OT anticipation of a second exodus:

Exodus 15:4–18
<p>15:4 “Pharaoh’s chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea.</p> <p>15:5 The floods covered them; they went down into the depths like a stone.</p> <p>15:6 Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy.</p> <p>15:7 In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.</p> <p>15:8 At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea.</p> <p>15:9 The enemy said, ‘I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.’</p> <p>15:10 You blew with your wind; the sea covered them; they sank like lead in the mighty waters.</p>
<p>15:11 “Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?</p> <p>15:12 You stretched out your right hand; the earth swallowed them.</p>
<p>15:13 “You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.</p> <p>15:14 The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia.</p> <p>15:15 Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away.</p> <p>15:16 Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased.</p> <p>15:17 You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established.</p> <p>15:18 The LORD will reign forever and ever.”</p>

- (a) The biblical narrative suggests that Israel sung this song directly after their deliverance from Egypt (Exod. 15:1, 20–21) but *before* the global terror described in vv. 13–17 would have taken place. Vv. 13–15 even speak as if Israel has already overcome all their enemies and been established in the new Edenic sanctuary on the holy mountain of God (cf. Gen 2:10–14).
- (b) There is something significant here for our understanding of how the biblical author’s viewed redemptive history. Specifically, Israel’s experience of the exodus is here serving as a typological event that predicts or anticipates future victories over all enemies until God’s people are brought (even restored) to complete rest in God’s mountain sanctuary.
- (c) Exegesis of Exodus 15 suggests that a proper interpretation of the first exodus account should lead one to anticipate future deliverances on par with the exodus deliverance. Furthermore, the past grace of the exodus is here seen to establish absolute confidence that future grace will come in the form of needed deliverance (see Rom. 8:31–32: “If God is for us, who can be against us? He who did not spare his



own Son but gave him up for us all, how will he not also with him graciously given us all things?”).

- (d) The appropriation of the exodus imagery by the prophets in order to depict the new covenant restoration is, therefore, exegetically warranted in the account of the original exodus event! Note especially Isaiah 12:2 and 5, which quotes from Exodus 15:1–2!
  - (i) Jer. 16:14–15. Therefore, behold, the days are coming, declares Yahweh, when it shall no longer be said, “As Yahweh lives who brought up the people of Israel out of the land of Egypt,”<sup>15</sup> but “As Yahweh lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.” For I will bring them back to their own land that I gave to their fathers.
  - (ii) Jer 23:5–8. Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.<sup>6</sup> In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: “The LORD is our righteousness.”<sup>7</sup> Therefore, behold, the days are coming, declares the LORD, when they shall no longer say, “As the LORD lives who brought up the people of Israel *out of the land of Egypt*,”<sup>8</sup> but “As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.” Then they shall dwell in their own land.
  - (iii) Ezek. 20:36–38, 41–42. As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord Yahweh.<sup>37</sup> I will make you pass under the rod, and I will bring you into the bond of the covenant.<sup>38</sup> I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am Yahweh. . . .<sup>41</sup> As a pleasing aroma I will accept you, when I bring you out from the peoples and gather you out of the countries where you have been scattered. And I will manifest my holiness among you in the sight of the nations.<sup>42</sup> And you shall know that I am Yahweh, when I bring you into the land of Israel, the country that I swore to give to your fathers.

- (iv) Isa. 11:11–12, 15–12:6. In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. <sup>12</sup> He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. . . <sup>15</sup> And Yahweh will utterly destroy the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals. <sup>16</sup> And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt. <sup>12:1</sup> You will say in that day: “I will give thanks to you, O Yahweh, for though you were angry with me, your anger turned away, that you might comfort me.” <sup>2</sup> “Behold, God is my salvation; I will trust, and will not be afraid; for Yah–Yawheh is my strength and my song, and he has become my salvation.” <sup>3</sup> With joy you will draw water from the wells of salvation. <sup>4</sup> And you will say in that day: “Give thanks to Yahweh, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted.” <sup>5</sup> “Sing praises to Yahweh, for he has done gloriously; let this be made known in all the earth. <sup>6</sup> Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel.”
- (v) Mic 7:15. As in the days when you came out of the land of Egypt, I will show them marvelous things.
- (e) In the NT, Christ’s redeeming work is magnified as the ultimate exodus from enslavement, the climactic antitype to the original offspring promise (Gen 3:15), the exodus event (wherein Israel as son of God trampled the serpent Egypt), and all other deliverance events built upon them.
- (i) Luke 9:30–31. And behold, two men were talking with [Jesus], Moses and Elijah, 31 who appeared in glory and spoke of his departure [lit., exodus], which he was about to accomplish in Jerusalem.
- (ii) 1 Cor 5:7. Christ, our Passover Lamb, has been sacrificed.
- (iii) Eph 1:7. In [Jesus Christ] we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

- (iv) Col 1:13–14. [The Father] has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,<sup>14</sup> in whom we have redemption, the forgiveness of sins.
- (3) The process of a second exodus (11:12–16)
  - (a) **Action 1:** Yahweh moves to gather a remnant (11:12)—“peoples” vs. “people” in vv. 10–11
  - (b) **Result 1:**
    - (i) The unity of new Israel and the exaltation of Judah as servant leader (11:13). Deut 17:18–20. And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests.<sup>19</sup> And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them,<sup>20</sup> that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.
    - (ii) The people’s overpowering of the enemy, the submission of some foreigners (11:13–14)
      - Isa 49:22–23. Thus says the Lord GOD: “Behold, I will lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders.<sup>23</sup> Kings shall be your foster fathers, and their queens your nursing mothers. With their faces to the ground they shall bow down to you, and lick the dust of your feet. Then you will know that I am the LORD; those who wait for me shall not be put to shame.”
      - Zech 8:22–23. Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.<sup>23</sup> Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for we have heard that God is with you.’”
      - Amos 9:11–12. “In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old,<sup>12</sup> that they may possess the remnant of Edom and all the nations who are called by my name,” declares the LORD who does this.’

- Acts 15:16–18. After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, <sup>17</sup> that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things <sup>18</sup> known from of old.
- (c) **Action 2:** Yahweh's defeat of the enemy and his leading his people home (11:15). "Wave his hand ... with his scorching breath":
- (i) Exod 14:21–22. Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. <sup>22</sup> And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.
  - (ii) Exod 15:8, 10. At the blast of his nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea.... <sup>10</sup> You blew with your wind; the sea covered them; they sank like lead in the mighty waters.
- (d) **Result 2:** A highway allowing a safe journey home (11:16)–God to us and us to him!
- (i) Isa 35:8–10. And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. <sup>9</sup> No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. <sup>10</sup> And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
  - (ii) Isa 40:3. A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God."
  - (iii) Matt 3:1–3. In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup> "Repent, for the kingdom of heaven is at hand." <sup>3</sup> For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: 'Prepare the way of **the Lord**; make his paths straight.'"

- ii. The inhabitants of Zion's response to Yahweh's salvation (12:1–6)
  - (1) The collective response of all (12:1–2)
    - (a) "You were angry" (5:24–25; 9:12, 17, 19, 21; 10:4, 5–6, 25)
    - (b) "Your anger turned away that you might comfort me"
      - (i) Isa 54:8. In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you," says the LORD, your Redeemer.
      - (ii) God turns away his anger from the repentant (6:6–7; 53:4–6) and purposes comfort (40:1; 66:13).
      - (iii) Rom 8:1. There is therefore now no condemnation for those who are in Christ Jesus.
      - (iv) Rom 5:8–11. But God shows his love for us in that while we were still sinners, Christ died for us. <sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath to come. <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. <sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.
  - (c) "God is my salvation" (45:17; cf. 51:6; 59:16; 63:5)
    - (i) Isa 45:17. But Israel is saved by the LORD with everlasting salvation; you shall not be put to shame or confounded to all eternity.
    - (ii) Matt 1:21. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.
    - (iii) John 1:29. Behold, the Lamb of God, who takes away the sins of the world!
  - (d) Reapplying old songs: Exod 15:2. The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.
- (2) Each individual's response (12:3–6)
  - (a) The declaration of joy (12:3)
    - (i) "With joy" (12:3; cf. 29:19; 35:10; 51:3, 11; 55:12; 61:3, 7; 65:18–19)
      - Isa 35:10. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
      - Isa 51:3. For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of

the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.

- Isa 65:18–19. But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness. <sup>19</sup> I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.
- (ii) “Draw water from the wells of salvation” (12:3; cf. 32:2; 35:6–7; 44:3; 55:1; John 4:13–14; 7:37–39; Rev 7:17; 21:6; 22:17)
- Isa 35:6–7. Then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert; <sup>7</sup> the burning sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes.
  - Isa 44:3. For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants.
  - John 4:13–15. Jesus said to her, “Everyone who drinks of this water will be thirsty again, <sup>14</sup> but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”
  - Rev 22:17 (cf. Isa 55:1). And let the one who is thirsty come; let the one who desires take the water of life without price.
- (b) Calling for individual praise (12:4–5)
- (i) Global proclamation of God’s greatness (12:4; cf. 2:1–4; 27:6; 37:20; 49:5–6; 52:10; 62:2; 66:18–24)
- Isa 27:6. In days to come Jacob shall take root, Israel shall blossom and put forth shoots and fill the whole world with fruit.
  - Isa 49:6. It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
  - Isa 52:10. The LORD has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

- (ii) Reapplying old songs: Exod 15:1. I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.
  - (c) Calling for collective praise (12:6)
- F. Isaiah 24–27—God’s Desolation and Recreation of His World/Garden City**
  - 1. *Outline:*
    - a. The Promise of the Earth’s Desolation and Wasted City (24:1)
    - b. The Results (24:2–27:13)
      - i. Result 1 (“And it shall be”): The emptying and plundering of the earth (24:2–17)
      - ii. Result 2 (“And it shall be”): The irreversible destruction of the earth’s wicked (24:18–20)
      - iii. Result 3 (“And it shall be”): The death of death in the reign of God (24:21–27:11)
        - (1) *Description 1* (“In that day”) (24:21–25:12)
        - (2) *Description 2* (“In that day”) (26:1–21)
        - (3) *Description 3* (“In that day”) (27:1)
        - (4) *Description 4* (“In that day”) (27:2–11)
      - iv. Result 4 (“And it shall be”): The great ingathering (27:12)
      - v. Result 5 (“And it shall be”): The remnant’s worship of YHWH at his mountain (27:13)
  - 2. *The Context: The Oracles against the Nations in Chs. 13–23*
    - a. Set 1:
      - i. Babylon (13:1–14:27)
      - ii. Philistia (14:28–32)
      - iii. Moab (15:1–16:14)
      - iv. Syria-Israel alliance (17:1–18:7)
      - v. Egypt
    - b. Set 2:
      - i. Babylon (21:1–10)
      - ii. Edom (21:11–12)
      - iii. Arabia (21:13–17)
      - iv. Jerusalem (22:1–25)
      - v. Tyre (23:1–18)
  - 3. *Result 3, Description 1 (“In that day”): The punishment of the wicked and the salvation of the oppressed (24:21–25:12)*
    - a. Structural overview:
      - i. Stage 1: Restraining the wicked in order to preserve the oppressed (24:21–25:5)
        - (1) The temporary imprisonment (and future punishment) of all those hostile to YHWH’s reign (24:21–23) [**1. The 1,000 years**]
        - (2) The praises from the saved remnant at the humbling of the rebels (25:1–5) [**2. The defeat**]
      - ii. Stage 2: The feast for the saved and the swallowing up of death (25:6–12)
        - (1) The actions of God (25:6–8) [**3. The destruction**]

- (2) The cry of the saved (25:9–12) **[4. The praise]**
- b. The restraining of the wicked in order to preserve the oppressed (24:21–25:5)
- i. The temporary imprisonment and future punishment of all those hostile to YHWH's reign (24:21–23)
- (1) “The host of heaven/heights” vs. “the kings of the earth/ground” (v. 21)
- (2) Imprisoned before punishment (v. 22; cf. 27:1)
- (a) Isa 27:1. In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.
- (b) Rev 20:1–6. Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. <sup>2</sup> And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, <sup>3</sup> and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. <sup>4</sup> Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. <sup>5</sup> The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. <sup>6</sup> Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.
- (3) The reign and glory of YHWH outshines the luminaries before the elders (v. 23).
- (a) Rev 21:23–25. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp in the Lamb. <sup>24</sup> But its light will the nations walk, and the kings of the earth will bring their glory into it, <sup>25</sup> and its gates will never be shut by day—and there will be no more night.
- ii. The declaration of praise from the saved remnant and of honor from the POWs (25:1–5)
- (1) Praise from the saved remnant (vv. 1–2)
- (a) The declaration (v. 1a)
- (b) The reason (vv. 1b–2)
- (i) “Wonderful things” (v. 1; cf. 9:6)



- (ii) “Plans from old of old (v. 1; cf. 9:6)
    - (iii) “The city” of man (v. 2; cf. 24:10)
  - (2) Honor from the POWs (vv. 3–5)
    - (a) The declaration
      - (i) Isa 45:23. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: “To me every knee shall bow, every tongue shall swear allegiance.”
      - (ii) Phil 2:9–11. Therefore God has highly exalted him and bestowed on him the name that is above every name,<sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.
    - (b) The reason (vv. 4–5), “A stronghold to the poor” (v. 4; cf. 25:2)
      - (i) *The problem*: Isa 10:1–2. Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the **needy** from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey!
      - (ii) *The gift* (see 26:1–4)
      - (iii) *The means*: Isa 11:4–5. With righteousness he shall judge the **poor**, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.<sup>5</sup> Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.
  - c. The feast for the saved and the swallowing up of death (25:6–12)
    - i. The actions of God (25:6–8)
      - (1) The make of “a feast” (v. 6; cf. Rev 19:9)
        - (a) Replacing the sham (see 24:7–11)
        - (b) The fulfillment
          - (i) Isa 55:1–2. Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.<sup>2</sup> Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.
          - (ii) Matt 26:29. I tell I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.
          - (iii) Rev 19:7, 9. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his

Bride has made herself ready....<sup>9</sup> Blessed are those who are invited to the marriage supper of the Lamb.

- (c) "For all peoples" (v. 6; cf. 25:13–16a)
- (d) "On this mountain" (v. 6; cf. 24:23; 2:2; 4:5; 11:9)
- (2) "He will swallow up death forever" (v. 8; cf. Rom 6:4–5; 1 Cor 15:54; Rev 7:17; 21:4)
  - (a) *The covering over all.*
    - (i) Gen 3:17–19. And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life;<sup>18</sup> thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.<sup>19</sup> By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."
    - (ii) Rom 5:12. Sin came into the world through one man, and death through sin, and so death spread to all men because all sinned [in Adam].
  - (b) *The hope:*
    - (i) 1 Cor 15:54. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."
    - (ii) Rev. 21:4. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.
    - (iii) Rev 22:1–3. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb<sup>2</sup> through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.<sup>3</sup> No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.
- (3) *All in Christ are made alive.*
  - (a) Rom 5:18. As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.
  - (b) John 11:25. I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live.
  - (c) Rom 6:4–5. We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the

dead by the glory of the Father, we too might walk in newness of life. <sup>5</sup> For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

- (d) “All” (5x in Isa 25:6–8) = salvation in its entirety, yet focused “on this mountain” (v. 6)
- ii. The Cry of the Redeemed (25:9–12)
  - (1) The declaration (v. 9)
    - (a) “Behold, this is our God!”
      - (i) Isa 40:1–2, 9. Comfort, comfort my people, says your God. <sup>2</sup> Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned.... <sup>9</sup> Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, “Behold, your God!”
    - (b) “We have waited for him”
      - (i) Isa 64:4. From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him.
      - (ii) Salvation is worth the wait, even it means bearing “reproach” (v. 8)!
  - (2) The reason (vv. 10–12)
    - (a) The “all peoples” of vv. 6–8 is not universalism, for God will judge the proud (v. 11).
    - (b) “The dust” = the same fate of the serpent (cf. Gen 3:14; Isa 27:1)