

Historical Context of Isaiah 7-9

There is disagreement among Bible scholars and translators over the meaning of the Hebrew word *almah* as used in Isaiah 7:14 versus the use of the Greek word *parthenos* used in Septuagint and in Matthew 1:23. It is translated as “virgin” in the NIV, NASB, KJV, and ESV but as “young woman” in the original publication of the RSV version. The verses both begin with an identical phrase “Behold” which indicates something important is about to be proclaimed. Secondly both verses introduce the method by which the Son of God will enter the earthly world from the heavenly world which would be by the Holy Spirit, as there is no earthly father, and a virgin born of earthly parents. He is named Immanuel in both verses which mean “God with us”. Thirdly Isaiah pronounced a sign to King Ahaz which he refused to ask for or receive but in Matthew the angel of the Lord pronounced the coming of the Messiah directly to Joseph and Mary. In Jewish thought at the time of Jesus birth, angels were believed to be superior to the prophets and the messengers of God’s Word (Hebrews 2:2-4). Fourthly other uses in the Old Testament indicate that other Hebrew terms could have been used by Isaiah if a non-virgin reference was intended. For example in Genesis 24:16 the term *almah* is used of Rebekah before her marriage saying variously that “she had known no man”. In verses 14, 16, 28, 43, 55, and 57 of Genesis 24, Rebekah is called a virgin in the sense of “she had known no man” and a damsel (young woman) which is *naarah* in Hebrew indicating her gender, youth, chastity, and humility. Sixth the term *almah* appearing in Scripture seven times does not always carry the idea of virginity but rather the Jewish concept of a chaste, unmarried young maiden. Note too that Mary is the person designated to name the babe Jesus (“she shall call”) rather than Joseph which would have been the normal custom in Jewish society which leaves him out of the birth naming right. Seventh Isaiah could have used the Hebrew word *betulah* which means virgin as he did

in Isaiah (23:4; 23:12; 37:22; 47:1; 62:5). However in each case the references are to daughters (plural) of either Israel or Babylon where the context is destruction of the people whereas the Isaiah reference in 7:14 and more clearly revealed in Matthew 1:23 is of a single promised child born to a single virgin girl in the bloodline of David thereby fulfilling the Davidic Covenant (II Samuel 7:12-16).

The New Bible Commentary takes the position regarding Isaiah 7:14 that it contains a double reference with both an immediate and future meaning. It is therefore messianic according to these authors. The prophesied deliverance is in deliverance from Assyria, Babylon, and Roman empires. However the ultimate deliverance of Israel will be under the coming Messiah described in Isaiah 9:1-7 which reaches into the Millennial Kingdom age. “The birth of the child with the sacred name of Immanuel (‘God with us’) is (a) token of the fact that deliverance is sure.”¹

This is a middle of the road approach which fits in well with the prophetic utterance of “The here and the not yet” (Hebrews 2:8-9; John 18:36; I John 3:2; and Luke 19:11-12). These passages are related to the kingdom ages which caused confusion by the Pharisees in Jesus comments in their presence. We have the benefit of hindsight as well as comparative Scripture that reveals God’s panorama for the ages past revealing His plans and purposes which have been and continues to be fulfilled. We can by faith and revelation by the Holy Spirit discern much of His future plan. It is not likely that Isaiah understood all that God had revealed for him to write 2700 years ago. “In chapter 9 this child is described as a Divine King who is to reign forever on

¹ F. Davidson, A.M. Stibbs, and E.F. Kevan, eds., The New Bible Commentary (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1968), 569.

the throne of David, bringing peace and justice to all the world.”² Since reigning on the throne is forever, this clearly indicates a future king with lineage tied to Israel, David, and divinity. To be Divine he must be born of God and not by man.

Critics of the virgin birth language will point to the semantic usage of Hebrew words that do not have in every reference a single consistent meaning and by extrapolation declare that Matthew 1:23 misinterprets Isaiah 7:14. The implication being that Matthew, and therefore God, did not mean “virgin” but rather “young woman”. This denies the inerrancy and infallibility of Scripture in the New Testament while also denying the two natures of Christ as both divine and human. No greater heresy can be claimed than these two denials. Matthew 1:25 says that Joseph “knew her not” which gives further elaboration on the term for Mary expressed in Isaiah 7:14 that by common Jewish custom they had not had any relations which coupled with her gender, tender age, and betroved status tells the reader that Mary was a virgin giving birth to Jesus by divine authority. “It was essential under the circumstances, as no husband could be expected to believe the fact of virgin conception unless the truth were revealed to him supernaturally.”³

Matthew 1:18-23 refer back to Isaiah 7:14 and Isaiah 9:6-7 in several ways. First the term Immanuel is used in both references as “God with us” linking the son by name in the eighth century BCE and in the first century CE. Second the person sits on the throne of David according to both passages which limits the person to David’s seed. Third the names assigned to the person in Isaiah 9:6-7 are characteristic of a messianic prophet and progressively proclaimed as Messiah in Matthew 1:18. “...the OT expresses a hope for deliverance and restoration that is relevant to

² W.T. Purkiser, C.E. Demaray, Donald S. Metz, and Maude A. Stunck, eds., *Exploring the Old Testament* (Kansas City, MO: Beacon Hill Press, 1955), 334.

³ Davidson, 774.

its own historical context, We can consider as “messianic’ those that express this hope through a royal figure... who bring redemption.”⁴

In Understanding the Old Testament the authors take a very different position from the “messianic” view of the passages under consideration. First mention is made of “signs” which are not miracles which may be words but are often acts that the prophet performs which if accepted or rejected by the people reveal their faith or lack of faith. They interpret Isaiah 7:14 as “Look the young woman is with child and about to give birth to a son. Let her name him Immanuel” JPSV.⁵ The “sign” refers to the child rather than the manner of his birth. “The prophet, then, pointed to the advent of a child in the immediate future that would grow up among his people as a pledge that ‘God is with us’.⁶ Second the references point to the Davidic line where the child will show faith unlike King Ahaz when he becomes king over Israel in the near future. Third the child will live in the wilderness suffering the people’s judgment. Third the child will eat milk and honey suggesting the time of the promised rest in the Promised Land. Fourth once Assyria is no longer a threat, the child having grown to adulthood will rule over Israel who will become a cleansed remnant. This position overall is a denial of any “messianic” meaning in Isaiah 7-9.

The argument comes down to what is intended by the sign. Is it the virgin birth with all of the implications of deity? Or is it the name chosen, Immanuel, which relates to either Isaiah’s wife, to the future reformer King Hezekiah, or to Jesus Christ? First Jesus, Joseph, and Matthew claimed the “messianic” title is intended. “Since Joseph was called ‘the son of David’ (a

⁴ Mark J. Boda and J. Gordan McConville, eds., *Dictionary of the Old Testament Prophets* (Downers Grove IL: Inter Varsity Press, 2012), 538.

⁵ Bernhard W. Anderson, Steven Bishop, and Judith H. Newman, eds. *Understanding the Old Testament* (Upper Saddle River, NJ: Pearson Education Inc., 2007), 303.

⁶ *Ibid*, 303.

messianic title), the royal right inherent in that title was included in the birthright passed on to Jesus”.⁷ Second the prophet’s sons were a sign in their names as mentioned in Isaiah 8:18. Third there is a possible hint of the Messiah’s coming in Isaiah 9. In verse 2 the light of His first coming illuminates the darkness of the land whereas in verse 3 the joy and prosperity may be the millennial condition of the people at His second coming. Fourth the power of the oppressor in Isaiah 9:4 will not be broken until His second coming.

It is likely that the Jews in Isaiah’s day were not interpreting the virgin birth clause as a miraculous conception. By the time of Joseph, he too did not expect a miraculous conception. Matthew’s gospel confirms the virginal conception of Jesus and links it back to Isaiah 7:14. Therefore, in my opinion, we may accept the mystery of the virgin birth in Isaiah 7:14 as a sign of the One to come that will be in His person “God with us”.

⁷ Robert G. Gromacki, *New Testament Survey* (Grand Rapids, MI: Baker Book House Company, 1974), 76.

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Isaiah Notes

- I. Isaiah the man and prophet
 - a. Lived during the period of Assyrian domination
 - b. His name means “Yahweh is salvation”
 - c. Probably from the tribe of Judah
 - d. Family:
 - i. Son of Amoz
 - ii. Wife = “prophetess”
 - iii. Children = Shear-jashub (a remnant shall return) and Maher-shalal-hash-baz (swift to the booty, speedy to the prey)
 - e. historiographer in the royal court prior to being called to be a prophet
 - f. called to prophecy in the year of Uzziah’s death (739 B.C.)
 - g. tradition states that he was sawed in two inside a log under the orders of king Manasseh around 680 B.C. (Heb. 11:32-37)
- II. The Book of Isaiah - Overview
 - a. 66 chapters
 - b. Addresses the time prior to Jeremiah and into Jeremiah’s own time but Isaiah died about 75 years prior to Jeremiah.
 - c. Addresses both Assyrian and Babylonian incursions.
 - d. Critical Scholarship
 - i. Deutero and Trito Isaiah
 - ii. Anti-supernatural bias
 - iii. Stylistic and vocabulary changes
 - iv. Based on an anti-supernatural assumption: no accurate predictive prophecy is really possible.
 - v. Assumption: an author cannot deviate from a given style or vocabulary.
 - vi. Isaiah’s name not found in the last 27 chs. of the book.
 - vii. See additional handout in folder for week 3
 - e. Book is focused on judgment and salvation (two sides of the same coin!)
 - f. Broad divisions in the book
 - i. Chs. 1-35 focus on the judgment of Israel and Judah
 - 1. Syro-ephraimite invasion of 734 B.C.
 - 2. Assyria
 - ii. Chs. 36-39 historical bridge
 - 1. 36-37 – Sennacherib – 701 B.C.
 - 2. 38-39 – historical retrospective

- iii. Chs. 40-66 are a message of comfort to those who will be in captivity.
 - g. Isaiah and the New Testament
 - i. 47 chs. of Isaiah are alluded to or quoted in the NT
 - ii. 2nd only to the Psalms as the most quoted book in the NT
- III. Chapters 1-6
 - a. Unusual organization: the call of the prophet comes in 6:1
 - b. Why would the call of the prophet not come until chapter 6?
 - i. Isa. wanted to offer examples of his preaching before giving his credentials.
 - ii. The call of Isaiah is the only true vision in the book and is a fitting conclusion to the lawsuit formula of calling the people into account for their sin. Sin is contrasted with the holiness of God!
 - c. Chapter 1 introduces the lawsuit and serves as a prologue to the entire book.
 - i. The court: the heavens and earth = witnesses
 - ii. The charges:
 1. Ingratitude and rebellion – the charge – dumb animals have greater loyalty than God’s people.
 2. Corruption and forsaking the Lord (the vertical and horizontal)
 3. The people were unrepentant even after they had been stricken by foreign powers (world view)
 4. Leaders of Sodom and Gomorrah – the level of their wickedness in God’s eyes and a warning – what happened to those two cities?
 - iii. The chance for repentance and restoration or judgment
 1. What does repentance involve? Action!
 2. The fatherless and the widow – to make things right with God we must also restore a right horizontal relationship.
 - d. Chapters 3 and 4
 - i. 3:1-15 – judgment on the leaders of the people. Instead of protecting the vineyard of God, the leaders have destroyed it.
 - ii. 3:16-4:1 – judgment on the women. The morals and attitudes of women often have more of an impact on society than the leaders! Why? Children.

- iii. 4:2-6 – a concluding breath of hope. After judgment, salvation: the cleansing will leave a remnant that will be the basis for the messianic age. The language of the Exodus is used to illustrate the governance and protection of God over this group.
 - e. Chapter 5: The song of the vineyard
 - i. 1-7 The Vineyard is Israel/Judah
 - ii. Watchtower – more than ordinary protection (Matt. 21:33)
 - iii. Parable that leads to self-condemnation
 - iv. the destruction of the vineyard = judgment
 - f. Chapter 6: Isaiah's call
 - i. The vision of God
 - 1. Isaiah sees God on his heavenly throne
 - 2. Seraphim (cf. Rev. 4:8)– worshipping God and shielding their faces from God's glory. Smoke is associated with theophany
 - ii. Isaiah's reaction
 - 1. Woe – when confronted with the holiness of God the expectation is to die
 - 2. Isaiah represents Israel!
 - 3. Coal from the altar – sacrifice for sin
 - 4. Pure lips necessary for the prophetic office
 - iii. Service
 - 1. the prophetic mission – make hearts unresponsive!
 - 2. A remnant will be saved – a holy tithe
- IV. The Book of Immanuel - Chapters 7-12
- a. Background
 - i. Tiglath-Pilaser III and the expansion of Assyria
 - ii. A coalition had stopped the Assyrians before
 - iii. King Pekah of Israel and King Rezin of Damascus try to force King Ahaz of Judah into an alliance.
 - iv. King Ahaz of Judah chooses the way of the Swiss (neutrality).
 - v. Pekah and Rezin attack Judah (Ahaz) to get their way.
 - vi. Ahaz asks T-P III for help.
 - vii. T-P III destroys Damascus and conquers Samaria. He puts Hoshea on the throne of Ephraim (the northern kingdom).
 - b. Isaiah and his son Shear-jashub are sent to give a message of encouragement to Ahaz.

- c. Don't worry about Rezin and Pekah! Trust God and you will be fine.
- d. Ask for a sign! Ahaz refuses. Masked as piety but Isaiah calls it failure. Ahaz is not going to trust God.
- e. The sign – an alma – a blessing on a young woman of marriageable age. Who was it?
 - i. Isaiah's wife or wife-to-be (best choice)
 - ii. Ahaz's wife.
 - iii. Either way, before the child passes infancy both kings (Pekah and Rezin) will be gone.
 - iv. Immanuel – a rebuke to King Ahaz for not trusting that God is with us.
- f. Ahaz willingly submits to Assyria instead of God.
- g. Assyria will prove to be the real enemy and will bring punishment to Judah as well
- h. 9:1-7- hope and the child
 - i. A great light seen in the darkness
 - ii. Unusual names – has to be God
- i. 10:5-34 Assyria will get as good as they give. Being the rod of God's anger does not excuse them from wrongdoing.
- j. Chapter 11 – the rule of the Messiah
 - i. Humble origins
 - ii. Supernatural qualities – perfect
 - iii. Perfect rule will yield perfect peace in the kingdom
 - iv. Yahweh will be known throughout the earth
 - v. The exiles will return from all over the earth.
- k. Chapter 12 – Words of praise.
 - i. 12:6 – Holy One in the midst: Temple, Tabernacle, Garden of Eden, New Jerusalem.
- V. The Oracles against the Nations: 13-23
- VI. The Little Apocalypse 24-27
 - a. miniature book of revelation and the conclusion to the oracles
 - b. God's plan for Judah
 - i. Compassion
 - ii. Praise and trust
 - c. God's plan for the nations
 - i. Destroy pride
 - ii. Save some
- VII. Oracles of Woe 28-33

- a. Woe against Foreign Alliances 30-31 (especially Egypt – historical context)
 - b. Woe against Assyria 33
 - i. Worldview – Are we the champions or sinners in the hands of an angry God?
- VIII. Eschatological Summary 34-35
- I. Historical Interlude: Hezekiah’s reign (36:1-39:8) (2 Kings 18)
 - a. This section links the first half of the book (1-39) with the second half (40-66)
 - b. Backwards Chronology
 - i. 38-39
 - ii. 36-37
 - c. 36-37 The Assyrian threat and divine deliverance
 - i. In this corner: Sennacherib (704-681 B.C.) the Assyrian monarch
 - ii. In that corner: Hezekiah (727-698 B.C.) the Judean king.
 - iii. Hezekiah decides not to pay his taxes (tribute) = protection money – capish?
 - iv. “Some guys are coming to break your kneecaps.” Sennacherib takes the fortified towns of Judah except Jerusalem.
 - v. Hezekiah says, “Please don’t hurt me” and offers to pay whatever it takes to get the bully to leave.
 - vi. Sennacherib has had enough of this rebellious child and decides to “make an example of Jerusalem.”
 - vii. Sennacherib talks trash to Jerusalem (Isa. 36:4-20)
 - viii. Hezekiah finally decides to throw himself on the mercy of the LORD.
 - ix. Isaiah comes with a message of deliverance. (37:14-29)
 - x. Judah’s dad (the LORD) comes and trashes the bully (Assyria) for David’s sake (37:35)
 - xi. Sennacherib retreats with the spoils he had gained from the conquest of the other cities.
 - xii. Sennacherib’s annals discovered at Nineveh: he proudly describes his siege of Jerusalem but says nothing about conquering it
 - xiii. The beginning of the idea of Jerusalem as an icon.
 - d. Hezekiah gets sick – ch. 38
 - i. Hezekiah becomes mortally ill.

- ii. Isaiah being of good comfort tells him that the sickness won't last that long because neither will Hezekiah!
 - iii. Hezekiah weeps and begs God for mercy.
 - iv. God says okay, 15 more years but that's it! (if he only knew what was coming! - Would you want to be president if you knew the 9/11 was coming?)
 - v. God gives Hezekiah a sign.
 - vi. 3 yrs pass and Hezekiah has a bouncing baby boy – Manasseh
 - vii. Pros: Hezekiah has an heir. Cons: that heir will turn out to be evil who undoes the reforms of his father and leads Judah into a death spiral.
- e. Hezekiah gets chummy with Merodach-baladan II
- i. Merodach-baladan II – ruler of Babylon during the reign of Hezekiah. He rebelled from Assyria and secured independence for Babylon for a time.
 - ii. M-B sent a delegation to Jerusalem to congratulate Hezekiah on his recovery. He probably hoped to gain an ally against Assyria.
 - iii. Hezekiah gives them the grand tour. He shows them everything, gives them a key and the combination to the safe. (He shows them the treasures of Jerusalem)
 - iv. Isaiah told Hezekiah he must have been dropped on his head as a baby. The Babylonians would remember and come back to take it someday. In 586/7 they did just that.
 - v. Hezekiah's attitude. Isa. 39:8
- I. Isaiah 40-66 Who wrote it?
- a. Multiple author theory
 - i. Isaiah's disciples wrote deuterо-Isaiah (40-66)
 - ii. Deuterо-Isaiah = 40-55 and Trito-Isaiah = 56-66
 - b. Why multiple authors?
 - i. Time span of the book
 - 1. Isaiah prophesied from 740-690 B.C.
 - 2. chs. 40-66 cover the period of return (538 B.C.)
 - ii. Different subject matter between 1-39 and 40-66
 - 1. 1-39 focus on Assyria and Isa's generation
 - 2. 40-66 focus on Babylon and the future.
 - 3. 1-39 are dominated by the theme of judgment

4. 40-66 are dominated by the theme of salvation and restoration.
- iii. Different vocab and style between 1-39 and 40-66
 1. Different subject matter therefore different vocab.
 2. Different poetic style. 1-39 is rough by comparison to 40-66.
- iv. Mention of King Cyrus by name.
 1. 44:28 and 45:1
 2. Isa.'s ministry concluded long before Cyrus.
- c. Single author theory
 - i. Time span: God knows the future and could and did inform the prophets.
 - ii. Different Subject matter: every author writes on different subjects.
 1. several themes occur in both parts of Isaiah.
 2. Messiah, servant, remnant, the nations, the Holy One of Israel.
 - iii. Different vocab and style: authors naturally use different vocab and styles as their subject matter changes. Eg. Rough poetry reflecting judgment and smooth for salvation/restoration. For example: a research paper vs. a letter home by the same student
 - iv. King Cyrus
 1. God gave the name to Isaiah
 2. A later scribe filled in the name in a general prophecy.
 - v. Textual evidence:
 1. no texts exist to suggest that 1-39 and 40-66 existed as separate manuscripts.
 2. DSS has no break between chs. 39 and 40
 - vi. New Testament attributes quotes from both sections to Isaiah cf. Mt. 3:3, Acts. 28:25, Romans 9 and 10
- d. Summary – One author view has a strong case and the burden of proof is on those who wish to prove multiple authors. How could they forget who wrote it?
- II. Isaiah 40-66 and the “Servant Songs”
 - a. The meaning of Servant in Isaiah
 - i. Individual Israelite (22:20)
 - ii. Israel as a nation (41:8)
 - iii. The Remnant (49:3)
 - iv. Messiah (52:13)

- b. The Servant Emphasized: 42:1-9; 49:1-7; 50:4-11; 52:13-53:12
 - c. The identity of the servant remains somewhat fluid
 - d. The servant is God's instrument.
 - e. The Servant accomplishes the will of God because he is totally yielding to God.
- III. The continuing message of Isaiah
- a. Chapter 40
 - i. Verses 1-11 serve as a prologue to the last half of the book.
 - ii. God's coming glory contrasted with the people's helplessness.
 - iii. Can God really do all he says?
 - 1. He made the heavens!
 - 2. He raises up rulers and reduces them to nothing
 - 3. He made and named the stars
 - iv. In light of God's majesty (theophany) how could God's people think He would forget them?
 - v. God's purpose cannot be thwarted.
 - b. Ch. 41
 - i. A threefold theme (it will run throughout 41-66):
 - 1. God's people are in captivity because of their sins
 - 2. Captivity proves God is in control because He predicted it.
 - 3. God will restore and redeem His people.
 - ii. God's case against false gods
 - 1. Idols have no power to do anything.
 - 2. They did not predict the future
 - 3. They did nothing. Speechless and powerless.
 - iii. Cyrus is used to fulfill God's purposes.
 - c. Ch. 42 – The Lord's Servant
 - i. A Servant chosen by God for a special purpose.
 - ii. God's Spirit is on him as he fulfills God's plan.
 - iii. He draws little attention but achieves powerful results.
 - iv. Matthew 12:18-21 quotes 42:1-4
 - v. Christ's example compared to Israel's example as a servant in 42:18-25.
 - d. 43:1-45 Redemption from Babylon
 - i. God is absolutely sovereign over creation. Cyrus is in His control. So much so, that Cyrus is called God's shepherd and messiah! (44:28, 45:1)
 - ii. 45:23 – one day every knee shall bow to almighty God.

- e. Judgment against Babylon. 46:1-47:15
- f. Israel's release and exaltation (48:1-52:12)
 - i. Israel is stubborn but God's grace is even more so! (48)
 - ii. The LORD's servant: 49:1-7
 - 1. He received God's call from the womb.
 - 2. God gives the servant a greater mission: he will be a servant to the nations and thus salvation will reach the ends of the earth.
 - 3. 49:3 – the servant is identified as Israel but what about 49:5? How can Israel have a mission to itself? Perhaps the righteous faithful or remnant within the community of Israel. See Acts 13:47
- g. God and his servant – ch. 50
 - i. Israel had not slipped from God's control. She had been punished for her sins.
 - ii. The servant is obedient and is humiliated for God's cause. Who is the servant here? Isaiah? Jesus? Matt. 26:67-68; 27:26. The NT does not directly cite this passage!
- h. 52:13-53 – the Suffering Servant
 - i. Exalted
 - ii. Rejected and Sorrowful
 - iii. Rejected by God on behalf of the people who deserved punishment.
 - iv. Accepted death with silent resignation (sacrifice) and would receive reward for fulfilling God's plan.
 - v. Three possibilities:
 - 1. Isaiah is the suffering servant
 - a. This idea is not found elsewhere in Scripture
 - b. Silent suffering doesn't sound like a prophet!
 - 2. Israel is the servant.
 - a. Israel is surprised that Israel suffers for Israel!
 - b. Remnant only. But how could the remnant suffer in place of the evildoers?
 - 3. Jesus Christ
- i. Celebrating the Return 54-59
 - i. Chapter 54 – Jerusalem's Rebirth
 - 1. Fertile Land – including desert!
 - 2. Numerous People
 - 3. Both related to Abrahamic Covenant!

- 4. But this did not happen! - 2 choices: Isa. Is false or not yet!
- ii. Foreigners and God's People 56:1-8
 - 1. Cf. Dt. 23:3-4
 - 2. God would bring foreigners into God's family. Faithfulness was more important than blood.
 - 3. Cf. Gal. 3:28-29
- j. God's Restoration 60-66
 - i. Isaiah looks ahead to the future messianic age.
 - ii. Ch. 62 – Marriage – its what brings us together today.
 - 1. Zion is the bride of God.
 - 2. New names for God's bride: Hephzibah (my delight is in her) and Beulah (married).
 - 3. God's love – He rejoices in His people as a groom rejoices in his bride! (A beautiful picture)
 - iii. Ch. 63:1-6 – Judgment on the nations
 - 1. As always, judgment on sin precedes salvation.
 - iv. Ch. 65 – Blessings for the servants of God.
 - v. Ch. 66 - Conclusion

Line of Redemption

From the fall of Adam and Eve in the Garden, God put in motion a plan of "Redemption". The "Seed of the woman" would crush the head of the Serpent. (Genesis 3:14-16)

From Adam to Noah, through the line of Seth, the Messiah would come forth. (Genesis 5)

First Coming of Messiah

Through the process of time, God spoke through prophets revealing more of his plan. Prophets such as Samuel, David, Micah, Isaiah, Jeremiah, Daniel, Malachi and others would reveal details about the Messiah and His nature. He would be a "Son of man", "Son of David", "Son of God", born in Bethlehem. He would be rejected, persecuted and killed for the "Sins of the world".

Messiah Killed

Israel rejected and killed the Messiah as Daniel foretold (Daniel 9:26). Jerusalem and the Temple were destroyed. The nation was scattered as Moses foretold. (Deut 28)

"Day of the Lord"

Jesus foretold a day when Israel would call to Him (Matthew 23:38), only then would He return. In the "End of Days" the nations will gather against Israel. At this point, Israel will cry out to the Messiah, Jesus, whom they previously rejected.

Second Coming of Messiah

The Kingdom of God would be established on Earth, with Jerusalem as its capital. Jesus as King Messiah would rule and reign on a restored and redeemed earth. (Isaiah 2:2) His saints would rule and reign over the earth with Him. The nations will be at peace and war will be a thing of the past. (Isaiah 11:6-8)



First Temple
Built by Solomon



2nd Temple
Built by Zerubbabel



3rd Temple



4th Temple
Built by Messiah



From Adam to the flood
1656-years

From the Flood to Messiah

Church Age

DAY OF THE LORD

Kingdom of God

Line of Redemption to Messiah

After Noah's flood, God called Abraham to leave for Moriah (Jerusalem). Through the line of Abraham, God would bring forward the "Seed" of the woman. (Genesis 12). Through Isaac and Jacob (Israel), Abraham's son and grandson, God would continue the line of "Redemption". (Genesis 22, 35). Jacob and his descendents became the nation of Israel. His 12 sons becoming the 12-tribes.

The line of Redemption continued with the Tribe of Judah (Genesis 49:10). From Judah's line, David would become king. The prophet Nathan revealed that the Messiah would be known as the "Son of David" (2nd Samuel 7:14). Nathan declared his kingdom would be an "Everlasting Kingdom".

The Church Age

Israel rejects Messiah; God grafts the "Nations" (Gentiles) into the Covenant Promises of Israel (Romans 11:22). The Church is composed of Jews and Gentiles who believe that Jesus is the Messiah. He came and was rejected by Israel, died on the cross for our sins, fulfilling the words of the prophets. Jesus is "Redeemer" paying for the sins of the world (Isaiah 53). Jesus will return a "Second" time, when Israel calls out to him.

The 2nd Coming

Will be the culmination of the Day of Lord, God will judge the Earth for sins. Messiah will return with the power and glory of Heaven. He will reign on the Throne of David, in the City of Jerusalem. The whole earth will be subject to His authority, he will rule with a "Rod of Iron".

The Redeemed

Those who are saved by faith in Messiah will have an everlasting relationship in the "Eternal" Kingdom of God, with the "Son of David" ruling. (Isaiah 9:7).
In the end, God will create New Heavens and a New Earth (Isaiah 65:17).
In the Kingdom of God the resurrected saints such as David, Daniel, the Apostles and all believers who died before the Lord's coming will be resurrected, ruling and reigning with the Messiah. (Isaiah 26:19)

Line of Redemption

From the fall of Adam and Eve in the Garden, God put in motion a plan of "Redemption". The "Seed of the woman" would crush the head of the Serpent. (Genesis 3:14-16)

From Adam to Noah, through the line of Seth, the Messiah would come forth. (Genesis 5)

First Coming of Messiah

Through the process of time, God spoke through prophets revealing more of his plan. Prophets such as Samuel, David, Micah, Isaiah, Jeremiah, Daniel, Malachi and others would reveal details about the Messiah and His nature. He would be a "Son of man", "Son of David", "Son of God", born in Bethlehem. He would be rejected, persecuted and killed for the "Sins of the world".

Messiah Killed

Israel rejected and killed the Messiah as Daniel foretold (Daniel 9:26). Jerusalem and the Temple were destroyed. The nation was scattered as Moses foretold. (Deut 28)

"Day of the Lord"

Jesus foretold a day when Israel would call to Him (Matthew 23:38), only then would He return. In the "End of Days" the nations will gather against Israel. At this point, Israel will cry out to the Messiah, Jesus, whom they previously rejected.

Second Coming of Messiah

The Kingdom of God would be established on Earth, with Jerusalem as its capital. Jesus as King Messiah would rule and reign on a restored and redeemed earth. (Isaiah 2:2) His saints would rule and reign over the earth with Him. The nations will be at peace and war will be a thing of the past. (Isaiah 11:6-8)



First Temple
Built by Solomon



2nd Temple
Built by Zerubbabel

3rd Temple



4th Temple
Built by Messiah

From Adam to the flood
1656-years

From the Flood to Messiah

Church Age

DAY OF THE LORD

Kingdom of God

Line of Redemption to Messiah

After Noah's flood, God called Abraham to leave for Moriah (Jerusalem). Through the line of Abraham, God would bring forward the "Seed" of the woman. (Genesis 12). Through Isaac and Jacob (Israel), Abraham's son and grandson, God would continue the line of "Redemption". (Genesis 22, 35). Jacob and his descendents became the nation of Israel. His 12 sons becoming the 12-tribes.

The line of Redemption continued with the Tribe of Judah (Genesis 49:10). From Judah's line, David would become king. The prophet Nathan revealed that the Messiah would be known as the "Son of David" (2nd Samuel 7:14). Nathan declared his kingdom would be an "Everlasting Kingdom".

The Church Age

Israel rejects Messiah; God grafts the "Nations" (Gentiles) into the Covenant Promises of Israel (Romans 11:22). The Church is composed of Jews and Gentiles who believe that Jesus is the Messiah. He came and was rejected by Israel, died on the cross for our sins, fulfilling the words of the prophets. Jesus is "Redeemer" paying for the sins of the world (Isaiah 53). Jesus will return a "Second" time, when Israel calls out to him.

The 2nd Coming

Will be the culmination of the Day of Lord, God will judge the Earth for sins. Messiah will return with the power and glory of Heaven. He will reign on the Throne of David, in the City of Jerusalem. The whole earth will be subject to His authority, he will rule with a "Rod of Iron".

The Redeemed

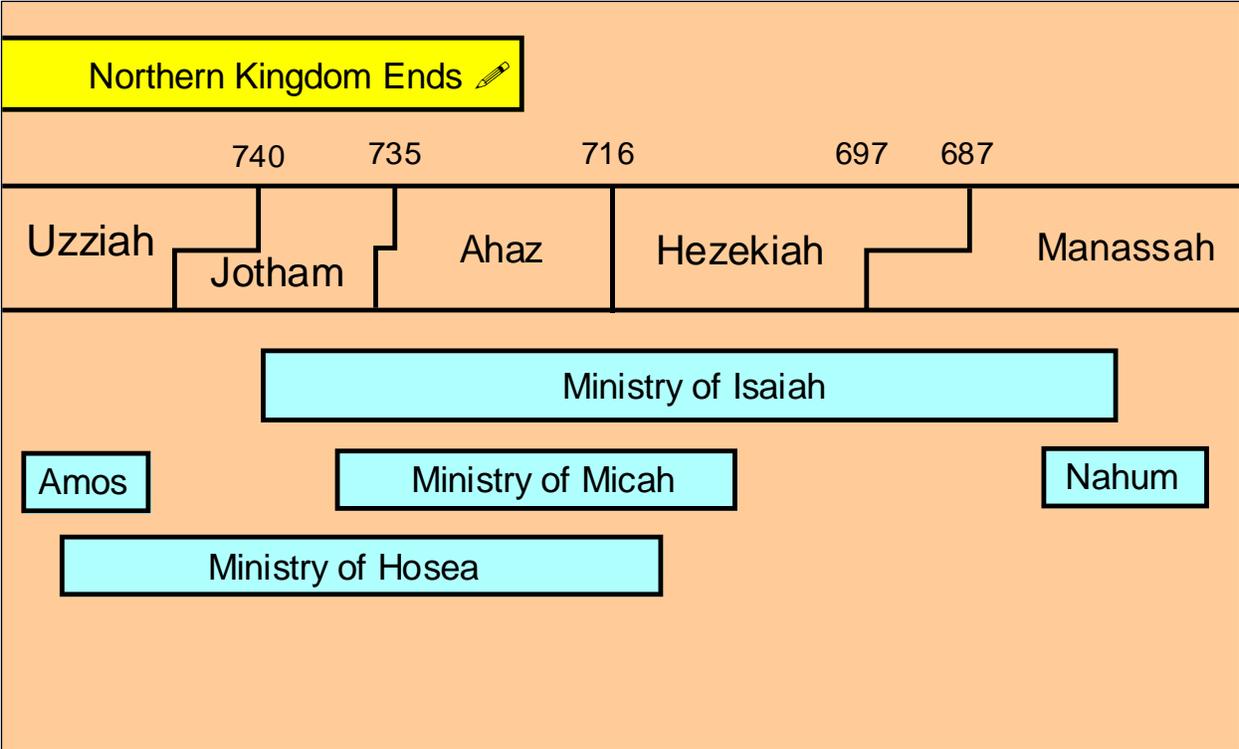
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Snapshots of the Book of Isaiah

<i>Chapters 1-35</i>	<i>Chapters 36-39</i>	<i>Chapters 40-66</i>
Judgments in the Present	Historical Interlude	Glory in the Future
The Judgment of God		The Comfort of God
Messiah the Judge		Messiah the Servant
Groan		Glory
God's Government "A throne" (6:6)		God's Grace "A Lamb" (53:7)

<i>The Bible</i>		<i>Isaiah</i>	
Old Testament:	39 books	Judgment:	39 chapters
New Testament:	27 books	Comfort:	27 chapters
Total books	66 books	Total chapters:	66 chapters

<i>Isaiah 1 - 35</i>	<i>Isaiah 36 - 37</i>	<i>Isaiah 38 - 39</i>	<i>Isaiah 40 - 66</i>
Series of messages under the Assyrian struggle	Invasion of Sennacherib of Assyria	Hezekiah without an heir interacts with Babylon	Series of messages looking ahead to the Babylon & Persia
Prophetic Messages	Historical Section		Prophetic Visions
Messages of Judgment		Messages of Comfort	



<i>Isaiah 40 - 48</i>	<i>Isaiah 49 - 59</i>	<i>Isaiah 60 - 66</i>
Under the Shadow of Mesopotamia	The Servant of the Lord	Future Glory
Focus on Israel returning to the Land	Focus on Messiah as Suffering Servant	Focus on new Heaven and Earth
Redemption Promised	Redemption Provided	Redemption Realized

Woes of Judgment against Judah (1-5)

A Son and A Song of Salvation (6-12)

Woes to the Nations.
Babylon (13:1 - 14:23).
Assyria (14:24-27).
Philistia (14:28-32).
Moab (15-16).
Damascus (17).
Cush (18).
Egypt and Cush (19-20).
Babylon (21:1-10).
Edom (21:11-12).
Arabia (21:13-17).
Jerusalem (22).
Tyre (23).
A warning (24).

A Song of Salvation (25-27)

Woes of Judgment (28-35)

