

Isaiah - “The LORD is Salvation”

From Whom: Written by Isaiah. Isaiah is the first book in the section called Major Prophets. The book derives its title from the author, whose name means “The LORD is salvation,” and is similar to the names Joshua, Elisha, and Jesus (Yeshua). Isaiah ministered during the reign of four different kings of Judah: **Uzziah** (called “Azariah” in 2 Kings), **Jotham**, **Ahaz**, and **Hezekiah** (from Isaiah 1:1). The book of Isaiah is a Prophetic Oracle, Narrative History (chapter’s 36-39), and even a Parable (chapter 5).

Bible Student Note: The historical portion of this book, mentioned above, represents the third time this history was presented by God; see 2 Kings 18-19 and 2 Chronicles 29-30.

To Whom: God calls and commissions Isaiah to declare to both Judah’s and Israel’s condemnation, conviction, and ultimately great hope. The book of Isaiah is also for us, New Testament believers, for Isaiah is quoted directly in the New Testament over 65 times, far more than any other Old Testament prophet, and mentioned by name over 20 times.

What/ Theme: Isaiah presents the Lord Jesus Christ as his theme (Isaiah 61:1-4). The purpose of the book of Isaiah was to call God’s nation, the nation of Judah, back to faithfulness and to declare the coming Messiah “Immanuel”. Isaiah knew from the beginning that his ministry would be one of fruitless warnings and exhortations (Isaiah 6:9–13). It is stated by some that the Book of Isaiah is the 5th, Gospel. It speaks of Christ’s virgin birth, His character, His life, His death, His resurrection, and His second coming. (See 1 Peter 1:10-11; compare Luke 4:16-22 with Isaiah 61:1-4)

Key Personalities: The four king’s already mentioned, Isaiah, his two sons, Shear-Jashub (Literally: *A Remnant Shall Return*) and Maher-Shalal-Hash-Baz (Literally: *Speed the Spoil, Hasten the Booty*).

Outline:

1. The Judgment (1:1–35:10) - Poetry

- a. Prophecies concerning Judah and Jerusalem (**1:1–12:6**)
 - i. Judah’s social sins (**1:1–6:13**) - *Ch. 6: The government of God*
 - ii. Judah’s political entanglements (**7:1–12:6**) - *Hope in the coming child*
- b. Oracles of Judgment and Salvation (**13:1–23:18**)
 - i. Babylon and Assyria (**13:1–14:27**)
 - ii. Philistia (**14:28–32**)
 - iii. Moab (**15:1–16:14**)

- iv. Syria and Israel (**17:1–14**)
- v. Ethiopia (**18:1–7**)
- vi. Egypt (**19:1–20:6**)
- vii. Babylon continued (**21:1–10**)
- viii. Edom (**21:11, 12**)
- ix. Arabia (**21:13–17**)
- x. Jerusalem (**22:1–25**)
- xi. Tyre (**23:1–18**)
- c. Redemption of Israel through World Judgment (**24:1–27:13**)
 - i. God’s devastation of the earth (**24:1–23**)
 - ii. First song of thanksgiving for redemption (**25:1–12**)
 - iii. Second song of thanksgiving for redemption (**26:1–19**)
 - iv. Israel’s chastisements and final prosperity (**26:20–27:13**)
- d. Warnings against Alliance with Egypt (**28:1–35:10**) - *The Woes*
 - i. Woe to drunken politicians (**28:1–29**)
 - ii. Woe to religious formalists (**29:1–14**)
 - iii. Woe to those who hide plans from God (**29:15–24**)
 - iv. Woe to the pro-Egyptian party (**30:1–33**)
 - v. Woe to those who trust in horses and chariots (**31:1–32:20**)
 - vi. Woe to the Assyrian destroyer (**33:1–24**)
 - vii. A cry for justice against the nations, particularly Edom (**34:1–35:10**)

2. Historical Interlude (**36:1–39:8**) – Prose

(This section is could be interpreted as a prophetic picture of how God will deliver His people in the Great Tribulation - see 2 Kings 18, 19 and 2 Chronicles 29, 30)

- a. Sennacherib’s Attempt to Capture Jerusalem (**36:1–37:38**)
- b. Hezekiah’s Sickness and Recovery (**38:1–22**)
- c. Babylonian Emissaries to Jerusalem (**39:1–8**) - *Hezekiah’s Error*

3. Salvation (**40:1–66:24**) - Poetry

- a. Deliverance from Captivity (**40:1–48:22**)
 - i. Comfort to the Babylonian exiles (**40:1–31**)

- ii. The end of Israel's misery (**41:1–48:22**)
- b. Sufferings of the Servant of the Lord (**49:1–57:21**) - *Jehovah's Salvation*
 - i. The Servant's mission (**49:1–52:12**)
 - ii. Redemption by the Suffering Servant (**52:13–53:12**) - *The Cross*
 - iii. Results of the Suffering Servant's redemption (**54:1–57:21**)
(*Isaiah 57:21: "There is no peace," Says my God, "for the wicked."*)
- c. Future Glory of God's People (**58:1–66:24**)
 - i. Two kinds of religion (**58:1–14**)
 - ii. Plea to Israel to forsake their sins (**59:1–19**)
 - iii. Future blessedness of Zion (**59:20–61:11**) - *God's Kingdom*
 - iv. Nearing of Zion's deliverance (**62:1–63:6**)
 - v. Prayer for national deliverance (**63:7–64:12**) - *Mercy*
 - vi. The Lord's answer to Israel's supplication (**65:1–66:24**)

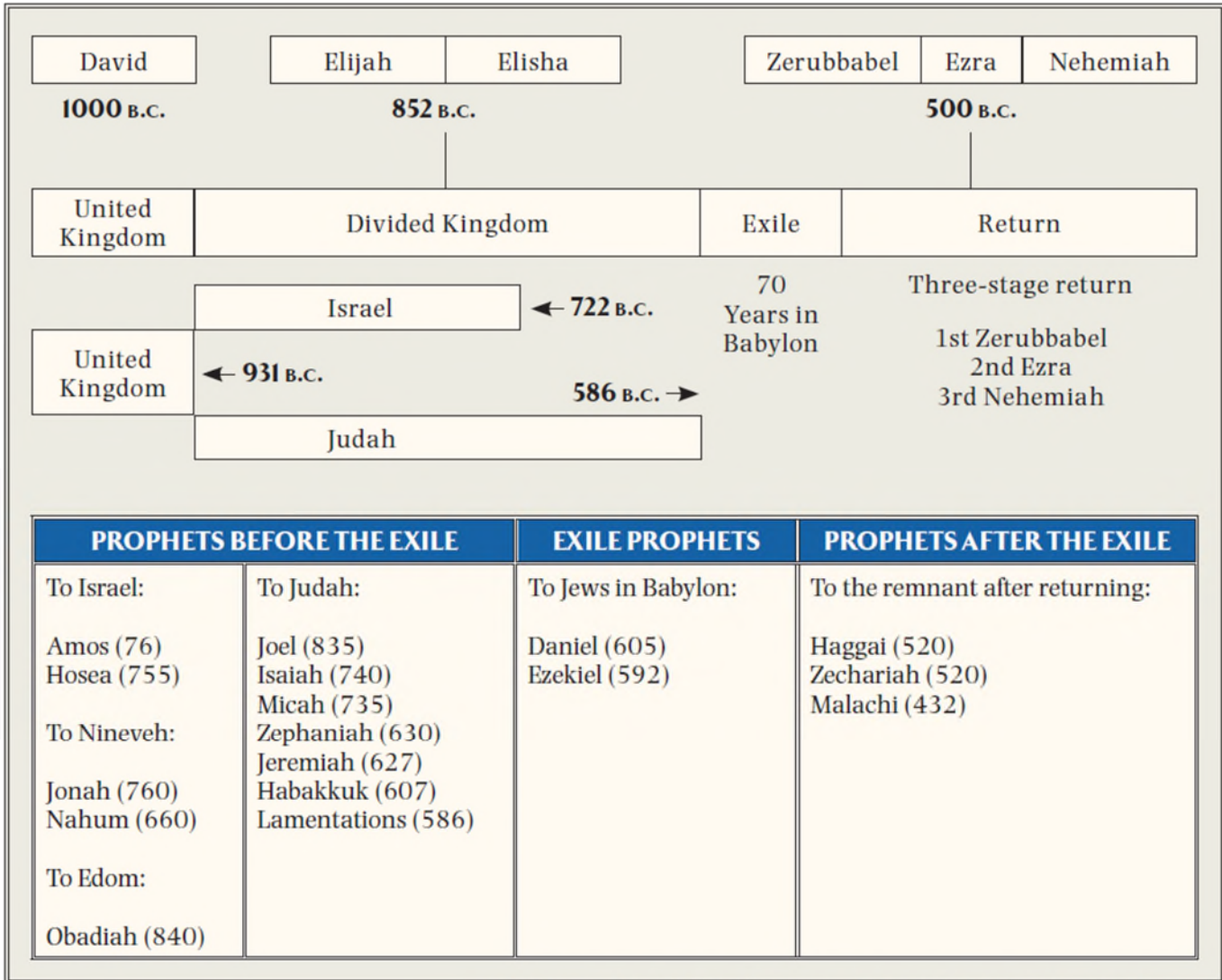
[Thanks to McGee, MacArthur, and Bible-Hub]

ISAIAH AT A GLANCE								
Focus	Prophecies Of Condemnation				Historical Parenthesis	Prophecies Of Comfort		
Reference	1:1 — 13:1 ——— 24:1 ——— 28:1 ——— 36:1 ——— 40:1 ——— 49:1 ——— 58:1 — 66:24							
Division	Prophecies Against		Prophecies Of		Hezekiah's Salvation, Sickness, And Sin	Israel's Deliverance	Israel's Deliverer	Israel's Glorious Future
	Judah	The Nations	Day Of Lord	Judgment & Blessing				
Topic	Prophetic				Historic	Messianic		
	Judgment				Transition	Hope		
Location	Israel And Judah							
Time	c. 740–680 B.C.							

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FULFILLED PROPHECIES FROM ISAIAH	
The Prophecy	The Fulfillment
The Messiah . . .	Jesus Christ . . .
will be born of a virgin (Is. 7:14).	was born of a virgin named Mary (Luke 1:26–31).
will have a Galilean ministry (Is. 9:1, 2).	Ministered in Galilee of the Gentiles (Matt. 4:13–16).
will be an heir to the throne of David (Is. 9:7).	was given the throne of His father David (Luke 1:32, 33).
will have His way prepared (Is. 40:3–5).	was announced by John the Baptist (John 1:19–28).
will be spat on and struck (Is. 50:6).	was spat on and beaten (Matt. 26:67).
will be exalted (Is. 52:13).	was highly exalted by God and the people (Phil. 2:9, 10).
will be disfigured by suffering (Is. 52:14; 53:2).	was scourged by the soldiers who gave Him a crown of thorns (Mark 15:15–19).
will make a blood atonement (Is. 53:5).	shed His blood to atone for our sins (1 Pet. 1:2).
will be widely rejected (Is. 53:1, 3).	was not accepted by many (John 12:37, 38).
will bear our sins and sorrows (Is. 53:4, 5).	died because of our sins (Rom. 4:25; 1 Pet. 2:24, 25).
will be our substitute (Is. 53:6, 8).	died in our place (Rom. 5:6, 8; 2 Cor. 5:21).
will voluntarily accept our guilt and punishment (Is. 53:7, 8).	was silent about our sin (Mark 15:4, 5; John 10:11; 19:30).
will be buried in a rich man's tomb (Is. 53:9).	was buried in the tomb of Joseph, a rich man from Arimathea (Matt. 27:57–60; John 19:38–42).
will save us who believe in Him (Is. 53:10, 11).	provided salvation for all who believe (John 3:16; Acts 16:31).
will die with transgressors (Is. 53:12).	was numbered with the transgressors (Mark 15:27, 28; Luke 22:37).
will heal the brokenhearted (Is. 61:1, 2).	healed the brokenhearted (Luke 4:18, 19).

THE PROPHETIC BOOKS



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	Aspect of Jesus' Death	Old Testament Reference
The Jews viewed Jesus' death as a scandal. The church understood His death as fulfillment of Old Testament prophecy.	In obedience to His Father (18:11) Announced by Himself (18:32; see 3:14) In the place of His people (18:14) With evildoers (19:18) In innocence (19:6) Crucified (19:18) Buried in a rich man's tomb (19:38-42)	Psalm 40:8 Numbers 21:8, 9 Isaiah 53:4-6 Isaiah 53:12 Isaiah 53:9 Psalm 22:16 Isaiah 53:9