Crossroads International Church Singapore Dr. Rick Griffith

26 Aug 2018 Message 23 of 66

NLT 60 Minutes

**Be Complete**

Title

***Book of Isaiah***

**Topic:** Completeness

**Subject:** How will God complete his plan for all creation?

**Complement:** God will both judge and save his creation.

**Purpose:** The listeners will trust God completely by seeing his complete plan for the ages.

**Attribute:** We worship the God of Completeness

**Reading:** Isaiah 11:1-10

**Video:** 23-Isaiah 53 'The Forbidden Chapter' in the Hebrew Bible.mp4 (https://www.youtube.com/watch?v=cGz9BVJ\_k6s)

**Benediction:** Isaiah 51:5

**Song:** Jesus Shall Reign (Based on Ps 72), Wings as Eagles

# Introduction

### Interest: 23-Isaiah 53 'The Forbidden Chapter' in the Hebrew Bible.mp4 (https://www.youtube.com/watch?v=cGz9BVJ\_k6s)

Isa 53 Video

### Need: As Christians we know that Isaiah 53 relates clearly to Jesus. Sometimes things are so obvious that we miss them! For example, today people speak of global warming but God speaks of global warning.

Warning

Warming

#### Do you know of God’s global warning?

#### It relates to this Suffering Servant in Isaiah 53. It means that we will warn us and save us before he completes his plan for the ages.

### Subject: How will God complete his plan for all creation? By what means will the LORD restore the entire universe (restatement)?

Subject

#### Humanism teaches that man is destroying himself—and that climate change is the result of carbon emissions and other man-made problems.

Humanism

#### In contrast to humanism, God says that he will judge the world, but then renew it—or restore it.

Key Verse

Key Idea

#### Isaiah 51:6 is the key verse for Isaiah’s global warning: "Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail."

### Theological Background: God had already told the people of his kingdom after Messiah’s return.

Overview

#### Other texts give portions of the plan of God for the ages.

##### God’s timeline is found in other passages.

Rev 20:4-6

##### Rev 20:4-6

Purposes

#### One key focus is called the millennium after Messiah’s return. It has five purposes:

• Judge

##### Judge angels (1 Cor. 6:3)

###### We are more competent that unbelievers to solve Christian disputes (1 Cor 6:2-4, 9-11).

Judge

(2 slides)

###### This is because we will judge angels and the world (1 Cor 6:2-3).

##### We must rule the earth (1 Cor. 6:2) with Christ (Isa 11:1-5).

• Fulfill

(2 slides)

Restore

(2 slides)

Rule

(2 slides)

Corrupt

##### Restore world to pre-Flood era (long life of Isa. 65:20)

##### Show the human heart corrupt

##### Fulfill Abrahamic Covenant where the land, seed, and blessing promises of Genesis 12:1-3 will finally be complete.

#### Many other prophets also spoke about the millennium, but Isaiah sums all five purposes up in one single book! He says that God will completely restore the world—and we also can be complete in him in the process.

Subject

### Historical Background: Isaiah lived during the fall of the northern kingdom.

Timeline

#### Here is the first prophecy that appears in our OT.

#### It is also the first major prophet chronologically speaking.

When Isa Wrote

#### The Assyrians destroyed the northern nation of Israel during Isaiah’s lifetime—as well as 46 cities of Judah.

Assyrian Threat

#### In such a time of calamity, whom would Judah trust? The temptation was to trust in a coalition of other nations to fight Assyria—yet God told them to trust him instead.

### Preview: Once again, how will God complete his plan for all creation? There are *two stages* of God’s future plan.

### Text: The whole book Isaiah teaches these *two stages* that God will fulfill his plan for the universe.

(How will God complete his plan for all creation? The first stage will be that…)

# I. God will judge those who reject him (Isa 1–39).

MP

[The LORD will deal with unbelievers in a just manner.]

[God will judge Judah and the nations but bless a godly remnant in Messiah.]

## Judah has violated the Mosaic Covenant so God will justly judge the nation (Isa 1–6).

Isa 1

### God says his own sons didn’t know him—but even animals know their owner and manger—yet God still wanted to make them white as snow (Isa 1).

Sons

(4 slides)

### So God called Isaiah to speak his words to a rebellious people until the cities lie desolate (Isa 6).

Isa 6

(9 slides)

Title

Title

## God will deliver Judah in both near and far births so that despite judgment, he will not forget his promise to bless them in Messiah's reign (Isa 7–12).

Isa 7

### In Isaiah 7, Ahaz sought to take the pressure off him from his two northern neighbors by paying the Assyrians even farther to the north. They said, “Thank you very much! We had planned on conquering Aram and Israel anyway!” But God said he would destroy Aram and Israel within about three years, which seemed inconceivable to Ahaz.

Assyrian Threat

Virgin

### Yet God said he would give him a sign of a virgin (7:14).

#### In Isaiah 7, Ahaz sought to take the pressure off him from his two northern neighbors by paying the Assyrians even farther to the north. They said, “Thank you very much! We had planned on conquering Aram and Israel anyway!” But God said he would destroy Aram and Israel within three years, which seemed inconceivable to Ahaz.

#### So God gave him a sign that he would work so quickly. A virgin at that time would quickly get married and have son who by the time he was weaned these threatening nations would be destroyed.

### The idea of God providing security in a child is further developed in Isaiah 9.

Isa 9

(8 slides)

### Isaiah 11 gives even more amazing prophecies about the animals during the kingdom.

Isa 11

#### Wolves now love—to kill!

Wolves Love

#### Yet God says that the wolf will lie down with the lamb and the lamb won’t be in the wolf’s stomach.

Wolf & Lamb

#### A little child will lead a lion because lions will be tame.

Boy

(2 slides)

#### Vipers will also be tame.

Rebuilding

(2 slides)

Viper

#### The rebuilding after the Tribulation will fulfill Romans 8:19-21 that promises all creation redeemed.

Zion

#### Jerusalem will be the center of the world’s teaching (Isa 2:4).

## Ahaz should not trust in the twelve-nation coalition since Assyria will defeat it as God's agent of judgment (Isa 13–23).

Isa 24

(2 slides)

Isa 13

(2 slides)

## The worldwide Tribulation will refine and restore Judah since God has not forgotten his covenant (Isa 24–27).

## Six woes upon Israel, Judah and Assyria affirm that God alone will deliver from Assyria and crown his Messianic King (Isa 28–33).

## God delivered Judah from Assyria but would exile them to Babylon for trusting alliances more than him (Isa 36–39).

Sub/MPI

(2 slides)

(How will God complete his plan for all creation?)

# II. God will save those who trust him (Isa 40–66).

MP

[The LORD will deliver the people who believe in him.]

[God will bless all peoples and rule through Messiah.]

## God will punish Babylon and restore Judah with his shepherd heart and knowledge of the future so Judah should reject Babylon's idols (Isa 40–48).

Isa 40

(14 slides)

## God’s Suffering Servant will restore Judah and bless the Gentiles in his vicarious death so the remnant should trust him now (Isa 49–57).

Isa 53

(2 slides)

## Judah’s false claims and sinful practices reveal that restoration will come only from God's initiative, not their goodness (Isa 58–59).

Title

Title

## Israel’s glorious restoration in the millennium reveals that he will fulfill every promise in the Abrahamic Covenant (Isa 60–66).

Isa 65

(5 slides)

Subject

(How will God complete his plan for all creation?)

# Conclusion

### God will both judge and save his creation (Main Idea).

MI

### How will God complete his plan for all creation (Main Points)?

#### God will judge those who reject him (Isa 1–39).

MPI

MPII

#### God will save those who trust him (Isa 40–66).

### So what should we do? God will restore the entire earth! This has implications!

Restore

#### The future restoration of the earth should cause us to get our priorities right now.

Apply

#### So realize that God is preparing you for your future rule now!

#### “Jesus Shall Reign” depicts the millennial rule of Jesus where we will rule with him.

Song

(2 slides)

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Here is the first prophecy that appears in our OT.

### It is also the first major prophet chronologically speaking.

# Purpose: Why is this passage in the Bible?

### Other prophets give portions of the plan of God for the ages.

### However, Isaiah sums them all up in one single prophecy! He says that God will completely restore the world—and we also can be complete in him in the process.

# Background: What historical context helps us understand this passage?

### The northern nation of Israel was destroyed during Isaiah’s lifetime—as well as 46 cities of Judah.

### In such a time of calamity, whom would Judah trust? The temptation was to trust in a coalition of other nations to fight Assyria—yet God told them to trust him instead.

# Questions

# Tentative Main Ideas

Text

# Illustrations That Apply

### Jesus Shall Reign

#### One critic sees this as defending the British Commonwealth which ruled where the sun never set even as Christ’s kingdom would “stretch from shore to shore” (C. Michael Hawn at <https://www.umcdiscipleship.org/resources/history-of-hymns-jesus-shall-reign>)

#### Many view it as the first missionary hymn:

“Jesus Shall Reign Where’re the Sun” is considered by many to be the first great missionary hymn.  It was written at a time when the church was doing little missionary work.

Isaac Watts, the author, envisioned a day when Jesus would reign throughout the world — wherever the sun shines, from shore to shore. His original verses envisioned a time when all people — princes, savage tribes, people of all languages, even infants — would praise Jesus’ name.  Current hymnals have modernized the language somewhat.

If Watts were alive today, he would be amazed at the realization of his dream.  As the sun makes its journey around the world on a Sunday morning, Christians in every time zone awake and get dressed and go to church to praise Jesus Christ.  I think that Watts would be pleased.

Christ calls only a few of us to be missionaries, but he calls each of us to proclaim the Gospel.  He calls each of us to give time and money to support the work of the church.  He calls each of us to care about each other — and to care about people around the world.

As we sing this hymn, I invite you to do two things.  First, consider all the Christians who have sacrificed comfort, safety — even life itself — to make Jesus known around the world.  Second, ask yourself what Christ is calling you to do.

— Copyright 2006, [Richard Niell Donovan](https://www.sermonwriter.com/richard-niell-donovan/) (https://www.sermonwriter.com/hymn-stories/jesus-shall-reign/)

#### Still others see it as depicting the advance of the gospel in the Church Age (https://hymnstudiesblog.wordpress.com/2008/08/30/quotjesus-shall-reignquot/):

**"JESUS SHALL REIGN"**  
"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72.8)

     INTRO.: A hymn based upon Psalm 72 is "Jesus Shall Reign." The text was written by Isaac Watts (1674-1748). The second part of his paraphrase of the 72nd Psalm originally in eight stanzas (Part I has six more stanzas) and entitled "Christ’s Kingdom Among the Gentiles," it was first published in his 1719 Psalms of David Imitated in the Language of the New Testament, and is said to have been translated into more languages and dialects than any other hymn by Watts. The most commonly used tune (Duke Street) used with it was composed by John Hatton and in our books has usually been associated with John Needham’s "Awake My Tongue, Thy Tribute Bring." Instead, our books have used a tune (Mainzer) composed by Joseph Mainzer, who was born at Treves, Germany, on Mar. 7, 1801, and served as a chorister at Treves Cathedral where he received his early education at the Maitrise. Later he studied engineering at Darmstadt, Munich, and Vienna, and worked in the mines at Saarbrucken for a while but eventually became a singing teacher and journalist. Ordained a priest in Germany in 1826, he taught at a seminary there.

     After leaving Germany for political reasons in 1833 and living in Brussels, Belgium, from 1833 to 1839, and Paris, France, for a short time, Mainzer moved to England in 1839. This tune first appeared in his 1841 Choruses published in London as a setting for a paraphrase of Psalm 107. During the time that Mainzer lived in Edinburgh, Scotland, from 1842 to 1847, he became an avide promoter of the teaching of sight singing and published Mainzer’s Musical Times and Singing Circular, which became just The Musical Times in 1847 after being taken over by Novello.  After moving to Manchester, Mainzer died at Salford, Higher Brougthon, near Manchester, England, on Nov. 10, 1851.   Among hymnbooks published by members of the Lord’s church during the twentieth century for use in churches of Christ, the song appeared in the 1925 edition of the 1921 Great Songs of the Church (No. 1; words only) and the 1937 Great Songs of the Church No. 2 both edited by E. L. Jorgenson. Today, the text is found with the Hatton tune in the 1986 Great Songs Revised edited by Forrest M. McCann, and with both tunes in the 1992 Praise for the Lord edited by John P. Wiegand.

     The song uses the Psalm to extol God’s kingdom and its spread throughout the world.

I. Stanza 1 emphasizes the reign of Christ  
"Jesus shall reign where’er the sun Doth his successive journeys run;  
His kingdom stretch from shore to shore, Till moons shall wax and wane no more."  
 A. The Bible teaches that Jesus is now reigning because He was raised up to sit on David’s throne: Acts 2.30-31  
 B. This reign will exist wherever the sun shines, from shore to shore, and would encompass all nations: Isa. 2.2-3  
 C. Also, it will continue till moons shall wax and wane no more, that is, forever: Dan. 2.44

II. Stanza 2 emphasizes worship through Christ  
"To Him shall endless prayer be made, And praises throng to crown His head;  
His Name like sweet perfume shall rise With every morning sacrifice."  
   
A. Some books read, "For Him shall endless prayer be made," apparently meaning for the spread of His kingdom; some brethren object to the idea of "praying to Christ," but I would understand this simply to mean that since He is our Mediator or Advocate, we pray to God through Him: 1 Tim. 2.5, 1 Jn. 2.2  
 B. Not only do we pray through Him but we praise Him: Ps. 21.13  
 C. This worship that the redeemed offer God through Christ is symbolized by offering sacrifices: Heb. 13.15

III. Stanza 3 emphasizes the love of Christ  
"People and realms of every tongue Dwell on His love with sweetest song;  
And infant voices shall proclaim Their early blessings on His name."  
 A. People and realms of every tongue will dwell on the great love that Christ has had for us: Eph. 5.2  
 B. This love will be expressed in sweetest song: Col. 3.16  
 C. Even infant voices will proclaim the love of Christ: Ps. 8.2

IV. Stanza 4 emphasizes the blessings of Christ  
"Blessings about where’er He reigns; The prisoner leaps to lose his chains.  
The weary find eternal rest, And all the sons of want are blessed."  
 A. All spiritual blessings are found in Christ: Eph. 1.3  
 B. One of these blessings is spiritual freedom from the prison chains of sin: Rom. 6.17-18  
 C. Another one of these blessings is rest for those who are weary of the burden of sin: Matt. 11.28-30

V. Stanza 5 emphasizes the power of Christ  
"Where He displays His healing power, Death and the curse are known no more;  
In Him the tribes of Adam boast More blessing than their father lost."  
 A. Jesus is the Sun of Righteousness who has risen with healing in His wings: Mal. 4.2  
 B. As a result of His power, death and the curse have no more power over us: Heb. 2.14-15  
 C. Therefore, through Him what mankind lost in Adam, and much more, we gain in Christ: Rom. 5.14-21

VI. Stanza 6 emphasizes the honor of Christ  
"Let every creature rise and bring Peculiar honors to our King;  
Angels descend with songs again, And earth repeat the long amen!"  
 A. Every creature should bow the knee to Christ and confess His name: Phil. 2.10-11  
 B. Also, the angels of God should worship Him in song: Heb. 1.6  
 C. Indeed, the whole earth should echo their praise: Ps. 96.1

CONCL.: The two stanzas usually omitted (although some books use a composite of the last two lines of each stanza as a separate stanza, often replacing "barbarous nations" with "Western empires") are:  
2. "Behold the islands with their kings, And Europe her best tribute brings;  
From north to south the princes meet, To pay their homage at His feet."  
3. "There Persia, glorious to behold, There India shines in eastern gold;  
And barbarous nations at His word Submit, and bow, and own their Lord."  
Many of the Psalms are Messianic, looking forward to the spiritual kingdom that Christ was to establish following His death, burial, resurrection, and ascension. Therefore, it is certainly fitting that we can use this particular Psalm to declare to the whole world that both now and forever "Jesus Shall Reign."

# Old Testament Survey Notes

**Isaiah**

**Introduction**

**I. Title** The name Isaiah (Why:[.v;y> *yesa‘yahû* ) means "salvation of Yahweh" (BDB 447d), a fitting title for the deliverance which the book describes.

**II. Authorship**

A. External Evidence: Since Isaiah 1–39 differ in many ways from Isaiah 40–66, most scholars (e.g., S. R. Driver, *Intro. to Lit. of OT*, 204-8, 230-46; Robert H. Pfeiffer, *Intro. to OT,* 415-16, 452-81, etc.) since the rise of modern scholarship in the nineteenth century have challenged the book’s unity. They say that each of these two parts had a different author, the second part being written by a "Deutero-Isaiah" after the Babylonian captivity (586 BC). Some even say it had three authors (Isaiah 1–39, 40–55, 56–66), the last section being written by “Trito-Isaiah”). However, conservatives have repeatedly defended the book’s unity (e.g., Edward J. Young, *Book of Isaiah*, 3:538-49; R. K. Harrison, *Intro. to the OT,* 764-800; cf. Archer, Merrill, etc.):

1. Accusation: Chapters 1–39 have an Assyrian background but chapters 40–66 have a Babylonian background.

Response: Babylon is mentioned more than twice as often in chapters 1–39 than in 40–66. The only shift is one of perspective from a present to a future time. Besides, Isaiah may have prophesied chapters 1–39 before Assyria conquered Israel and then preached chapters 40–66 afterwards concerning Babylon.

2. Accusation: The language, style, and theology of the two sections differ radically.

Response: The differences are exaggerated by critics and can be explained by different emphases (condemnation verses consolation). Critics often will not admit that content, time of writing, and circumstances normally affect an author's style.

3. Accusation: Messiah is presented as King in chapters 1–39 but as Suffering Servant in chapters 40–66.

Response: These two concepts are not contradictory and both depict each section.

4. Accusation: Isaiah could not have predicted the Babylonian captivity and return under Cyrus who is specifically mentioned by name (Isa 44–45) 150 years in advance.

Response: The accusation assumes that God cannot predict accurately, despite his claim to know the future (42:9). It also does not answer how many of Isaiah's prophecies were fulfilled even hundreds of years later in Jesus Christ (e.g., Isa 53).

Furthermore, the New Testament upholds the unity of the book by attributing quotes from both sections to Isaiah. John 12:37-41 quotes Isaiah 6:9-10; 53:1 and Paul in Romans 9:27; 10:16-21 credits Isaiah with chapters 10, 53, and 65.

B. Internal Evidence: Isaiah, the son of Amoz, is author (1:1). He married a prophetess (8:3) and had two sons: Shear-Jashub (7:3) and Shalal-Hash-Baz (8:3). Isaiah probably lived in Jerusalem as he had access to the royal court (7:3; 36:1–38:8; cf. 2 Kings 18:3–20:19; 2 Chron. 26:22). Tradition says he was a cousin of King Uzziah (Talmud *Meg.* 10b), but no firm evidence supports this (Martin, *BKC*, 1:1029). The *Assumption of Isaiah* (cf. LaSor, 366) records that he was martyred in Manasseh's day by being sawn in two (cf. Heb. 11:37).

**III. Circumstances**

A. Date: Isaiah's long ministry stretched through the reigns of four kings of Judah (1:1), starting during the reign of King Uzziah (790-739 BC; 6:1), likely a few years before Uzziah's death (2 Chron. 26:22). His ministry then spanned the reigns of Jotham (739-731 BC), Ahaz (731-715 BC), and Hezekiah (715-686 BC) since Isaiah wrote Hezekiah's biography (cf. 2 Chron. 32:32). He also lived at least until Sennacherib's death in 681 BC (37:38), showing that his ministry lasted at least 58 years (739-681 BC) and perhaps 65 years (745-680 BC; cf. LaSor)! Therefore, Isaiah prophesied both before and after the fall of Israel in 722 BC, which may explain the difference between chapters 1–39 (pre-fall?) and chapters 40–66 (post-fall?).

B. Recipients: Isaiah’s audience comprised Jews in the southern kingdom of Judah who saw the destruction of the north and 46 of their own cities.

C. Occasion: Uzziah (Azariah) of Judah died just before Isaiah was called as a prophet (6:1), ending a 52-year reign as king. During his reign Tiglath-Pileser, king of Assyria, made significant inroads into the west, conquering many lands and forcing the Israelites to pay tribute (cf. 2 Kings 15:29). Jotham, the next king, was a good man, but after him followed the wicked Ahaz (2 Kings 16:1-3). At the same time Rezin of Damascus and Pekah of Israel rose up against Judah. This military threat frightened Ahaz into making alliances with the Assyrian king Tiglath-Pileser, which Isaiah condemned as displeasing to God (Isa. 7:1-19).

During Ahaz’s reign the northern kingdom fell Assyria (722 BC), plus Israel and Syria besieged Jerusalem (2 Kings 16:5, 6; 2 Chron. 28:5-15). During the reign of Hezekiah, the final king during Isaiah's ministry, Judah saw some positive reforms (2 Chron. 29:1–31:21). However, Isaiah ministered in a predominantly turbulent time in Judah's history. His message was that Judah should trust in God rather than in Assyria (against Israel and Syria) or Egypt or any of the other nations in the 12-nation anti-Assyrian coalition (Isa. 13–23). After all, only God could protect the nation and God alone had promised the glorious kingdom that Judah was seeking.

**IV. Characteristics**

A. Isaiah is probably the best known of all the prophetical books of the Bible as it contains many passages known by Bible students (e.g., 1:18; 7:14; 9:6-7; 26:8; 40:3, 31; 53).

B. It is the longest and most influential prophetical book, thus at the front of them in our Bibles.

C. Isaiah spoke more than any other prophet of the great kingdom Israel will enter at the Messiah's Second Advent (Martin, *BKC*, 1:1029). Although only the book of Revelation gives the *length* of this kingdom as 1000 years (Rev. 20:1-6), Isaiah describes the *nature* of this millennial kingdom more than any biblical book.

D. Isaiah shows the Bible in miniature: chapters 1–39 resemble God’s righteousness, holiness, and justice stressed in the 39 OT books, and the final 27 chapters (chapters 40–66) portray God's glory, compassion, and undeserved favor as seen in the 27 NT books (*TTTB*, 189).

E. Isaiah is one of the most quoted OT books in the NT (100 quotes), surpassed only by Psalms (119 or more quotes).

F. Many feel the prophecy of the king of Babylon’s fall (14:12-14) is Satan’s fall (cf. Ezek. 28).

G. Isaiah most clearly reveals prophecies of Christ. He predicts the *First Coming* of Jesus in many ways: his virgin birth (7:14) and coming as a child (9:6) in humility (11:1; 42:1; 49:1; 52:17), as well as his atoning death (Isa. 53). He also repeatedly speaks of events associates with the *Second Coming*: cleansing of the nation (4:2), reign of Christ (9:6-7), victory over enemies (11:4), just and peaceful reign worldwide (11:5-11), etc.

H. Isaiah is also known for his “servant” prophecies. Note that “servant” refers both to Israel (41:8; 42:19; 43:10; 44:1-2, 21; 45:4; 48:20) and to the Messiah (42:1; 49:3, 5-7; 50:10; 52:13; 53:11).

**Argument**

Isaiah breaks down easily into two major sections. Chapters 1–39 concern the judgment that Israel and the surrounding nations faced, while chapters 40–66 comfort God's people with the salvation and restoration God promised His people. The first section was probably written before the Assyrian exile and the second after the fall of the northern kingdom. Since Judah sought its neighbors for security, both sections encourage a return to God in repentance—especially since He will restore all creation in a glorious kingdom under Messiah.

**Synthesis**

**Restoration of the created order**

**Messianic Prophecies**

**1–39 Judgment and salvation**

1–6 Judah's violations

1:1 Heading

1:2-31 Indictment

2–4 Future/present contrast 4:2 ff. Branch cleanses

5 Song of the vineyard

6 Isaiah Commissioned

7–12 Deliverance: near/far

7:1–9:7 Two sons 7:14 Virgin birth

9:8–10:4 Israel's exile 9:6-7 God, just, peace, right

10:5-34 Fall of Assyria

11–12 Messiah 11:1 Of Jesse: humble, just

13–23 Judgment on the nations (12-nation anti-Assyrian coalition)

13:1–14:27 Babylon

14:28-32 Philistia

15–16 Moab

17 Damascus/Israel

18 Ethiopia

19–20 Egypt

21:1-10 Babylon by the Sea

21:11-12 Edom

21:13-17 Arabia

22 Jerusalem

23 Tyre

24–27 Future judgment/restoration

24 Great Tribulation

25–27 Kingdom

25 Song of praise (Isaiah)

26 Song of praise (Redeemed)

27 Universal restoration

28–33 Woes (delight in God—not Egypt)

28 Israel

29 Judah

30–31 Egyptian alliance

32 Messiah 32:1 King of righteousness

33 Assyria

34–35 Vengeance/blessing

34 Judgment—nations

35 Blessing—Israel

36–39 Historical Parenthesis

36–37 Salvation from Assyria

38 Salvation from sickness

39 Sin leading to exile

**40–66 Salvation/restoration**

40–48 Shepherd of Israel 40:3 Forerunner

40 Comfort/Sovereignty 40:10f. Power, shepherd

41 Cyrus/Israel = Servant

42 Servants contrasted 42:1-3 Spirit, meek, just

43:1–44:5 Restoration

44:6–45:25 God's uniqueness vs. idols

46–48 Babylon's destruction

49–57 Suffering Servant

49–50 Rejection = Gentile salvation 49:1f. Rejection

51:1–52:12 Remnant should trust God

52:13–53:12 Vicarious death/exaltation 53:4-6 Vicarious, resurrected

54:1–56:8 Salvation for Jews/Gentiles

56:9–57:21 Condemnation on leaders

58–59 God's initiative

58 False profession

59 Sinful practices

60–66 Restoration under Messiah

60 Prosperity/peace

61:1–63:6 Servant 61:1f. Blessing, judgment

63:7–65:25 Remnant prayer

66 Restoration/eternal seed

**Outline**

**Summary Statement for the Book**

**God will *judge* Judah for breaking his Law but also provide *restoration of the created order* in a godly remnant, return to the land, and salvation through Messiah who will bring universal blessing.**

# God will judge Judah and the nations through the Babylonians but also bless a godly remnant in the distant future through Messiah (Isa 1–39).

## Judah has violated the Mosaic Covenant so God will justly judge the nation (Isa 1–6).

### The heading of the book identifies the author, date, and nature of the prophecy (1:1).

#### The prophecy is called a vision as it previews Judah's present and future history (1:1a).

#### The author of the vision is Isaiah, son of Amoz, whose name means, "Yahweh is salvation," to sum up the book’s message (1:1b).

#### The time period in that the vision takes place spans the reigns of four kings of Judah that totals at least 58 years (1:1c).

### Isaiah indicts Judah in a court case for breaching the covenant by trusting in ritual so the people will repent rather than be judged (1:2-31).

### Isaiah contrasts the future restored nation to the present sinful nation to encourage the people to repent (Isa 2–4).

#### Judah’s prophesied restoration to the land in the future kingdom should encourage the people to turn from their sin now (2:1-5).

#### The impending Day of the LORD in the Babylonian invasion due to Judah’s pride and rebellion should lead to repentance (2:6–4:1).

#### Holy survivors of Judah will be fruitful under Messiah’s rule as “the Branch of the LORD” (4:2-6).

### Isaiah's vineyard song indicts Judah for its worthless deeds despite God's goodness to vindicate God for punishing their sin (Isa 5).

#### Through a parable, Isaiah's song of the vineyard indicts Judah for the nation's worthless deeds in response to God's goodness (5:1-7).

#### Isaiah indicts Judah through woes and predicted captivity to vindicate God for punishing the nation for its sin (5:8-30).

### God commissions Isaiah as prophet sent to harden Judah’s rebellious hearts and vindicate God's judgment but keep a holy remnant (Isa 6).

## God will deliver Judah in both near and far births so that despite judgment, he will not forget his promise to bless them in Messiah's reign (Isa 7–12).

### Isaiah prophesies of God's near and far deliverance of Judah through the births of two sons: Maher-Shalal-Hash-Baz and the Messiah (7:1–9:7).

#### Births of Maher-Shalal-Hash-Baz (near) and Messiah (far) signify to Ahaz God's deliverance of Judah from enemies and sin, respectively (Isa 7).

#### The first fulfillment of the Immanuel prophecy in Maher-Shalal-Hash-Baz’s birth depicted God's faithfulness to his word (Isa 8).

#### God’s distant deliverance of Judah in Messiah’s birth predicts his righteous reign (9:1-7).

\*Note: “Everlasting father” refers to Christ in his:

• deity

• relationship to time, not to other members of the Trinity

• “fatherly rule”

• Davidic Covenant eternal kingdom

### God's near deliverance of Judah in Israel’s exile to Assyria should teach his protection but also warn of judgment for the same sins (9:8–10:4).

### God's near deliverance of Judah through Assyria’s fall will show his justice even upon his instruments of justice (10:5-34).

### God's distant deliverance of Judah by Messiah’s coming will show his faithfulness to his righteous remnant, resulting in praise to God (Isa 11–12).

## Ahaz should not trust in the twelve-nation coalition since Assyria will defeat it as God's agent of judgment (Isa 13–23).

### God will judge Babylon to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God (13:1–14:27).

#### Babylon will fall due to its pride so Judah is foolish to trust this nation for protection from Assyria rather than trusting God (13:1–14:23).

#### Assyria will also fall so Judah should know that God would punish even the instrument of his discipline of the nation (14:24-27).

### God will judge Philistia for rejoicing in Israel’s destruction to show Judah God's protection of his people (14:28-32).

### God will judge Moab to show Judah not to seek protection from the doomed Assyria rather than trusting God (Isa 15–16).

### God will judge Damascus and Israel to show Judah the futility of trusting these nations for protection from Assyria rather than trusting God (Isa 17).

### God will judge Ethiopia to show Judah not to seek its protection from the doomed Assyria rather than trusting God (Isa 18).

### God will judge Egypt to show Judah not to seek its protection from the doomed Assyria rather than trusting God (Isa 19–20).

### God will judge the 722 BC desert uprising against Babylon by the Persian Gulf to show Judah not to seek its protection instead of God’s (21:1-10).

### God will judge Edom to show Judah not to seek its protection from the doomed Assyria rather than trusting God (21:11-12).

### God will judge Arabia to show Judah not to seek its protection from the doomed Assyria rather than trusting God (21:13-17).

### God will judge Jerusalem to show Judah not to seek its protection from the doomed Assyria rather than trusting God (Isa 22).

### God will judge Tyre to show Judah not to seek its protection from the doomed Assyria rather than trusting God (Isa 23).

## The worldwide Tribulation will refine and restore Judah since God has not forgotten his covenant (Isa 24–27).

### The whole world will be judged in the Tribulation as a culmination of the individual judgments upon the nations in chapters 13–23 (Isa 24).

### Promised blessing on Israel in the kingdom era should encourage Judah that God has not forgotten his covenant (Isa 25–27).

#### Isaiah praises God's protection in song and prophesies the Wedding Banquet of the Lamb after Israel defeats her enemies (Isa 25; cf. Rev. 19).

#### The redeemed will praise God in song for protection in their time of judgment (Isa 26).

#### Forgiveness and restoration in the kingdom age will follow the nation’s refining since God has not forgotten his covenant (Isa 27).

## Six woes upon Israel, Judah and Assyria affirm that God alone will deliver from Assyria and crown his Messianic King (Isa 28–33).

### Israel’s drunkards and Jerusalem’s scoffers will be replaced with a restored Israel and Judah (Isa 28).

### Jerusalem’s (Ariel–"the lion of God") external religion without heart conversion will result in a successful siege of the city (29:1-14).

### Judah’s kings who seek security in foreign alliances rather than in the LORD will be replaced with awe of God’s holy name (29:15-24).

### Judah’s stubbornness seen in its alliances with Egypt rather than trusting in God is pronounced since Egypt also will be destroyed (Isa 30).

### Judah’s futile seeking security in Egypt will eventually lead to the Messianic King in an age of true security and blessing (Isa 31–32).

### Assyria (the destroyer) will fall for afflicting Judah and its judgment will make Jerusalem a place of justice and righteousness (Isa 33).

### God’s vengeance on all nations mistreating Israel will precede Israel's blessing through restoration to the land (Isa 34–35).

#### God’s vengeance will befall all nations for mistreating Israel (Isa 34).

#### God’s judgment of the nations is result in Israel being restored to the land in belief to enjoy kingdom blessings (Isa 35).

## God delivered Judah from Assyria but would exile them to Babylon for trusting alliances more than him (Isa 36–39).

### Hezekiah’s salvation from the Assyrian threat under Sennacherib shows God's sovereignty over the gods of the surrounding nations (Isa 36–37).

#### Sennacherib's Assyrian commander, Rabshakeh, ridicules the LORD and threatens Jerusalem’s fall if the people do not surrender (Isa 36).

#### Hezekiah’s trust in God leads to the killing of Rabshakeh and 185,000 Assyrian soldiers to show God sovereign over all gods (Isa 37).

### Hezekiah's miraculous healing and 15-year lease on life show God's sovereignty even over death and the sun’s movement, let alone Assyria (Isa 38).

### Hezekiah foolishly trusts Babylonian envoys instead of God, resulting in exile in Babylon, to bridge to chapters 40–66 on Babylon (Isa 39).

# Israel will receive land and salvation in Messiah’s vicarious death and rule for universal and eternal blessing so Judah should trust his faithfulness to the covenant (Isa 40–66).

## God will punish Babylon and restore Judah with his shepherd heart and knowledge of the future so Judah should reject Babylon's idols (Isa 40–48).

### God's majesty and gentle shepherding of Israel comforts Judah since she will have suffered enough by the end of her exile in 539 BC (Isa 40).

### God shows sovereignty over his servant Israel by appointing Cyrus (41:25) to prove his adequacy to save Judah from puny Babylon (Isa 41).

Note that “Servant” in Isaiah refers both to Israel (41:8; 42:19; 43:10; 44:1-2, 21; 45:4; 48:20) and to the Messiah (42:1; 49:3, 5-7; 50:10; 52:13; 53:11).

### God's contrasts Israel with Messiah as servants to show the first will be judged but the second will be victorious to rule the world (Isa 42).

### God's restoration of the unworthy nation to the land comforts his people so that they can trust him (43:1–44:5).

### God's uniqueness should urge Judah not trust idols but rather see he appointed Cyrus to restore them to their land (44:6–45:25).

### God will deliver Israel by destroying Babylon so his people will know that he alone is sovereign and committed to his covenant (Isa 46–48).

#### Babylon's idols will be destroyed because God is sovereign over them (Isa 46).

#### Babylon's empire will be destroyed because God is sovereign over it (Isa 47).

#### Israel’s liberation from Babylon and return to its land will show God keeps his covenant (Isa 48).

Epilogue: “There is no peace for the wicked” (48:22).

## God’s Suffering Servant will restore Judah and bless the Gentiles in his vicarious death so the remnant should trust him now (Isa 49–57).

### The rejected Messiah (Suffering Servant) will save the Gentiles and restore Israel to her land to show that he has not forsaken Israel (Isa 49–50).

### The righteous remnant should trust him since they will be exalted (51:1–52:12).

### Messiah’s rejection and death will save many but then he will be exalted to comfort to Israel as the ultimate sacrifice for sin (52:13–53:12).

### The Servant's salvation will extend to both Israel and the Gentiles to show his loving loyalty (54:1–56:8).

#### Israel’s future prosperity with many Jews in the land ruling over the world should comfort them with God’s loyalty (Isa 54).

#### God’s blessing of the Gentiles along with Israel's blessings should show Israel how far his loving loyalty really extends (55:1–56:8).

### God’s condemnation of Israel’s vile leaders teaches that kingdom blessings will come only to the contrite in heart (56:9–57:21).

Epilogue: “There is no peace for the wicked” (57:21).

## Judah’s false claims and sinful practices reveal that restoration will come only from God's initiative, not their goodness (Isa 58–59).

### Judah’s false profession of godliness in response to God's threat of exile should exhort them to true worship (Isa 58).

### God lists Judah’s sinful practices causing his judgment, to prove that salvation and restoration result only from God's initiative (Isa 59).

## Israel’s glorious restoration in the millennium reveals that he will fulfill every promise in the Abrahamic Covenant (Isa 60–66).

### God promises Israel a glorious future of prosperity and peace in the kingdom (Isa 60).

### God promises the coming of the Servant who will prepare Jerusalem for the coming of the Father to usher in the millennium (61:1–63:6).

### Israel’s remnant prays for forgiveness and restoration, that God answers with judgment and restoration (63:7–65:25).

#### Israel’s remnant prays for forgiveness from past rebellion and for future restoration by God's grace (63:7–64:12).

#### God gives his reasons for judging the people but also his promise to restore them in the millennium (Isa 65).

### God promises Israel restoration to the land and descendants in the millennium to fulfill his promises in the Abrahamic Covenant (Isa 66).

**Be Complete**

***Isaiah***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way God will complete his plan for all creation is to judge Judah for breaking his Law and restore the created order by a godly remnant, return to the land, and salvation in Messiah who will bring universal blessing.

**God will *judge* Judah for breaking his Law but also provide *restoration of the created order* in a godly remnant, return to the land, and salvation through Messiah who will bring universal blessing.**

# God will judge Judah and the nations through the Babylonians but also bless a godly remnant in the distant future through Messiah (Isa 1–39).

## Judah has violated the Mosaic Covenant so God will justly judge the nation (Isa 1–6).

## God will deliver Judah in both near and far births so that despite judgment, he will not forget his promise to bless them in Messiah's reign (Isa 7–12).

## Ahaz should not trust in the twelve-nation coalition since Assyria will defeat it as God's agent of judgment (Isa 13–23).

## The worldwide Tribulation will refine and restore Judah since God has not forgotten his covenant (Isa 24–27).

## Six woes upon Israel, Judah and Assyria affirm that God alone will deliver from Assyria and crown his Messianic King (Isa 28–33).

## God delivered Judah from Assyria but would exile them to Babylon for trusting alliances more than him (Isa 36–39).

# II. God promises a return to the land and salvation in Messiah’s death, whose universal and eternal rule as God's Servant should comfort and convince Judah to trust his faithfulness (Isa 40–66).

## God will punish Babylon and restore Judah with his shepherd heart and knowledge of the future so Judah should reject Babylon's idols (Isa 40–48).

## God’s Suffering Servant will restore Judah and bless the Gentiles in his vicarious death so the remnant should trust him now (Isa 49–57).

## Judah’s false claims and sinful practices reveal that restoration will come only from God's initiative, not their goodness (Isa 58–59).

## Israel’s glorious restoration in the millennium reveals that he will fulfill every promise in the Abrahamic Covenant (Isa 60–66).

**Purpose or Desired Listener Response (Step 4)**

The listeners will trust God completely by seeing his complete plan for the ages.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: 23-Isaiah 53 'The Forbidden Chapter' in the Hebrew Bible.mp4 (https://www.youtube.com/watch?v=cGz9BVJ\_k6s)

### Need: We speak of global warming but God speaks of global warning.

### Subject: How will God complete his plan for all creation? By what means will the LORD restore the entire universe (restatement)?

### Background: Isaiah lived during the fall of the northern kingdom/

### Preview: There are two aspects of God’s future plan.

### Text: The whole book Isaiah teaches these two key ways that God will fulfill his plan for the universe.

(How will God complete his plan for all creation?)

# I. God will judge those who reject him (Isa 1–39).

## Judah has violated the Mosaic Covenant so God will justly judge the nation (Isa 1–6).

## God will deliver Judah in both near and far births so that despite judgment, he will not forget his promise to bless them in Messiah's reign (Isa 7–12).

## Ahaz should not trust in the twelve-nation coalition since Assyria will defeat it as God's agent of judgment (Isa 13–23).

## The worldwide Tribulation will refine and restore Judah since God has not forgotten his covenant (Isa 24–27).

## Six woes upon Israel, Judah and Assyria affirm that God alone will deliver from Assyria and crown his Messianic King (Isa 28–33).

## God delivered Judah from Assyria but would exile them to Babylon for trusting alliances more than him (Isa 36–39).

# II. God will save those who trust him (Isa 40–66).

## God will punish Babylon and restore Judah with his shepherd heart and knowledge of the future so Judah should reject Babylon's idols (Isa 40–48).

## God’s Suffering Servant will restore Judah and bless the Gentiles in his vicarious death so the remnant should trust him now (Isa 49–57).

## Judah’s false claims and sinful practices reveal that restoration will come only from God's initiative, not their goodness (Isa 58–59).

## Israel’s glorious restoration in the millennium reveals that he will fulfill every promise in the Abrahamic Covenant (Isa 60–66).

(How will God complete his plan for all creation?)

# Conclusion

### God will both judge and save his creation (Main Idea).

### How will God complete his plan for all creation (Main Points)?

#### God will judge those who reject him (Isa 1–39).

#### God will save those who trust him (Isa 40–66).

### So what should we do?

#### The future restoration of the earth should cause us to get our priorities right now.

#### So realize that God is preparing you for your future rule now!

#### “Jesus Shall Reign” depicts the millennial rule of Jesus where we will rule with him.



**Rick Griffith**

26 August 2018

Message 23 of 66

**Be Complete**

***Isaiah***

# Introduction

### Isaiah 53 is “The Forbidden Chapter” in the Hebrew Bible (YouTube)

### How will God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ his plan for all creation?

# I. God will \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ those who reject him (Isa 1–39).

## Judah has violated the Mosaic Covenant so God will justly judge the nation (Isa 1–6).

## God will deliver Judah in both near and far births so that despite judgment, he will not forget his promise to bless them in Messiah's reign (Isa 7–12).

## Ahaz should not trust in the twelve-nation coalition since Assyria will defeat it as God's agent of judgment (Isa 13–23).

## The worldwide Tribulation will refine and restore Judah since God has not forgotten his covenant (Isa 24–27).

## Six woes upon Israel, Judah and Assyria affirm that God alone will deliver from Assyria and crown his Messianic King (Isa 28–33).

## God delivered Judah from Assyria but would exile them to Babylon for trusting alliances more than him (Isa 36–39).

# II. God will \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ those who trust him (Isa 40–66).

## God will punish Babylon and restore Judah with his shepherd heart and knowledge of the future so Judah should reject Babylon's idols (Isa 40–48).

## God’s Suffering Servant will restore Judah and bless the Gentiles in his vicarious death so the remnant should trust him now (Isa 49–57).

## Judah’s false claims and sinful practices reveal that restoration will come only from God's initiative, not their goodness (Isa 58–59).

## Israel’s glorious restoration in the millennium reveals that he will fulfill every promise in the Abrahamic Covenant (Isa 60–66).

# Conclusion

### God will both \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ his creation (Main Idea).

### So what should we do?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/old-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**Isaiah**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Restoration of the Created Order** | | | | | | | |
| **Judgment**  **(and Salvation)** | | | | **Salvation**  **(and Judgment)** | | | |
| **Chapters 1–39** | | | | **Chapters 40–66** | | | |
| **Assyrian Invasion** | | | | **Babylonian Captivity** | | | |
| **Prophecy** | | | **History** | **Prophecy** | | | |
| **Mostly Condemnation** | | | **Interlude** | **Mostly Consolation** | | | |
| Violations & Deliverance  1–12 | Judgment on the Nations  13–23 | Worldwide Judgment & Blessing  24–35 | Salvation, Sickness, & Sin  36–39 | Shepherd  of Israel  40–48 | Suffering  Servant  49–57 | God’s Initiative  58–59 | Restoration under Messiah  60–66 |
| **Judah** | | | | | | | |
| **739-681 BC**  **(Before, During, and After the Israel’s Fall to Assyria in 722 BC)** | | | | | | | |

**Key Word: Restoration**

**Key Verse: “Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail” (Isaiah 51:6).**

**Summary Statement:**

**God will *judge* Judah for breaking his Law but also provide *restoration of the created order* in a godly remnant, return to the land, and salvation through Messiah who will bring universal blessing.**

**Application:**

**The future restoration of the earth should cause us to get our priorities right now.**