

Major Prophets

BOT- 444TD



www.seminary.ws

1-866-45-BIBLE

Operation Test Drive Course...

This abbreviated sample course will give the prospective student an idea of what a CTS course will be like. It also includes abbreviated homework. Exams are not included. Courses in programs which use materials from the National Christian Counselors Association or the Institute of Theological Studies will be different and are not in the Test Drive Program. In addition to reading the Study Guide and taking the exams, the student will need to do outside reading and paper writing per the Seminary catalog, website or mentor instructions in the regular program.

Colorado Theological Seminary

TABLE OF CONTENTS

I.	BOOK OF ISAIAH	3
II.	BOOK OF JEREMIAH	26
III.	BOOK OF LAMENTATIONS	45
IV.	BOOK OF EZEKIEL	51
V.	BOOK OF DANIEL	68

I. BOOK OF ISAIAH

A. Outline of Isaiah

Part one: Prophecy of Condemnation	(1:1--35:10)
I. Prophecy Against Judah	1:1-12:6
A. The Judgment of Judah	1:1-31
B. The day of the Lord	2:1-4:6
C. The Parable of the vineyard	5:1-30
D. The Commission of Isaiah	6:1-13
E. The destruction	7:1-10:4
1. Sign of Immanuel	7:1-25
2. Sign of Maher-Shalal-Hash-Baz	8:1-25
3. Prophecy of the Messiah's Birth	9:1-7
4. Judgment of Ephraim	9:8-10:4
F. The Destruction of Assyria by God	10:5-12:6
1. Destruction of Assyria	10:5-19
2. Remnant of Israel	10:20-34
3. Restoration of the Messiah kingdom	11:1-16
4. Thanksgiving in the Messiah's Kingdom	12:1-6
II. The Prophecies against Other Nations	13:1-23:18
A. Prophecies against Babylon	13:1-14:23
B. Prophecies against Assyria	14:24-27
C. Prophecies against Philistia	14:28-32
D. Prophecies against Moab	15:1-16:14

E.	Prophecies against Damascus and Samaria	17:1-14
F.	Prophecies against Ethiopia	18:1-7
G.	Prophecies against Egypt	19:1-20:6
H.	Prophecies against Babylon	21:1-10
I.	Prophecies against Dumah (Edom)	21:11-12
J.	Prophecies against Arabia	21:13-17
K.	Prophecies against Jerusalem	22:1-25
L.	Prophecies against Tyre	23:1-18
III.	The Prophecies of the Day of the Lord	24:1-27:13
A.	Judgment of the Tribulation	24:1-23
B.	Triumphs of the Kingdom	25:1-27:13
1.	Israel's Praise for Kingdom Blessing	25:1-12
2.	Israel's Kingdom Song	26:1-21
3.	Israel Blossoms in the Kingdom	27:1-13
IV.	The Prophecies of Judgment and Blessing	28:1-35:10
A.	Woe to Ephraim	28:1-29
B.	Woe to Ariel (Jerusalem)	29:1-24
C.	Woe to Egyptian Alliance	30:1-31:9
D.	Behold the Coming King	32:1-20
E.	Woe to the Spoiler of Jerusalem (Assyria)	33:1-24
F.	Woe to the Nations	34:1-17
G.	Behold the Coming Kingdom	35:1-10

Part Two: The Historical Parenthesis	(36:1--39:8)
I. Hezekiah's Salvation from Assyria	36:1-37:38
A. Assyria Challenges God	36:1-22
B. God Destroys Assyria	37:1-38
II. Hezekiah's Salvation from Sickness	38:1-22
III. Hezekiah's Sin	39:1-8
Part Three: The Prophecies of Comfort	(40:1--66:24)
I. The Prophecies of Israel's Deliverance	40:1-48:22
A. Comfort Because of Israel's Deliverance	40:1-11
B. Comfort Because of God's Character	40:12-31
C. Comfort Because of God's Greatness	41:1-29
D. Comfort Because of God's Servant	42:1-25
E. Comfort Because of Israel's Restoration	43:1-44:28
F. Comfort Because of God's Use of Cyrus	45:1-25
G. Comfort Because of Babylon's Destruction	46:1-48:22
1. Destruction of Babylon's Idols	46:1-13
2. Destruction of Babylon	47:1-15
3. Declaration of Judah's Chastening	48:1-22
II. The Prophecy of Israel's Deliver	49:1-57:21
A. The Messiah's Mission	49:1-26
B. The Messiah's Obedience	50:1-11
C. The Messiah's Encouragement to Israel	51:1-52:12
D. The Messiah's Atonement	52:13-53:12

E.	The Messiah's Promise of Israel's Restoration	54:1-17
F.	The Messiah's Invitation to the World	55:1-56:8
G.	The Messiah's Rebuke of the Wicked	56:9-57:21
III.	The Prophecies of Israel's Glorious Future	58:1-66:24
A.	Blessing of True Worship	58:1-14
B.	Sins of Israel	59:1-21
C.	Glory of Israel in the Kingdom	60:1-22
D.	Advents of the Messiah	61:1-11
E.	Future of Jerusalem	62:1-12
F.	Vengeance of God	63:1-6
G.	Prayer of the Remnant	63:7-64:12
H.	The Lord's Answer to the Remnant	65:1-16
I.	Glorious Consummation of History	65:17-66:24

B. Christ of Isaiah

When he speaks about Christ, Isaiah sounds more like a New Testament writer than an Old Testament prophet. His Messianic Prophecies are clearer and more explicit than those in any other Old Testament Book. They describe many aspects of the person and work of Christ in His first and second advents, and often blend the two (2) together. Here are a few of the Christological Prophecies of Isaiah, with their New Testament fulfillment: 7:14 (Mt.1:22, 23); 9:1-2 (Mt.4:12-16); 9:6 (Lk.2:11; Ep.2:14-18); 11:1 (Lk.3:23, 32; Ac.13:22-23); 11:2 (Lk.3:22); 28:16 (1Pe.2:4-6); 40:3-5 (Mt.3:1-3); 42:1-4 (Mt.12:15-21; 42:6 (Lk.2:29-32); 50:6 (Mt.26:67; 27:26, 30); 52:14 (Php.2:7-11); 53:3 (Lk.23:18; Jn.1:11; 7:5); 53:4-5 (Ro.5:6, 8); 53:7 (Mt.27:12-14; Jn.1:29; 1Pe.1:18-19); 53:9 (Mt.27:57-60); 53:12 (Mk.15:28); 61:1-2 (Lk.4:17-19, 21).

The Old Testament has over three hundred (300) prophecies about the first advent of Christ, and Isaiah contributes a number of them. The odds that one (1) person could fulfill even ten (10) of the prophecies are a statistical marvel. Isaiah's Messianic Prophecies that await fulfillment in the Lord's Second Advent include: 4:2; 11:2-6, 10; 32:1-8; 49:7; 52:13, 15; 59:20, 21; 60:2-3.

Included in Messianic Prophecies is Isaiah 52:13-15, His wholehearted sacrifice (burnt offering); 53:1-3, His perfect character (meal offering); 53:4-6, He brought atonement that ushers in the peace of God (peace offering); 53:7-9, He paid for the transgression of the people (sin offering); 53:10-12, He died for the effects of sin (trespass offering).

C. Keys to Isaiah

1. The key words of Isaiah are, "Salvation is of the Lord."

The basic theme of this Book is found in Isaiah's name: "Salvation is of the Lord." The word "salvation" appears twenty-six (26) times in Isaiah, but only seven (7) times in all the other prophets combined. Chapters one (1) through thirty-nine (39) portray man's great need for salvation, and chapters 40-66 reveal God's great provision of salvation. Salvation is of God, not man; and He is seen as the Supreme Ruler, the Sovereign Lord of history, and the only Savior.

Isaiah solemnly warns Judah of approaching judgment because of moral depravity, political corruption, social injustice, and especially spiritual idolatry. Because the nation does not turn away from its sinful practice, Isaiah announces the ultimate overthrow of Judah. Nevertheless, God will remain faithful to His covenant by preserving a Godly remnant and promises salvation and deliverance through the coming Messiah. The Savior will come out of Judah and accomplish the dual work of redemption and restoration. The Gentiles will come to His light and universal blessing will finally take place.

Isaiah's name means "Salvation of Jehovah." We can see "salvation" in the following chapters/verses:

- a. There are wells of salvation (12:3).
- b. There is the joy of salvation (25:9).
- c. There are walls of salvation (26:1)
- d. It is an everlasting salvation (45:17).
- e. There is a day of salvation (49:8).
- f. He addresses the feet of the heralds of salvation (52:7).
- g. There is the spread of salvation (52:10).
- h. There is the arm of salvation (59:16).

- i. Isaiah mentions the helmet of salvation (59:17).
 - j. He speaks of the garments of salvation (61:10).
 - k. Finally, he speaks of the light of salvation (62:1).
2. The key verses of Isaiah are 9:6-7 and 53:6.
 3. The key chapter of Isaiah is chapter fifty -three (53).

Along with Psalm twenty-two (22), Isaiah fifty three (53) lists the most remarkable and specific prophecies of the atonement of the Messiah. Fulfilling each clear prophecy, the Jewish nation later proved the Messiahship of Jesus.

D. Survey of Isaiah

Isaiah, the "Shakespeare of the prophets," has often been called the "evangelical prophet" because of his incredibly clear and detailed Messianic Prophecies. The "Gospel according to Isaiah" has three (3) major sections: Prophecies of Condemnation (35), Historical Parenthesis (36-39), and Prophecies of Comfort (40-66).

1. First, the Prophecies of Condemnation (1-35).

Isaiah's first message of condemnation is aimed at his own countrymen in Judah, chapter's one (1) through twelve (12). Chapter one (1) is a capsulated message of the entire Book. Judah is riddled with moral and spiritual disease; the people are neglecting God as they bow to ritualism and selfishness. But Yahweh graciously invites them to repent and return to Him because this is their only hope of avoiding judgment. Isaiah's call to proclaim God's message is found in chapter six (6), and this is followed in the Book by the discourse on Immanuel, chapters seven (7) through twelve (12). These chapters repeatedly refer to the Messiah, as in 7:14; 8:14; 9:2, 6, 7; 11:1-2, and anticipate the blessing of His future reign.

The Prophet moves from local to regional judgment as he proclaims a series of oracles against the surrounding nations, chapters thirteen (13) through twenty-three (23). The eleven (11) nations are Babylon, Assyria, Philistia, Moab, Damascus (which is Syria), Ethiopia, Egypt, Babylon (again) Edom, Arabia, Jerusalem (Judah), and Tyre. Isaiah's little Apocalypse, chapters twenty-four (24) through twenty-seven (27), depicts universal tribulation followed by the blessings of the Kingdom. Chapters twenty-eight (28) through thirty-three (33) pronounce six (6) woes on Israel and Judah for specific sins. Isaiah's prophetic condemnation closes with a general picture of international

devastation that will precede universal blessing, chapters thirty-four (34) and thirty-five (35).

2. Next, the Historical Parenthesis in Isaiah, chapters thirty-six (36) through thirty-nine (39).

This historical parenthesis looks back to the Assyrian Invasion of Judah in 701 B.C. and anticipates the coming Babylonian Invasion of Judah. Judah escapes but they will not escape from the lands to Babylon, chapters thirty-eight (38) and thirty-nine (39), see 2 Kings chapter twenty (20). God answers King Hezekiah's prayers and delivers Judah from Assyrian destruction by Sennacherib. Hezekiah also turns to the Lord in his illness and is granted a fifteen (15) year extension of his life. But he foolishly shows all his treasures to the Babylonian messengers, and Isaiah tells him that the Babylonians will one-day carry his treasure and descendants to their land.

3. Next is the Prophecies of Comfort, chapters forty (40) through sixty-six (66).

Having pronounced Judah's divine condemnation, Isaiah comforts them with God's promises of hope and restoration. The basis for this hope is sovereignty and the majesty of God, chapters forty (40) through forty-eight (48).

Of the two hundred sixteen (216) verses in these nine (9) chapters, one hundred fifteen (115) speak of God's greatness and power. The Creator is contrasted with idols, the creations of men. His sovereign character is Judah's assurance of future restoration. Babylon will indeed carry them off; but Babylon will finally be judged and destroyed, and God's people will be released from captivity.

Chapters forty-nine (49) through fifty-seven (57) concentrate on the coming Messiah Who will be their Savior and suffering Servant. This rejected but Exalted One will pay for their iniquities and usher in a Kingdom of peace and righteousness through the earth. All who acknowledge their sins and trust in Him will be delivered, chapters fifty-eight (58) through sixty-six (66). In that day Jerusalem will be rebuilt, Israel's borders will be enlarged, and the Messiah will reign in Zion. God's people will confess their sins and His enemies will be judged. Peace, prosperity, and justice will prevail, and God will make all things new.

E. Isaiah: The Glorious Throne of Jehovah the Holy One

Of all the writing prophets, Isaiah is justly accounted the greatest. His prophecy is one of the longest and is quoted more frequently than any other in the New Testament. He, more often than any other prophet, tells of the coming Messiah.

Isaiah prophesied for about fifty (50) years during very critical times of the Kingdoms, Israel and Judah. He was greatly responsible for the sweeping reforms introduced by Hezekiah, who was one of Judah's righteous Kings. It is said of Isaiah:

"Isaiah...is the great Messianic prophet and prince of Old Testament seers. For splendor of diction, brilliance of imagery, versatility and beauty of style, profundity (depth, especially great depth) and breadth of prophetic vision, he is without comparison."

F. The Old Testament Prophets

Without question the ministry of the prophet, along with that of priest, judge, and king, was crucial in the life of the Jews in Old Testament times. The word "prophet," in its various forms, appears over six hundred sixty (666) times in the Bible, two-thirds (2/3's) of which are in the Old Testament. A person should spend much time studying the prophetic books.

1. The audience of the prophets was the twelve (12) tribes.

Most messages of the Old Testament prophetic books were addressed to the generations of God's people who lived approximately between the years 840 and 420 B.C. The ten (10) tribes, known specifically as the Kingdom of Israel, lived in north Canaan before the Assyrians deported them in 722 B.C. The other two (2) tribes, known as the Kingdom of Judah, lived in south Canaan before the Babylonians took them captive in 586 B.C. The people of God were not always divided into two (2) camps. The split of the Kingdom came at the end of Solomon's reign, Jeroboam I being the first King of the north, and Rehoboam the first King of the south. This story is recorded in First Kings, chapters twelve (12) through sixteen (16).

The history of the Jews during Old Testament times generally falls into four (4) periods, called Camp, Commonwealth, Crown, and Captivity, along with restoration. The audiences of the writing prophets were the people living during the last two (2) periods.

G. The Term "Prophecy"

The primary task of the Old Testament prophets was not to foretell future events but to foretell the will of God which He had revealed to His prophets.

H. Other Titles Applied to the Prophets

The prophets of the Old Testament were sometimes designated by other titles. Of these, the three (3) most frequently used were "man of God," "seer," and "servant of Jehovah."

The term "man of God" suggests an intimate spiritual relationship. The term "seer" suggests perception of the true, and insight into the invisible things of God. "Servant of Jehovah" indicates who is master of the prophet. The prophets were also known as messengers of Jehovah, men of the Spirit, (Ho.9:7), and interpreters and spokesmen for God.

I. Qualifications of the Prophet

Listed below are some of the qualifications of the high office of the prophet, considering the nature of the prophet's work, it is not surprising that the qualifications were so strict:

1. The prophet had a Sovereign calling.

God's sovereign will determine who His prophets were (Is.6; Je.1).

2. The prophet had special abilities.

These were given by God's Spirit, enabling the prophet to perceive the truth, as "seer," and equipping him with the gift of communicating the revelation of God to people.

3. The prophet had spiritual qualities.

These qualities included unselfishness, obedience to the voice of God, love, faith, courage, and long-suffering.

J. The Oral and Writing Prophets

All of God's prophets shared the same purpose for which they were divinely called. Their primary ministry was to deliver a message from God to an unbelieving and apostate Israel (De.18:18-19). Some of these, now referred to as the writing or literary prophets, were chosen of God not only to a public speaking ministry, but also to be the authors of the inspired canonical books of prophecy. The others, now referred to as the oral prophets, ministered mostly by the spoken word.

1. There are a few oral prophets mentioned in Scripture.

The Bible records the names of only a few of the oral prophets. Most of these people who are named are not commonly known. The following are oral prophets, along with the meaning of their names.

- a. The name Iddo means, "timely" (2Ch.9:29, Ze.1:1,7).
- b. The name Jehu means, "Jehovah is He" (1Kg.16:1).

- c. There is Elijah, which means, "Jehovah is God" (1Kg).
- d. There is also Elisha, meaning, "God is salvation" (2Kg).
- e. The name Oded means, "aiding" (2Ch.25:9-15).
- f. The name Shemaiah means, "Jehovah hath heard" (1Kg.12:22-24).
- g. The name Azariah means, "Jehovah has helped" (2Ch.15:1-8).
- h. The name Hanani means, "Gracious" (1Kg.16:1, 7; 2Ch.16:7-10).
- i. The name Jahaziel means "God sees" (1Ch.16:6; 2Ch.20:14).
- j. The name Huldah means "weasel or mole" (2Kg.22:15-17; 2Ch.34:22-25).

The office of prophet probably originated around the time of Samuel. Samuel founded and presided over various schools of young prophets, also known as the "company of the prophets" (1Sa.19:20). These prophets are also classified as oral prophets. Concerning these schools, one author wrote:

"The origin and history of these schools is obscure. According to 1Samuel 3:1, before the prophetic call of Samuel, the prophetic word was rare in Israel, and prophecy was not widespread. There is little doubt that these unions of prophets arose in the time of Samuel and were called into existence by him. These unions may have grown until the time of Elijah and Elisha. They arose only in Israel, not in Judah.

2. There were also writing prophets.

As noted earlier, sixteen (16) writing prophets wrote the seventeen (17) Books of Prophecy in our English Bible. There were three (3) main periods during which the prophets ministered.

- a. The first period was the Pre-exilic.

Eleven (11) prophets ministered during the years leading up to the Assyrian captivity in 722 B.C., and the Babylonians captivity in 586 B.C. Notice two (2) big clusters of four (4) prophets each:

- 1) To Assyrian Captivity: Amos and Hosea, prophets mainly to Judah
- 2) To Babylonian Captivity: Nahum, Zephaniah, Jeremiah, and Habakkuk, basically to Judah
- 3) Three (3) earlier prophets: Jonah to Israel, Obadiah and Joel to Judah

b. The second period was the Exilic.

Two (2) of the four (4) Major Prophets were prophets of the Exile, Ezekiel and Daniel.

c. The third period was the Post-exilic.

The three (3) post-exile prophets were Zechariah, Haggai, and Malachi. The first two (2) ministered at the close of this restoration period.

The writing prophets, in addition to composing their prophecies in written form, also had a wide ministry of speaking at public gatherings in the Temple or on the streets. For future generations of God's people, however, their major work was in their writing.

K. Message of the Prophet

Whether the prophet was called to preach or to write or to do both, his message was the same. All the prophetic Word of the Old Testament could probably be compiled under the following four (4) large areas of truth about which the prophet engaged himself:

1. The first area was instruction of the great truths about God and man.

The prophets devoted much time telling the people about God, such as His character, domain, purposes, law, and they also gave a true diagnosis of the spiritual health of the nation as a whole and of individual souls.

2. The second area is warning and appeal to those living in sin.

It cannot be said that God brings judgment upon men without forewarning. Over and over again the prophets warned of judgment to come for sin, and exhorted the people to repent and turn to God.

3. The third area is comfort and exhortation to those trusting and obeying God.

These are the warm and bright portions of the prophet's messages. The last part of Isaiah abounds in such notes of hope and consolidation.

4. The fourth are is prediction of events to come.

Prophetic predictions were of two (2) major subjects. These included national and international events, of both near and far-distant future; and the coming of Jesus the Messiah, both His first and second coming.

When we read a book of prophecy, various things should be kept in mind. First of all, we need to look at the immediate setting. We should be acquainted with the political and religious conditions, which prevailed at the time any given prophet was speaking. For most of the Prophetic Books, this can be ascertained by reading in the Books of Kings and Chronicles the history of the Kings who were ruling at any particular period. For example, the first verse of Isaiah gives the names of the four (4) kings who were reigning while Isaiah was prophesying. By turning back to the historical books and reading the accounts of these reigns, one can realize the evils, which existed and against which Isaiah were thundering.

The next thing we would look at is the setting of foreign powers. The setting of foreign powers throws light on the Prophetic Books. For each book we will want to know something of the surrounding nations, especially those vying for world superiority and power. The three (3) reigning world powers during the years of the Prophet were Assyrian, up to 612 B.C. at the fall of Ninevah; the Neo-Babylonian empire up to 539 B.C., when Babylon fell; and the Persian empire, up to Malachi and beyond.

Another thing to keep in mind is the God of history (His-story). We will appreciate and understand more of the historical movements of the Prophets' days if we always keep in mind that human history is in the Sovereign hands of an Omniscient, Omnipotent God. Everything transpires either by His permissive or directive will. He foreknew every event before it became history, and on many occasions He gave such prophetic revelation to His prophets to share with the nations. We should also look at the chosen Nation. Israel was God's elect Nation, called into being by His Sovereign decree. Israel was preserved through the ages, though sometimes in a very small remnant, in fulfillment of His Covenant originally made with Abraham.

We must also look at the prophetic points. The utterances of the prophets, for the most part, centered around four (4) points in history. These points deal with their own time, with the threatening captivities (Assyrian and Babylonians), and the subsequent restoration, the coming of their Messiah, and the Millennium. It was as though the Prophet was on some high eminence looking off into the distance and speaking of what he saw. Most often he saw the sins, which prevailed in his own

day, and spoke of them. Then he would look off to the day when the Nation would be taken out of their land into captivity. He also saw an eventual regathering of the Jews from the captivities. At times the Spirit enabled him to look further into the future, and spoke of a glorious time of restoration and peace coming to God's people in the Millennium. In order to get the true meaning of the words of a prophet, we must determine in each individual utterance which of these four (4) events is his subject. The very language of the Prophet and the context in which he speaks the words usually indicate this. For example, read Isaiah chapter fifty-three (53), and determine to which of these four (4) points in history the Prophet is referring.

The Prophet speaks of two (2) Messianic themes. When a prophet speaks of Christ, he refers to Him in either of His two (2) comings; either in the First Coming, as the suffering Messiah, as in Isaiah chapter fifty three (53), or in the Second Coming, as the reigning Messiah shown in Isaiah chapter eleven (11).

The prophets were apparently not aware that a long interval of time would transpire between Christ's manifestation in suffering, the First Advent, and His reigning on the earth. His suffering and His reigning appeared to them to be very close in time. The student of prophecy must keep this in mind when he studies the predictive sections of the Prophetic Books.

L. The Man Isaiah

Isaiah is the first of the four (4) prophets known as the Major Prophets, namely, Isaiah, Jeremiah, Ezekiel, and Daniel.

1. Isaiah's name translates as a short form of the prophet's Hebrew name, *Yeshayahu*.

The long form, which is how his name appears in his Book and all other Old Testament references, is *Yeshayahu*. This is a compound name, having such meanings as "Jehovah saves," "Jehovah is salvation," and "salvation of Jehovah."

Surely the Prophet was given this name by Divine design. Whenever people mentioned his name, they were audibly reiterating the great theme of his message. In the Book which he wrote, two (2) of his favorite words are those translated "he shall save" and "salvation."

2. The time in which he lived is the middle 700's B.C.

Dates of Isaiah's birth and death are unknown. If the date of Isaiah 7:3 is around 734 B.C., and if Isaiah's son at the time was not a mere child, Isaiah may have been born around 760 B.C. His early years were therefore spent in the prosperous, luxurious and carefree days of King Uzziah, the conditions of which are reflected in chapters two (2) and three (3).

From Isaiah 1:1 we learn that most of the Prophet's public ministry took place during the reigns of these Kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah. It is possible that he did no public preaching after Manasseh ascended to the throne.

Hosea and Micah were contemporary prophets with Isaiah, according to Hosea 1:1 and Micah 1:1. Isaiah prophesied during the last seventeen (17) years of the Northern Kingdom. When Israel's throne was tottering because of sin, Judah also was following her sister steps. For the historical setting of Isaiah, read 2 Kings chapter's fourteen (14) through twenty-one (21).

3. Isaiah's character was one of sincerity.

Isaiah was bold, fearless, and absolutely sincere. He talked to his fellow countrymen in plain language. He showed them how they looked in God's sight. No class of society escaped his scathing denunciations.

Isaiah was stern and uncompromising when the occasion demanded, but he also had a tender heart. He warned of judgment because he loved his people. Like a loving mother, he tenderly wooed them to heed his counsel so they could claim the prospects of a glorious future.

Isaiah was also a man of great spirituality and strong faith. Associating so intimately and constantly with God, he had no place for worldliness and doubt. He saw men and things from God's point of view, in the light of eternity. Isaiah was a many-sided genius. His ministry of prophecy was enhanced by his being gifted as a poet, as a statesman, and as an orator.

4. Little is known of Isaiah's life.

Emphasis in the Bible is given to the message rather than to the man. All that is known of his parentage is that he was the son of Amoz (Is. 1:1, not the prophet Amos). His father may have been a person of prominence, for thirteen (13) times in the Old Testament, Isaiah is referred to as the "son of Amoz." There is a Jewish tradition that Isaiah was of royal descent, a brother of King Amaziah, and so a cousin of King Uzziah. His writings show that he was blessed with a fine intellect and a good education. He was very familiar with the Scriptures and well posted on the political affairs of his day.

Isaiah was married, and his wife was a prophetess (Is. 8:3). He had two (2) sons whose names were Maher-shalal-hash-baz meaning, "speedy is the prey" (8:3), and Shear-jashub meaning, "a remnant shall return" (7:3). These peculiar names illustrated the two (2) great points in Isaiah's message to the nation. First, if the nation refused to turn from their idolatry and sin, God would punish them by taking them out of their land to remain captives in

another country for many years. The picture is that of a ferocious wolf pouncing upon a lamb and taking it away to his den. The second name symbolically prophesied that after God had punished the nation by the captivity, He would allow them to return to their own land, but that only a remnant would avail themselves of this opportunity. The time and circumstances of Isaiah's death are not known. According to tradition in the Talmud, he was sawed in half by the wicked King Manasseh (2Kg.21:16; He.11:37).

5. Isaiah was the greatest of the Old Testament Prophets.

He is preeminently the "Prophet of Redemption," and because many of the passages in his Book are among the finest in literature. Some modern scholars have studied this poetical prophecy as a botanist studies flowers, dissecting and analyzing them. By the use of this scientific method, the beauty and unity of the Book, like that of the rose, is almost forgotten as the different parts are pulled to pieces for examination.

M. The Book of Isaiah

1. The style of Isaiah is a set of discourses.

The Book of Isaiah is basically a series of discourses by the Prophet, delivered at different times and on different occasions. The arrangement of these discourses is generally chronological whenever history is involved. Isaiah's style is lofty and strongly rhetorical. He excelled as an orator, and designed his discourses to attract and stir his audiences. Though his writing is not poetry, he uses many of the devices of the poet, especially figures of speech. He excels in a variety of vocabulary, and in the use of words to convey powerful truths. Perhaps the most biting and stinging method he employs is that of satire, that is, the use of sarcasm (Is.40:19-20; 41:6-7; 44:13-20).

2. There is similarity of outline in Isaiah.

In character and broad outline, many of Isaiah's discourses are very similar. The following four (4) points can usually be seen in such discourses:

- a. There is indictment and accusation.
- b. There are threats.
- c. There is exhortation or entreaty.
- d. There is promise of purification or blessing.

The first discourse, chapter one (1), is an illustration of this. It starts with the indictment of accusation (vs.1-9). Next, the threat (vs.10-15); and then, we see the exhortation or entreaty (vs.16-20), and then the promise of purification and blessing (vs.21-31).

3. There are songs in Isaiah.

Although Isaiah is not a Book of Poetry, various songs and refrains appear throughout the Book. Some of the more prominent ones are:

- a. Song of the Vineyard (chp.5)
- b. Song of the Redeemed (chp.12)
- c. Song of the Blossoming Desert (chp.35)
- d. Song of the Restored Wife (chp.54)

N. Two Main Divisions of Isaiah

1. The first division is concerning the judgment of God (chps.1-39).

Judgments are the prominent theme of the first division of Isaiah, judgment on Judah and Jerusalem for their sins, and judgment on the nations, which are hostile to this first division. Scattered here and there are promises for Judah, and hopes for both Jew and Gentile, in the predictions of the Messiah. Amid the darkness there are frequent flashes of the "Great Light" mentioned in 9:2; a glimpse of the "Bright Morning Star" (Re.22:16), and the Coming Redeemer, of whom Isaiah speaks so fully in the later chapters. This section can be broken down as follows:

- a. First are exhortations and warnings of Divine judgments, mingled with predictions of better days and the coming of the Messiah (chps.1-12).
- b. Next are prophecies respecting surrounding nations, namely Assyria, Babylonia, Moab, Egypt, Philistia, Syria, Edom and Tyre (chps.13-23).
- c. Thirdly are writings concerning the sins and misery of the people, promises of salvation, a song of confidence in God, and His care over His vineyard (chps.24-27).
- d. Fourthly, are woes pronounced upon Ephraim and Jerusalem, especially for trusting in foreign alliances (chps.28-31).

- e. Next is the promises of a Righteous King, and the outpouring of the Spirit, the exaltation of the Righteous, and the turning of the wilderness into a Garden of the Lord (chps.32-35).
- f. Lastly in this section is Hezekiah's deliverance from the Assyrians, and the lengthening of his life (chps.36-39).

2. The second section is concerning the comfort of God (chps.40-66).

In the second division of the Book, comfort is the predominant note, although there are repeated warnings to the wicked. The discourses in this division are chiefly predictive. They fall into three (3) groups of nine (9) chapters each. The second part of the Book contains predictions, warnings, and promises which refer to events beyond the captivity, and reach on down the centuries through the Christian dispensation. This section is also rich in Messianic references.

- a. The first of the three groups (chps.40-48), compares Jehovah, the true God, with idols, the false gods.
- b. The second group (chps.49-57), speaks almost entirely concerning the Messiah.
- c. The third group (chps.58-66), describes the final restoration of God's people, with God on the throne (66:1), being acknowledged as Lord over all (66:23).

O. Prominent Subjects

1. Isaiah received a call to the prophetic office.

Isaiah must have received his call to the prophetic office at an early age. He describes the circumstances vividly in chapter six (6). We can recall the similar experiences of Moses (Ex.chp.3), and Saul of Tarsus (Ac.chp.9). When God showed Himself in a vision to these men, they recognized themselves as vile, worthless creatures, with no power or wisdom of their own.

They each surrendered to God, and wholly committed themselves to do His bidding, whatever it might be. Isaiah's words of challenge to multitudes of God's servants are, still today, "Here I am; Send me" (6:8).

2. Isaiah gives warning and comfort.

Isaiah, like most of the prophets, preached a twofold message, as we discussed earlier. He gives warning of judgment for sin, and comfort of

salvation for righteousness. In the Book, the two (2) themes stand out in bright contrast. One author writes,

"One moment his book is black with the thunder and the darkness of the storm. The next, the rainbow shines through, and he sweeps his readers on to the Golden Age that still lies ahead of the world."

Isaiah spoke mainly to the chosen people of God. But, his message was also directed to foreign nations, prophesying judgment. He also proclaimed that there would be a Root from Jesse, which would stand for a signal to the people, whom the Gentiles would seek (Is.11:10; 42:6; 45:22).

3. There are Messianic prophecies in Isaiah.

Isaiah is known mostly for his Messianic prophecies. Some of these, such as chapter fifty three (53), are classic examples of literature at its finest. There are more Messianic prophecies in Isaiah than in any other Prophetic Book.

Isaiah is called the Evangelical Prophet. He speaks of Christ and of His redemption with almost the same clearness and fullness as any of the New Testament writers. The way of salvation is plainly and simply set forth.

4. Isaiah speaks from a prophetic prospective.

Isaiah, like many of the prophets, was given Divine revelation concerning four (4) prophetic points:

- a. The Prophet's Own Time
- b. The Coming Captivity
- c. The Coming of Christ
- d. The New Heavens and New Earth

5. How these points are distributed throughout the Book is summarized below:

- a. The prophet's own time is shown in messages that appear throughout the Book. Foretelling was Isaiah's major role.
- b. Captivity was revealed, as Isaiah foresaw Judah taken captive by the Babylonians. God alone knew when the captivity would be (586 B.C.). The first mention of Babylon (Shinar) as the captor is in 11:11. In the days of King Hezekiah the prophecy was made very clear (39:6).

- c. Concerning the Coming of Christ, these prophecies abound in the "Book of Consolation" (Is.chps.40-46). They concern both the First and Second Coming of Christ.
- d. He speaks of a New Heavens and New Earth. Isaiah prophesies of end times, especially with reference to the Millennium, with Christ as the Prince of Peace (9:6), and the elect nation of Israel gathered together after their worldwide dispersion (27:2-13; 43:5-7; 65:8-10). On the most distant horizon he sees the New Heavens and New Earth (65:17).

P. Key Words and Phrases

One of the key phrases of Isaiah is "Holy One of Israel." It is the Prophet's favorite reference to God, appearing more than twenty-five (25) times in the Book, with the first appearance being at chapter one (1) and verse four (4).

Isaiah is a Book about "The glorious throne of Jehovah, the Holy One." An appropriate key verse is "Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of His glory" (6:3).

Q. Applications

The spiritual applications of the Book of Isaiah are many. They involve such areas of life as the Divine call to Christian service; living in the Light of Who God is; confession of sin; hardened hearts; judgment for sin; and the redemptive ministry of Christ for man.

R. Seven Things Everlasting

The seven (7) things everlasting recorded by Isaiah are:

- | | |
|--------------------|----------------------|
| 1. Strength (26:4) | 2. Judgments (33:14) |
| 3. Joy (35:10) | 4. Salvation (45:17) |
| 5. Kindness (54:8) | 6. Covenant (55:3) |
| 7. Light (60:19) | |

S. Isaiah's Portraits of Christ

Isaiah looked down the centuries and saw the coming Messiah. He gave us the most perfect picture of the history, characteristics, titles and mission of Christ, of any of the Hebrew prophets.

1. Isaiah recorded for us Christ in history.

He tells us of His birth (7:14), of His family (11:1), and of His anointing (11:2).

2. Isaiah tells us of the characteristics of Christ.

He speaks of Christ's wisdom (11:2), spiritual discernment (11:3), justice (11:4), righteousness (11:5), silence (42:2, 53:7), gentleness (43:3), perseverance (42:4), radiance (42:6, 9:2), compassion (53:4), meekness (53:7), vicarious sufferings (53:10, 52:14), sinlessness (53:9), greatness (53:12), and His saving power (53:11).

3. The title of Christ Isaiah gives us are many.

These titles include Immanuel (7:14), Mighty God (9:6), Everlasting Father (9:6), Prince of Peace (9:6), Righteous King (32:1), Divine Servant (42:1), Arm of the Lord (53:1), Anointed Preacher (61:1), and Mighty Traveler (63:1).

4. Isaiah speaks as to the mission of Christ.

He says that Christ is the Illuminator (9:2), Judge (11:3), Reprover (11:4), Lawgiver (42:4), Liberator (42:7), Burden-bearer (53:4), Sin-bearer (53:6), Intercessor (53:12), and our only Saviour (53:5).

T. The Call and Anointing of Isaiah

Chapter six (6), verses one (1) through eight (8), tell of Isaiah's call and the anointing that God placed on his life for the ministry He called him to. Why was the narrative of his call placed here, instead of the first of the Book as Jeremiah and Ezekiel were? We do not have a certain answer, but it may be that chapters one (1) through five (5) were placed there for the purpose of preparing the reader of the Book for the severity of tone which marks the end of chapter six (6), and of acquainting him with the condition of things in Judah which led to such a tone being adopted.

We do not know why the call of Isaiah was included, except that such a private transaction was a justification of his public assumption of prophetic work. There may have been a suspicion of prophetic men and in the young prophet's mind struggles and hesitation such as we can easily conceive. This picture he holds up, partly for himself because of timidity, and partly for his countrymen, as his reply to any objections they might raise against his prophetic commission. This is strongly confirmed when we proceed to look at the message which the Prophet is sent to deliver (vs.9-10).

The inaugural vision of Isaiah contains in brief an outline of his prophetic teaching. The passage also has a singular psychological and religious interest of a kind personal to the Prophet. It consists of a series of steps, each one of which naturally follows upon the other.

1. First is a vision of the Lord, the King.

This is a surprising and majestic vision, with a singular world of beings and activities around Him (vs.1-4).

2. Second is the reaction upon the mind of the Prophet.

The vision makes Isaiah think of himself in relation to this great King, the Holy One, whom he had seen; and one thought succeeds another, so that in a moment he lives a history (vs.5-7).

3. Next, new sensations filled his mind.

Having passed through this history, the beginning of which was terror, but the end of which was peace, altogether new sensations came to Isaiah's mind. It was as if the world, filled with disorder and confusion before, having a conflict of tendencies and possibilities, had suddenly, in the light coming from the great King whom Isaiah saw, became clear and the meaning of it plain, and also what was his own place in it; and this was accompanied with an irresistible impulse to take his place. This is expressed by saying that he heard the voice of the great Sovereign Who had been revealed to him proclaiming that He had need of one to send, to which Isaiah replied that he would go.

4. Lastly, there was a service to perform.

Finally, the service Isaiah was to perform was to just take his place in the midst of that world and deliver the meaning of his vision to the world. God had made clear the vision to him, so Isaiah was to state this meaning to men (vs.8-13).

U. Isaiah's Reaction to the Vision

While holiness is the goal, and was the original condition of man, depravity is the true condition of unregenerate man today. The greatest need of man is to be restored to the condition of holiness. The path of the soul that leads from depravity to the heights of holiness where men live an exultant life is what Isaiah shares with us.

1. He gives a vision of the great Ruler as the Holiest of all beings.

There are three (3) facts that show this:

- a. There can be no excitement of the moral sensibilities and powers without a vision of God. Souls that have never seen an inner vision of God have their moral powers in a chrysalis state.
- b. The means by which God has restored men is a vision of Himself. The Bible is but a record of Divine visions and manifestations to man. The Gospel is simply the power of God unto salvation, the manifestation of the Eternal in Christ.
- c. All restored souls show that the improvement commences at this stage.

2. There is a profound consciousness of our fallen state in Isaiah.

Notice that Isaiah said, "Woe is me!" His consciousness shows four (4) things:

- a. First, there is a deep sense of his personality.

His statement "I am undone," shows his feelings of being singled out among millions.

- b. There is a sense of personal ruin.
- c. There is a sense of personal sin.
- d. The sense of personal sin is heightened by a remembrance of his neighbors' sins.

When the conscious has lost its power of sensation, men often make the sinful conduct of others an apology for their own; but when conscience awakes, such sophistication departs.

3. The crushing sense of guilt can be removed.

The seraphim flew unto Isaiah, carrying the coal of fire. There are three (3) thoughts we could suggest concerning this:

- a. God has a Divine means of removal of sin.
 - b. These Divine means could be something connected with sacrifice.
 - c. There is a divinely appointed ministry through which the means of removal will come.
4. Having an open and sensitive ear to the voice of the Lord is necessary for ministry.

Isaiah said he heard the voice of the Lord asking for one to send to do a work. There are four (4) thoughts about the general and practical meaning of these words:

- a. God has deep thoughts about the human race.
 - b. The soul that has been cleansed of sin becomes conscious of the thoughts of God.
 - c. The moral progress of the soul is directly connected to hearing the voice of God in each sound and seeing His glory in every form.
 - d. Being conscious of the Divine thoughts about the race is a necessary stage in the moral progress of the soul.
5. Isaiah was not ready to do the Divine will.

Isaiah's response was to say, "Here am I, send me." We must be in agreement with the great and good everywhere. God's plan is to use us, that is, to flow through us, to accomplish His plan in the earth. Being cleansed of sin, and having a vision of who God really is, is to be set in a heart-condition, ready to take on the assignment which the Lord has for us.

V. The Live Coal Experience

This experience shows us that to be touched with the fire of the Divine holiness is not of necessity destructive to man. It is possible to dwell with the "Consuming Fire." The coals of fire caused the rites of sacrifice that Isaiah had been performing to be changed from the perfunctory obedience, which was simply a dead ceremony, to a living thing, which was alive with the power of the Living God. Each now was a splendid sacrament of grace to him who, in conscious spiritual need, will not approach it, but the God of Israel in and through it. Isaiah realizes how that, though he is a sinner, the Divine absolution is brought home to him. It is by the providence

of God in the midst of a great and glorious spiritual system that his craving for peace is met.

U. The Call for Messengers

The person wanted by God in verse eight (8) has a Divine side and a human aspect. When these two (2) meet together, it is for "us" that they go. Here is a man, nothing more than a man of human instincts but clad through Divine grace with Divine authority. The man is divinely chosen, cheerfully willing, and sent by the Three in One.

Isaiah had to offer himself. He is described in the chapter at great length. Being an "Isaiah," the one's who are called and sent, he must have felt his own unworthiness. That unworthiness is felt by a sense of the presence of God, seeing the glory of Christ, and having a humiliation, which is brought about, by a sense of the Divine holiness.

The man called to go must have a sense of mercy, and is willing to offer himself cheerfully. Few have in reality given themselves to Christ. It is with most people, having given their annual "contribution," when God is looking for the whole man, spirit, soul, body, strength, and the whole heart.

Notice that with the call, there comes from the called a desire to be sent. It is not to their own agenda, but to the plan and assignment of God.

Isaiah's history is a picture of what many a true Christian laborer may expect. Isaiah was sent to preach very unpleasant truth, but like a true hero he was very bold in preaching it. If we are called of God, either to preach or teach, or whatever it is, remember the things we have to preach or teach will not be always agreeable to our hearers.

Homework 1, Chapter I

Name _____

1. Isaiah sounds like a New Testament writer talking about Christ.

True or False

2. The Old Testament has about two hundred prophecies about the first Advent of Christ.

True or False

3. Key words of Isaiah are "salvation issues to us."

True or False

4. Salvation is of God, not man.

True or False

5. Isaiah's name means "Salvation of Jehovah."

True or False

6. Jeremiah is called the "Shakespeare of the prophets."

True or False

7. Chapter two of Isaiah is a capsulated message of the entire Book.

True or False

8. Isaiah does not contain an apocalypse.

True or False

9. Hezekiah foolishly showed all his treasures to the Babylonian messengers.

True or False

10. Jeremiah is justly accounted the greatest writing Prophet.

True or False

11. The term "prophet" in its various forms appears over six hundred sixty times in the Bible, three-quarters of which are in the Old Testament.

True or False

12. The Ten Tribes, known specifically as the Kingdom of Israel, lived in south Canaan before they were deported by the Assyrians in 722 B.C.

True or False

13. God's sovereign Will determined who His prophets were.

True or False

14. God's prophet's primary ministry was to deliver a message from God to an unbelieving and apostate Israel.

True or False

15. Schools of the prophets arose only in Judah.

True or False

16. Prophets devoted much time telling the people about God's character.

True or False

17. Israel was called into being by God's Sovereign decree.

True or False

18. In order to get the true meaning of the words of a prophet, one must determine in each individual utterance which of these four events is his subject.

True or False

19. Isaiah is the second of the four prophets known as the Major Prophets.

True or False

20. Isaiah's name audibly reiterates the great theme of his message.

True or False

21. Isaiah may have been born around 734 B.C.

True or False

22. Isaiah was stern and uncompromising, but he had a tender heart also.

True or False

23. Much is known of Isaiah's history.

True or False

24. We know that Isaiah was absolutely of royal descent.

True or False

25. Isaiah was the "prophet of redemption."

True or False

26. Isaiah's style was lowly and weakly rhetorical.

True or False

27. Isaiah chapters twenty-eight through thirty-one pronounced woes upon Ephraim and Jerusalem.

True or False

28. Isaiah received his call to the prophetic office at an old age.

True or False

29. Isaiah preached a twofold message.

True or False

30. Isaiah is called the "evangelical prophet."

True or False

31. A key phrase of Isaiah is "Holy One of Israel."

True or False

32. The inaugural vision of Isaiah contains, in brief, an outline of his prophetic teaching.

True or False

33. Depravity is the true condition of man.

True or False

34. There can be excitement of the moral sensibilities and powers without a vision of God.

True or False

35. There is no consciousness of man's fallen state.

True or False

37. God has shallow thoughts about the human race.

True or False

38. It is not possible to dwell with the "Consuming Fire."

True or False

39. With the call of God, there comes from the called a desire to be sent.

True or False

Homework 2, Chapter II

Name _____

1. Matthew 1:1-17 traces the genealogy of Christ through Solomon and Jeconiah to his physical father.

True or False

2. In Jeremiah, God is seen as holy and patient.

True or False

3. The key chapter of Jeremiah is chapter thirty-one.

True or False

4. Jeremiah was called as a prophet during the reign of Josiah, the last of Judah's bad kings.

True or False

5. Jeremiah never desired to resign from his prophetic office.

True or False

6. Jeremiah's basic message is clear; surrender to God's will is the only way to escape calamity.

True or False

7. Jeremiah's message is communicated only through sermons and object lessons.

True or False

8. As a sign of imminent judgment, Jeremiah is forbidden to marry and participate in the feasts.

True or False

9. In Jeremiah's sign of the yoke, he proclaims the unpopular message that Judah must submit to Divine discipline.

True or False

10. Jeremiah's forty years declaration of doom resulted in captives being taken to Babylon.

True or False

11. God called Jeremiah about sixty years after Isaiah's death.

True or False

12. Jeremiah has also been called the "laughing prophet."

True or False

13. Of all the writing prophets, Jeremiah and Hosea stand out preeminently.

True or False

14. Soon after Isaiah and the good King Hezekiah died idolatry and numberless heathen abominations began to flourish in the land.

True or False

15. Twenty years after Josiah's death, the Kingdom of Judah was a thing of the past.

True or False

16. Jehoahaz, Jehoiakim, and Zedekiah are three kings who played a major role in Jeremiah's career.

True or False

17. Though Jeremiah was timid by nature, he was given a bold message to proclaim, and he proclaimed it.

True or False

18. Jeremiah's faith was weak.

True or False

19. Jeremiah was born when the very wicked King Manasseh was still ruling Judah.

True or False

20. Jeremiah entered the priesthood late in life.

True or False

21. Jeremiah's personal life was very lonely.

True or False

22. Baruch went into exile with Isaiah.

True or False

23. In 588 B.C., the Assyrian conqueror, Nebuchadnezzar, began the siege of Jerusalem.

True or False

24. The Bible gives details of Jeremiah's death.

True or False

25. The discourses of Jeremiah were placed in the first half of the Book.

True or False

26. It is very clear that Jeremiah's approach was chronological.

True or False

27. Jeremiah's call clearly teaches that the minor task of a prophet was to speak for God.

True or False

28. Jeremiah's message was two-fold: destruction and construction.

True or False

29. The Book of Jeremiah contains much that is autobiographical and confessional.

True or False

30. A very prominent key word in Jeremiah is "return."

True or False

31. The sixth century B.C. Book of Jeremiah is not important for the twentieth century world.

True or False

32. The call of the prophet is a high spot in Jeremiah's message.

True or False

33. God speaks to the nations directly.

True or False

34. To sweep the floor may be as surely a call of God as to found an empire.

True or False

35. It is wise to ascertain while a person is young the direction of the Divine purpose.

True or False