

1. Isaiah 8 & 9 are prophetic and powerful, and have the “long” and “short” fulfillment-of-prophecy characteristic.

2. There are prophecies that led to the first coming of the Messiah, and there are prophecies leading to the second return of Christ.

3. In the midst of the prophecies there is a basic message about how people are supposed to live: “Don’t fear men; trust God.” Peter quotes Is. 8:12, 13 in I Peter 3 and 8:14 in chapter 2.

4. Passages of Scripture that Isaiah applies to Jehovah God, Peter and other NT writers apply to Jesus Christ. Jesus is God, according to the Scriptures.

5. Is. 9:1-7: a Messianic prophecy. The coming Messiah will honor Galilee of the Gentiles:
 - A. The Messiah would be revealed in Galilee, not in Bethlehem where He was born.
 - B. Jesus accepted the worship of men and claimed for Himself prerogatives that belonged To God alone.

6. Is. 9:6: Names describing the Messiah
 - A. Wonderful Counselor
 - B. Mighty God - definitely describe Him as God
 - C. Everlasting Father - “ “ “ “ “
 - D. Prince of Peace

And Is. 7 called the Messiah “Immanuel” - “God with us”

7. Isaiah named his son (at God’s command) “Maher Shalal-Hash-Baz” - meaning “quick to plunder, swift to the spoil.” It describes what will happen to Damascus and Samaria at the hands of the Assyrians.

8. Isaiah and his children were signs and symbols in Israel from the Lord Almighty...are we signs and symbols in this place from the Lord Almighty?

1. We are learning that for the people of God, present events must always be interpreted and understood in light of the future toward which God has revealed we are moving.

2. Isaiah pronounced “woes” against the people - a common prophetic device. Jesus used it in His office as Prophet (and He is also Priest and King).
 - A. The woes: injustice; making unjust laws; withholding justice from the oppressed; getting rich at the expense of the poor
 - B. Doing justice and preaching grace are the two arms of the body of the Gospel.

3. The other “woe” in Is. 10 is directed against the Assyrians for the sin of ‘pride.’ Tiglath-Pileser thought he was alone responsible for his successes in conquering his world. But God, not Assyria, was in charge.

4. Chapter 11 is the third great Messianic passage of Isaiah (we have seen the first two in chapters 7 and 9). It is also the third great millennial passage (chapters 2, 9 and 11).

5. Observations:
 - A. The Messiah is the shoot that will grow from the stump of Jesse, the father of King David. The tree was cut down but it did not die.
 - B. The Spirit of the Lord would rest upon the Messiah in a very special way...when Jesus said “The Spirit of the Lord is upon me” his listeners knew what He was claiming.
 - C. But the references to the Messiah coming as judge, establishing a reign of peace, covering the entire globe...that refers to His second coming.

6. Isaiah 11 is a prophecy which has not yet been fulfilled - one we are looking forward to. Its full interpretation is a matter of debate amongst believers.

7. There are 3 points of view as to when the “millennium” will be initiated:
 - A. Pre-millennialists - initiated when Christ returns to earth with His saints at the time of the Second Coming
 - B. A-millennialists - Christ is already ruling in the church - it has already been initiated
 - C. Post-millennialists - initiated by a great revival in the church after which Christ will return

8. This lesson in eschatology (the study of the end times) will serve to underscore that while the main things the Bible teaches us are simple enough for a small child to understand, there is also an ocean here deep enough to engulf the greatest minds of humanity for all of eternity.

1. Most of what we read today is Isaiah's prophecy concerning Babylon, describing it as a great power. In 700 B.C. when Isaiah prophesied, it was not a great power. Assyria was the power.

2. The events Isaiah describes were mostly fulfilled in 539 B.C. when Cyrus the Mede conquered Babylon., but some were fulfilled much later.

3. The day when God's judgment would fall on Babylon is described as the "day of the Lord." This phrase either refers to "A" day of judgment, or to "THE" day of judgment at the end of the age.

4. Isaiah could just be speaking of the destruction of Babylon, or it could have a broader meaning, including the destruction of the earth in the final judgment.

5. Two details to underscore:
 - A. The Medes will overthrow Babylon. That happened 160 years later (Daniel 6).
 - B. Babylon would become a deserted city - and that happened over a period of time as the mighty Euphrates River changed its course and the well-watered city of Babylon became a desert.

6. Isaiah 14:12-15: These verses refer to the fallen king of Babylon, but some commentators have (for all of church history) seen them also as referring to Satan's fall from heaven because of the following statements:
 - A. "The morning star" translated as "Lucifer"
 - B. "I will ascend to heaven" - the abode of God
 - C. "I will exalt my throne above the thrones of God."
 - D. I will also sit upon the mountain of the congregation..."

1. We have read God' judgments against Babylon, Assyria, Philistia, Moab, Damascus, Cush (ancient Ethiopia) and Egypt in the last two days.

2. These prophecies are grouped together because of their nature, not necessarily chronologically.

3. Observations from today's readings:
 - A. The theme of the omnipotence and sovereignty of God
 1. If we are Christians, this is a source of great comfort, for God does superintend the affairs of our world and we do not need to be afraid.
 2. If I am an individual tempted to disobey God, it is a stern warning.
 - B. The heart of Isaiah
 1. He cared about people - even the enemies of Judah - he wept over them.

4. The prophecies regarding Assyria:
 - A. Assyria would be crushed to remove the awful yoke of oppression from God's people.
 - B. Philistia was told not to rejoice over the death of King Ahaz.
 - C. Moab's judgment was accomplished by the Assyrians. God would have had mercy on them had their pride not kept them from repentance.
 - D. Damascus was the partner in crime of Northern Israel in attacking Judah - both were conquered by Assyria and deported by King Shalmaneser.
 - E. Ethiopia (Cush) will be punished, but not cut off, by God.
 - F. Egypt was judged for its idolatry, but God promised to heal her.

5. Verses 16-25 of Isaiah are looking far out in history to a chain of four events that will be associated with "that day":
 - A. An act of divine judgment will cause Egypt to shudder with fear (vs. 16) and be the terror of Judah (vss. 16, 17).
 - B. Five cities of Egypt will swear allegiance to the Lord (vs. 18).
 - C. An altar will be erected in Egypt where they will offer sacrifices to the Lord (vss. 19-22).
 - D. Egypt, Assyria and Israel will be linked into one people of the Lord (vss. 23-25).

6. Egypt and Assyria have never been allies of Israel. The church in Egypt is small and weak, though it goes all the way back to the Ethiopian eunuch of the Book of Acts. Isaiah 19 has to be looking to a future time. But someday there will be peace in the Middle East when the Prince of Peace is the One who is worshipped.

1. Today we read God's pronouncement against Jerusalem. This would have been a difficult concept for Isaiah's hearers to grasp.
2. Our reading began with the end of the prophecy against Egypt. God required Isaiah to walk around in his underwear for three years to show Israel how Egypt would be humiliated. Judah was trusting in Egypt instead of in God.
3. The things God asked of His Old testament prophets were far more exacting than what He has asked of us. "Here I am, send me" meant that Isaiah was willing to do whatever God told him to do.
4. The message of his semi-naked walking was this : "If you rely on anything or anyone other than the Lord, this is how you will end up." (Psalm 20 - "Some trust in chariots and some in horses, but e trust in the name of the Lord our God...")
5. We read today that Isaiah brought the same message against Babylon that he had brought against Assyria, even though Babylon was not a significant power yet. God would use them to judge Judah, and He would judge them, as He did Assyria.
6. We also read prophecies directed against Edom and Arabia. Arabia's judgment was less than a year away. It was a short-range prophecy. "This long and short range prophecy phenomena is present so that the prophets could be recognized in their own times as legitimate messengers of God. Every time a short-range prophecy came true (and all of them did!), it made the long-range stuff all the more believable and certain."
 - A. Isaiah was always right about the short-range events.
 - B. He was right about events 200 years in the future.
 - C. He was right about Christ's crucifixion 800 years later.
 - D. That should encourage us as to the "rightness" of the Second Coming prophecies.
7. Judah and Jerusalem are included in the judgments spoken by Isaiah. They thought they were immune to judgment because of their covenant relationship with God, but they had ceased to have regard for God; they had forgotten God. They would fall to Babylon. What Isaiah predicted we will read about when we finish Kings and Chronicles.
8. Tyre and Sidon, powerful port trading cities, which were off and on enemies of Israel, also came under the judgment of God.