

INTRODUCTION:

Isaiah is one of the longest and most important books of the Old Testament. Isaiah is the first book of the Major Prophets. Isaiah's name, *Yeshayahu*, means “Jehovah Saves” or “Salvation of Jehovah.” The prophet began his career during a time of relative peace and prosperity under Judah's kings, Uzziah and Jotham, but before long, conditions deteriorated, especially on the international scene. During Ahaz's reign Assyria became a superpower and deported Judah's sister kingdom, Israel, in 722 B.C., but Ahaz saw Syria and Israel as greater threats. Isaiah tried to reassure Ahaz, asking only that he have faith in God, but Ahaz refused. Later, in 701 B.C., during Hezekiah's reign, Assyria ravaged the Judean countryside, and Jerusalem itself almost fell. Again, Isaiah preached a message of hope for a repentant Judah who would trust in the Lord. Exactly when Isaiah's career ended is not known, but a Jewish tradition, which may be reflected in Hebrews 11:37, says that he was martyred (sawn in two) by King Manasseh, Hezekiah's son. To view Isaiah merely as a preacher about events during his lifetime is to have only half of the picture, because he is perhaps best known for his prophecies about the intermediate and distant future. Isaiah 1—39 deals primarily with events during the prophet's lifetime, but the latter part of the book, 40—66, is all concerned with the future. Isaiah 40 begins a major section that looks ahead to Judah's return from Babylonian exile in the sixth century B.C. The later chapters also peer beyond Isaiah's day, but the time period covered is more difficult to determine. The New Testament finds in many of these passages, including some in the first part of the book, prophecies about the Messiah. The most striking of these relate to Jesus' miraculous birth (Isa. 7:14) and His suffering and death (Isa. 53). Christians, therefore, have found Isaiah to be one of the most valuable books of the Old Testament. One third of all Messianic prophecies are found in Isaiah.

PROPHET ISAIAH:

Isaiah was a prophet of Judah in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (Isa. 1:1; 6:1; 7:3; 14:28; 20:1-2; 36 to 39). He was the son of Amoz, who must not be confounded with the prophet Amos. He lived in Jerusalem, and prophesied concerning Judah and Jerusalem; his prophecies concerning Samaria, Damascus, Philistia, and other nations were subordinate to those which directly concerned Jerusalem, and were introduced because of their relation to Zion and the people of God.

It is now generally acknowledged that the vision which he saw in the year that King Uzziah died (chapter. 6) marked his call to the prophetic office. Isaiah was a married man (Isa. 8:3), with a son named Shear-jashub, which means “A remnant shall return” (7:3). A second son was afterward born to him, whom by divine direction he called Maher-shalal-hash-baz, which means “The spoil speeds, the prey hastes” (8:1). The names of both sons have prophetic significance. Isaiah’s wife is called a prophetess (8:3), perhaps because she was the wife of a prophet.

Isaiah spoke much on the relations of Israel, both as a church and as a political body to the world. In regard to political relations he urged king and people to put trust in God and avoid entangling alliances with earthly powers (8:12-14). In 735-734 B.C., when Syria and Israel joined forces in order to capture Jerusalem, and put an appointee of their own upon the throne, Isaiah declared God’s purpose that the attempt should fail, and he vainly endeavored to persuade Ahaz to rely on God and not put confidence in heathen princes (chapter 7). Ahaz unwisely rejected this advice, called in Tiglath-pileser III, king of Assyria, and became his vassal (2 Kings 16:7-10). Under Hezekiah the prophet’s counsel was treated with more respect. The Assyrians invaded the west in Hezekiah’s 14th year (by one chronology) 714 B.C. (2 Kings 18:13; Isa. 36:1). Shortly afterward, in the same year, Hezekiah fell dangerously sick, and Isaiah foretold his recovery (2 Kings 20:1-11).

Egypt now took the place of Babylonia in stirring up a coalition in the west against Assyria, and Hezekiah joined in a rebellion against Assyria. Isaiah predicted disaster for pursuing such a policy (Isa. 20). He exposed the folly of relying on Egypt (30:1-7; 31:1-3; 36:6) and insisted that Judah’s destiny could be secured only by trust in God (28:16; 30:15; 31:1). His advice, however, was rejected. This part played by Hezekiah was not overlooked by Sennacherib, who then sent an expedition against Jerusalem and besieged the city; Hezekiah paid a heavy tribute (2 Kings 18:14-16), but in the end the Assyrians suffered disaster (19:35-36). During the last-named crisis, Isaiah’s prophecies and encouraging words nerved the government to refuse the Assyrian demands (2 Kings 18:13 to 19:36). Isaiah (10:5-19) saw in Assyria an instrument in the hands of God to chastise his faithless people, but he also predicted the fall of that arrogant oppressor.

The time and manner of Isaiah’s death are not known with certainty. The murder of Sennacherib and accession of Esarhaddon, which occurred in 681, are recorded (37:38). Jewish tradition claims that Isaiah, having been sawed asunder, was martyred by Manasseh, and some have supposed that Hebrews 11:37 alludes to the manner of his death. The date is not impossible, for Isaiah began his ministry about 740 B.C., prophesied in the reigns of the four kings, Uzziah, Jotham, Ahaz, and Hezekiah, survived Hezekiah, and wrote his acts (2 Chronicles 32:32); he may have heard of the murder of Sennacherib, and have suffered martyrdom in or after the 18th year of Manasseh, at the age of not more than 80 years. At any rate, in writing his history of Uzziah’s reign (2 Chronicles 26:22), Isaiah probably used records and other authoritative sources for the earliest part of the reign.

BOOK OF ISAIAH:

The Book of Isaiah falls into two parts: (A) chapters 1 to 39; and (B) chapters 40 to 66. Some divide the book into three parts, further separating part (B) into “Second Isaiah,” chapters 40 to 55, and “Third Isaiah,” chapters 56 to 66. Each part of Isaiah can be further divided down into sections.

Part-A, Chapters 1 to 39:

Chapters 1 to 39 are clearly not arranged in chronological order. The opening chapter, which comes from the latest period of Isaiah’s ministry, serves as an introduction to his lifelong teaching, and probably for that reason was placed in its present position. This part may be conveniently divided in six sections as follows:

Section-1: Chapters 1 to 12, contains *prophecies* relating to the Kingdoms of Judah and Israel and belonging to various occasions from 740 to 701 B.C. This section includes: (1) introduction to the book (chapter 1); (2) prophecies against Jerusalem (chapters 2-5); and, (3) the vision of chapter 6, which stands in close relation to the Book of Immanuel (chapters 7 to 12).

Section-2: Chapters 13 to 23, contain the *ten burdens on the nations*. These burdens are divided by chapter 20, which is of international import, into two series of five burdens each. Many scholars believe that chapters 13 and 14, which pronounce doom upon Babylon, were added later and are not of Isaiah.

Section-3: Chapters 24 to 27, contain *a vivid picture of a great judgment upon the whole world* (chapter 24), followed by *Judah’s triumph and blessedness* (chapters 25-27). These chapters form a unit distinct from the rest of the Book of Isaiah, both in thought and in language. God judges the nations, but Israel’s sins are not mentioned. The Israelites have long since been dispersed among the nations, but are now to be restored to Jerusalem, where perfect conditions will prevail. God, rather than the Messiah as elsewhere in Isaiah, will rule in Jerusalem. These chapters constitute what may be called an apocalypse within the Book of Isaiah.

Section-4: Chapters 28 to 33, contains *a group of discourses* dealing for the most part with the relation of Judah to Assyria. The earlier ones insist on the shortsightedness of revolting from Assyria and trusting to Egypt for aid; the latter foretell the trouble in which, through neglect of Isaiah’s warnings, Judah and Jerusalem would be involved, and their subsequent deliverance.

Section-5: Chapters 34 and 35, contain the *contrasted future* of Edom and Israel. The language, thought, and spirit is very similar to chapters 40 to 66.

Section-6: Chapters 36 to 39, a *historical section*, differs (except for the addition of 38:9-20) only verbally from 2 Kings 18:13, 17 to 20:19. This passage narrates certain important events in which Isaiah was concerned.

Part-B, Chapters 40 to 66:

Chapters 40 to 66 are called by some the *Book of Consolation* and deal with Israel’s restoration from exile in Babylon. The prominent figure in these chapters is the servant of the Lord. These last 27 chapters have to be considered separately. The traditional view ascribes them to Isaiah but many scholars believe they were written by disciples of Isaiah and are only ascribed to him because they depict events after his death and use language and references of a later time. Nevertheless, in the New Testament, Matthew 12:17 and Acts 8:30 take the traditional authorship for granted. In Mark 1:2-3 is the statement: “As it is written in Isaiah the prophet.” I will not attempt to debate the authorship of this portion of Isaiah in this Bible study because the issues are very complex. It will suffice to say that the ultimate author of all prophetic writings is God Himself and that the entire Book of Isaiah after careful examination by Jewish and Christian scholars throughout history has been found worthy of belief.

On internal evidence (examination of language, style, and references to certain names and places to determine time of writing) the second part of the Book of Isaiah may be divided into two sections: chapters 40 to 55, also called Deutero-Isaiah or Second Isaiah; and, chapters 56 to 66, also known as Trito-Isaiah or Third Isaiah.

The circumstances outlined in chapters 40 to 66 suggest a period of affliction. Jerusalem and the cities of Judah lie in ruins (44:26; 51:3; 52:9; 58:12; 61:4; 63:18; 64:9-11). The nation is subject to foreigners, is in captivity, and this state of affairs has been existing for some time (42:14, 22, 24-25; 52:2-5; 58:12; 63:19). In the first 39 chapters, the name of Assyria or Assyrian occurs about 40 times, but only once in the second half of the book (52:4), and then in connection with Egypt; in contrast Babylon comes to the front, whose rulers, the Chaldeans, are the oppressors (43:14; 47:1, 5; 48:14, 20). Cyrus the Persian, who destroyed the kingdom of the Medes (41:25), will conquer Babylon (44:28; 45:1). In contrast to the predicted Babylonian exile (39:5-7), the people will be delivered from oppression (52:2-3) through the conquest of Babylon (43:14; 48:14); this takes place under a definite personality (41:2-3, 25; 46:11; 48:14), whose name is Cyrus (44:28; 45:1). After the conquest of Babylon there follows a return through the wilderness (43:19-21), and Jerusalem and the Temple are rebuilt (44:26-28; 49:8; 51:3; 58:12; 60:10; 61:4). There is renewed prosperity of the nation (40:9-11; 41:27; 46:13; 66:22-24), which is typical of the future Messianic period.

CHRIST CONNECTION:

Finally, regarding the unity of the book, in the end it is not the similarity of thought in the various chapters that binds the book together and gives it a unity. Christ gave it a unity of greater importance than that of literary unity or authorship. In a special way He drew into His own life two great conceptions of the book: the Messiah (9:6-7; 11:1-10) and the Suffering Servant (52:13 to 53:12). He lived out in His own life these two conceptions, and in this way brought these prophecies to their fulfillment. According to the list of messianic prophecies of the Old Testament found in *“Holman Book of Biblical Charts, Maps, and Reconstructions,”* 38 (34%) of the 113 prophecies listed are found in Isaiah. The following page contains a list of these prophecies, their reference in Isaiah and where they are fulfilled in the New Testament. Eight are contained in Isaiah 53:3-12 alone.

MESSIANIC PROPHECIES OF THE OLD TESTAMENT

<u>Isaiah Reference</u>	<u>Prophecy</u>	<u>New Testament Reference</u>
Isaiah 2:2-4	Repentance for the nations	Luke 24:47
Isaiah 6:9-10	Hearts are hardened	Matt. 13:14-15; John 12:39-40; Acts 28:25-27
Isaiah 7:14	Born of a virgin	Matt. 1:22-23; Luke 1:27-35
Isaiah 8:14-15	A rock of offense	Rom. 9:33; 1 Peter 2:8
Isaiah 7:14; 8:8, 10	Immanuel, God with us	Matt. 1:21, 23; John 14:8-10; 14:19; Col. 2:9
Isaiah 9:1-2	Light out of darkness	Matt. 4:14-16; Luke 2:32
Isaiah 9:6	Son to be given	John 3:16
Isaiah 9:6	Government on His shoulders	Matt. 28:18; 1 Cor. 15:24-25
Isaiah 11:2; 42:1	Spirit of the Lord on Him	Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32; 3:34
Isaiah 11:1-10	Full of wisdom and power	Rom. 15:12; 1 Cor. 1:30; Eph. 1:17; Col. 2:3
Isaiah 16:4-5	Reigning in mercy	Luke 1:31-33
Isaiah 22:21-25	Key of David	Rev. 3:7
Isaiah 25:6-12	Death swallowed up in victory	1 Cor. 15:54
Isaiah 28:16	A stone in Zion	Rom. 9:33; 1 Peter 2:6
Isaiah 29:18-19	The deaf hear, the blind see	Matt. 11:5; Mark 7:37; John 9:39
Isaiah 35:4-10	Healing for the needy	Matt. 9:30; 11:5; 12:22; 20:34; 21:14; Mark 7:31-35; John 9:1-7
Isaiah 40:3-5	Make ready the way of the Lord	Matt. 3:3; Mark 1:3; Luke 3:4-5; John 1:23
Isaiah 40:10-11	The Shepherd tends His sheep	John 10:11; Heb. 13:20; 1 Peter 2:25
Isaiah 42:1-4	The meek Servant	Matt. 12:17-21; Phil. 2:7
Isaiah 49:6	A light to the Gentiles	Luke 2:32; Acts 13:47; 26:23
Isaiah 50:6	Scourged and spat upon	Matt. 26:67; 27:26, 30; Mark 14:65; 15:15, 19; Luke 22:63-65; John 19:1
Isaiah 53:3	Rejected and insulted	Matt. 27:1-2, 12-14, 39; Luke 18:31-33; John 1:10-11

Messianic Prophecies fulfilled continued...

<u>Isaiah Reference</u>	<u>Prophecy</u>	<u>New Testament Reference</u>
Isaiah 53:4-5	Suffered vicariously	Matt. 8:17; Mark 15:3-4, 27-28; Luke 23:1-25, 32-34
Isaiah 53:5	Pierced for our transgressions	Rom. 4:25; 5:6, 8; 1 Cor. 15:3; 2 Cor. 5:21
Isaiah 53:7	Lamb slaughtered for us	John 1:29, 36; Acts 8:28-035; 1 Peter 1:19; Rev. 5:6; 13:8
Isaiah 53:7	Silent when accused	Matt. 26:63; 27:12, 14; Mark 14:61; 15:5; Luke 23:9; John 19:9
Isaiah 53:9	Buried with the rich	Matt. 27:57-60
Isaiah 53:11	Bear iniquities and give Forgiveness	Acts 10:43; 13:38-39; 1 Cor. 15:3; Eph. 1:7; 1 Peter 2:21-25; 1 John 1:7-9
Isaiah 53:12	Crucified with transgressors	Mark 15:27-28; Luke 22:37
Isaiah 55:4-5	Calling of Gentiles	Rom. 9:25-26; Rev. 1:5
Isaiah 59:16-20	Deliver out of Zion	Rom. 11:26-27
Isaiah 60:1-3	Nations walk in the light	Luke 2:32
Isaiah 61:1-3	Anointed to preach liberty	Luke 4:17-19; Acts 10:38
Isaiah 62:1-2	Called by a new name	Rev. 2:17; 3:12
Isaiah 62:11	The King cometh	Matt. 21:5; Rev. 22:12
Isaiah 63:1-3	A vesture dipped in blood	Rev. 19:13
Isaiah 63:8-9	Afflicted with the afflicted	Matt. 25:34-40
Isaiah 65:17-25	New heavens and new earth	2 Peter 3:13; Rev. 21:1

BIBLE CODE:

Using powerful computers it has been discovered that words, phrases and sentences can be found within any text. An “Equal-distant Letter Sequence” or “ELS” is found by removing all blank spaces and looking for words or phrases that are formed by letters equally spaced apart. The laws of probability would dictate that you can find ELS’s in any text using a computer and these mathematical probabilities can be calculated. For example: In the Hebrew version of the book “War and Peace” a total of seven ELS’s up to 7 letters long were found that seemed to be relevant to the content of the book. The

calculated probability of finding these seven codes was “1 in 1.” Now for a bombshell that will blow you away. You may have noted above that there is a significant concentration of messianic prophecies contained in Isaiah 53. When a search for ELS’s relevant to Jesus Christ was conducted on the original Hebrew version of Isaiah 53 over 1,600 were found. The probability of these ELS’s occurring randomly is billions times billions to one, thus it can be surmised that they have been placed there by an intelligence infinitely beyond our own. Even with super computers such an encoded text is beyond our capabilities today. I have listed below twenty-four examples found in Isaiah 53 along with the number of Hebrew letters that formed the phrase or sentence:

“Gushing from above, Jesus is my mighty name, and the clouds rejoiced.” (22)

“There God will raise everything to the lion, God’s witness being Matthew.” (22)

“I fought sickness in God’s servant, and in God he slept.” (21)

“God is for them, and long live the exalted flame. God is Jesus.” (19)

“The ascension of Jesus: for the sleeping one will shout. Listen!” (19)

“And thirst for all of Him is the faith of Mary the mother.” (17)

“He offended. The resurrection of Jesus. His is risen indeed.” (17)

“And in His name, as He commanded, Jesus is the way.” (16)

“And where are they? The Sanhedrin is finished.” (14)

“Father, the ascension of Jesus is heavenly.” (14)

“My shepherds are among the disciples.” (14)

“The ascension of Jesus is the death of the witness.” (11)

“Jesus the gift is master and my Lord.” (11)

“Jesus created a high gift.” (11)

“It will be understood. Jesus created.” (9)

“Mary is the mother of God.” (8)

“His spirit on a tree.” (8)

“Jesus is salvation.” (8)

“Dreadful day for Mary.” (7)

“Piercers of My feet.” (7)

“It is finished.” (7)

“Jesus be judged.” (7)

“Jesus reigns.” (7)

“True messiah.” (7)

CENTRAL TEACHING:

The central teaching of Isaiah that carries throughout the book from beginning to end is a message of hope through repentance and the suffering of the Servant for the salvation of all. The key verses within the Book of Isaiah that capture this best can be found in Isaiah 1:18 and 53:4-6 as follows:

Isaiah 1:18

(18) *"Come now, and let us reason together,"* says the LORD, *"Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool."*

Isaiah 53:4-6

(4) Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. (5) But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. (6) All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.

MESSIANIC PROPHECIES FULFILLED THROUGH JESUS:

What follows are a selection of messianic prophecies found in the Book of Isaiah that were fulfilled through Jesus. Not all messianic prophecies have been included. For a complete list and references to New Testament passages see pages 6 and 7 above.

(Repentance for the nations)**Isaiah 2:2-4**

(2) Now it will come about that in the last days, the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. (3) And many peoples will come and say, *"Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways, and that we may walk in His paths."* For the law will go forth from Zion, and the word of the LORD from Jerusalem. (4) And He will judge between the nations, and will render decisions for many peoples; and they will hammer their

swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.

Comments:

The above is known as a floating oracle, because it also appears, with only minor differences, in Micah 4:1-3. Micah and Isaiah were contemporaries.

(Born of a virgin)

Isaiah 7:14

(14) "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel."

Comments:

Since Matthew first applied this verse to the virginal conception of Jesus (Matthew 1:23), it has been one of the key passages in the Christian collection of O.T. prophecies of Jesus.

(A rock of offense)

Isaiah 8:14-15

(14) "Then He shall become a sanctuary; but to both the houses of Israel, a stone to strike and a rock to stumble over, and a snare and a trap for the inhabitants of Jerusalem. (15) And many will stumble over them, then they will fall and be broken; they will even be snared and caught."

Comments:

This is one of a group of three “stone” passages which are seen in various combinations in the N.T. as prophecies of Jesus (see also Isaiah 28:16; Psalm 118:22). Jesus, Himself, used them to refer to the Jewish leaders who had rejected Him (Matthew 21:42; Mark 12:10-11; Luke 20:17).

(Light out of darkness)

Isaiah 9:1-2

(1) But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the

Gentiles. (2) The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.

(Son to be given; Government on His shoulders)

Isaiah 9:6

(6) For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

(Death swallowed up in victory)

Isaiah 25:6-12

(6) And the LORD of hosts will prepare a lavish banquet for all peoples on this mountain; a banquet of aged wine, choice pieces with marrow, and refined, aged wine. (7) And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations. (8) He will swallow up death for all time, and the Lord GOD will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for the LORD has spoken. (9) And it will be said in that day, ***"Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; let us rejoice and be glad in His salvation."*** (10) For the hand of the LORD will rest on this mountain, and Moab will be trodden down in his place as straw is trodden down in the water of a manure pile. (11) And he will spread out his hands in the middle of it as a swimmer spreads out his hands to swim, but the Lord will lay low his pride together with the trickery of his hands. (12) And the unassailable fortifications of your walls He will bring down, lay low, and cast to the ground, even to the dust.

(Make ready the way of the Lord)

Isaiah 40:3-5

(3) A voice is calling, ***"Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. (4) Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain***

a broad valley; (5) Then the glory of the LORD will be revealed, and all flesh will see it together; for the mouth of the LORD has spoken."

Comments:

This well-known passage was seen in the N.T. as referring to John the Baptist. Not only did the first three Gospel writers make this connection (Matthew 3:3; Mark 1:3; Luke 3:4), but John himself did (John 1:23).

(Spirit of the Lord on Him; the meek Servant)

Isaiah 42:1-4

(1) "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. (2) He will not cry out or raise His voice, nor make His voice heard in the street. (3) A bruised reed He will not break, and a dimly burning wick He will not extinguish; He will faithfully bring forth justice. (4) He will not be disheartened or crushed, until He has established justice in the earth; and the coastlands will wait expectantly for His law."

(A light to the Gentiles)

Isaiah 49:6

(6) He says, "It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the earth."

(Rejected and insulted)

Isaiah 53:3

(3) He was despised and forsaken of men, a man of sorrows, and acquainted with grief; and like one from whom men hide their face, He was despised, and we did not esteem Him.

(Suffered vicariously; Pierced for our transgressions)

Isaiah 53:4-5

(4) Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. (5) But He was pierced through for

our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.

(Lamb slaughtered for us; Silent when accused)

Isaiah 53:7

(7) He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.

(Bear iniquities and give forgiveness)

Isaiah 53:11

(11) As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.

(Crucified with transgressors)

Isaiah 53:12

(12) Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.

(Nations walk in the light)

Isaiah 60:1-3

(1) "Arise, shine; for your light has come, and the glory of the LORD has risen upon you. (2) For behold, darkness will cover the earth, and deep darkness the peoples; but the LORD will rise upon you, and His glory will appear upon you. (3) And nations will come to your light, and kings to the brightness of your rising."

(Anointed to preach liberty)

Isaiah 61:1-3

(1) The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; (2) to proclaim the favorable year of the

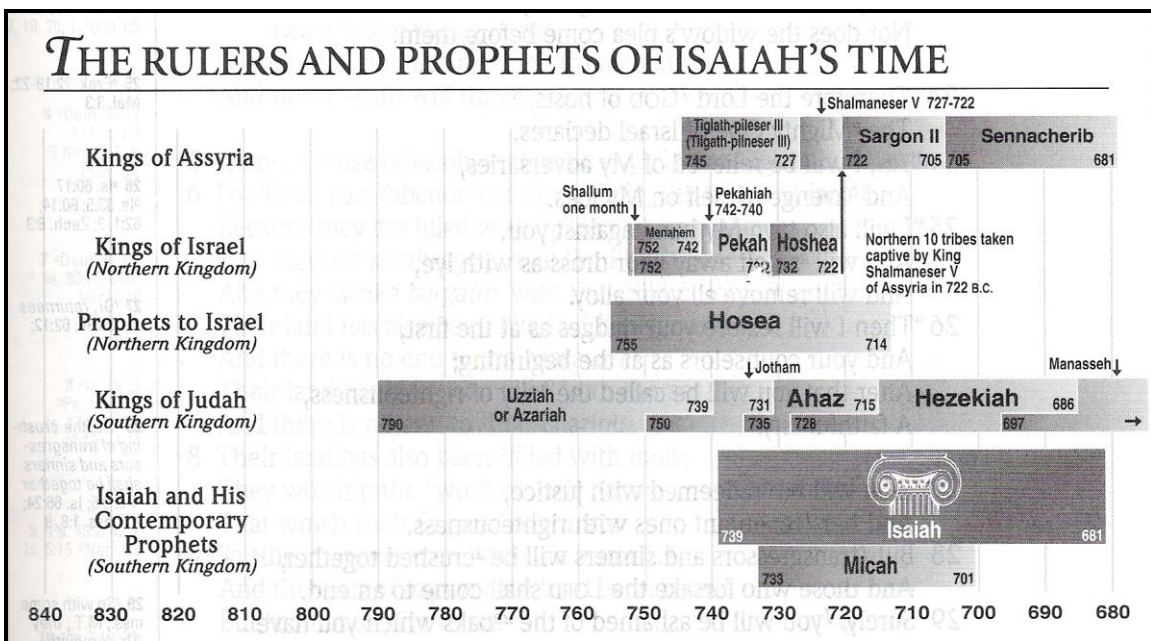
LORD, and the day of vengeance of our God; to comfort all who mourn, (3) to grant those who mourn *in Zion*, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of the LORD, that He may be glorified.

(Afflicted with the afflicted)

Isaiah 63:8-9

(8) For He said, *"Surely, they are My people, sons who will not deal falsely."* So He became their Savior. (9) In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His mercy He redeemed them; and He lifted them and carried them all the days of old.

The chart above illustrates the time period in which Isaiah served as a prophet.



References:

Commentary from “*The New Westminster Dictionary of the Bible*”; “*Zodhiates’ Hebrew-Greek Key Study Bible*” published by AMG Publishers; “*Holman Book of Biblical Charts, Maps, and Reconstructions*” published by Broadman & Holman Publishers; and, “*Bible Code Bombshell*” by R. Edwin Sherman.

Chart from “*The International Inductive Study Bible*”