

Isaiah

FROM JUDGMENT TO GLORIOUS HOPE

A Thematic Introduction to the Book of Isaiah

Paul J. Bucknell

Books by Paul J. Bucknell

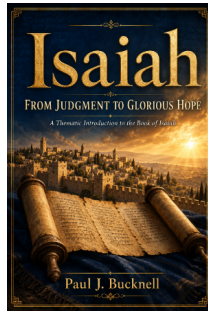
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Book Information

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A Brief Introduction to Isaiah

The prophet Isaiah's passion and literary flair shape this



majestic book. Admittedly, Isaiah's list of places and names can make events confusing. At the same time, the numerous chapters of judgment upon foreign nations might seem repetitive. Still, as one reads on, after

Isaiah's startling call in chapter 6, the Book of Isaiah thrills the reader with its magnificent 'hidden' passages, some of them well known, such as Isaiah 7—the virgin birth; Isaiah 9—the Wonderful Counselor; and the well-known suffering servant in chapter 53, along with an endless number of encouraging verses. Spiritual strength arises from carefully examining people's sins in light of God's amazing grace, as revealed in His many promises.

Purposeful Progression

A purposeful, unfolding progression of increasing promises and pictures reveals hope for a nation that has gone astray. Note how, in the following illustration, Isaiah decreasingly mentions judgment and repentance (dark shadows) as he

moves into the book's latter half, replacing those themes with a strong, pulsating emphasis on salvation (light).



This diagram carefully charts the words of sin, warning, and judgment through the dark strands, leaving us with an increasingly glorious picture of the light of the redemptive message in the last half (40-66) of Isaiah.

With many later being dispersed in a foreign and heathen land, the Israelites would need a vivid vision of God's purpose to redeem His people. Hope remained.

Pointed Salvation

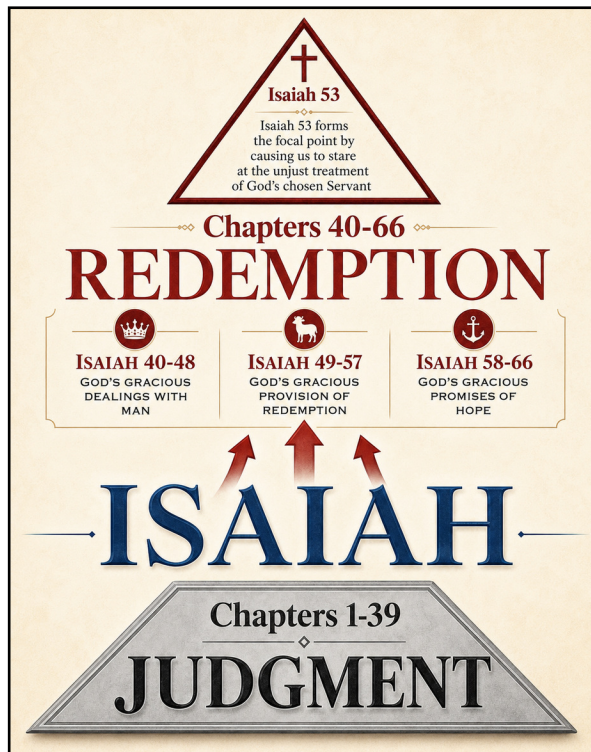
Isaiah challenges everyone to trust God, their Maker, for their well-being. One would expect God's people to follow His tender leading, but from the beginning of Isaiah, we see a people largely ignorant of God and His purposes. Not embarrassed by His people's waywardness, God exposes their unfaithfulness and winsomely calls them to enter God's tremendous redemptive plan that He has put in motion so that neither man nor nation can impede it.

Redemptive hope begins to take shape right from the beginning of Isaiah. Although it takes many unexpected turns, it evolves into a beautiful masterpiece that intertwines kingdoms and individuals, the rich and the poor, the proud and the humble. Through prophecies, poems, and discourses, God explicitly shows that He will shatter those who oppose His work and lift up the lowly who embrace Yahweh and His faithful Servant, who faithfully carries out God's will.

Navigating Isaiah:

Section Overview

Isaiah chapters 1-39 and 40-66 compose the two major sections of Isaiah. The narratives in chapters 36-39 conclude the first 39 chapters and transition into the latter section, which begins with Isaiah 40 and comprises 27 chapters. The Book of Isaiah naturally divides into two main divisions, with seven subsections in the first and three in the second. We will briefly introduce these ten subsections here and develop them more fully later.



Chapters 1-39

Chapters 1-6 preface the massive 66-chapter book of Isaiah and issue a call to repentance. Although the Lord acknowledges the Israelites as His people, He sets a standard of judgment against them. Like Isaiah (ch. 6), they must repent of their sins or face the storm of God's wrath. Amid the Lord's thundering threats, Yahweh provides ample room for His people to respond to His kind and gentle invitation to return to Him. Isaiah's humble response in chapter 6 exemplifies the affirmative response God seeks.

Right from the start, **chapters 7-12** present the wicked reign of King Ahaz. These chapters closely follow the first six, which describe the evils of His people, but the approach is different: it contrasts King Ahaz's person and response with Isaiah's. God confronted Ahaz through Isaiah and offered him a sign, but Ahaz became skeptical while Isaiah believed. Instead of trusting God, Ahaz trusted Assyria to eliminate the threat of Syria and the northern kingdom. God counters Ahaz's false trust by establishing His signs to confirm His ongoing kingdom despite Ahaz's reckless ways (chapter 7).

God turns His attention from His singular focus on Israel's inferior rule to the judgment of the nations surrounding Israel in **Chapters 13-23**. Each section, marked by the

words “the oracle,” addresses a particular nation—often referring to its capital. God undermines trust in any powerful country by declaring His judgment and carrying out His decisive purpose against each nation. However, in His mercy, the Lord sometimes chooses to bring about good within a nation.

Chapters 24-27 crown the earlier chapters by moving beyond the treatment of individual nations and addressing the whole world in judgment. God’s people, however, are not to fear the world’s chastisement, no matter how close the severity of the judgment may come. Instead, they are to hope in God’s sure salvation.

The Lord offers an update on the Southern kingdom’s response to God in **Chapters 28-33**. One would hope that if Judah didn’t learn from the sentencing of the world’s nations, they would learn from the fate of the Northern kingdom, Israel. But no. Instead of trusting in Assyria, Hezekiah leaned on Egypt and his supposedly innovative foreign policy. God exposes their foolish plans to trust in anyone other than Him and graciously extends His redemptive plan and message.

The unrighteous and lawbreakers deserve the full fury of God’s wrath, even as they curse God as unjust. Ironically, although the godly had suffered because of their nation’s rebellion, their hearts are now full of joy.

They raise their voices, they shout for joy. They cry out from the west concerning the majesty of the LORD. 15 Therefore glorify the LORD in the east, The name of the LORD, the God of Israel In the coastlands of the sea. 16 From the ends of the earth we hear songs, "Glory to the Righteous One," But I say, "Woe to me! Woe to me! Alas for me! The treacherous deal treacherously, And the treacherous deal very treacherously." (Is 24:14-16)

Chapters 34 and 35, with their apocalyptic, solid character, present two great culminating paths side by side. The intensity of destruction characterizes the first, while the beauty of God's gracious redeeming work radiates in the second. Both scenes, almost wholly lifted from history and time, depict the final scenarios of humankind. The historical names appear symbolic, whether it be Edom representing the enemies of God's people or the wilderness used to paint the despairing scene surrounding His godly ones.

Chapters 36-39 jump back in time, focusing on the reality of growing hardship: war, death, and the pain of pride. Isaiah seeks to help his people understand their dire situation and warns them against Judah's particular judgment. This section, and indeed this first half of the book (1-39), ends in a very unsettling way, again describing the hardness of God's people.

And yet, Isaiah carefully scatters promises throughout this section that form the basis of the hope wonderfully dis-

closed in the following chapters (40-66), where God's people anticipate God's glorious redeeming work.

Summary of Isaiah 1-39

The initial chapters of Isaiah (1-39) lead readers into the spectacular section of chapters 40-66. Simply put, the first division reveals the people's sins, while the latter boldly proclaims the redemption of God's people. The first declares condemnation, and the latter offers salvation. Even so, seeds of hope and redemption are scattered throughout the first half of Isaiah (see the outline at the end). God spoke many condemnatory messages to the nations, including Israel. Perhaps we can say that the nations were joined with Israel, God's people, in condemnation. And if they were together in condemnation, perhaps they can also, with Israel's Savior, find the offer of grace and salvation. As the book proceeds, the redemptive message increasingly demonstrates the extent of the Lord's mercy by endearing those He has graciously chosen out of the world.

It is beyond comprehension that instead of pouring out His just wrath, God spoke endearing words of salvation. He revealed His abundant grace by communicating His plans to us and exercised it by saving us. His Word doesn't help everyone. Needless to say, God's enemies don't want to hear Him speak. Yet those seeking help will find ample

support in Yahweh, the Lord of the heavens. No matter how intense the darkness, He relieves those who seek Him.

Chapters 40-66

Chapters 40-66 constitute the second main section of Isaiah. The three subsections are distinguished by their concluding verses, which depict the tragic case of the wicked. Isaiah rejects the modernists' approach by warning the wicked of coming judgment.

Ch. 40-48: "'There is no peace for the wicked,' says the LORD" (48:22).

Ch. 49-57: "'There is no peace,' says my God, 'for the wicked'" (57:21).

Ch. 58-66: "Who have transgressed against Me. For their worm shall not die" (66:24).

These are among the most majestic chapters in the scriptures, describing God's mighty redemptive acts. Indeed, if one is discouraged, fearful, worried, or facing tragic circumstances, these chapters can turn one's mind away from those circumstances and back to God's glorious presence, reminding us of His good and sure purposes.

Chapters 40-48 compellingly offer gracious comfort by leading God's people away from the scenes of judgment and fear in the earlier section and pointing them to God's

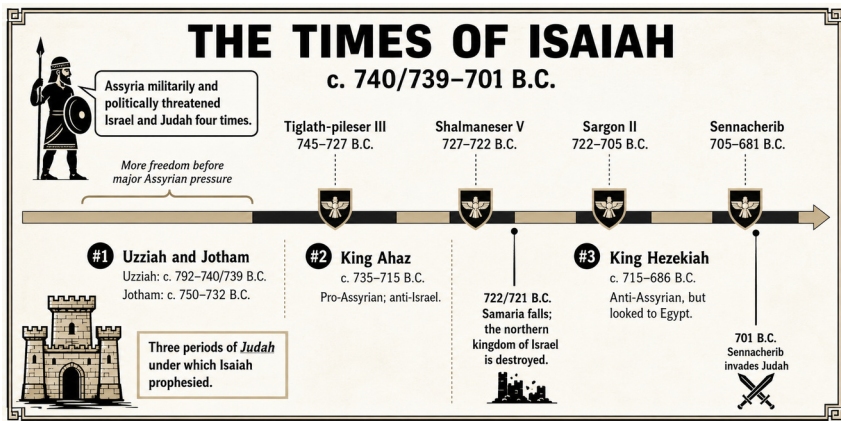
unchangeable hope for all who seek Him. Chapter 42 first introduces the Servant God sends to help bring “something new” (43:19) to Israel, linking this hope to a particular person.

Chapters 49-57 continue to convey a strong message of hope, urging the wicked to quickly put away their sin so they may discover the hope beautifully noted in later passages. Chapters 49, 50, and 53 expand Israel’s expectation of hope in the Messiah, the Servant. God certainly brings salvation to Israel, but does so in ways not readily expected (55:8-9).

Chapters 58-66 remind the Israelites of the reason for their judgment while continuing to focus on the Servant and his grand accomplishment of salvation. Motyer describes the four Spirit Songs in this section (Isaiah 59, 60, 61, 63), which further clarify the Servant’s identity and the certainty of His redemptive work. Although the Servant is not mentioned by name, the promise of salvation hinges on the success of his work.

A Chronology of Isaiah (740/739-701 BC)

Isaiah prophesied during three distinct periods in Judah. Afterward, we will discuss the four Assyrian invasions in more detail.¹



A) Three Periods of Judah that Isaiah Prophesied

“The vision of Isaiah the son of Amoz, concerning Judah and Jerusalem which he saw during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah” (Isaiah 1:1).

Isaiah ministered prophetically over numerous decades. Isaiah 1:1 tells us he prophesied during the reigns of four Judean kings. These four kings reigned over three different periods.

¹ There are different perspectives on the exact calendar years.

(1) Reigns of King Uzziah (792-740 BC) and King Jotham (750-732 BC)

Judah flourished during this time.

- 1) Judah had many victories over surrounding areas (nations): Edom (built Elath), the Philistines, the Arabs, etc.
- 2) Buildings: They built towers and fortifications, including desert towers and mountain vines; Elath became a seaport.
- 3) The 307,500 troops were well organized and cared for and “could wage war with great power, to help the king against the enemy.” Uzziah also “made engines of war” for Jerusalem (2 Chr 26:13-15).

King Uzziah enjoyed great favor from God because of his diligence in seeking God. Everything changed when he became arrogant and defiled the temple (2 Chr 26:16). From that point forward, he became a leper, and his son Jotham took the throne (2 Chr 26:21). Part of the conflict with the dates is the period during which Jotham ruled as a co-regent.

When Assyria’s Tiglath-pileser came to the throne around 745 BC, Assyria not only impeded Israel’s expansion but also threatened its very existence.

(2) Reign of King Ahaz (735-715 BC)

The era of King Ahaz was marked by decay, open idolatry, hostilities from Syria and Israel (the northern kingdom),

and a pro-Assyrian foreign policy. Ahaz was an evil king who offered his son as a burnt offering to Molech (a Canaanite deity). His idolatry was abominable, including the setting up of high places and the offering of sacrifices (2 Kings 16). At one point, he saw an idol and asked Uriah the priest to build a replica of it and place it in a prominent place in the temple. The Syrians decimated part of Judah, taking many captives north to Syria.

(3) Reign of King Hezekiah (715-686 BC) to the 15th year of his reign

King Hezekiah's first six years were renowned. Some say he ruled from 725 to 697 BC (consistent with 2 Ki 18), while others suggest he ruled from 715 to 687. In the first year, he purified and cleansed the temple, breaking apart the many idols left behind by Ahaz. Hezekiah reintroduced liturgical music and invited the defeated northern kingdom to join them in celebrating Passover. When the people returned from the Passover celebration, they held a victory parade and broke idols. Hezekiah rebelled against Assyria, refused to serve him (2 Ki 18:1ff), and later defeated the Philistines as far as Gaza. Although Hezekiah became self-confident and prideful, he humbled his heart (Is 36-39).

B) Assyria's 4 Attacks on Judah and Israel During Isaiah's Time

The climate of Judah largely depended on the king's loyalty to Yahweh. Judah's relationship with Assyria followed the same pattern.

(1) Tiglath-pileser III (744-727 BC)

In 736 BC, the newly ascended King Ahaz responded to the deepening hostility from the Northern Kingdom of Israel by sending an enormous tribute to Tiglath-pileser III. He was willing to pay the price of vassalage to bring vast destruction upon its sister kingdom, Israel.

(2) Shalmaneser V (726-722 BC)

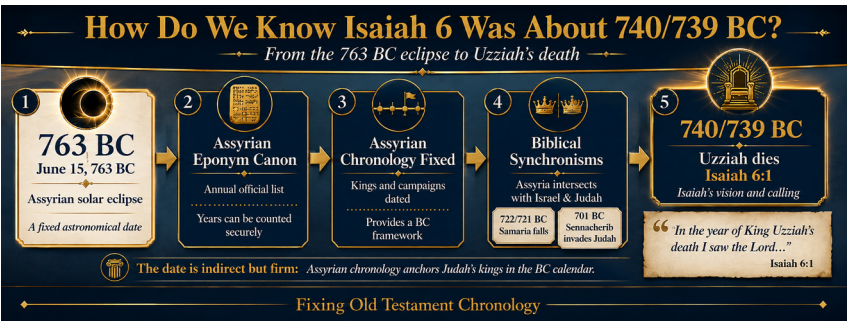
King Hoshea, in Samaria, the capital of Israel, resisted this vassalage after Tiglath-pileser died, but Assyria under Shalmaneser V began a siege that captured Samaria in 722 B.C. (2 Kings 17:5-6). As a result, the northern kingdom of Israel lost its political independence and became part of the Assyrian empire.

(3) Sargon II (721-705 BC)

Judah became associated with a revolt led by the Philistine city of Ashdod in 713-711 B.C. (cf. Isaiah 14:28-31; 17:14; 20:1-6), and anticipated that Egypt would join this anti-Assyrian coalition. If so, Isaiah 18:1-5 and 19:1-15 belong to this period. It is uncertain how far the rebellion spread, but Sargon II stamped it out. Fortunately, Judah escaped harsh consequences.

(4) Sennacherib (704-681 BC)

Judah and Egypt formed another alliance to overthrow the Assyrians after Sargon II’s death. However, Sennacherib destroyed virtually every town, fortress, and city in Judah before Hezekiah was miraculously delivered (2 Ki 18-19).



An Introduction to Isaiah 1-6

God's Willingness to Help His People



Isaiah chapter 6 is crucial to understanding the historical background of the first six chapters of this book. Delitzsch believes Isaiah received his call to the prophetic office in Isaiah 6, with chapters 2-5 containing his early

prophetic statements against Israel's sin. Israel's hope does not endure long, for they will suffer God's judgment for their sin. Instead, they are to focus on the distant future when the remnant again gains God's favor. Let's briefly trace the progression of these first six chapters.

In chapter 1, after outlining the ways to secure and maintain peace with God (justification and sanctification), the author vividly describes a bleak future marked by an impending, threatening judgment. The second subsection (ch. 2-4) depicts God destroying Israel's false glory and preceding it with God's redemption. The third subsection (ch. 5) asserts Israel's lostness and judgment. Chapter 6 confirms

these statements of God by observing Isaiah's consecration to the prophetic office.

Chapters 2-5 and chapter 6 clearly belong to the year of Uzziah's death (740/739 BC) and Jotham's reign (750-732 BC). Judah was very prosperous at that time. False glory, pride, and independence from God led to the prevalence of idols. King Uzziah's presumptuous 'temple' sin, along with the resulting leprosy, required Jotham to act on Uzziah's behalf. Victories, buildings, and troops all demonstrated the Judean kingdom's height. At the end of this period, however, following the prophecies, hostilities between Syria, with Damascus as its capital, and the Northern kingdom of Israel, with Pekah as its capital, became evident.

Chapter 1:7-9, if taken historically, must have been written after the dangers of the war with Syria and Israel had passed. By then, the Israelites were keenly aware of the nightmare and bloodshed they had just experienced. Chapter 1 records events that follow those in chapters 2-5 and 7-12. Why, then, is chapter 1 placed first? Isaiah wrote it first. Delitzsch thinks chapter 1 serves as an introduction, a preface, to the addresses and historical accounts in chapters 2-12. Some describe chapters 2-5 as The Book of Hardening and chapters 7-12 as The Book of Immanuel.

Chapter 6's placement confirms Isaiah's authority to speak to the people, assuring them of the truth of his harsh message and of God's welcoming message of hope. The message calls the people to soften their hearts and seek cleansing. The sharpness of these chapters calls for repentance, yet without true repentance, the present generation would face severe judgment. The Lord has already begun preparing a future generation of Israel to seek God and cleanse themselves of their sin.

Summary

Chapters 1-6 portray a wealthy, greedy, and materialistic society not unlike our own. Idolatry and pride follow wealth and success. The Israelites neglected their devotion to God while adopting other gods better suited to their lifestyles. We now live in a materialistic society and often see professors of the faith depart from God. Will we, like Isaiah, recognize our sins and repent, or face judgment?

An Introduction to Isaiah 7–12

God's Encouragement to the Oppressed

Chapters 1-12 can be considered a unit, but its two subsections (1-6, 7-12) differ in approach. Chapters 1-6 cover the reigns of Uzziah and Jotham, while chapters 7-12 pertain to the later age of King Ahaz in Judah, the southern kingdom, so the messages differ. However, Isaiah continues to rebuke God's people for their sins, as in chapters 1-6. They shouldn't be surprised by God's judgment, for their sinful behavior demanded such a condemning sentence.

Chapters 7-12 describe Ahaz's time

Like a raging fire, judgment was advancing and would culminate in the fall of Samaria, the capital, in 722/721 BC. The threat of judgment had begun to seep into the southern kingdom of Judah as well. Although this second section assumes God's judgment, it is in this context that God presents His encouraging hope to Judah's faithful remnant. God is faithful and would keep a remnant for Himself. However, a thorough purge of Judah would first be neces-

sary. Though pronounced in these chapters, this judgment should rightly be seen as the backdrop rather than the focal point. This section's reading is like our view of the night sky. Though the dark sky is vast and mysterious, our eyes naturally drift to the spots of light—the moon and stars. All eyes turned to the prophet's seeds of hope.

Isaiah 7

Chapter 7 challenges our faith and helps us determine which side we belong to. God brings judgment for a good reason, and it will have a drastic effect on everyone. Yet there is a beautiful hope—a Messianic hope—spread before the faithful to cling to as they march into judgment. Their children will cling to the inspiring hope that God has not forsaken them, leaving them with only His judgment. King Ahaz persisted in his ungodly treaty and alliance with Assyria, but real hope would remain for the true believers. Align your heart and choose your hope!

Isaiah 8

Chapter 8 offers encouragement and direction to God's faithful. Those who relied on Assyria for help would face the same threatening judgment (2 Ki 16), but those who expected God's judgment would not. However, a definite minority would continue to fear Him and to keep God's Word

as the basis for their actions and hopes. Immanuel would be the flicker of Israel's hope, sustaining them through those dark days.

Isaiah 9:1-7

Chapter 9:1-7, correctly separated from the following verses 9:8-10:4, intensifies the hope of God's people by clarifying her vision. The place that had experienced isolation and judgment would be the first to 'recover.' In contrast to the present evil king, the reign of a new king would elevate the people to a glorious position. Even the Gentiles, part of the then-northern kingdom recently devastated, would somehow share in this glory. There would be no end to the growth of this peaceful government. David's descendants would rule forever. Though a vague promise at the time, the people could hope in God, who knows and plans the future, even as we can rejoice in Christ's present reign as Jesus the Messiah!

Isaiah 9:8 – 10:4

Chapters 9:8 – 10:4 remind us not only of the great calamity that was coming but also of its causes. God is angry with the sin of His people. Their lifestyles were wholly inconsistent with God, their Maker and Leader. Like logs ready for the fire, their sins are set aside for judgment. Each of the

four sections concludes by explaining why the judgment of their land and people was insufficient. God's people dare not play with sin; the punishment would be too severe. God will judge and expose their false hopes.

Isaiah 10:5-34

Chapter 10:5-34 portrays God as the source of comfort for the faithful. Judgment was sure, but so was God's comfort. God would remain near, as He promised. The only consolation comes from looking to God, who brought Assyria to carry out His intended judgment. He would also timely hinder their aggression and, in the end, fully judge Assyria. Israel's comfort is not found in this judgment but in the promise of a remnant. Israel would survive! In God, we find comfort, whether in His judgment of Assyria or in the promise of a remnant.

Isaiah 11:1-12:6

Chapters 11:1-12:6 delight our hearts with an even more striking glimpse of God's beautiful kingdom. His kingdom will be extraordinary because of its great king. Perfect trust and reliance on God are rewarded with a harmonious, peace-loving state. The four 'then' clauses remind Israel of their future blessings. Though they would not see these blessings, the 'then' clauses express a certainty that brought

delight to the heart. The “root of Jesse” refers to Jesus Christ as David’s promised son (2 Sam 7:14). God would use the Gentiles to bring back the Jews. The fourth ‘then’ appropriately introduces two songs of praise and thanksgiving. As God led Israel safely out of Egypt, these people would similarly be gathered. Salvation will become everything to them. These hopes are partially realized today in the church of God.

An Introduction to Isaiah 13-23

God's Challenge to the Nations

Chapters 13 to 23 stand apart from the rest of the book. Each section begins with the phrases “the oracle of” or, in some cases, “the burden of,” followed by the name of the relevant country. Sometimes, a symbolic name substitutes for the nation’s name. All nations listed as enemies of Israel, with one exception, namely Israel (the Northern Kingdom), were included on this list.

Each chapter has distinctive features. These chapters are not a dry condemnation of one nation after another; rather, they embody character and emotion. At times, a theme emerges within these chapters. Isaiah is not a proud prophet but a sensitive man who weeps at the destruction of his enemies. God has a unique plan of destruction awaiting these nations and, at times, offers a word of hope or comfort, however small. Sometimes it is an offer to change; at other times, the prophet predicts a renewal of that nation at a later date. Most importantly, we see different enemy nations that would later support God’s work. God has a unique plan for each country to fulfill His purpose.

Initially, Isaiah wrote these oracles individually. Perhaps they were sent to the nation addressed, or, as some have suggested, they were war songs still under consideration. They appear to be directed toward God's people, assuming that at least Judah could have sung them. These songs brought hope during the darkest times. They continued to inspire faith in a fragile nation when 'God's country' was on the brink of disaster. As one reads them, a sense of confidence in God's control emerges, suggesting that, somehow, the land of God's people will become the world's focal point. Delitzsch has proposed that these chapters were arranged in this section of the book of Isaiah to make up for the absence of an 'official' ministry of Isaiah during the final years of Ahaz's reign (Is 8:11-22, p. 294). Each section has its own background but is placed outside historical context, making it impossible to date these prophecies accurately.

Other than the final arrangement of these prophecies, we find no inherent unity in the messages of these chapters. These chapters are often uninterestingly lumped together as God's judgment upon the nations, yet each section has a distinct message. Each message can relate to our world today. In this time of growing animosity toward God's people, it does us well to better understand how God deals with Israel and the other nations.

These eight main sections can be divided into two smaller sections, each with four subsections. **Chapters 13-18** deal straightforwardly with God's righteousness. They address the nations of Babylon (13-14:27); Philistia/the Philistines (14:28-14:32); Moab (15-16); Syria (17); and Ethiopia (18). **Chapters 19-23** primarily help us as individuals reflect on the situations these nations faced. These nations include Egypt (19-20); Babylon (21:1-10); Edom (21:11-12); Arabia (21:13-17); Jerusalem (22); and Tyre (23).

Chapters 13-18 record how God's righteousness unfolds in judgment. Although God is not bound to guarantee the survival of the countries, we see His dealings with them infused with mercy, another of God's attributes. God brings assurance, protection, and hope to otherwise dismal situations. Another nation, Judah, is given a choice: God's severity or mercy. Each country, accountable for its decisions, must face the Lord's righteous power.

Chapters 19-23 teach us that each country has an account with God, each with a mounting deficit. Understanding God's justice is a significant step toward wisdom and comprehension. Of course, God's theme of righteousness is prominent, but these other themes give us a better chance to navigate it rightly. The first (ch. 19) helps us remember the world's limitations. Then we must confront the persis-

tent question when dealing with God's judgment: "What right does God have to judge?" Isaiah highlights how blind people are to their sinful nature, God's essence, and the nature of life. The final section warns those who believe they have their lives completely figured out, especially when it comes to finances. The world will be on a collision course with God's severe judgment when humanity refuses to trust Him.

An Introduction to Isaiah 24-27

God's Promise of Endurance in Judgment

People often complain about the injustice of God's judgment. Yet His judgment is justice at its zenith because the righteous Creator upholds His rule (Psalm 9:7). Sinners often underestimate how deeply their sin and guilt have tainted God's justice system. The Lord uses powerful symbolic imagery to convey His authoritative, righteous rule in these four apocalyptic chapters. Although the historical era cannot be precisely determined, the preceding chapters (13-23) leave no doubt about their purpose and impact on this world and on God's people. God's righteous people remain the focus, despite the dark backdrop of judgment and calamity.

God concludes this scene with judgment, yet verses 24:14-16 restore hope in an otherwise threatening atmosphere. Some believe the righteous will evade the great tribulation because of God's love, but throughout these four chapters, the righteous remain amid the ungodly's judgment. The focus is not on purifying the ungodly peo-

ple of God, as seen in many places, but on the faithful Israelites and their experiences amid judgment.

Isaiah 24

God has not pronounced final judgment on His faithful people but has ordained them to come through the testing, producing the theme, “The righteous come through the judgment.” No matter our perspective on His people dwelling within the storm of God’s judgment, the righteous still feel the effects of God’s wrath, though not because of their sin. God will judge the covenant community; if the righteous are part of that society, they will also suffer. Yet the righteous possess an unexpected joy. Chapter 24 does not go into detail but depicts the joy of the righteous amid a seemingly unjust situation. Although the godly suffer significantly because of others, they retain their joy. Ironically, yet not surprisingly, the unrighteous lawbreakers who deserve the full fury of God’s wrath arise and curse God, as if it is the Lord of righteousness and His judgment that are unjust.

Isaiah 25-27

The next three chapters of Isaiah (25-27) help us understand how God’s righteous people endured extreme trials, offering insight into their lives through their prayers,

songs, and experiences. The prophet and his friends faced hostile conditions, and because they endured them, we can also, when necessary, confront pain, suffering, and undeserved treatment. It is not impossible to keep our eyes fixed on God. Chapter 25 features 'Hope displayed in judgment,' while chapter 26 reveals our 'Confidence shown in judgment.' Chapter 27 illustrates how God's people have overcome difficulties in the past and, by His grace, will face future challenges in the same way.

Isaiah 25

Hope radically transforms our outlook on life. Some experts argue that it does not matter what the hope is, as long as there is hope. However, the hope that God grants His obedient people has substance and future reality. God does not give us a mere dream but a positive expectation of a promising future. We must place our trust in our God, who accomplishes His divine will. Isaiah explains to the people how God's judgment operates according to His timetable. Genuine hope not only clarifies present difficulties but also offers something to look forward to (25:6-8). God's plan encompasses the judgment of the wicked and the strengthening of the righteous. Hope also arises from the judgment of our enemies, relieving us of the anxiety over lingering injustice by assuring us that God settles every account.

Isaiah 26-27:1

Hope is exceptional for how it seeps into the hearts of God's people, enabling them to endure terrible hardships. We see this in three ways the righteous express their trust in God: 1) They sing songs grounded in the hope of victory; 2) They show their deep confidence in God through sincere prayers; and 3) They invite others into this profound trust in God by sharing about Him and His magnificent works. As God's grace strengthens them, He gives us hope in the areas where we place our trust in Him.

Isaiah 27

This spirit of life endures through calamitous times, giving rise to this chapter's title, 'The Foundation of Endurance.' Our hope rests in God, which removes our confidence in ourselves. God alone sustains His people (27:2-6). As the Good Shepherd, He cares for and protects His people by defeating their enemies. God Himself establishes peace with those who desire it and uses these judgments to cultivate godliness in His people. The Lord also reveals the identity of His faithful ones during judgment. God's plan is all-encompassing, encompassing the judgment of the wicked while strengthening His godly ones. He sovereignly executes His design to preserve His people of all ages for His glory and good.

Summary

The righteous undergo judgment because God guides them through it. They need not fear but should hold fast to their hope in God. God's loving design and magnificent promises are the foundation of our hope, trust, and perseverance.

An Introduction to Isaiah 28–33

God’s Scrutiny of Our Moral Reforms

These six chapters, chapters 28-33, naturally divide into five or six sections, depending on whether verse 29:15 is a subsection of chapter 29 or an independent section. Each section is marked with the word “woe.” They do not appear to be several collated prophecies but rather a series that exposes Judah’s wickedness. Judah is portrayed in all her evils, including her reliance on Egypt for protection.

The setting differs from chapters 7-11, where Ahaz, an evil king, encourages all sorts of evil behavior. God brings beautiful and comforting promises to the faithful remnant in those chapters. However, with King Hezekiah’s acts of reform, the Lord has very few comforting words. The predominant message in these chapters is the judgment of the evils that still reside (28-33). God demands trust and holiness, not just a superficial facelift. Positively, God urges Israel to conform to her calling as a true theocracy, affecting Israel in two significant ways: 1) They would trust in God, and 2) They would reflect their leader’s moral law, which

would, of course, be God Himself. Simply put, they would trust and believe in God. However, they refused to do so.

Isaiah 28

Isaiah first shows the northern kingdom of Israel that their pride and scoffing would ensure this destruction. Not many years passed before God used Assyria to judge the northern kingdom of Israel, sometimes called Ephraim, whose capital was Samaria. This judgment, which occurred north of Judah's border during Hezekiah's reign, served as a backdrop for chapters 29-32. The prophet first warned Israel in the north of their evils and the punishment due. Judah is now being forewarned, and her judgment or reward awaits Judah's response.

Isaiah 29

This chapter reveals a lack of trust in God within their supposed theocracy. Hezekiah buckled under pressure from others to seek help from Egypt. God exposed their secret sessions on foreign policy. This great city of David (Ariel), which held feasts to celebrate God's commands, became spiritually blind. They were insensitive and unwilling to look beyond the traditions and truly trust God and His promises. They did not want to discover the true meanings

behind the traditions that might initiate positive change, so their insensitivity toward God led to moral decay.

Isaiah 30

Their secret counsels led to foolish decisions that ignored the Lord's desires. The prophet made clear how imprudent it was not to trust God. Isaiah declared the way of salvation to them, "In repentance and rest you will be saved, in quietness and trust is your strength. But you were not willing" (Is 30:15). The struggle continued, however, as the rebellious children lived according to their foolish plans. These warnings of judgment intensified as their iniquity grew, serving as discipline that led to obedience.

Isaiah 31-32

One's planning often reveals motives and intentions. The implementation of their plans confirmed a lack of repentance. Judah goes down to Egypt, confirming their disloyalty to God. They trust what they see rather than the invisible God's promises. Their 'deep defection' is sad but portrayed. Yet even with their 'deep defection,' genuine repentance, even among the women, could bring about the realization of the hope of restoration.

Isaiah 33

This section, chapters 28-33, begins with the topic of Israel (Ephraim) and ends appropriately with their enemy—Assyria, Ephraim's judge. God brings exciting hope to God's people, for He will undoubtedly judge the menace. Assyria not only became a tool for God to judge the northern kingdom but also served as a warning to the southern kingdom of Judah about the consequences of sin. Isaiah further encourages Judah to respond to God's message about the glorious future of God's kingdom. Hopefully, they would no longer consider their sin a trifling matter but a serious one demanding repentance.

Summary

God uses every means possible to bring His people to be utterly faithful to Himself because they are His covenant people. However, they are not to presume upon God's grace. Assyria's destruction of Israel in the north (ch. 28) was a significant consequence of persistent sin. Judah, although it has recently undergone many good reforms under Hezekiah, still lacks complete obedience, which is always what God wants. So He identifies their foolish ways by 1) hiding plans from God (ch. 29), 2) rejecting God's plans (ch. 30), and 3) implementing their plans (ch. 31-32). These depict the gradual steps away from true love toward

God. God calls them 'blind' and 'rebellious,' reminding them of the inadequacy of partial moral reforms. Threats of judgment, promises of hope, and even predictions and assurances regarding their arch-enemy were among the means God used to instigate true reform. God desires His people to live holy lives and to represent His holiness and greatness before the nations.

An Introduction to Isaiah 34-35

Two Paths

These two chapters, with their strong apocalyptic character, present us with two great paths. The intensity of destruction characterizes the first in chapter 34, while the beauty of God's gracious redeeming work radiates in chapter 35. They portray a great future scenario using descriptive language beyond history and time. The historical names are symbolic, whether Edom, representing the enemies of God's people, or the wilderness, describing the despairing scene around His godly ones.

There remain only two paths, not one or three. The New Testament, whether in Matthew 25 or in Revelation 20-22, also portrays the two final destinies of mankind. Though people would like to create more categories or even tamper with them, we cannot, nor do we dare, deceive ourselves.

Isaiah 34

Chapter 34 describes the judgment of the nations. Edom lies southeast of Israel, a testament to God's wrath against all who disobey Him. Edom joined the rebellious ranks of

Sodom and Gomorrah, only to suffer God's wrath. Devastation. Destruction. Despair—each recorded in God's book. Each of the smaller historical devastations leads to the final Judgment Day, when the dead will be brought to judgment.

Although these two chapters were probably appended later than the other “woe” prophecies in chapters 28-33, their solemn message still emphasizes the impending wrath of God. God's people will face this judgment, even with their reforms, unless they show they trust God rather than man. We must examine our plans, motivations, and strategies to see whether we are on the path to this devastating judgment.

Isaiah 35

The better path is salvation. This path reveals the world's most beautiful places but brings them to the most barren land. Salvation redeems, just as water can reshape a desert. Death becomes life, barrenness becomes fertility, and despair becomes hope. Whereas judgment looms over the wicked, the righteous see a different world, one that offers hope and life. Those under judgment witness an oppressive society, but the godly envision another world, even though they live in the same world as the wicked for now. The knowledge of what they need to do is more deeply instilled

in them now that darkness surrounds them. The new day dawns in the beauty of the bright new age.

Summary

We might be frustrated with those who live only partially devoted lives for God. They compromise, cheat, and lie. In the end, they do not trust God at all but live under the threat of judgment. Persecution may come to those righteous ones who refuse to give in to the wicked, but they must stand firm to the end, which for them is a new beginning.

Instruction for renewal Isaiah 1-6	Switch of leaders Isaiah 7-12	Accounts are settled Isaiah 13-23	Indictment of the world Isaiah 24-27	Acceptance of God's case Isaiah 28-33	Holiness follows judgment Isaiah 34-35	Scenes from Hezekiah's life Isaiah 36-39
ISAIAH'S CAP ISAIAH'S CAP						
Instruction for renewal by Isaiah in a wicked age	Switch of leaders purges evil King Ahaz	Accounts are settled of all nations before God	Indictment of the world brings hope to God's people.	Acceptance of God's case against His people	Holiness follows judgment as time meets eternity.	Scenes from Hezekiah's life to understand the coming judgment

An Introduction to Isaiah 36-39

God's Exposure of Our Impure Trusts

These four chapters (36-39) form the seventh section of Isaiah. Each chapter centers on growth through hardships such as war, death, and the pain of pride. Isaiah shows how seriously God values man's deep devotion to Himself.

This section's characteristics are distinct from those of the other chapters. Although there are other narrative sections, they are all relatively small. Chapters 36-39, however, are narrative in form, with prophetic poetry inserted. Perhaps these chapters were inserted to steer the book. By this, I mean Isaiah uses these chapters to present a proper understanding of their situation. He has shown what judgment was like, how Judah herself resembled these nations, and that she should expect God's judgment.

Isaiah also uses these chapters as a distinct introduction to chapters 40-66. Judah's failure would not always be the focus, for God would keep His promises to His people. Something far better than what the best kings and king-

doms had offered was coming. The following chapters reveal the clarity and brilliance of God's promised kingdom.

In summary, this narrative section serves several purposes.

- 1) To affirm Judah's coming destruction.
- 2) To instill in readers a sense of doubt and despair about themselves and their circumstances, preparing them for chapters 40-66.
- 3) To remind readers that they faced problems because of a lack of trust in God and that even their "good" was unacceptable.

Chapter 36 depicts Sennacherib's serious invasion and threat against King Hezekiah and Jerusalem, the capital of the southern kingdom. Earlier, King Hezekiah and the elders foolishly decided to disobey God by trusting Egypt. However, Sennacherib's threats prompted God's people to reflect more soberly on their relationship with God (2 Kings 18: 13-25).

Chapter 37 uses another narrative to show how foolish it was for Hezekiah and the elders of Judah to trust Egypt. Egypt, of course, never helped them. God instead saved Jerusalem overnight, leaving a stark contrast as a lesson. These chapters also serve as an excellent example of how to enter into trust in the true God.

Chapter 38 makes us aware of our frailty. Death is another enemy we cannot control. Even the good king's life was subject to death. The city of Jerusalem remained under the threat of an attack from Assyria. All anticipated the ugliness of war and death, yet again we are shown that man cannot trust in himself but can trust in God. God has the power of life and can extend it. The lesson reminds us how often we rely on our own resources rather than acting in obedience, fully realizing God's strengthening power.

King Hezekiah was a great man, but he succumbed to the swell of pride and success. Chapter 39 offers a concise, final warning, instilling a spirit of despair. Judah and Jerusalem's end was just over the horizon. King Hezekiah's reforms did much good, but his work was insufficient. So we join them, looking over the horizon, expecting despair yet hoping for that ray of light that gives hope to mankind.

An Introduction to Isaiah 40-66

Scholars commonly accept the two main divisions of Isaiah, chapters 1-39 and 40-66, due to their distinct themes and literary styles. Isaiah interestingly divides into two sections of 39 and 27 chapters, just as the Old and New Testaments of the Bible are formed of 39 and 27 books, 66 books in all. We admit that the chapter and verse divisions were added later rather than being divinely established, but the perfect match is still a helpful way to memorize Isaiah's framework.

The final section, chapters 40-66, divides neatly into three sections of nine chapters each, deliberately set off by their conclusions rather than their beginnings. Isaiah's practice of concluding each section with a judgmental description of the wicked (48:22, 57:21, 66:24) leaves an indelible impression on readers. The sudden reminders of the destruction of the wicked abruptly shake one's fascination with the grand themes of salvation, hope, and utopia, which beautifully color each section, bringing us back to the reality of mankind's sinfulness. These unexpected closing messages confirm that God is not so preoccupied with saving the righteous that He has forgotten the judgment of the

wicked. Isaiah rejects the modernists' approach of allowing love to eliminate God's righteousness. Isaiah encourages the contrite to fully enjoy their salvation found in God's specific redemptive work and persistently warns the wicked of the terrible end awaiting the unrepentant.

(1) God's Gracious Dealings with Mankind (Isaiah 40-48)

(2) God's Gracious Provision of Redemption (Isaiah 49-57)

(3) God's Gracious Promises of Hope (Isaiah 58-66)

In the first 39 chapters, Isaiah painted a compelling portrait of adulterous Israel seeking alliances with Assyria, Egypt, and Babylonia. God kept calling them, but they resisted. God could not use Israel as a light, but instead showed that He would, despite their resistance, find an Israelite, a servant, who would do all of God's will. It would not be easy for this Servant, but God would accomplish His redemptive purposes, and hope would again come to Israel.

In the first half (1-39) of Isaiah, God lists His reasons for judging the whole world, including His disobedient covenant people. The Israelite kings, including the later King Hezekiah, led the people astray rather than deepening God's people's commitment to Him. The glimpses of hope sown in the first half spring to life in the second half (40-66) with more description, detail, and joy.

An Introduction to Isaiah 40-48

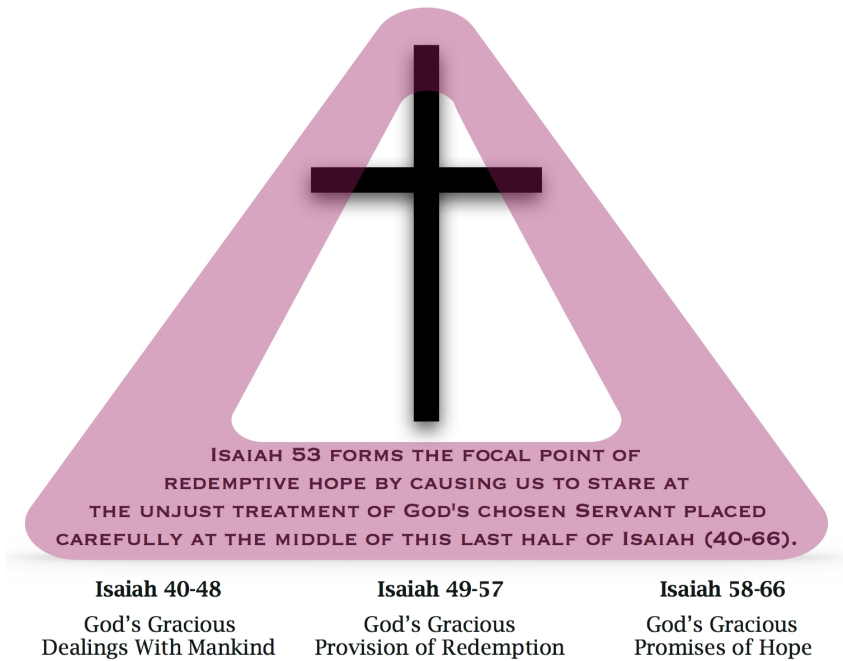
God's Gracious Dealings with Mankind

This first section of nine chapters begins a series of comforting, challenging, and humbling messages, wholly different and majestic in contrast to the first half of Isaiah's judgmental tone. Here, the redemptive message rings out with forgiveness, grace, and hope. God, the Sovereign Ruler, has brought hope to the people who had lost all hope. In the preceding chapter (39), King Hezekiah points to the Israelite kings' failure to bring Israel the peace it needed. God's people needed comfort (40:1-5), so God graciously introduces "My Servant," the first of four Servant Songs, in Isaiah 42.

He will faithfully bring forth justice. He will not be disheartened or crushed, until He has established justice in the earth; And the coastlands will wait expectantly for His law. (Isaiah 42:3-4)

God, their Creator (43:1) and Redeemer (44:24), also calls Israel His servant (44). In an apparent rebuke of the disobedient Israelites, God declares that He will use a foreign

world emperor, Cyrus of Persia, as an instrument to deliver and release His people (45). The Lord finally rebukes Israel (46-48) for obstinacy (48:4) and unresponsiveness to God's tender leading. Yet this further prepares them for the true Israelite, namely Jesus the Messiah, who would do all of Yahweh's will.



An Introduction to Isaiah 49-57

God's Gracious Provision of Redemption

Chapters 49–57 continue to convey a strong message of hope, urging the wicked to quickly put away their sin so they may discover the hope beautifully expressed in later passages. Chapters 49, 50, and 53 expand Israel's expectation of hope in the Messiah, the Servant. God certainly brings salvation to Israel, but in ways not readily expected (55:8–9).

The Israelites desperately needed redemption! The redemption during Moses' time could not adequately help them. God acted on His own and appointed His Servant, described in three of the four Servant Songs (49, 50, 53), to redeem His people. God's Servant plays an unexpected and tragic role in his effort to obey God and accomplish His redemption plan, for that same chosen servant would greatly suffer for His people.

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. 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. (Isaiah 53:5-6)

The sting of God's people's sin fell upon God's chosen leader, prompting a deep song of praise and deliverance to ring out among His people (54:1). God's people, the afflicted, would appear as a set of jewels (54:11 ff.), precious and chosen. Everyone is invited to seek the Lord (55:1). God's glorious person, who oversaw the judgment of the nations in the former section, now exercises His wisdom and power (55:8-9) to redeem His people.

Rebuking disobedient Israel (57:1-2), the Lord exercises His extreme mercy by offering His redemptive work through the sacrifice of His faithful Servant.

And it will be said, "Build up, build up, prepare the way, remove every obstacle out of the way of My people." For thus says the high and exalted One Who lives forever, whose name is Holy, "I dwell on a high and holy place, and also with the contrite and lowly of spirit in order to revive the spirit of the lowly and to revive the heart of the contrite." (Is 57:14-15)

The last three sections of Isaiah, from chapter 40 to chapter 66, each in its own way, direct their message to God's people in exile.

Section one (chapters 40-48) enables the exiles to see their entire lives, including their capture, in light of their relationship with God. Isaiah identifies where they fail to trust and obey their covenant God, Jehovah, and seeks to convey what sin is. A guilty conscience should arise from emphasizing God's greatness and faithfulness among sinners.

This second section (chapters 49-57) effectively addresses their problems. The exile is the crisis disrupting their lives. If, from section one, they understand that their judgment results from their sin, they will seek relief in a return to their homeland and in the healing of their sins. God provides this healing through His promised Messiah. Although they are comforted about their return to Palestine, it

is only a small part of the worldwide plan of healing that Jehovah provides through His gracious Servant.

The Servant is the focus of hope in these chapters. Because of this Servant, Israel can be assured that God has not forsaken them. The Servant will lead all the nations to serve God. The Servant is gradually introduced. His work is difficult, yet He finds strength in the Lord God. Through many verses describing the Suffering Servant, the Israelites should begin to realize the cost of salvation. As the first section emphasized, it is easy enough to arrange their return to Judah by using Cyrus, the Persian emperor, as His servant. The Servant, however, brings God's people back through His sufferings, culminating in His death (Is 53). He becomes their Savior. He died for their sins. What was to be our suffering became His suffering, and because of His faithful service, He prospers and leads all who are made righteous (i.e., justified).

God patiently taught the Jews that He planned to include people worldwide. "The many" includes people from all around the world. The "everyone" in chapter 55:1 is inclusive. Chapter 56 deliberately assures these "foreigners" that they are neither inferior nor unimportant. Mankind seeks political freedom in their homeland. God provides spiritual freedom in the kingdom of God. People think only of race,

but God helps people from every tongue and race. How great and immeasurable is God's grace! Chapter 57, though, brings us right back to the operating table. God spreads our evil before our eyes, always intent on bringing us back to seek His healing. This, too, is the work of His marvelous grace.

An Introduction to Isaiah 58-66

God's Gracious Promises of Hope

The prophet sandwiches two chapters of an Israelite's personal confession and plea (63:7-64:12) within this last section of nine chapters (58-66). This sincere echo of the godly Israelite's plight, like incense, drifts up before God's presence. This scene captures the balance between God's sovereignty and human will. Even as God predicts and controls the future, God listens to the godly man as he pleads for God to accomplish these mighty acts of redemption, just as He heard the cry of the Israelite slaves in Egypt.

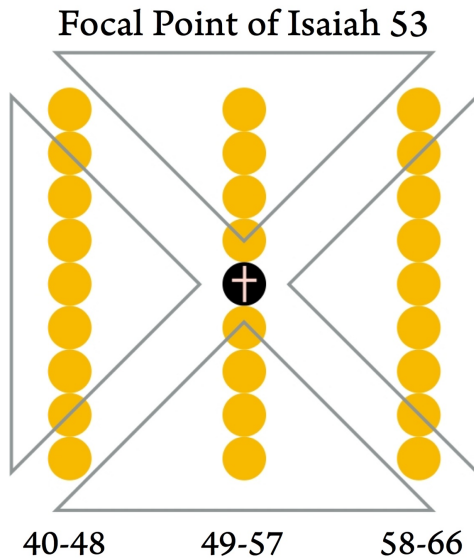
Oh, that You would rend the heavens and come
down, that the mountains might quake at Your
presence—As fire kindles the brushwood, as fire
causes water to boil—To make Your name
known to Your adversaries, that the nations may
tremble at Your presence! (64:1-2)

This song of praise, humble confession, and call to hope stands as a monument, night and day, pleading with God for help. The Israelites deserve abandonment because their

sin fits them for judgment. They are worse than their enemies because they know God yet betray Him. These two chapters serve as a firm reminder, calling the godly ones to hope in the Lord's faithful covenant and reminding God of the faithful remnant. God hears this prayer, calls forth a remnant (65), and promises to bless His people. This section, and indeed the whole Book of Isaiah, closes with a series of powerful movements describing the new heavens and earth (65:17), God's kind treatment of the humble (66:2), and the worldwide plan to cause the nations to praise Him (66).

Summary of Isaiah 40-66

Perhaps it is most appropriate to summarize the latter half of the book by celebrating its grand design, which underscores God's purpose to redeem His people through His Servant's faithful work.



By taking a detailed look at the structure of the last half of Isaiah (40-66), we find that the three sections each have nine chapters, for a total of twenty-seven. In the very middle of all these redemptive hopes and promises—as well as reminders of the sinfulness of His people—lies the most detailed passage describing the Servant's suffering on the

cross. Isaiah 53, filled with gory details, describes the Servant's suffering, sacrifice, rejection, labor, death, accomplishment, and reward gained for Him and His people. The Servant of God, the Messiah, His death, and redemptive work in Isaiah 53 stand as the focal point of all of God's work for mankind and remain, to this day, the foundation of the redemptive message, better known as the Gospel of Jesus Christ, offering hope to all the world.

A Summary of Isaiah

1-66

The incessant fragments of truth revealed in Isaiah form a steady stream of light that assaults the



mighty fortress of the night and establishes His glorious kingdom of light (60:1,3,19).

“Arise, shine; for your light has come, and the glory of the LORD has risen upon you.” (Is 60:1). “Nations will come to your light, and kings to the brightness of your rising.” (Is 60:3).

In the first 39 chapters, we see adulterous Israel running off to form alliances with Assyria, Egypt, and Babylonia. Though God persisted in pursuing them, they stubbornly resisted His call to repentance. Israel could no longer be God’s exemplary light to the nations and instead brought on the severity of God’s judgment. Though facing significant difficulties in fulfilling His calling, God’s faithful Servant would bring hope and light to Israel and ultimately to the world.

The specks of light reflected in the scattered promises throughout Isaiah yield incredible results. The worthless vineyard (5:6-7) spreads across the earth (27:6). The shoot of Jesse springs forth (11:1-2). The helpless infant becomes a sign of judgment (7:14) and of great salvation (9:6; Isaiah 53). Repeated judgments on individual nations (14:31) point to the grand final judgment of all the nations (24). God's promises revealed to the people of one country (10:22) are fulfilled in the execution of the great redemptive plan involving many peoples (66:19) and in the creation of a new heaven and earth (65:17).

Isaiah and Redemptive Hope

Isaiah's strong message of redemptive hope grows brighter as the book progresses, without ever forgetting the deserved judgment of the wicked. God demands contrite hearts, reformed lives, and personal faith in Him from those seeking His salvation. If one is offended by God's call to repentance in the first half of Isaiah (1-39), that one will probably never read on to the hope beautifully laid out in the latter half (40-66).

Then all your people will be righteous;
They will possess the land forever,...
And the least one, a mighty nation. (60:21-22)

Isaiah not only assures the Israelites of fantastic blessings as they obey their God but also affirms that, as in the original plan, they will become a source of blessing to all the peoples of the earth. God does not let their hope be darkened by judgment but opens new horizons for the Israelites. Those who come to worship Israel's God, though formerly enemies of God, will offer their service.

Isaiah describes an ever-inspiring, beautiful utopia that points to extraordinary events on earth and in the new heavens, leaving enough excitement in their hearts to not only move their families back from captivity across the desert to the old homeland to live new lives dedicated to the living God but also to move the many Gentiles out of the world into God's glorious possession and promises.

An Extended Outline to the Book of Isaiah

Paul J. Bucknell

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- 2:1-22 B. Dealing With Our Pride
- 3:1-4:6 C. Dealing With The Self-Confident
- 5:1-30 D. Dealing With The Financially Secure
- 6:1-13 E. Confirmation of God's Dealings

II. God's Encouragement To The Oppressed Remnant (Isaiah 7-12)

- 7:1-25 A. Examination of Our Faith
- 8:1-22 B. Encouragement To Persevere
- 9:1-7 C. The Basis of Real Hope
- 9:8-10:4 D. False Hope About Sin
- 10:5-34 E. Source of Comfort: God
- 11:1-12:6 F. Realization of Our Hopes

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- 14-16 B. God's Righteousness Infused With Mercy
 - 1) Assurance of God's Love (14:1-27)
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 - 3) Hope of God and Evangelism (15:1-16:14)
- 17:1-14 C. God's Righteousness: Its Severity Or Mercy
- 18:1-7 D. Understanding The God Of Righteousness
- 19:1-20:6 E. Living Righteously In The World
- 21:1-17 F. God's Rights Versus The Peoples' Rights
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- 24:1-23 A. The Fact of Endurance (The Fact)
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 1) The Hope of God's People Derived In Judgment (25:1-12)
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VI. God's Only Two Dealings With Mankind—Two Paths (Isaiah 34-35)

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VII. God's Exposure of Our Impure Trusts (Isaiah 36-39)

- 36:1-22 A. Opposition Designed To Create Deeper Trust
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PART 2: DEALING WITH OUR WEAKNESSES

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VIII. God's Gracious Dealings with Mankind (Isaiah 40-48)

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IX. God's Gracious Provision of Redemption (Isaiah 49-57)

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About the Author

Paul J. Bucknell served as an overseas church planter in Taiwan during the 1980s and as a pastor in the United States during the 1990s. In 2000, God called him to establish **Biblical Foundations for Freedom (BFF)**. Since then, he has devoted himself to writing, conducting Christian leadership training seminars around the world, and serving Christ through the local church.

Paul has developed an extensive collection of biblical teaching resources on Christian living, discipleship, spiritual growth, leadership, marriage, parenting, anxiety, and Old and New Testament studies. His teaching and ministry experience are reflected throughout more than twenty-five books and a large collection of video, audio, and training resources.

Paul and his wife, **Linda**, have been married for more than forty years. Together they raised eight children and now enjoy seeing God's blessings extend into the next generation of their growing family.

Learn more about Paul and Linda and the ministry of Biblical Foundations for Freedom:

www.foundationsforfreedom.net/Help/AboutBFF/Biography.html

About This Book

Isaiah: From Judgment to Glorious Hope

— *With Diagrams* —

Paul J. Bucknell

The Book of Isaiah is a masterpiece that astounds attentive readers. Isaiah's humbling encounter with God ignites the entire book with vivid images of our souls and the nakedness of our sinful societies. Isaiah structures the book into two main divisions, and its ten sections come alive as these brief introductions preserve their context. Enjoy the uplifting, carefully placed sections and their inspiring lessons, including many stunning messianic prophecies!