

## “Isaiah: the Lord Saves” Isaiah 1-66

Context: The Hebrew meaning of the name “Isaiah” bespeaks the book’s theme: “the Lord saves.” The book discloses both the salvation and judgment of God. It does so in metaphor and typology. The names of his two sons depict the theme. Shear-jashub (7:3) signifies “redeemed remnant” and Maher-shala-hash-baz (8:3) depicts “God’s judgment.” God’s judgment against ancient Israel and the other nations for their sins reveals the principle of His judgment for each individual’s sin. God’s promised redemption of the repentant remnant of ancient Israel from the Babylonian exile symbolizes the redemption of the believer in exile in the world. The prophet also discloses the identity, character, and future coming of the Messiah and how He accomplishes redemption. These prophetic themes and the symbolism attached to them are set in the backdrop of the Syro-Ephraimite threat to Judah and Sennacherib’s siege (735-701 B.C.), the warning to Judah of exile, and the revelation of a future return of the repentant remnant to the Promised Land under the Messiah’s rule. Key verses that reflect the purpose and message of the book are found in Isaiah 51:5-11.

### 1. The Lord’s Salvation and Judgment – Isaiah 1-35

The historical context of these four kings of Judah provides a summary of principles attached to (1) the Lord’s blessings for genuine obedience, (2) judgment for arrogant rebellion, and (3) salvation for the repentant heart. Isaiah the prophet serves as God’s prosecuting attorney, charging rebellion, proclaiming guilt, declaring the judgment, and describing the means and blessings of redemption.

### 2. Life lessons from Hezekiah – Isaiah 36-39

The middle chapters of the book use Hezekiah as a symbol of every human person in relation to God. These chapters reveal (1) the character of faith in God’s power to deliver from ultimate destruction, (2) arrogance as the source humanity’s sin problem, and (3) the trustworthiness of God to accept and keep those who are truly repentant in heart.

### 3. The Servant’s deliverance and judgment – Isaiah 40-66

These final chapters exhort the believer to take comfort in the hope of their coming deliverance from the world’s structure of sin, symbolized by Babylon. The book discloses Jesus’ role as deliverer both as suffering servant and as omnipotent King. The last chapters parallel the end of Revelation, declaring ultimate judgment on Babylon, eternal blessing on God’s servants, and an enduring restoration of creation.

### Study questions:

- When beginning the study of a book, it is important to have some idea of the context surrounding its writing. As a **Bible study method** to better understand Isaiah’s writing, place his ministry in historical/spiritual context by reading the first and last accounts of the four kings who reigned at the time of Isaiah 1:1 (cf. 2 Chronicles 26:4ff- 32:33). When did God prosper them and when were they judged? How would their prosperity and judgment fit in with the themes of the Book of Isaiah? How do these principles fit for the people under the leadership of our ‘kings’ today? How do they apply to you?
- From Isaiah 51:5, study the key words ‘salvation’ and ‘judgment’ in *Theological Wordbook of the Old Testament*, (#929 & #2443 Harris et al). From what kinds of physical, emotional, and spiritual conditions is Isaiah proclaiming salvation? How are the three related? How does Isaiah’s name relate to Jesus’ name in this salvation?
- Isaiah 51:5-11 describes our hope of salvation. This hope is part of our doctrinal statement, which confesses that we will be conformed to the likeness of Jesus Christ (see footnote 11 ‘**On Last Things**’ in our **doctrinal statement** under **what we believe** at [www.gracepointfellowship.org](http://www.gracepointfellowship.org)). In what sense will be like Him? What does that hope have to do with the trials of Judah in Isaiah 51ff and of us now?

### Transformation exercise:

Memorize Isaiah 12:2-3. Look for evidence of the Holy Spirit working in your life each day and at night, before falling asleep, give thanks to the Lord for the ‘springs of water,’ the Holy Spirit, given you as a sign of hope for salvation to come.