



Overview for Isaiah

Purpose: To call the people back to God, to warn of the judgment for sin, and to foretell of the coming Messiah.

Author: Isaiah the prophet, the son of Amoz. The name *Isaiah* means “the eternal God is salvation.”

Date Written: 740 to 680 B.C.

Key People: Isaiah and his sons Shear-jashub and Mahershalalhashbaz; Hezekiah; Israel’s deliverer, the Messiah

Setting: During the latter half of the eighth century B.C., Judah was following the example of the apostasy of the ten northern tribes of Israel. Isaiah was born sometime between 760 and 770 B.C. and lived in the capital, Jerusalem. He had access to the palace during the reigns of five kings: Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh (who tradition says killed Isaiah by “sawing him asunder”). His status and influence in the court varied with the royal succession, but he continued to call the nation back to their covenant relationship with God. This was a time of international upheaval, when first one power and then another threatened Judah. Isaiah denounced these Gentile nations for their sins, and warned of God’s impending judgment. He also warned of the destruction of Judah and the coming Babylonian captivity. Even though judgment was coming, Isaiah prophesied of the restoration of the nation and of God’s chosen people.

Summary: It is commonly agreed among Biblical scholars that the 66 chapters of Isaiah can be divided into three sections: chapters 1 – 35 (words of judgment), chapters 36 – 39 (historical interlude), and chapters 40 – 66 (words of consolation.) In some ways the Book of Isaiah is like the Bible in miniature. This division stresses the general themes of judgment and salvation, which correspond to the overall themes of the Old Testament and the New Testament. In both

Isaiah and the Bible as a whole, the thread that brings the three divisions together is the redemptive work of Christ.

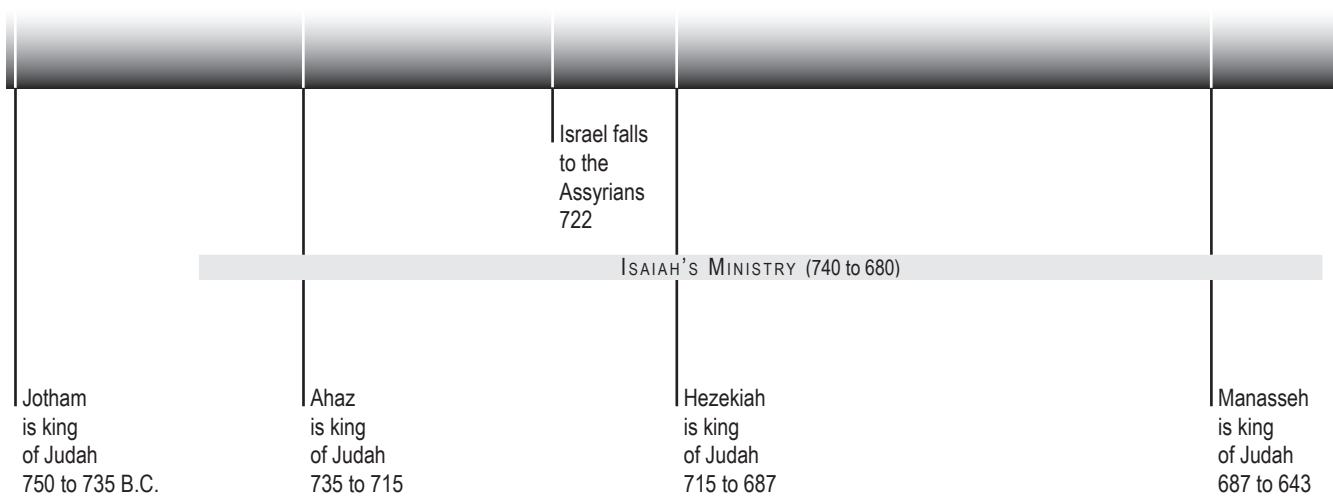
There are eight significant aspects of this book:

- It is written in poetic form and is distinctive in its literary style, beauty, and power.
- It contains the most clear and complete declaration of the Gospel of Jesus Christ in the Old Testament books. Isaiah has been called the “evangelical prophet.”
- Isaiah’s description in chapter 53 gives the most specific and detailed Old Testament account of Jesus’ atoning death for sinners.
- It is the most comprehensive of all books of the Bible in that it reaches back in time to the creation and stretches forward to the end of time when there will be a new heaven and new earth.
- It records more revelation about the nature, majesty, and holiness of God than all other Old Testament prophetic books. Isaiah’s repeated description of God is “the Holy One of Israel.”
- The word *salvation* is used three times more frequently in the Book of Isaiah than in all other prophetic Old Testament books combined. Isaiah is called the prophet of salvation, as his name means, “the eternal God is salvation.”
- The Book of Isaiah records historic events when God demonstrated His redemptive plan. For example, it refers to the exodus of Israel from Egypt, the destruction of Sodom and Gomorrah, and Gideon’s victory over the Midianites.
- The Book of Isaiah is one of the three books most often quoted or referred to in the New Testament. (The other two are Deuteronomy and the Psalms.)

The last 27 chapters are filled with hope, consolation, and redemption as Isaiah explains God’s promise of the future blessings through the coming Messiah.

Timeline

Some dates are approximate, as reference materials differ.



Outline

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A complete amplified outline of this book is available on our website at www.apostolicfaith.org.*

- I. Introduction (1:1)
- II. The message of condemnation: the Holy One of Israel provoked, rebuking and judging (1:2—35:10)
 - A. Prophecies related to Judah (1:2—6:13)
 - B. Prophecies related to Israel (7:1—12:6)
 - C. Prophecies related to the foreign nations (13:1—23:18)
 - D. Prophecies related to the world (24:1—27:13)
 - E. Prophecies related to unbeliever's in Israel (28:1—33:24)
 - F. Prophecies relating to world destruction and blessing (34:1—35:10)
- III. The historical interlude: The Holy One of Israel delivering from Assyria (36:1—39:8)
 - A. The invasion of Sennacherib (36:1—37:38)
 - B. The extension of Hezekiah's life (38:1-22)
 - C. The thoughtlessness of Hezekiah (39:1-8)
- IV. The message of consolation: The Holy One of Israel comforting, redeeming and enriching (40:1—66:24)
 - A. The promise of deliverance (comfort) (40:1—48:22)
 - B. The person of the deliverer (redemption) (49:1—57:21)
 - C. The provision for deliverance (future glory) (58:1—66:24)