

PREACHING ISAIAH: DISPENSATIONAL ISSUES NEAL CUSHMAN

Harry A. Ironside wrote a commentary on Isaiah and then he died.

Charles Ryrie called Ironside the “prince of dispensational preachers.”¹ Ironside’s preaching ministry extended over sixty years, with many of his sermons being manuscripted. At the same time, Ironside published nearly one hundred books.² Although nearly blind the final years of his life, Ironside’s preaching and writing remained powerful and insightful up until his death at the start of 1951. His final writing was a commentary on the book of Isaiah, a volume that was based in part on lectures that he had delivered at Dallas Theological Seminary in December, 1949.³

Ironside viewed Isaiah’s chief concern as being the fulfillment of the Davidic covenant. Commenting on Isaiah 2:1-5, Ironside explains how Isaiah’s message should be approached:

It tells in language too plain to be misunderstood, that in the last days God will again take up His ancient people, Israel, restoring them to their land, and making Jerusalem His throne-city, from which His laws will go forth to the ends of the earth.⁴

Ironside continues to explain:

It is not in this dispensation that Israel will thus be saved, and, through them, the nations brought to own Immanuel’s sway. Therefore, those who expect to see all wars ended and righteousness everywhere established in this age are doomed to bitter disappointment. It is not now, while the King is sitting as the earth’s

¹ I cannot confirm that Ryrie was the first to dub H. A. Ironside as the “prince of dispensational preachers,” but this designation occurs in *Dispensationalism* (Chicago: Moody Press, 2007; [orig. *Dispensationalism Today*, 1966; revised 1995]), 35.

² Ironside’s writings are collected together, sermons, commentaries, and other writings in a 65 volume set called *The Works of H. A. Ironside*. An electronic version is available in the Logos series at www.logos.com/product/4557/the-works-of-h-a-ironside. A 61 volume set is available in CD format.

³ Ironside died before he was able to complete his commentary on Isaiah, but his student, Ray Stedman finished this volume by using recordings from the Dallas lectures of 1949 along with other notes that he collected from Ironside’s writings (*Expository Notes on the Prophet Isaiah* [Neptune, NJ: Loizeaux Brothers, 1952], v-viii. These recordings may be accessed online at <http://www.sermonindex.net/modules/mydownloads/viewcat.php?cid=21>).

⁴ *Expository Notes on Isaiah*, 19.

rejected One upon His Father's throne, that the nations "shall beat their swords into plowshares, and their spears into pruninghooks." But when He returns to this world and takes His own throne—the throne of His father, David—then "nation shall not lift up sword against nation, neither shall they learn war any more." It is in view of this glorious fulfillment of Israel's Messianic hopes that the exhortation of verse 5 comes in, "O house of Jacob, come ye, and let us walk in the light of the Lord." The house of Jacob, so long blinded because of their rejection of Christ, when He came the first time, will then have their eyes opened to see the light which has been hidden from them.⁵

Ironside emphasizes the themes described above throughout his commentary: (1) prophecy should be read as "plain" language; (2) Israel will be restored by Messiah in the age to come; (3) the heavenly throne of God the Father should be distinguished from the earthly throne of the Messiah; and (4) Jesus fulfills the Messianic promises of the Davidic covenant. For example, Ironside clarifies the role of the Messianic king described in Isa 9:6-7:

This has not been fulfilled. When the forerunner of our Lord was born, his father, Zacharias, declared that God has raised up an horn of salvation for us in the house of His servant David (Luke 1:69). These prophetic declarations make clear that David's throne was to be established forever, and that he should never be without a man to sit upon that throne.⁶

Ironside further explains, "He has never taken His seat upon the throne of David; this awaits His Second Coming." Also, "He is sitting now at the right hand of the Majesty on high, on the throne of Deity. Soon He will return in glory and will take His own throne, which is really the throne of David, and will reign in righteousness over all the earth."⁷ Although Ironside acknowledges the doctrine of the incarnation from this text, he affirms that the prophecy primarily addresses the administration of the Messianic kingdom. Such government will be conducted from the Davidic throne in Jerusalem and not the "throne of Deity" upon which Jesus sits with God the Father at this present time.

Ironside even treats Isaiah's "historic interlude" (chs. 36-39) in terms of the Davidic covenant:

There was a very special reason for giving us these four historical chapters. They all have to do with a son of David upon whom all Judah's hopes were centered, who came down to the very verge of death but was raised up again in order that the purpose of God might be fulfilled. That, of course, points forward to our Lord Jesus Christ, who went down into death actually and was raised up again to carry out God's counsels. They have to do with certain events in the life of Hezekiah,

⁵ Ibid., 20.

⁶ Ibid., 62.

⁷ Ibid., 62-63.

who in some degree foreshadowed this in the experiences through which he was called to pass.⁸

One might question Ironside's typology regarding this narrative segment, but there can be no doubt that it further substantiates the point that he viewed the Davidic covenant as the unifying feature of Isaiah's prophecy. In respect to the same narrative he suggests that God answers Hezekiah's prayer for recovery from his illness (Isa 38) because the Davidic king lacks an heir to the throne at this time. Manasseh must be born in order for the Davidic promise of an heir to be maintained. As such, Hezekiah's illness is to be regarded as an attack of Satan upon the seed of David.⁹

Oft regarded as the greatest chapter in Isaiah, and perhaps in the Old Testament, Isaiah 53 (52:13-53:12) is frequently approached in isolation from Isaiah's overriding concerns. Ironside, while lauding the accomplishments of the suffering Savior as described here by the prophet, places this sacrifice in the context of the Davidic covenant:

[Isaiah] pictures Israel turning to the Lord in that day, and being used of God to bring a great multitude of Gentiles, so that the desolate have more children than the married wife who has been set aside for so long. God uses that remnant to bring a great host to Him in that coming day. And all who are saved, both in millennial days and now, will be saved through the glorious work of which Isaiah 53 speaks so clearly.¹⁰

Linking the suffering of the Messiah to the need of Israel to be restored from its perennial sinful ways, Ironside suggests that this work of grace will by effectual both among Jews and Gentiles. One should not, then, infer that Isaiah 53 is only for those who believe on Christ in this dispensation. For Ironside, there is only "one gospel," the gospel of the Son of God: "But that gospel takes on different aspects at different times, according to God's dispensational dealings." John the Baptist preached the necessity of sinners to be saved, but his emphasis was the reception of the Davidic king as a prerequisite for entering the kingdom.¹¹ Likewise, according to Ironside, Isaiah's Suffering Servant made possible the restoration of Israel which in turn opened the door of salvation for Gentiles.

Therefore, Ironside's commentary on Isaiah remains an effective tool for preachers who seek to understand Isaiah in respect to the overall argument of the prophet from the perspective of a dispensationalist. The commentary's weaknesses, however, are significant enough that it might not be consulted by the preacher at all.

⁸ Ibid., 221.

⁹ "Isaiah: Part 1," sermon, accessed at <http://www.sermonindex.net/modules/mydownloads/viewcat.php?cid=21> on 8/26/2012).

¹⁰ *Expository Notes on Isaiah*, 307.

¹¹ Ibid., 294.

First, this tome is not technical in any sense; it does not deal with the Hebrew text (including any textual critical issues).¹² Second, it interacts very little with other literature on Isaiah.¹³ Third, it passes over difficult passages in Isaiah with little comment.¹⁴ Fourth, it does not have the advantage of using literary tools that have been developed in the latter part of the 20th century. In short, it is dated and somewhat devotional. But this is what one might expect from popular commentaries that were produced in the first half of the 20th century.

This brief survey of Ironside's commentary on Isaiah raises two related problems pertaining to homiletics and Isaiah for dispensationalists. First, sermons on this prophecy frequently overlook the argument of the book as a whole. Favorite texts are presented in isolation from the main theme. Many a missionary message has been preached from Isaiah 6 without comment on how this divine scene fits Isaiah's overall message. Christmas sermons on Isaiah 7:14 or 9:6 skim over the greater implications of messianic promises of the Davidic king's incarnation. Passion sermons on Isaiah 53 (52:13-53:12) disregard this chapter's placement between promises of Israel's restoration (51:1-52:12) and a song that celebrates Israel's national salvation (54:1-17).

Second, few exegetical resources are available on Isaiah that might help the preacher with the problem described above. Commentaries which address textual, lexical, syntactical, and critical issues of the text are almost without exception non-dispensational. Most dispensational works, on the other hand, are either popular works like Ironside's commentary or they are exegetically weak.

Isaiah's Message

In the past year, 468 sermons in which Isaiah was the principal text were uploaded onto Sermon Audio's website. Since approximately 6000 sermons were uploaded during that same period of time, sermons on Isaiah would account for nearly 8 percent of those preached.¹⁵ As previously noted, preachers frequently focus on familiar texts in Isaiah's prophecy. Thus, homeleticians expounded Isaiah 6 thirty-one times, 7:14 eighteen times, 9:6 thirty times, and chapter 53 ninety-three times. In the majority of these sermons the overall message of Isaiah was not mentioned, although

¹² There are many instances in which Ironside inappropriately draws a conclusion from "the meaning of a Hebrew word." For example, he comments on Isa 21:11-12, "Dumah means 'silence' and the Hebrew word is almost exactly the same as our English word 'dumb'" (ibid., 123). It is unclear how this anachronistic observation contributes to his analysis of the passage at all.

¹³ Ironside does not include a bibliography in his commentary.

¹⁴ For example, Ironside does not grapple with the difficulty of Isaiah seemingly suggesting that death will occur in the New Heavens and the New Earth (Isa 65:17-25; *Expository Notes on Isaiah*, 361-64).

¹⁵ <http://www.sermonaudio.com/main.asp>, accessed on 8/25/2012. The data includes those sermons that were uploaded from September 1, 2011 to September 1, 2012.

the historical context was sometimes addressed, especially in respect to chapters 6 and 7.¹⁶

It is possible that Isaiah does not contain a cogent argument that connects all of the individual thought units together. Leland and Philip Ryken in their introduction to Isaiah in *The Literary Study Bible* propose this view: “A book this large and lacking a narrative line must be viewed as an anthology or collection of individual compositions.” They continue, “It is futile to look for a smooth flow from one unit to the next. The book swings back and forth between oracles of judgment and oracles of salvation.”¹⁷ The Rykens propose what they feel is a proper approach to Isaiah: “The right rubric by which to negotiate this organization is what in modern literature is called stream of consciousness, meaning that the material unfolds according to human psychology rather than topically and logically.” Accordingly, the Rykens suggest that an outline of Isaiah would confuse the reader.¹⁸

An alternate approach might be to organize this writing according to propositional statements that cycle on and off in no particular order. One of the most “downloaded” sermons on Isaiah from Sermon Audio addresses Isaiah in this manner. The preacher places each pericope in Isaiah under four basic statements: (1) God is the agent of both judgment and salvation; (2) sin is the cause of judgment; (3) judgment is inevitable; and (4) salvation is the gracious work of God.¹⁹ Typical of amillennial approaches to Isaiah that emphasize individual salvation, this approach does not take into account the details of those events that are predicted.

Assuming that Isaiah was written by one author,²⁰ it remains to discover whether or not the prophet presents a cogent argument that is sustained throughout its

¹⁶ Due to time constraints, I did not listen to many of the sermons that I have listed. Of those that I listened to or read, I did not detect many instances where the passage was integrated with Isaiah’s larger argument.

¹⁷ Ryken, Leland and Philip Graham Ryken, *The Literary Study Bible: ESV* (Wheaton, Ill.: Crossway, 2007), 1006. Ortlund seems to adopt this approach in the *ESV Study Bible* (Wheaton, Ill.: Crossway, 2008), 1238.

¹⁸ *Literary Study Bible*, 1008.

¹⁹ Michael Barrett, “Isaiah #1,” preached on September 5, 1999 at Faith Free Presbyterian Church, Greenville, SC. This sermon has been downloaded over 1100 times as of 9/2/2012.

²⁰ This author believes the author of Isaiah to be an eighth century prophet by that name. Regarding this matter, my dissertation states:

Arguments related to Isaiah’s single authorship need not be rehearsed here, as others have effectively argued the relevant points elsewhere: see O. T. Allis, *The Unity of Isaiah: A Study in Prophecy* (Phillipsburg: Presbyterian & Reformed, 1950); G. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1985); and J. Oswalt, *The Book of Isaiah: Chapters 1-39*, NICOT (Grand Rapids: Eerdmans, 1986), 17-23.

Since the rise of literary criticism, although multiple authorship is assumed, it is believed that the final redactor of Isaiah was a skilled writer who produced a final copy that evidences unity of theme and style. Clements is representative of this approach: “The Book of Isaiah comes to us as a single literary whole, comprising sixty-six chapters, and this given datum of the form of

66 chapters. It may be acknowledged that based on Isaiah's various references to kings under whom he served in his prophetic office that he may have composed this prophecy over a period of years. In addition, it is acknowledged that Isaiah shifts from poetry to prose, from pronouncements of judgment to promises of deliverance, from songs of praise to statements of woe, often with little or no transition. However, this does not mean that Isaiah lacks a sustained argument. Rather, the prophet declares the failure of the Davidic line of kings to produce a righteous kingdom, though Yahweh provided everything necessary to its success. Although other kingdoms have been used by God to judge his people, their domains are doomed to fail as well. Only David's divine heir, the promised Messiah, will succeed and raise Israel to unprecedented levels.

The Kingdom in Isaiah²¹

The kingdom of the Lord is an extensive theme developed throughout Isaiah, culminating in the final chapters. Isaiah uses the term "kingdom" (מְמֻלְכָה) only once in Isaiah to represent God's realm: "Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this" (9:7).²²

The word "king" (מֶלֶךְ), on the other hand, occurs with great frequency in Isaiah, eighty-five times in total. In seventy-six of these instances, "king" refers to an earthly ruler, with an especially high rate of occurrence in the narrative section at the end of First Isaiah (chapters 36-39, thirty-eight times). In the remaining nine times, the "king" is divine (6:5; 8:21; 24:23; 32:1; 33:17; 33:22; 41:21; 43:15; 44:6). It can only be that Yahweh, as part of this mission in installing his own King on Mount Zion, will dethrone every earthly king in the process. No other text in Isaiah expresses this better than Isa 24:21-23:

On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth. They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished. Then the

the book must be regarded as a feature requiring explanation. It establishes a basis for the interpretation of the individual sayings and units of which it is made up and provides a literary context which must inevitably affect the interpretation of the several parts of the whole" ("The Unity of the Book of Isaiah," *Interpretation* 36 [1982], 117); (N. Cushman, "A Critique of Rikk E. Watts' Isaianic New Exodus in the Markan Prologue" [Ph.D. diss., Baptist Bible Seminary, 2012], 15-16).

²¹ This section, with brief modifications, is an excerpt from my dissertation, "A Critique of Rikk E. Watts' Isaianic New Exodus in Mark's Prologue," 281-95.

²² Unless otherwise noted, all scripture references in this paper are taken from the ESV.

moon will be confounded and the sun ashamed, for the LORD of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders.

As noted, in nine instances, the term “King” represents a divine personage. This is revealed first in Isaiah’s prophetic call, as he encounters for the first time “the King, the Lord of Hosts” (6:5). In Second Isaiah,²³ however, Isaiah reveals that Yahweh is the “King of Jacob,” a surprising designation considering the universal dimensions of his realm. But Isaiah’s prophecy is primarily about Israel; this King who dethrones all others who usurp his right to rule will establish himself as King on Mount Zion, fulfilling the promise that Yahweh made to David his servant.

When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever (2 Sam 7:12-16).

The Davidic Covenant assures Israel that a King from David’s lineage will sit on the throne in Jerusalem forever. This covenant includes (1) a child that is not yet born to David to establish the kingdom of Israel, (2) the construction of the temple, (3) a throne that continues though David or his sons sin and are chastised, and (4) David’s line sitting on the throne forever.²⁴ It is the fulfillment of Yahweh’s promises of the kingdom that is one of Isaiah’s greatest concerns, if not his chief concern. Sailhamer comments on the importance of this theme in Isaiah:

Historically, it is hard to understand Israel’s prophets any other way than that they longed for a physical, that is, earthly, reestablishment of the Davidic monarchy. The fact that prophetic books such as Isaiah continued as Scripture long after the postexilic period shows that their reference looked far beyond any temporal fulfillment within Israel’s own immediate history. If our goal is to describe the reference of Isaiah’s visions as he would have understood them, we can only hope to do so by paying close attention to the sense of those visions as they are given us in the book of Isaiah. That sense ... fits best in the context of an earthly reign of Christ in Jerusalem as a precursor to the eternal state.²⁵

²³ I use the designation “Second Isaiah” to refer to Isa 40-55 with no suggestion that it was composed by anyone other than the prophet of the eighth century.

²⁴ J. Walvoord, *The Millennial Kingdom: A Basic Text in Premillennial Theology* (Grand Rapids: Zondervan, 1959), 195.

²⁵ “Evidence from Isaiah,” in *A Case for Premillennialism: A New Consensus*, ed. Donald K. Campbell and Jeffrey L. Townsend, 79-102 (Chicago: Moody, 1992), 102.

The kingdom theme is pervasive in Isaiah. Isaiah portrays earthly empires as unjust, immoral, idolatrous, and susceptible to overthrow. Even the great kingdoms of Assyria and Babylon are frail, temporal, and subject to judgment.

Assyria, Babylon, and Israel

From a literary standpoint, one may divide the book of Isaiah into three parts: chapters 1-35, 36-39, and 40-66.²⁶ The narrative section may act as a bridge between chapters that primarily concern Assyria (chs. 1-35) and Babylon (chs. 40-66). Since most scholars agree that the events of chapters 38-39 (incident with Babylon) precede the events of chapters 36-37 (incident with Assyria), Isaiah probably organized the material to correspond best with the above arrangement.²⁷ To say that Isaiah is primarily about two pagan empires is an insufficient picture of the prophet's message.

The kingdoms of Assyria and Babylon provide only the backdrop for Yahweh's judgment on Israel and Judah, and especially Jerusalem. Both empires serve as instruments of judgment on a wayward people, and because they fail to acknowledge God, they too receive judgment. In addition, God will judge all of the nations who have opposed Yahweh, but the focus in Isaiah is consistently upon the fortune of God's elect people.

One can see the attention on the destiny of God's people if one traces some of the key references to Jerusalem in Isaiah. The first of Isaiah's visions (1:1) concerns "Judah and Jerusalem." This chapter describes how far the holy city has gone from God, so much so that it calls her a "harlot" (1:21). God offers the people cleansing based on repentance, but they persist in their sins (1:16-18). Yahweh administers judgment upon the once faithful city, but he does not abrogate his covenant, for he intervenes to restore her: "And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city" (1:26). Eventually Zion will become Yahweh's "crown of beauty" and "a royal diadem in the hand of your God" (62:3). But for now, by Yahweh's analysis, Jerusalem and Judah lie in ruin (3:8). Most of the references to Jerusalem in chapters 1-39 speak of judgment upon the city of David.²⁸

²⁶ As Herbert Wolf observes, this "ABA" structure may also be seen in Job, Daniel, and the Hammurabi Law Code. In the book of Daniel, Wolf cites the language shift from Hebrew to Aramaic and then back to Hebrew again as evidence of an ABA' structure (*Interpreting Isaiah: The Suffering and Glory of Messiah* [Grand Rapids: Zondervan, 1985], 41).

²⁷ Motyer places Isa 38-39 with chapters 40-55, given the prevailing concern over Babylon in both sections (*The Prophecy of Isaiah: An Introduction and Commentary* [Downers Grove: InterVarsity, 1993], 289). See B. Childs, *Isaiah* (Louisville: Westminster John Knox, 2001), 264-65, for a fuller discussion of the chronological problems of the arrangement of chapters 36-39.

²⁸ The idea of Zion's inviolability seems to have come from Israel's deliverance from the Assyrians in 701 BC.

The tone shifts, however, in chapter 40. “Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins” (40:2). Jerusalem in Isa 40-60 receives “good news” (40:9), “blessings” (51:17), “rejoicing” (52:1, 2, 9; 66:10), “salvation” (62:1, 6), “praise” (62:7), and “protection” (66:20). The nations pour into Israel to bring their gifts and to worship the Lord (60:1-3; 61:4-8). Zion becomes the center of the earth as Yahweh directly governs the affairs of the earth under exceptional conditions of peace (2:1-4). This blessedness culminates in the creation of a new Jerusalem (65:18; 66:10-13).

To summarize, Jerusalem stands at the brink of disaster in Isaiah’s day because its people have broken the covenant. Zion has already come under the threat of one empire and now will face another in the Babylonians. Yet they can avert judgment if only they would repent. Since they persist in their rebellion, the Lord must judge. God will not abandon his covenant with David; he still provides hope.

Hope for the Davidic Kingdom

Isaiah presents four themes that develop this theology of hope as it relates to the Davidic kingdom. The first theme concerns the failure of the Davidic line of kings to keep Israel’s covenant obligations.²⁹ Although Yahweh promised unconditionally to perpetuate David’s seed forever, his royal heirs could come under Yahweh’s chastisement because of their unfaithfulness to God (2 Sam 7:8-16).

Isaiah’s prophecy illustrates this failure in chapter 1 by observing the prophet’s lament over the lack of justice in Israel: (1) the rulers ignore the cries of the fatherless and widows (1:17); (2) there is no justice or righteousness in the land, and murderers inhabit Jerusalem (1:21); and (3) the rulers are rebels and thieves: they love bribes (1:23). This behavior is anything but consistent with Yahweh’s everlasting covenant with Israel:

For I the LORD love justice; I hate robbery and wrong; I will faithfully give them their recompense, and I will make an everlasting covenant with them. Their offspring shall be known among the nations, and their descendants in the midst of the peoples; all who see them shall acknowledge them, that they are an offspring the LORD has blessed (61:8-9).

It is difficult to say if this text refers to the New Covenant, as in Isa 55:3 or 59:21, where Isaiah expressly portrays the Spirit of the Lord as ministering to God’s people. Given the similarity of the promises in 61:8-9 to the Abrahamic Covenant—its emphasis on

²⁹ Judah’s leaders seek security in their own might (14:28-32; 30:1-5; 31:1-3) while failing to look to God for protection from their enemies (22:8-11). The reign of Ahaz who looked to Assyria for protection rather than to God further illustrates this unbelief (Isa 7-8), and Hezekiah, who put his trust in the Lord for deliverance (Isa 37), contrasts this unbelief.

nations, descendants, and blessings—it is possible that the New Covenant provides the correct referent.³⁰

In either instance, the king of Judah and the nation have failed to keep their covenant obligations. Judgment is imminent unless the people turn to the Lord for forgiveness. Therefore, the second theme that follows the first is one of forgiveness offered in response to repentance. If only the people of God would repent, God would grant cleansing and complete restoration (1:18-19, 24-26).

The third theme that occupies large sections of this lengthy prophecy is the theme of judgment on Jerusalem and Judah (e.g., 3:1-4:1). Since Judah has rejected God's offer of forgiveness, judgment will surely follow. The first twelve chapters of Isaiah contain a number of judgment oracles directed at the southern kingdom, but none are so eerie as the "woes" pronounced upon God's people (5:8-30). In Amos-like rhetoric, Isaiah pronounces six woes upon the nation, thereby sealing its doom.³¹

The fourth theme logically follows the first three. Although the nation has failed in its covenant obligations, although it has rejected God's offer of forgiveness, and although judgment is imminent, God will still be faithful to his covenant. One can see this covenantal faithfulness in several promises: (1) preservation of a remnant, (2) deliverance from the Babylonian captivity, and (3) the full restoration of the kingdom.³²

Ultimate Hope: The Kingdom of the Lord

A number of passages in Isaiah present promises regarding the eschatological kingdom. Although God may comfort his people in his promise of restoration following their exile, only the kingdom of the Lord will provide an adequate fulfillment for the prophecies concerning David and the children of Israel. Only the Messianic King, "the Branch," will be able to provide for the nation's cleansing (4:2-6). Only this Servant of the Lord will be able to establish justice in Israel, moreover, in the world (42:1-9).

³⁰ See also Jer 31:31; 32:40; and Ezek 36. For a good summary of the New Covenant, see Hahn Scott, "Covenant in the Old and New Testaments: Some Current Research (1994-2004)," *CBR* 3 (2005): 263-93; Rodney J. Decker, "The Church's Relationship to the New Covenant: Part 1," *BSac* 152 (1995): 291-305; idem, "The Church's Relationship to the New Covenant: Part 2," *BSac* 152 (1995): 432-56. Fredrickson argues that the Servant-Covenant passages in Isaiah do not refer to the new covenant ("Is Isaiah's 'Servant-Covenant' the New Covenant?" [Ph.D. diss., Baptist Bible Seminary, Clarks Summit, Penn., 2008]).

³¹ Isaiah introduces these judgments with the particle interjection, וְהִנֵּה. The offenses include (1) amassing property (5:8-10), (2) drunkenness (5:11-17), (3) blasphemy (5:18-19), (4) perversion (5:20), (5) conceit (5:21), and (6) drunken judges (5:22-25).

³² Isa 11 pictures an age in which all three themes find their fulfillment. In that day, the Branch of Jesse will judge the earth (1-5) under unusually peaceful conditions (6-9); all the nations will submit to him (10), and he will gather all of the remnant of Israel back to the land with no division between Israel and Judah (11-16); and he will destroy Babylon (13).

Isaiah reveals that unusually peaceful conditions (2:1-5; 19:23-25), the ministry of the Holy Spirit (32:1-20), healing (33:17-24; 35:5-6), perfect justice (42:1-9), unusual agricultural conditions (32:15; 51:3), unusual personal achievements (60:22), and the elimination of death (25:7-8) will characterize this eschatological era. Given the final characteristic, the elimination of death, one might ask if the revocation of the curse is normative for the entire kingdom era, or if it is true only of some latter part. Isaiah seems to portray the kingdom as “blending” into the eternal state.³³

The Kingdom in Isaiah 40-55

Basing his comments on Isa 55:1-5, Spykerboer argues that the rule of Messiah in Jerusalem is the theme and goal of Second Isaiah.³⁴ Scripture often pictures Jerusalem as the place from which Yahweh’s salvation flows (52:10), but one must not overlook the central concern of SI: the restoration of Israel. The most important feature

³³ Isa 25:1-12 provides an excellent example of earthly and heavenly prophetic characteristics occurring side by side, with no indicator that these characteristics will not be fulfilled at the same time. As mentioned above, verses 7-8 speak of the abolition of death, the elimination of the curse itself. Within this promise, God also declares, “and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth” (25:8). This statement seems remarkably similar to Rev 21:4: “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.” The removal of sorrow in Rev 21:4 is connected to the removal of the curse, but the removal of sorrow in Isa 25:8 is linked to how God has taken away the “reproach of his people”; that reproach most likely refers to the bitter experience of Israel being under God’s hand of judgment. Therefore, this part of the Isaiah text is better suited to earthly millennial circumstances, while the Revelation text is better suited to the eternal state.

Furthermore, Isaiah encourages God’s people “in that day” to be glad in the salvation that Yahweh has provided. Of course, redeemed Israel will most certainly rejoice in the eternal state, but this exhortation to praise the Lord seems to imply that Yahweh’s salvation is not yet complete, as it would be in the eternal state. In Isaiah, God has provided deliverance, and so he encourages Israel to rejoice. Therefore, one may conclude that verses 10-12 refer to an earthly deliverance: Yahweh defeats Moab so that the nation is no longer a burden to the people of God. This description does not fit the picture of the eternal state at all. The following illustrates Isaiah’s tendency to intermix earthly and heavenly prophetic elements:

- (1) 25:6, the great feast – earthly [probable]
- (2) 25:7-8a, abolition of the curse – heavenly
- (3) 25:8b-12, new joy because Moab is defeated – earthly

Isa 65 exhibits these same characteristics: it intertwines earthly and heavenly characteristics with no indication of their time of fulfillment. The prophet treats them as if they are a single event. For more examples on prophetic “telescoping,” “collapsing,” or “foreshortening,” see Bruce Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), 820-22.

³⁴ “It is surprising that students of the book of Deutero-Isaiah generally fail to acknowledge that in 55:1-5, reference is made to Jerusalem, the new and restored city of abundance where God reigns as King” (Spykerboer, “Structure and Composition,” 357).

of that restoration is the return of the Lord to Zion and his installation as King over all the earth.³⁵

Spykerboer observes the connection that exists between Yahweh ruling in Zion and the abundant supply of water, milk, fruit, wine, and bread (55:1-2). Plentiful food and water are characteristic of a restored kingdom.³⁶ Isaiah's invitation, then, is to enjoy a banquet, or to come to Jerusalem to enjoy its abundance.³⁷ Spykerboer says that this invitation to come to Jerusalem is also an invitation to come to God, who has established his reign over all the earth (52:7-10).

Yahweh had disputed with his people for spending money on idols, worthless objects that could accomplish nothing (40:18-20; 46:6). But Yahweh can accomplish amazing things without spending any money at all; for instance, he stirs up Cyrus to initiate the return of the exiles, and he accomplishes this return by offering no ransom money (45:13). Now Yahweh offers the full restoration of Israel to his people, not expecting any money at all: "Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price" (55:1).

Therefore, the prologue of Second Isaiah predicts the kingdom of the Lord (40:10), and the epilogue of SI invites Israel to participate in this kingdom. In addition, Second Isaiah presents the return of the exiles (Isa 43), a pouring of the Spirit of God on the people of Israel who belong exclusively to God (44:1-5), Yahweh raising up Cyrus (41:25; 44:24-45:7; 46:10-11), Israel becoming a light to the nations (49:1-23), Yahweh ruling in Jerusalem (52:1-10), the Servant accomplishing salvation for Israel (52:13-53:12), and Yahweh assuring the full restoration of Israel (54:1-17). In no sense can 54:1-17 describe Israel at any point in its past: foundations and buildings are constructed of precious gems (54:11-12); all of Israel's sons will know the Lord and be taught by him (54:13); no nation in the world will oppress Israel (54:14-15), and God will give total military protection for Israel (54:16-17). Therefore, the kingdom of the

³⁵ Spykerboer suggests that the Old Testament pictures Jerusalem as the place from which God's salvation flows, but Yahweh's kingship is the focal point of Isaiah 52 (ibid.).

³⁶ Cf. Ezek 47; Joel 3:18; Isa 33:20-22; and Zech 13:1; 14:8-9: the prophets employ figurative language in each of these texts to communicate the *literal physical* abundance that will occur in the Messianic kingdom.

³⁷ Against those who posit that Isa 55:1-5 is an invitation to wisdom (Westermann, *Isaiah 40-66: A Commentary*, trans. David M. G. Stalker [London: SCM Press, 1969], 281): an invitation to all the spiritually needy (Motyer, *Isaiah*, 452-53); "Hat Dtjes nicht im tiefsten recht? Ist denn das, was unser Leben wahrhaft mit Glück erfüllt, jemals käuflich gewesen?" (an invitation to receive those things that money cannot buy): (Werner Grimm and Kurt Dittert, *Deuterocesaja: Deutung-Wirkung-Gegenwart* [Stuttgart: Calwer Verlag, 1990], 468) an invitation not just to receive material things, but also "spiritual revival, recreation, and nourishment" (Childs, *Isaiah*, 433; C. F. Keil and F. Delitzsch, *Isaiah*, trans. James Martin, BCOT, vol. 7 [Edinburgh: T. & T. Clark, 1884 [reprint, Grand Rapids: Wm. B. Eerdmans, 1976]], 353).

Lord is perhaps the dominant concern of Second Isaiah. The return from Babylon is important, as this is part of the promised total restoration of Israel.

Summary

If the kingdom of the Messiah is the central concern of the prophet Isaiah based on the development of the four themes described above: (1) the failure of the Davidic line to keep Israel's covenant obligations; (2) forgiveness offered in response to repentance (3) the certainty of judgment upon Judah and Israel because of persistent rebellion and an unwillingness to repent; and (4) the certainty that Yahweh will fulfill his covenant promises with the house of David through his messianic heir, one might expect that preaching from Isaiah might reflect those themes.

A Survey of Popular Resources on Isaiah

Given space considerations for this paper, this section is limited to resources that exegetes might reference for sermonic study. This is not to say that preachers may have at hand Young, Alexander, Keil and Delitzsch, Web, Thomas, Barnes, or others, and perhaps they should receive some consideration here. Rather, I have limited this survey to either what preachers are presently buying along with a few older dispensational works that they might consider using. No particular order is followed.

ESV Study Bible

Raymond Ortlund, Jr. writes the introduction and notes for Isaiah in the highly popular *ESV Study Bible*.³⁸ Ortlund states, “[Isaiah] reveals, through symbols and reasoned thought, a God-centered way of seeing and living. It offers everyone the true alternative to the false appearances of this world.”³⁹ He further explains, “The purpose of Isaiah, then, is to declare the good news that God will glorify himself through the renewed and increased glory of his people, which will attract the nations. The book of Isaiah is a vision of hope for sinners through the coming of Messiah, promising for the ‘ransomed’ people of God a new world where sin and sorrow will be forever forgotten” (35:10; 51:11).⁴⁰ As is customary in the *ESV Study Bible*, possible interpretations are listed so that the reader may choose.⁴¹ Ortlund takes this approach in the many passages that teach a future earthly kingdom in Isaiah, but he consistently presents the amillennial interpretation as the favored view.

³⁸ (Wheaton, Ill.: Crossway, 2008). Ortlund previously had written *Isaiah: God Saves Sinners, Preaching the Word* (Wheaton, Ill.: Crossway, 2005).

³⁹ *ESV Study Bible*, 1233.

⁴⁰ *Ibid.*, 1235.

⁴¹ For example, Ortlund suggests that Isa 2:1-4 is fulfilled in the “progress of Christian missions,” but also presents the possibility that it could point to the millennial reign of Christ or to the new heavens and the new earth (*ESV Study Bible*, 1243).

Ryrie Study Bible

This study Bible does not include a section in the introduction to describe Isaiah's overall argument. However, the outline for the book contains considerable detail and Ryrie's notes, though brief, are generally helpful. For instance, regarding the day when the Lord will recover the remnant of his people a second time (Isa 11:11), Ryrie argues that this second regathering may be identified as the future eschatological gathering of Israel; the first time occurred under Zerubbabel in 537 BC.⁴² Recent Isaianic scholars view this prophecy as a "New Exodus" as compared to the "First Exodus." However, Ryrie does not adequately distinguish the prophecies of the eschatological regathering of Israel (43:1-13) from the return from Babylon (43:14-21).⁴³

The Scofield Study Bible III: NIV

The Scofield Reference Bible editors have produced four editions (1909, 1917, 1967, and 2004). The 1967 version represents the most significant changes, as it was edited by a new team of Bible scholars. The 2004 edition is somewhat of a return to the way things were, a movement towards Scofield's original notes and diagrams under the editorial work of Doris Rikkers. It is interesting that the editor reintroduces an old Scofield note on Isa 45:18 that suggests the interpretation of an unspecified period of time between Gen 1:1 and 1:2 in which God judged the earth, probably in response to Satan's rebellion.⁴⁴

Scofield summarizes the message of Isaiah: "Whereas there are in Isaiah many important prophecies concerning Jerusalem (called by more than thirty different names), as well as prophecies about Israel, Judah, and the nations of the earth, the book sets forth the great messianic predictions in which are foretold Christ's birth (7:14; 9:6), his deity (9:6-7), his ministry (9:1-2; 42:1-7; 61:1-2), his death (52:1-53:12), his future millennial reign (for example, chapters 2; 11; 65), etc."⁴⁵ However, Scofield's notes are brief in Isaiah, though his internal outline is somewhat helpful. Scofield titles 40:1-2 as "The prophet's new message," an inadequate representation for what is an announcement of the divine king's arrival to rule in Jerusalem.

⁴² *Ryrie Study Bible: NASB* (Chicago: Moody, 1995), 1031.

⁴³ *Ibid.*, 1075-77. Ryrie attributes the description in Isa 43:1-7 to both the return from Babylon and to the ultimate return at the second coming of Christ.

⁴⁴ *Scofield III*, 935.

⁴⁵ *Ibid.*, 874.

Harry Bultema, *Commentary on Isaiah*

Bultema, a dispensationalist, explains the predominance of teaching regarding the kingdom in Isaiah: "After the judgment follows the kingdom of God that will be established for Israel. This is the continuous teaching of Isaiah as well as of the entire Scripture. Proof for this is found in almost every chapter of the prophet."⁴⁶ Bultema's commentary is written on a popular level like Ironside's and it lacks a summary of the message of the writing. Nonetheless, Bultema seeks to connect events in Isaiah throughout his commentary. For instance, he titles Isa 35, "The Kingdom of Peace Following Armageddon," based on his previous discussion of war that is described in chapter 34.⁴⁷ Bultema argues that the return of the Jews from Babylon does not fulfill prophecies like Isa 43:14-21.⁴⁸ Based on Isa 65:17-25, Bultema teaches a dual fulfillment in the new heavens and the new earth, one heavenly and one earthly. Accordingly, there will be two Jerusalems and two seats of government. In this manner Bultema seeks to separate earthly aspects of the millennium from heavenly aspects of the eternal state.⁴⁹ This commentary is helpful for its commitment to dispensationalism, but it suffers from the same deficiencies as Ironside's commentary.

William Kelly, *An Exposition of Isaiah*

William Kelly's commentary on Isaiah was originally published in 1871, thirty years after his conversion and discipleship under the Plymouth Brethren. Perhaps owing to the language of his time, Kelly's writing is somewhat difficult to follow, though his comments are helpful. Throughout his work Kelly clearly distinguishes Israel from the church. On Isa 2:1-5 he writes, "Apply this to Zion and the nations in the future day, and all is clear, sure, and consistent; accommodate it to the church, either now or in that day, and what contradiction ensues!"⁵⁰

Kelly interacts primarily with those scholars of his day who challenge the issue of authorship for the prophecy or those who espouse an amillennial view. He comments on the Hebrew text infrequently, although he is somewhat more technical than Ironside or Bultema. He grapples with issues like the problem of death in the new heavens and the new earth (65:20). Unfortunately, students of Isaiah are not likely to refer to Kelly's commentary because it is dated and its writing style is difficult for today's reader.

⁴⁶ Harry Bultema, *Commentary on Isaiah*, trans. Cornelius Lambregtse (Grand Rapids: Kregel, 1981 [orig. 1923]), 26.

⁴⁷ *Ibid.*, 317.

⁴⁸ *Ibid.*, 417-19.

⁴⁹ *Ibid.*, 619-21.

⁵⁰ W. Kelly, *An Exposition of the Book of Isaiah* (Minneapolis: Klock & Klock, 1979 [orig. 1871]), 92.

Geoffrey Grogan, "Isaiah," Expositors

Grogan assumes a middle position "between the extremes of literalism and spiritualization."⁵¹ Thus, teachings on national Israel and the church exist side by side as two realities in the same book of scripture. In this way Grogan argues for the possibility of a spiritual fulfillment of texts where one might naturally interpret data related to the Jewish nation. This is possible, so he says, because (1) Gentiles are explicitly included in God's plan in Isaiah; (2) The New Testament interprets texts from Isaiah in respect to the church; and (3) Some passages may have two or more meanings, especially when one takes into account the possibility of typological relationships in the OT text. An example of Grogan's overall approach is as follows: "The millennium itself is earthly, and passages that relate primarily to it may also point beyond themselves to the ultimate divine order in the new creation. The church, too, is imperfect, and its very imperfections are a cry for that perfected new order God will bring in due course."⁵² Although Grogan's theology on the New Heavens and the New Earth may be correct on this point, it certainly does not come from Isaiah in respect to the church.

Grogan's outline of Isaiah diminishes teaching regarding the Davidic kingdom. This is not to say that he avoids interpretations that emphasize the Messiah and his kingdom; he merely minimizes their importance to the overall message of Isaiah. For instance, he titles Isa 11:1-9, "The Davidic King and His Benign Reign." The following section (11:10-16) receives the moniker "The Nation and the Nations."⁵³ It is curious why Grogan would assign such benign headings to this classic chapter on the messianic kingdom. Likewise, why would he title Isa 35, "Blessings for God's People" when this chapter presents in such detail the miraculous return of Israel's scattered people to the land in the eschaton? This tendency occurs elsewhere in the outline.⁵⁴

Although Grogan interacts well with secondary literature on Isaiah, and although his writing style is readable, he is frequently brief, a matter that is perhaps brought about through space constraints of the Expositor's series. The most significant issue for dispensationalists is his lack of commitment to literal interpretation. Regarding Isa 35, he suggests that one should not limit oneself to one level of meaning; rather, this prophecy is probably "multi-layered."⁵⁵

⁵¹ G. Grogan, "Isaiah," in *Proverbs, Isaiah*, 13 vols., ed. Tremper Longman III and David E. Garland, 6:434-863 EBC (Grand Rapids: Zondervan, 2008), 452.

⁵² *Ibid.*, 453.

⁵³ *Ibid.*, 465.

⁵⁴ For instance, Grogan titles 40:1-11, "Good News for Jerusalem." Good news it may be, but it does not properly represent Yahweh's announcement that he is arriving in Jerusalem to restore his people and personally reign in the holy city (*ibid.*). Similarly, Grogan suggests that Yahweh's focus in this segment is to lead his people from Babylon to Jerusalem (40:11; *Isaiah*, 722).

⁵⁵ *Ibid.*, 695.

Rikk E. Watts, "Isaiah 40-55: Consolation or Confrontation: the Delay of the New Exodus"

According to Watts, the first thirty-nine chapters of Isaiah, although primarily oracles of judgment (some of them directed against Israel), nonetheless promise that Yahweh will redeem a remnant.⁵⁶ This consolation appears to be within reach of the nation in chapters 40-55, if only it will receive God's plan of redemption, which includes acceptance of Yahweh's anointed servant, Cyrus. Deeming Yahweh's plan unacceptable, Israel's blind and deaf religious leaders reject Yahweh's wisdom, and his plan seems to languish (40-48). Even though a remnant returned to Jerusalem in response to God's provision through Cyrus, the turn-out was meager at best. Since the nation's response did not meet with Yahweh's expectation of a faithful remnant responding in faith, he "postponed" the proposed new exodus to Jerusalem. Watts suggests that chapters 49-55 center on this theme of Yahweh's new exodus plan, mediated through the enigmatic servant of the Lord: "Chapters 49-55 then describe how Yahweh's new exodus plan, although postponed as suggested by the speech forms, will be realized through the agency of a new, faithful and suffering servant "Israel" who will deliver Jacob-Israel and execute Yahweh's plan for the nations."

Although Watts maintains that SI is unaware of the identity of this mysterious servant, there is no mistaking his function; his atoning suffering and subsequent victory will clearly make the New Exodus possible. He is the one who will provide for a "restored Jerusalem-Zion" to which the nations will come to seek Yahweh. According to Watts, Isaiah 56:6-8 clearly expresses the global implications of the new exodus.

Following this, Third Isaiah (56-66), having a post-exilic setting, combines themes of disappointment over Israel's failure to embrace Yahweh's plan for its return under Cyrus with reassuring new exodus statements of a greater redemption for Jerusalem than the nation has ever seen. This enhanced NE deliverance replaces the original exodus as the emblem of God's saving grace for his people. As Watts so clearly summarizes, "The goal of the new exodus is the enthronement of Yahweh in a restored Jerusalem-Zion."⁵⁷

J. Alec Motyer, *The Prophecy of Isaiah*

Motyer, a premillennialist, states that the theme of the first 37 chapters of Isaiah is "the king who reigns in Zion."⁵⁸ Elsewhere, he says that Isaiah may appropriately be

⁵⁶ "Isaiah 40-55: Consolation or Confrontation? Isaiah 40-55 and the Delay of the New Exodus," *Tyndale Bulletin* 41 (1990): 31-59. I interact with Watts on his theory of a New Exodus as predicted in Isaiah and as fulfilled in Mark's Gospel in my dissertation, "Critique of Rikk E. Watts' Isaianic New Exodus in Mark's Prologue;" his article is summarized in 226-228 of this dissertation.

⁵⁷ Watts, "Consolation," 34.

⁵⁸ Motyer, *Isaiah*, 37.

called “the book of the king.” The messianic reign lies in the future when Israel and Judah are regathered, a point at which worldwide dominion will begin.⁵⁹ However, when one examines Motyer’s analysis of Isaiah’s prophecy more closely it appears that when he speaks of Israel, Judah, or Jerusalem he speaks of the church.

Motyer’s outline of Isaiah fashions eschatology related to the Jewish nation to the church.⁶⁰ Chapters 1-37 present the King, 38-55, the Servant, and 56-66, the Anointed Conqueror. The church stands in this timeline at Isa 56:1, looking back on the Servant’s sacrifice, but forward to his conquering power over this world.⁶¹ This is further substantiated in Motyer’s commentary at key points that describe the kingdom. Motyer speaks of a “church within the church” when describing the remnant in Isa 8. Reflecting on the promises of the kingdom of the Lord in Isa 11, he describes the gathering to the Messiah of a group “wider than the national Israel of the exodus.”⁶² In addition, Motyer seems to blend realities of the kingdom with the new heaven and the new earth, although in his exposition of Isa 65:1-66:24 he presents this as the new heaven and a new earth; for Motyer, death is purely metaphorical in 65:20.⁶³

Motyer frequently organizes the poetry of Isaiah into chiasmic arrangements. Although interesting, one wonders if it significantly contributes to meaning. As a result, instead of regarding Isa 40:1-11 as an introduction to chapters 40-55, he treats 40:1-20 as a whole, placing the emphasis on 40:12. This has the net effect of minimizing the role of Messiah in his arrival to rule in Jerusalem.⁶⁴

John Oswalt, *the Book of Isaiah*

Oswalt’s two-volume set on Isaiah in the New International Commentary on the Old Testament series is unsurpassed among other commentaries on this prophecy for its focus on Hebrew grammar and syntax, its approach to textual critical issues, and its extensive interaction with secondary literature.⁶⁵ Unfortunately, it is amillennial in its eschatology which tends to frequently skew Isaiah’s message. The author argues that Isaiah’s theme is “servanthood.” Only as God’s people fulfill their role as servants will the Messiah’s saviorhood be revealed to the world.⁶⁶ For example, Oswalt claims that Isa 40-66 addresses three final questions regarding servanthood: (1) what will

⁵⁹ Ibid., 106.

⁶⁰ Ibid., 33.

⁶¹ Ibid.

⁶² Ibid., 131.

⁶³ Ibid., 23; see also 530.

⁶⁴ Motyer suggests that 40:12 is the theological center of Isa 40:1-20 (*Isaiah*, 298).

⁶⁵ I do not treat Oswalt’s, *Isaiah*, The NIV Application Commentary (Grand Rapids: Zondervan, 2003), as it develops the same themes as in Oswalt’s more extensive work in the NICOT series.

⁶⁶ J. N. Oswalt, *The Book of Isaiah: Chapters 1-39*, NICOT (Grand Rapids: Eerdmans, 1986), 7.

motivate us to serve God (chs. 40-48)? (2) What means will make it possible for us to serve, even if we wish to (chs. 49-55)? And (3) what are the marks of the servant's life in an imperfect world (chs. 56-66)?⁶⁷ How does Oswalt arrive at these overarching themes? It would seem that one must remove all prophetic references to national Israel in one's analysis.

Conclusion

After Jeremiah, Isaiah is the longest single-author book in the Bible. Its prophecy may have been composed over a period of sixty years if it was written over the course of Isaiah's ministry. Its concerns extend from Judah's spiritual rebellion under Uzziah to the creation of a new heaven and a new earth. But the chief concern of the prophet is the continuation of the Davidic kingdom. Isaiah provides the divine rationale behind the captivity and the scheme whereby the kingdom would be restored in ways hitherto unknown. Sermons on Isaiah should in some manner present the prophet's argument lest the church receive a truncated view of the message of Israel's greatest writing prophet.

No recent commentaries on Isaiah demonstrate the exegetical skills of Oswalt or Motyer with the dispensational presuppositions of Ironside or Kelly. One can only hope to read both perspectives while discerning their weaknesses and combining their strengths.

⁶⁷ J. N. Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998), 57.

Appendix: Isaiah and Messiah's Kingdom

- | | |
|---|---|
| 1. Failure of the Davidic line to keep Israel's covenant obligations. | 1:1 1:2 1:3 1:4 1:5 1:6 1:10 1:11 1:12 1:13 1:14 1:15 1:21
1:22 1:23 2:6 2:7 2:8 2:9 2:10 2:11 30:1 30:2 30:3 30:4
30:5 30:6 30:7 30:8 30:9 30:10 30:11 30:12 30:13 30:14
31:1 43:22 43:23 43:24 43:26 43:27 43:28 50:1 50:2 50:3
56:9 56:10 56:11 56:12 57:1 57:2 57:3 57:4 57:5 57:6
57:7 57:8 57:9 57:10 57:11 57:12 57:13 58:1 58:2 58:3
58:4 58:5 58:6 58:7 58:8 59:1 59:2 59:3 59:4 59:5 59:6
59:7 59:8 59:9 59:10 59:11 59:12 59:13 59:14 59:15 |
| 2. Forgiveness offered in response to repentance. | 1:16 1:17 1:18 1:19 1:20 2:5 28:9 28:10 28:11 28:12
28:13 29:1 30:15 30:16 30:18 31:6 31:7 43:25 44:21
44:22 57:14 57:15 57:16 57:17 57:18 57:19 57:20 57:21
58:9 58:10 58:11 58:12 58:13 58:14 59:16 59:17 65:1
65:2 65:3 65:4 65:5 65:6 65:7 |
| 3. Judgment on Judah and Jerusalem because the people reject God's forgiveness. | 1:7 1:8 1:28 1:29 1:30 1:31 2:12 2:13 2:14 2:15 2:16 2:17
2:18 2:19 2:20 2:21 2:22 3:1 3:2 3:3 3:4 3:5 3:6 3:7 3:8
3:9 3:10 3:11 3:12 3:13 3:14 3:15 3:16 3:17 3:18 3:19
3:20 3:21 3:22 3:23 3:24 3:25 3:26 4:1 5:1 5:2 5:3 5:4 5:5
5:6 5:7 5:8 5:9 5:10 5:11 5:12 5:13 5:14 5:15 5:16 5:17
5:18 5:19 5:20 5:21 5:22 5:23 5:24 5:25 5:26 5:27 5:28
5:29 5:30 6:1 6:2 6:3 6:4 6:5 6:6 6:7 6:8 6:9 6:10 6:11
6:12 7:1 7:2 7:3 7:4 7:5 7:6 7:7 7:8 7:9 7:10 7:11 7:12
7:13 7:14 7:15 7:16 7:17 7:18 7:19 7:20 7:21 7:22 7:23
7:24 7:25 8:1 8:2 8:3 8:4 8:5 8:6 8:7 8:8 8:9 8:10 8:11
8:12 8:13 8:14 8:15 8:16 8:17 8:18 8:19 8:20 8:21 8:22
24:1 24:2 24:3 24:4 24:5 24:6 24:7 24:8 24:9 24:10 24:11
24:12 24:13 24:14 24:15 24:16 24:17 24:18 24:19 24:20
24:21 24:22 24:23 26:20 26:21 28:1 28:2 28:3 28:4 28:5
28:6 28:7 28:8 28:14 28:15 28:23 28:24 28:25 28:26
28:27 28:28 28:29 29:2 29:3 29:4 29:5 29:6 29:7 29:8
29:9 29:10 29:11 29:12 29:13 29:14 29:15 29:16 30:17
30:27 30:28 30:29 30:30 30:31 30:32 30:33 31:2 31:3
31:4 31:5 34:1 34:2 34:3 34:4 34:5 34:6 34:7 34:8 34:9
34:10 34:11 34:12 34:13 34:14 34:15 41:25 41:26 41:27
41:28 41:29 42:14 42:15 42:16 42:17 65:11 65:12 65:13
65:14 65:15 65:16 66:3 66:4 66:5 66:6 |
| 4. Although the nation has failed its covenant obligations, God will still fulfill his covenant promises. | 1:24 1:25 25:1 25:2 25:3 25:4 25:5 |
| a. Preservation of a remnant | 1:9 6:13 10:20 10:21 10:22 10:23 22:22 22:23 22:24
22:25 37:31 37:32 |
| b. Deliverance from the Babylonian captivity | 43:14 43:15 43:16 43:17 43:18 43:19 43:20 43:21 44:28
45:1 45:2 45:3 45:4 45:5 45:6 45:7 45:13 48:1 48:2 48:3
48:4 48:5 48:6 48:7 48:8 48:9 48:10 48:11 48:12 48:13
48:14 48:15 48:16 48:17 48:18 48:19 48:20 48:21 48:22
52:11 52:12 |
| c. Full restoration of the kingdom | 1:26 1:27 2:1 2:2 2:3 2:4 4:2 4:3 4:4 4:5 4:6 11:6 11:7 |

11:8 11:9 11:10 11:11 11:12 11:13 11:14 11:15 11:16
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 26:11 26:12 26:13 26:14 26:15 26:16 26:17 26:18 26:19
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 27:12 27:13 29:17 29:18 29:19 29:20 29:21 29:22 29:23
 29:24 30:19 30:20 30:21 30:22 30:23 30:24 30:25 30:26
 34:16 34:17 35:1 35:2 35:3 35:4 35:5 35:6 35:7 35:8 35:9
 35:10 40:1 40:2 40:3 40:4 40:5 40:6 40:7 40:8 40:9 40:10
 40:11 41:8 41:9 41:10 41:11 41:12 41:13 41:14 41:15
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 43:6 43:7 43:8 43:9 44:1 44:2 44:3 44:4 44:5 44:23 45:14
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 45:24 45:25 49:14 49:15 49:16 49:17 49:18 49:19 49:20
 49:21 49:22 49:23 49:24 49:25 49:26 51:1 51:2 51:3 51:4
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 52:1 52:2 52:3 52:4 52:5 52:6 52:7 52:8 52:9 52:10 53:1
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 62:5 62:6 62:7 62:8 62:9 62:10 62:11 62:12 65:8 65:9
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 65:25 66:7 66:8 66:9 66:10 66:11 66:12 66:13 66:14
 66:15 66:16 66:17 66:18 66:19 66:20 66:21 66:22 66:23
 66:24

d. Messiah, the perfect king

9:1 9:2 9:3 9:4 9:5 9:6 9:7 11:1 11:2 11:3 11:4 11:5 16:5
 28:16 28:17 28:18 28:19 28:20 28:21 28:22 32:1 32:2
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⁶⁸ Given thematic and space constraints, it is not advisable here to discuss the merits of the view that argues that Isaiah 14 refers to a kingdom that extends beyond physical parameters.

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