

4. Isaiah

*Isaiah 2; The glory of the future kingdom, the Millennium (2:1-4)

- Isaiah probably lived in Jerusalem for most of his life. He prophesied for about 60 years (740 B.C. to 680 B.C.) "during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah" (1:1). He urged Judah to trust in the Lord and warned against foreign alliances. Isaiah says more about the person and work of Messiah and the millennial kingdom than any other Old Testament prophet.

- "In the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it" (2:2). "For the law will go forth from Zion and the word of the LORD from Jerusalem. And He will judge between the nations... and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war" (2:3-4). The Messiah will rule from Jerusalem for 1,000 years during the Millennium. Gentiles and Jews will know and worship the Lord.

*Isaiah 4; The millennial kingdom (4:2-6)

- "In that day the Branch of the LORD will be beautiful and glorious" (4:2). The Branch is the Messiah and He will rule over the millennial kingdom; "then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy" (4:5).

*Isaiah 9; The sign of Messiah (9:1-7); a vow and judgment on Israel (9:8-21)

- "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this" (9:6-7). This is one of the great prophecies of the coming Messiah. He will come as a baby, will be God in the flesh and will rule on the throne of David.

- A vow spoken in pride and arrogance would result in Israel's judgment. "Ephraim and the inhabitants of Samaria, asserting in pride and arrogance of heart: 'The bricks have fallen down, but we will rebuild with smooth stones; the sycamores have been cut down, but we will replace them with cedars'" (9:9-10). This vow of defiance was spoken by the northern tribes of Israel after Assyria invaded them about 732 B.C. Instead of heeding this warning, repenting and turning to God, they spoke this vow to rebuild. As a consequence, about 10 years later, 722 B.C., Assyria returned, captured Samaria (Israel's capital) and exiled its people. The 10 tribes were scattered throughout their empire and were later called "the ten lost tribes of Israel."

*Isaiah 11; The rule of the Branch of Jesse (Messiah), millennial kingdom described (11:1-16)

- The character and work of the Branch of Jesse (Messiah) are described in this chapter. "The Spirit of the LORD will rest on Him... And He will delight in the fear of the LORD... and with the breath of His lips He will slay the wicked" (11:2-4). During the millennial kingdom, "the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together; and a little boy will lead them" (11:6). "Then it will happen on that day that the Lord will again recover the second time with His hand the remnant of His people... And He will lift up a standard for the nations and assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth" (11:11-12).

*Isaiah 13; Prophecies about Babylon (13:1-22)

- Isaiah's oracle concerns God's judgment on ancient Babylon, end-time Babylon the Great and ultimately the whole world (13:11). The Great Tribulation is described in some of these verses. Few will survive this difficult period since man will be "scarcer than pure gold" (13:12). "Behold, the day of the LORD is coming, cruel, with fury and burning anger, to make the land a desolation; and He will exterminate its sinners from it. For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light. Thus I will punish the world for its evil... I will make the heavens tremble, and the earth will be shaken from its place at the fury of the LORD of hosts in the day of His burning anger" (13:9-13). Babylon "will never be inhabited or lived in from generation to generation" (13:20). Refer to Jeremiah 50-51 for additional information about prophecies against Babylon.

*Isaiah 14; Prophecies about Babylon (14:1-23)

- Prophecies about Babylon continue from chapter 13. Some writers say that the king of Babylon (14:4) described in this passage may represent Satan (refer also to Ezekiel 28:11-19).

*Isaiah 17; Prophecies about Damascus (17:1-14)

- Isaiah's oracle is concerning Damascus, the capital city of Aram (modern-day Syria). "Behold, Damascus is about to be removed from being a city and will become a fallen ruin" (17:1). Damascus was captured by Tiglath-pileser of Assyria in 732 B.C. (2 Kings 16:9). Some of these prophecies may find fulfillment in the end times.

*Isaiah 19; Egypt, Assyria and Israel will share in the millennial blessing (19:18-25)

- During the Millennium Assyria, Egypt and Israel will live in peace and will be blessed by the Lord. "In that day Israel will be the third party with Egypt and Assyria, a blessing in the midst of the earth, whom the LORD of hosts has blessed, saying, 'Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance' (19:24-25).

*Isaiah 23; Prophecy of Tyre's fall (23:1-14); 70-year prophecies (23:15-18)

- "Now in that day Tyre will be forgotten for seventy years like the days of one king. At the end of seventy years it will happen to Tyre as in the song of the harlot:" (23:15) "Take your harp, walk about the city, O forgotten harlot; pluck the strings skillfully, sing many songs, that you may be remembered" (23:16). "It will come about at the end of seventy years that the LORD will visit Tyre. Then she will go back to her harlot's wages and will play the harlot with all the kingdoms on the face of the earth" (23:17). "Her gain and her harlot's wages will be set apart to the LORD; it will not be stored up or hoarded, but her gain will become sufficient food and choice attire for those who dwell in the presence of the LORD" (23:18).

- The 70-year period of Isaiah 23:15-18 is likely the same one as Zechariah 1:12 (refer to section 54, The 70-Year Bible Prophecies). It probably began with the rebirth of Israel, 14 May 1948 (Yom Ha'atzmaut, 5 Iyar 5708 in the Jewish calendar) and ends sometime during the year following Israel's seventieth Independence Day, 19 April 2018 (4 Iyar 5778). The first part of chapter 23 (23:1-14) is a prophecy describing the fall of Tyre, one of the most famous cities of the ancient world. Tyre is located on the shore of the Mediterranean Sea, just north of Israel (in Lebanon). Over the years, Tyre has been destroyed and rebuilt several times. Alexander the Great destroyed the mainland city and the island fortress in 332 B.C.

- The last part of chapter 23 (23:15-18) begins with the phrase "in that day". This phrase is not used in the first part of chapter 23, however it is used seven times in what is commonly called "Isaiah's apocalypse" (Isaiah, chapters 24-27), which follows. Isaiah's apocalypse describes the terrible judgments of the Great Tribulation, the deliverance of God's people and the blessings of the millennial kingdom. Perhaps Isaiah's apocalypse really begins with Isaiah 23:15. The fact that 70 years is mentioned three times in this passage (23:15, 17) is another indication that it probably has a connection to the end times and the Great Tribulation. There are several other reasons to conclude this. First, Tyre is mentioned in over 50 Bible verses, yet Tyre is only described as a harlot in Isaiah 23:15-18. She "will play the harlot with all the kingdoms on the face of the earth" (23:17). This description is very similar to that of end-time Babylon the Great, where "all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her" (Revelation 18:3; see also 17:2, 18:9, 19:2). The end-time global kingdom and false religion is described as "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH" (Revelation 17:5). Just as the city of Tyre was once one of the great cities of the world, the great city of Babylon the Great will reign over the kings of the earth, and the merchants of the earth will become rich by the wealth of her sensuality (Revelation 17:18, 18:3). Second, the harlot's gain will not be stored up, but will be set apart to the Lord and be given to those "who dwell in the presence of the LORD" (Isaiah 23:18). Since believers will not dwell in the presence of the Lord until the millennial kingdom, we can conclude that the events of Isaiah 23:15-18 occur just prior to the second coming of Jesus Christ, including the 70-year period. Third, the 70-year prophecies of Jeremiah, Daniel and 2 Chronicles begin and end with a historic event. There is no obvious 70-year period in Tyre's history that matches the details of Isaiah 23:15-18.

- There is another important Bible passage that describes the judgment of Tyre and the fall of the leader of Tyre; Ezekiel 26-28. In the middle passage of chapter 28 (28:11-19), Satan is apparently being described, not the actual king of Tyre, for he "had the seal of perfection, full of wisdom and perfect in beauty", was "in Eden, the garden of God", was created and was "the anointed cherub who covers", was "on the holy mountain of God" and was blameless in his ways (Ezekiel 28:11-15). After this, unrighteousness was found in him, he was "filled with violence" and sinned, he was cast as "profane from the mountain of God", he was filled with pride, he was cast to the ground and God has turned him to "ashes on the earth" and he will "cease to be forever" (Ezekiel 28:15-19). Since the king of Tyre is apparently Satan in this passage, then the end-time king of Tyre probably represents the antichrist (beast) and Satan, who act as one for the last portion of the Great Tribulation. This also means that end-time Tyre actually represents Babylon the Great.

- Since we have concluded that the last four verses of Isaiah 23 probably describe the end-time global empire known as Babylon the Great, we can now look further into the interpretation of this passage. Verse 15 says that "Tyre will be forgotten for 70 years". As with the other 70-year prophecies, we can assume that a historic event will begin the 70-year period. It would be logical to conclude that this event was the rebirth of Israel (1948; refer to Zechariah 1:12 and section 54, The 70-Year Bible Prophecies). The rebirth of Israel is necessary for the fulfillment of many end-time prophecies. The 70-year period will probably end sometime during the year following Israel's seventieth anniversary of its rebirth. Why has Tyre, which represents Babylon the Great, been forgotten for 70 years (23:15)? We have to remember when the first phase of Jeremiah's prophecies ended (Jeremiah 25:11-12, 29:10; 2 Chronicles 36:20-21). The Jewish people and the surrounding nations were supposed to serve the king of Babylon 70 years, but after approximately 66 years, Babylon was defeated by the Persians (539 B.C.). In order to fulfill the prophecy, a second phase of judgment is necessary. When Israel was reborn in 1948, the second phase of the judgment that awaits the nation was forgotten, along with Babylon. Then, after 70 years, Babylon will be reborn as Babylon the Great, a global empire, ruled by 10 kings and comprised of 10 kingdoms. Shortly after Babylon the Great is established, the Lord will "visit" her (23:17). This is probably a reference to the Ezekiel 38 battle, where God will judge the nations that attack Israel, perhaps a reference to the three end-time horns (kingdoms) of Daniel 7:8 that are pulled out by the roots. The Ezekiel 38 nations that come up against Israel will be "visited" by the Lord (Ezekiel 38:8; NKJV Bible). The same Hebrew word for visit, *paqad*, is used in Isaiah 23:17 and Ezekiel 38:8. In both verses, it is implied that the Lord's visit is with hostile intent. While Israel is being attacked, the other kingdoms of Babylon the Great will not come to her aid. After the Lord's visit, Babylon the Great, who opposes God and His people, "will go back to her harlot's wages and will play the harlot with all the kingdoms on the face of the earth" (23:17). This shows the wickedness of end-time Tyre; even after a visit from the Lord, she goes right back to her evil ways. Since the period of "harlot's wages" occurs during the Great Tribulation, this implies that the Tribulation will follow soon after the Lord's visit with Tyre. It is very unusual that "her gain and her harlot's wages will be set apart to the LORD" (23:18). Her gain will "not be stored up or hoarded, but her gain will become sufficient food and choice attire for those who dwell in the presence of the LORD" (23:18). Tyre's gain perhaps represent the "wealth of all the surrounding nations" (Zechariah 14:14) that will be gathered at

the end of the Great Tribulation (see also Daniel 11:38). The harlot's "gain" will be used by "those who dwell in the presence of the LORD". This is probably describing believers who will enter the millennial kingdom.

***Isaiah 24; Judgments of the Tribulation period (24:1-23)**

- Chapters 24-27 are known as "Isaiah's apocalypse". These chapters describe the coming Great Tribulation and the blessings to follow in the millennial kingdom and heaven. The end-time judgments will be devastating and only a small remnant will survive. "Behold, the LORD lays the earth waste, devastates it, distorts its surface and scatters its inhabitants" (24:1). "The earth will be completely laid waste and completely despoiled, for the LORD has spoken this word" (24:3). "Therefore, a curse devours the earth, and those who live in it are held guilty. Therefore, the inhabitants of the earth are burned, and few men are left" (24:6; curse, Zechariah 5:3-4). "The city of chaos is broken down" (24:10) may be a reference to "the great city" of Babylon the Great. During the Millennium, Jesus will reign on Mount Zion and in Jerusalem (24:23).

***Isaiah 25; End times described (25:1-12)**

- "For You have made a city into a heap, a fortified city into a ruin; a palace of strangers is a city no more, it will never be rebuilt" (25:2). This is probably a reference to ancient Babylon and also the end-time great city of Babylon the Great. "Cities of ruthless nations will revere You" (25:3). In the millennial kingdom, Gentiles will know and worship God (Isaiah 2:3, 11:9, 49:7, 56:6, 66:20-21; Zechariah 14:16-19; Malachi 1:11). "The LORD of hosts will prepare a lavish banquet for all peoples on this mountain" (25:6). This may be a reference to the marriage supper of the Lamb, which probably occurs near the beginning of the millennial kingdom (Daniel 12:12; Revelation 19:7-10). "This mountain" is probably Mount Zion in Jerusalem, the center of millennial government (Isaiah 24:23). "And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations" (25:7). This may be a reference to the "veil" that lies over the hearts and minds of unbelievers, which can only be taken away by turning to the Lord (2 Corinthians 3:14-18, 4:3-4). The new heaven and new earth are described where death will be swallowed up for all time, and the Lord God will wipe tears away from all faces (25:8).

***Isaiah 26; End times described (26:1-21)**

- The resurrection of the dead is described where the "dead will live; their corpses will rise" (26:19). This verse, along with Job 19:26 and Daniel 12:2, teaches bodily resurrection. The inhabitants of the earth will be punished by the Lord for their iniquity during the Great Tribulation, "and the earth will reveal her bloodshed, and will no longer cover her slain" (26:21; Jeremiah 25:33).

***Isaiah 27; Israel in the millennial kingdom (27:1-13)**

- During the Millennium, Israel will be a blessing to the whole world. "Israel will blossom and sprout, and they will fill the whole world with fruit" (27:6).

*Isaiah 29; A description of millennial blessing (29:17-24)

- During the Millennium, the deaf will hear, the blind will see and the afflicted will increase their gladness in the Lord.

*Isaiah 30; Israel in the end times and Millennium (30:18-26)

- "On every lofty mountain and on every high hill there will be streams running with water on the day of the great slaughter, when the towers fall. The light of the moon will be as the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, on the day the LORD binds up the fracture of His people and heals the bruise He has inflicted" (30:25-26). This appears to be a description of Armageddon, which is called "the day of the great slaughter".

*Isaiah 32; Messiah and His kingdom (32:1-20)

- The Messiah will be king in the millennial kingdom and He will reign righteously and princes will rule justly (32:1).

*Isaiah 34; Armageddon and God's wrath against the nations and Edom (34:1-17)

- "For the LORD's indignation is against all the nations, and His wrath against all their armies; He has utterly destroyed them, He has given them over to slaughter... and the mountains will be drenched with their blood... the sky will be rolled up like a scroll... My sword... shall descend for judgment upon Edom... For the LORD has a sacrifice in Bozrah and a great slaughter in the land of Edom... thus their land will be soaked with blood... For the LORD has a day of vengeance... and its land will become burning pitch... its smoke will go up forever. From generation to generation it will be desolate (34:2-10). This passage is clearly talking about the war of Armageddon because God's wrath will be poured out on all the nations and all their armies, the sky will be rolled up like a scroll (Revelation 6:14) and the land of Edom will be desolate from generation to generation, which is still in the future. Why does God single out Bozrah and Edom for judgment among all the nations of the world? Bozrah is located in the ancient land of Edom (southeast of Israel, in modern Jordan). Bozrah and the surrounding region may be the location of the safe haven God provides for the Jewish remnant during the second half of the Tribulation. It appears that this will be the site of one of the battles of Armageddon, where the nations of the world attempt to wipe out the Jewish remnant. Refer to the following verses for additional information; Daniel 11:41; Revelation 12:6, 14; Isaiah 63:1-6; and Obadiah 1:15-21.

*Isaiah 35; The millennial kingdom is described (35:1-10)

- During the millennial kingdom, the land will become extremely productive. The people will be saved, the blind will see, the deaf will hear and the lame will leap like a deer.

*Isaiah 56; Millennial blessings for Gentiles (56:1-8)

- During the Millennium, Gentiles will be included in Israel's blessings; "For My house will be called a house of prayer for all the peoples" (56:7).

*Isaiah 60; The glory of Israel in the millennial kingdom (60:1-22)

- "Nations will come to your light, and kings to the brightness of your rising" (60:3). "For the nation and the kingdom which will not serve you will perish" (60:12).

*Isaiah 61; The coming of the Messiah, millennial kingdom described (61:1-11)

- "They will rebuild the ancient ruins, they will raise up the former devastations; and they will repair the ruined cities, the desolations of many generations" (61:4). "For I, the LORD, love justice, I hate robbery in the burnt offering; and I will faithfully give them their recompense and make an everlasting covenant with them" (61:8).

*Isaiah 63; Judgment of God's enemies, Christ's second coming (63:1-6)

- This passage is apparently a description of Christ's second coming and Armageddon. "Who is this who comes from Edom, with garments of glowing colors from Bozrah, this One who is majestic in His apparel, marching in the greatness of His strength? It is I who speak in righteousness, mighty to save" (63:1). Many translations use garments of crimson or red instead of "glowing colors". "Why is Your apparel red, and Your garments like the one who treads in the wine press? I have trodden the wine trough alone, and from the peoples there was no man with Me. I also trod them in My anger, and trampled them in My wrath; and their lifeblood is sprinkled on My garments, and I stained all My raiment... I trod down the peoples in My anger and made them drunk in My wrath, and I poured out their lifeblood on the earth" (63:2-6). Jesus is depicted as coming from Edom and Bozrah and His garments are sprinkled and stained red with blood. He trampled the people in His wrath and poured out their lifeblood on the earth. When Jesus Christ appears in the sky at His second coming, riding a white horse, He will be clothed in a robe dipped in blood (Revelation 19:11-13). It is possible that Jesus will go to Edom in addition to Jerusalem at His second coming. Jesus' second coming will be characterized by judgment (Revelation 14:18-20, 19:11-21). The final war of the Tribulation, Armageddon will apparently occur in several locations, including Jerusalem and Edom (southeast of Israel, in modern Jordan). Bozrah (in Edom) and the surrounding region may be the location of the safe haven God provides for the Jewish remnant during the second half of the Tribulation (Revelation 12:6, 14; Isaiah 34:5-6; Matthew 24:15-22; Micah 2:12-13; Daniel 11:41; Obadiah 1:15-21). Apparently the nations of the world will go to Edom in an attempt to destroy this Jewish remnant.

*Isaiah 65; Heaven and millennial kingdom described (65:17-25)

- God will create "new heavens and a new earth; and the former things will not be remembered or come to mind" (65:17). Perhaps we will not remember the sins and suffering of the past. There will be long life during the Millennium, but people will still die (65:20, 22). Sin and its destructive effects will not be eliminated until after the Millennium. Many people will walk closely with the LORD. Before they call on the LORD, He will answer (65:24). "The wolf and the lamb will graze together, and the lion will eat straw like the ox" (65:25). The animal kingdom will live in harmony with people and each other.

*Isaiah 66; Rebirth of Israel (66:7-9); end times, millennial kingdom and heaven described (66:10-24)

- The rebirth of Israel and the Millennium is described in this passage (66:7-14). In the verses that follow, judgments are described at Jesus' second coming (66:15-17). "For the LORD will execute judgment by fire and by His sword on all flesh, and those slain by the LORD will be many" (66:16). There appears to be a missionary witness during the Millennium (66:18-21). Heaven and the punishment of the wicked are described next (66:22-24). "'For just as the new heavens and the new earth which I make will endure before Me,' declares the LORD, 'So your offspring and your name will endure'" (66:22). "'All mankind will come to bow down before Me', says the LORD" (66:23).