Isaiah*

Isaiah 1:1-4 (1) The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
(2) Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.
(3) The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.
(4) Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.
Although Isaiah was not the first of the writing prophets chronologically, he is universally considered the "prince of prophets," not only because of the length of his prophecy, but because of the majesty and beauty of his themes, and the many prophetic fore-gleams of the coming Messianic kingdom. The book begins with a painful depiction of the sinful, lost condition of the people, but ends in the triumphant creation of the new heavens and new earth. Isaiah was a prophet in Judah, serving under several kings in his long career—Uzziah, Jotham, Ahaz and Hezekiah. His most influential ministry was under King Hezekiah, who led the nation in its greatest spiritual revival since the days of David and Solomon. Had verse 1 not said "concerning Judah and Jerusalem," one may conclude Isaiah was prophesying about the United States of America. Why would I say something like that? Oh sinful nation of a reprobate mind, doing those things which are not convenient. Sexual deviation, abortion on demand, illegal drugs, atheist influence over education, politics and commerce. Garbled religion and science falsely so called which some professing have erred concerning the faith. Jake Hebert, Ph.D. reports, {Carbon-14 decays relatively quickly, so

no detectable carbon-14 should ever be present in carbon-containing specimens that are more than 100,000 years old. Yet detectable amounts of carbon-14 are routinely found in coal and natural gas samples that are supposedly many millions of years old. Although the scientific data overwhelmingly favor a young age for the earth, the enemies of the gospel do have a potent weapon in their arsenal: ridicule. No one wants to be ridiculed, and Satan is shrewd enough to use a fear of ridicule to intimidate Christians from believing—and proclaiming—this vital doctrine. (Is the Age of the Earth a 'Side' Issue?--ICR)**}** *Moving on, the fifty-third chapter of Isaiah contains the clearest and fullest exposition of the sacrificial sufferings of Christ in substitution for our sins to be found anywhere in the Bible, including the New Testament. About two thousand years ago, a traveler was crossing a desert. He was reading from Isaiah chapter 53, but he needed help. In Acts 8:26-40, we read how the Spirit of God instructed Philip to approach a non-Christian from Ethiopia, a man of great authority under Candace, queen of the Ethiopians. When Philip came near the Ethiopian Eunuch, he sat beside him, and, beginning at Isaiah chapter 53, "preached Jesus to him" (vs. 35). Now, if Philip had the mindset of some twenty-first-century Bible teachers, his preaching may have been limited to only the "central truths" about Jesus (His crucifixion and resurrection, but omiting how;* I am crucified with Christ (Gal 2:20, Ro 6:3-6). *Philip's preaching of "Jesus" undoubtedly included preaching on the importance of baptism for remission of sin, for the Bible indicates that the Eunuch asked, "See, here is water. What hinders me from being baptized?" (vs. 36). From this one question, we learn that Philip instructed the Eunuch previously concerning the necessity of baptism established as an ordinance by Jesus for salvation. The ordinance of baptism established by Jesus is for remission of sin and entrance into the Kingdom of God, unlike the baptism of John the Baptist which was a forerunner to Jesus and His gospel (Acts 19:4).*

Indeed, Philip included baptism in his preaching of Jesus. Unlike some preachers today, there was no hesitation from Philip meshing Jesus and baptism together. Why would there be? After all, Jesus had stressed the necessity of baptism before His ascension into heaven; (Mark 16:16).
The greatest story ever told had been prophesied in Isaiah, preached in the gospels and fulfilled in Acts beginning at Jerusalem. But as the old adage goes, where God builds a temple, the devil builds another in opposition. Critics have viciously attacked the book of Isaiah, insisting that there were at least two "Isaiah's"—one who wrote chapters 1-39, another who wrote chapters 40-66. Some have even suggested three or four authors. The real reason for the "multiple Isaiah's" notion, is that the second division contains many remarkable prophecies that were fulfilled at a later date. For example, the naming of the Persian emperor Cyrus a century and a half in advance (Isaiah 45:1-4). Skeptics are unwilling to believe that God can reveal the future to His divinely called and prepared prophets, and so most assume that the last part of Isaiah was written by an unknown writer living among the exiles in Babylon after Cyrus had conquered the city. This criticism not only accuses the prophet of deception but also defies the uniform belief of both Jews and Christians all through the centuries. Furthermore, the gospels quote from both sections of Isaiah, always attributing them to Isaiah with no suggestion whatever that they were referring to two different men. For example, prophecy from the first part of Isaiah later confirmed in the gospel of John;
The prophecy; **Isaiah 6:8-10** (8) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.
(9) And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
(10) Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and

hear with their ears, and understand with their heart, and convert, and be healed.
The fulfillment; **John 12:39-41** (39) Therefore they could not believe, because that Esaias said again,
(40) He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
(41) These things said Esaias, when he saw his glory, and spake of him.
And an example of prophecy from a latter part of Isaiah confirmed in the gospel of Matthew;
The prophecy; **Isaiah 40:3-5** (3) The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.
(4) Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
(5) And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.
The fulfillment; **Matthew 3:1-3** (1) In those days came John the Baptist, preaching in the wilderness of Judaea,
(2) And saying, Repent ye: for the kingdom of heaven is at hand.
(3) For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
The oldest extant manuscript of Isaiah is in one of the Dead Sea Scrolls, dated about 100 B.C., there is no indication whatever that it was not all written by Isaiah. The same is true of the Greek Septuagint translation of the Old Testament. In fact, all genuine historical evidence agrees on the unity of Isaiah. Thus there is no reason whatever to doubt the authenticity of the entire book. It is a marvelous document containing history and prophecy, clearly pointing forward to the coming Messiah and the fulfillment of God's purposes for

both Israel and every tribe, tongue and nation on earth. It's time to turn to and read;

Isaiah Chapter 53 (1) Who hath believed our report? and to whom is the arm of the LORD revealed?
(2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
(3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
(4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
(5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
(6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
(7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
(8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
(9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
(10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.
(11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify

many; for he shall bear their iniquities.
(12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.
Crucifixion is believed to have originated in the Persian Empire; however, the Romans are given credit for perfecting it into a heinous means of inflicting death. Romans appreciated the cruelty of crucifixion because it demonstrated three clear advantages over other means of execution.
First, it was incredibly painful for the victim, so much so that the person being crucified often was rendered unconscious during the proceedings.
Second, it provided a lingering death, which was much preferred for extremely vicious criminal acts.
Third, it afforded a horrific deterrent for anyone contemplating a similar offense. So what did Christ actually endure in those few short hours? The persistent procession of physical insults began soon after His arrest. We are told that Jesus was mocked, smitten, blindfolded, and struck on the face. It is written; I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting (Isaiah 50:6).
A study of Jewish law reveals that a number of laws were broken the night Jesus was arrested and convicted (Bucklin, 1970).
**Arrests could not be made at night.*
**The time and date of the trial were illegal because it took place at night on the eve of the Sabbath—a time that precluded any opportunity for a required adjournment to the next day in the event of a conviction.*
**The Sanhedrin was without authority to instigate charges. It was only supposed to investigate charges that had been brought before it, but in Jesus' trial, the court itself*

formulated the charges.
**The court did not meet in the regular meeting place of the Sanhedrin, as required by Jewish law.*
**Christ was not permitted a defense. Under existing Jewish law, an exhaustive search into the facts presented by the witnesses should have occurred—but did not.*
**The Sanhedrin itself pronounced the death sentence. During Roman captivity, however, the Sanhedrin was not allowed to carry out the death sentence;* Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: (John 18:31). *After an initial meeting with Jesus, Pilate admitted to finding no fault with Him. But instead of being restrained by Pilate's declaration of Christ's innocence and considering whether they might be bringing the guilt of innocent blood upon themselves, the angry Jews were all the more infuriated. Turn with me to;*
Matthew 27:25-27 (25) Then answered all the people, and said, His blood be on us, and on our children.
(26) Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.
(27) Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.
(28) And they stripped him, and put on him a scarlet robe.
(29) And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
The significance of Jesus bearing a scarlet robe during the course of this agonizing persecution signifies His taking on the sins of the world. Isaiah commented on the meaning of the scarlet color: Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as

wool; (Isaiah 1:18). *Knowing that He had to continue on for humanity's sake, a beaten and scourged Jesus began that long walk to the site of His death. The apostle Paul penned these beautiful words describing Christ;* And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross; (Philippians 2:8). *The extreme physical insults to Christ's body left Him ragged, torn, bleeding, and tormented with pain. Yet He endured willingly all the agony and torment of the cross for each one of us. Oh, the overwhelming love that God showed each one of us when He allowed His only begotten Son to suffer that excruciating death—for our sake! Let's turn to;*

John 3:16-17 (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

It has become popular in recent years to consider the divine nature of Christ as simply a doctrine invented by Christians long after Jesus' death. In his blockbuster book, The Da Vinci Code, Dan Brown alleged that Jesus' deity was concocted 300 years after His crucifixion (2003, pp. 233-234). Although many New Testament passages could be consulted to demonstrate the deity of Christ, of particular interest is the fact that long before Jesus appeared on Earth in the form of man in the first century, the Old Testament prophet Isaiah foretold His Godhood. In approximately 700 B.C., Isaiah prophesied about many things concerning the Christ. Hebrew scholar Risto Santala wrote: "The Messianic nature of the book of Isaiah is so clear that the oldest Jewish sources, the Targum, Midrash and Talmud, speak of the Messiah." Turn to;

Isaiah 9:6-7 (6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God,

The everlasting Father, The Prince of Peace.
(7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
Isaiah 7:10-14 (10) Moreover the LORD spake again unto Ahaz, saying,
(11) Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.
(12) But Ahaz said, I will not ask, neither will I tempt the LORD.
(13) And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?
(14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
Isaiah 40:3-5 (3) The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.
(4) Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
(5) And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.
John 1:22-23 (22) Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
(23) He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
John 20:26-31 (26) And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
(27) Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into

my side: and be not faithless, but believing.
(28) And Thomas answered and said unto him, My Lord and my God.
(29) Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
(30) And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
(31) But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
In Acts the eighth chapter is the account of Philip beginning at the same scripture the Eunuch was reading, and he preached unto him Jesus. And the Eunuch said, see here is water what doth hinder me to be baptized? And Philip said unto him, if you believe you may. And the Eunuch confessed, I believe Jesus is the Son of God, and they both went down into the water and Philip baptized him. Should not all sinners do the same? Jesus said; He that believeth and is baptized shall be saved; *Listen, faith in Christ is the effect of belief, and baptism is the effect of faith; only those who first believe the testimony of God, and by faith repent of their sins, and by faith confess Jesus Christ is the Son of God, and by faith are baptized into His death for remission of sins, have the full and explicit testimony of pardon. This is the gospel and it is calling you to obedience, will you come? If there are prayer requests for other reasons, in either case come while we persuade with song.*

This message approved by
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