

Isaiah (1)

The prophecy of Isaiah has four major sections, which can be designated by four words: *salvation*, *judgment*, *chastisement*, and *servant*. The first section, chapters 1 through 12, is on the salvation of Jehovah, which begins with the promise of the cleansing of sins and concludes with a call to participate in the salvation of Jehovah (1:18; 12:1-6). The second section, chapters 13 through 23, is Jehovah's judgment on the nations for their unrighteousness and excessive action against God's people Israel. The third section, chapters 24 through 35, concerns Jehovah's dealing with the people of Israel in the way of chastisement. There is then a short historical section concerning the reign of Hezekiah, king of Israel (chapters 36 through 39). The final section, chapters 40 through 66, concerns the Servant of Jehovah and the salvation He brings to Israel and the nations, with the restoration of all things consummating in the new heaven and new earth (65:17; 66:22).

These four sections involve four parties. First, there is God, who is our salvation (12:2); second, there are the nations; third, there is Israel; and fourth, there is Christ, who is the Servant of Jehovah. These four not only compose the story of Isaiah but also the story of the entire Bible. Genesis 1 and 2 concerns God in His creation of the universe and man for His purpose (1:26). Genesis 3 through 11 concerns mankind, who fell and became the nations under God's judgment. Genesis 12 through the end of the Old Testament concerns Israel, whom God called to be His chosen people and whom God chastises because of their forsaking of Him so that they may return to Him. Finally, the entire New Testament concerns Christ (Matt. 1:1; Rev. 1:1; 22:21), who is the Servant of God, accomplishing God's purpose to obtain a corporate expression of Himself in humanity. Therefore, the content of Isaiah corresponds to the content of the entire Bible. Chapters 1 through 39 correspond to the Old Testament, and chapters 40 through 66, to the New Testament. In this installment of "Touchstones" we will cover the Old Testament section of Isaiah, and in the next issue, the New Testament section.

God's salvation, His judgment on the nations, and His chastisement of Israel are all centered on Christ. The means for God to be our salvation is Christ, the Son of God, who became a man, died, and resurrected from the

dead to be our Savior. Furthermore, the purpose of God's judgment of the nations is to manifest His righteousness, which is also Christ, who is the righteousness of God (Rom. 3:24; 4:25; 1 Cor. 1:30). God's chastisement of Israel is so that they would turn back to Him. When Israel returns to God, two significant things happen: Christ is ushered in, and there is a restoration of the physical things. Not only man but the entire universe has come under the curse due to the fall of man; hence, there is a need of restoration. When this happens, Christ, who is the portion of God's people, the cup of their salvation, and the salvation of the nations, is ushered in. Hence, throughout the first thirty-nine chapters of Isaiah, in the midst of judgment and chastisement, prophetic utterances concerning the coming Christ appear.

The First Section: Salvation

Chapters 1 through 12 of Isaiah concern the salvation of Jehovah to His beloved people and the nations. As we have pointed out, this section corresponds to the first two chapters of the Bible. There may not seem to be any connection between salvation and Genesis 1 and 2, because in these chapters man had not yet fallen. However, although Genesis 1 and 2 describe many things—for example, the creation of the heavens and the earth, the creation of man, the Sabbath, the fellowship between God and man in the garden of Eden, and the building of the woman as the counterpart for man—hidden in these chapters is the thought of salvation. Although Adam had yet to sin, he was still lacking something. Chapter 1 reveals that he was created in the image of God with the purpose of expressing God with His image and representing God with His dominion. Nevertheless, he lacked the divine life needed to fulfill such a purpose. This is proved in chapter 3, where, faced with the serpent's temptation, the woman and the man both succumbed and fell. Therefore, before he fell Adam already needed God's life, not related to sin but because the created human life that he possessed was inadequate by itself to fulfill God's purpose, especially to withstand the serpent, the enemy of God, Satan.

For this reason, after God created man, He presented him with His life. This is a crucial matter revealed in Genesis 1 and 2. God placed man in a garden and commanded him to eat of every tree for his food, except

the tree of the knowledge of good and evil. Genesis 2:9 says that in the middle of the garden was the tree of life, indicating that God intended man to eat of it. Also, going forth from the garden was a river. The tree of life for eating and the river for drinking denote God's life being made available to man. The tree of life symbolizes the Triune God embodied in Christ to be man's life as food (John 1:1, 4, 14; 6:48, 57; 15:1). The river symbolizes the Spirit, the life-giving Spirit, who is the consummation of the Triune God as the water of life for man to drink (Psa. 36:8-9; 46:4; Isa. 12:3; John 7:37-39; Rev. 22:1). By means of His life imparted by the Spirit of life, God intends to dispense Himself into man as life, to become organically one with man in life and in nature, so that man can fulfill God's eternal purpose as His corporate expression. This is the highest focus of God's relationship with man, His salvation in life, an organic salvation accomplished through God's dispensing Himself into man (Rom. 5:10).

As a result of his fall, however, man sinned. He became a sinner under the judgment of God, and thus, he needed God's salvation in the aspect related to redemption (3:21-26). Hence, the complete salvation of God includes both the aspect of redemption, to deal with the problem of man's fall, and the aspect of dispensing, salvation in life, for the fulfillment of God's purpose. Chapter 1 of Isaiah speaks of the redemptive aspect of salvation, in which God not only forgives our sins but also washes away our sins: "Come now and let us reason together, / Says Jehovah. / Though your sins are like scarlet, / They will be as white as snow; / Though they are as red as crimson, / They will be like wool" (v. 18). Snow and wool reveal two rich aspects of God's salvation related to the problem of sin. Snow makes things white by falling upon and covering, whereas the whiteness of wool is something growing from within. This difference indicates that there are two aspects of God's washing away of our sin, a positional washing and a metabolic washing. The footnote to this verse in the Recovery Version explains these two washings:

Both snow and wool are naturally white. Hence, as a result of God's washing, we become not only white but also naturally white, as if we had never been defiled. The washing that makes us as white as snow is a positional washing from without through the blood of Jesus Christ (1 John 1:7; Heb. 1:3b; Rev. 1:5), whereas the washing that makes us white like wool is a washing of our nature metabolically from within by God's Spirit and by His life (1 Cor. 6:11 and note; Titus 3:5 and note 4). (Lee, note 1)

Snow and wool in this portion of Isaiah reveal the richness and completeness of God's dealing with the problem of our sin.

The dispensing aspect of God's salvation is gloriously described in Isaiah 12, a chapter that associates many meaningful terms with salvation: *praise, God, Jehovah, strength, song, water, rejoicing, springs, thanks, call, name, deeds, psalms, cry, shout, inhabitant of Zion, great, the Holy One, and Israel*. This chapter reveals that God is our salvation, and then it shows the way that He becomes salvation and the way that we enjoy Him as salvation. Verse 2 begins, "God is now my salvation; / I will trust and not dread"; and then it declares that He is Jehovah becoming salvation to us: "Jah Jehovah is my strength and song, / And He has become my salvation." The Hebrew name Joshua encapsulates this thought, for it means "Jehovah the Savior," or "the salvation of Jehovah." This is the name Jesus in Greek, the name that the angel instructed Joseph to call the child that was to be born to Mary (Matt. 1:21). God is our salvation, and Jehovah has become our salvation by becoming a man, born of Mary, whose name, *Jesus*, means "Jehovah our Savior" and "the salvation of Jehovah." There is no other name under heaven given among men in which we must be saved (Acts 4:12).

In 12:3 Isaiah continues, "Therefore you will draw water with rejoicing / From the springs of salvation." God is our salvation (v. 2), and with this salvation there are springs. A spring is the emergence of water from a source or a fountain beneath the ground, and from the spring there flows a river. The word *springs* therefore implies both the fountain and the river. This indicates that for God to be our salvation, there are stages required, namely, the source, the spring, and the flow. In order to reach us as our salvation, the Triune God is the fountain, the spring, and the river. God the Father as the fountain source is embodied in God the Son as the spring (John 4:14), who is realized as God the Spirit as the flow (7:38-39). When we draw the water of the Spirit for our drinking, we enjoy the spring of the Son and the fountain of the Father. This corresponds to the three stages in 2 Corinthians 13:14: the grace of Christ proceeds from the love of God (the Father) and comes to us in the fellowship of the Holy Spirit.

Isaiah 12:4 tells us that in the day of salvation we will say, "Give thanks to Jehovah; call upon His name!" The way to draw water from Christ as the springs of salvation is to call on His name: "By calling on the name of the Lord with rejoicing and praising, we draw water out of the springs of salvation" (Lee, Recovery Version, v. 4, note 1); calling "is the joyful way to drink from the fountain of God's salvation" (Lee, Recovery Version, Acts 2:21, note 1). Calling on His name accompanies giving thanks and making known His deeds (Isa. 12:4), singing (v. 5), crying out, and giving a ringing shout (v. 6). In such a context it is hard to imagine that the calling could be silent or inaudible. Indeed, the experience of many in the past who

desperately sought God's salvation is that they found it by calling out loudly, "O Lord Jesus!" and were thus led to drink deeply of the springs of eternal life.

This section of Isaiah is rich in its prophetic utterances concerning the coming Christ. In chapter 6 Isaiah sees a vision of the glory of Jehovah of hosts:

In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple. Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew. And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory. (vv. 1-3)

Concerning this passage, the Gospel of John says that Isaiah saw Christ's glory (12:41). This strongly proves that the Lord Jesus is the very God, the King, Jehovah of hosts, whom Isaiah saw (Isa. 6:5).

In chapter 7 Jehovah told Isaiah that He would give Ahaz, the unbelieving king of Judah, a sign: "The Lord Himself will give you a sign: Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel" (v. 14). *Immanuel* means "God with us" (Matt. 1:23). This was a sign that God would be with Judah in their struggle against the kings of Assyria and Israel. According to Isaiah 6:15 and 8:3-4, this sign was fulfilled by the birth of Isaiah's son. Before this child was fully grown, God would deal with the two kings who were terrorizing Judah. However, the prophetic significance of the sign was not limited to the immediate peril facing Judah. When the fullness of the time came, God sent forth His Son, and this prophetic word foretold of the great sign of the Triune God's incarnation. God was incarnated as a man, born into humanity as the child of a virgin through the conception of the Holy Spirit in the womb of Mary (Matt. 1:18; Luke 1:34-35). This was the fulfillment of God's promise to Adam that the seed of the woman would come forth to bruise the head of the serpent (Gen 3:15; Gal. 4:4; Matt. 1:23; Heb. 2:14). Through His union with man in the person of Jesus, who is Emmanuel, God with us, the Triune God would be with His people ever more intimately, strongly, and eternally than He was in His acting for Judah as in the days of Ahaz. Moreover, through His death and resurrection, the incarnated God became the life-giving

Spirit so that He could enter into His believers to be with them in an organic union all the days even unto the consummation of the age (1 Cor. 15:45; Rom. 8:16; Matt. 28:20).

Isaiah 9 foretells of the earthly ministry of the Lord Jesus in Galilee:

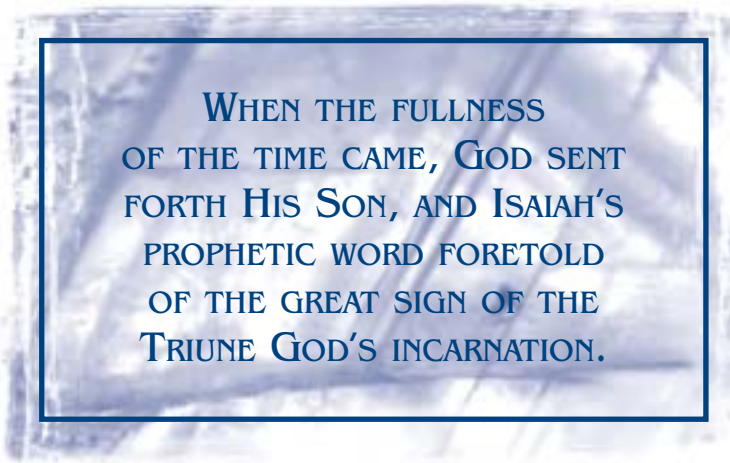
Gloom does not remain in the place where there was anguish: formerly He treated the land of Zebulun and the land of Naphtali contemptibly, but afterward He treats the way of the sea, across the Jordan, with glory, Galilee of the nations. The people who walked in the darkness / Have seen a great light; / Upon those who dwell in the land of the shadow of death / Light has shined. (vv. 1-2)

In His first coming, the Lord Jesus came as a great light to shine on the people who walked in darkness and who

dwelt in the region and shadow of death (Matt. 4:13-16). As the following verses reveal, Christ's shining as the great light on God's people saves them from the darkness of death and releases them from bondage in darkness so that they may be multiplied as the nation and have their gladness increased (Isa. 9:3; Col. 1:13), it breaks the yoke that has been upon them (Isa.

9:4; 10:26-27), and it destroys their enemies with their armor (9:5). The fact that the Lord Jesus came as a great light indicates that He began His ministry for the kingdom of the heavens "not with earthly power but with heavenly light, which was the King Himself as the light of life shining in the shadow of death" (Lee, Recovery Version, Isa. 9:2, note 1 and Matt. 4:16, note 1).

Many more prophecies concerning Christ are to be found in this section of Isaiah. Isaiah and his children are a type of Christ and His believers (8:18; Heb. 2:13). The Shoot of Jehovah and the fruit of the earth signify Christ as the God-man, revealing His deity with His divine nature and His humanity with His human nature (Isa. 4:2). Christ is a canopy of glory to cover His people and a tabernacle to overshadow them as grace (vv. 5-6; John 1:14; 2 Cor. 12:9). He is a sprout from the stump of Jesse and a branch from his roots (Isa. 11:1), indicating His reviving power and His spreading power. He is a banner to the peoples and a standard to the nations (vv. 10, 12), giving instructions to them concerning what Christ is to God's people and calling and gathering them



to Himself (John 12:32). Finally, He is the wonderful One: He is a child and the Mighty God; He is a Son and the Eternal Father (Isa. 9:6). Truly, Isaiah's prophecy reveals the all-inclusive Christ.

The Second Section: Judgment

Jehovah's judgment on the nations is the subject of the second section of Isaiah—chapters 13 through 23. In this section Isaiah prophesies concerning God's judgment on twelve nations, including the city of Jerusalem, which is treated as one of the nations due to the seriousness of her sin. This section of Isaiah corresponds to Genesis 3—11, which deals with mankind. In these nine chapters of Genesis, man, who was created by God for His purpose, fell again and again until he eventually became the nations (10:5, 31-32). In the fourth and final fall at Babel, the nations counseled together to make a name for themselves by building a city with a tower whose top would be in the heavens. Thus, they declared their open opposition and rebellion against God (11:1-9). This was "a collective rebellion of the whole human race against God under Satan's instigation" (Lee, Recovery Version, v. 4, note 2). God judged mankind at Babel by confounding their language so that they would be divided and scattered over the whole earth (vv. 7-9; 10:25). Because of mankind's rebellion at Babel, God forsook the created race of Adam and called one man, Abraham, to begin the called race through which He would fulfill His original purpose in man. From that time on, the nations have been under the judgment of God.

Concerning God's judgment on the nations, Isaiah 5:16 says, "Jehovah of hosts is exalted in judgment, / And the holy God shows Himself holy in righteousness." The nations rebel against God by exalting man; in judgment, however, God is exalted. The nations in their unrighteousness reject God and replace Him with idols, the works of their hands; in judgment, however, God manifests His righteousness and shows Himself to be holy, the unique One, who alone is to be honored, worshipped, and glorified. In Isaiah 13 through 23 God condemns the nations: Babylon because of its cruelty (14:5-6, 16-17), Assyria because of the yoke and burden it placed upon Israel (v. 25), Philistia because of the damage it caused to Zion (v. 32), Moab because of its pride (16:6), Damascus because of its invasion of Israel (17:3), Egypt because of its idols and wise men (19:3, 11-14), Cush and Egypt because they became Israel's expectation and boast (20:5-6), Arabia because of its warlikeness (21:15), Jerusalem because of the unforgivable sin of not regarding their Maker (22:11, 14), and Tyre because of its pride of all beauty and all its honored men (23:9).

The book of Isaiah reveals that all God's judgments on the nations issue in one thing, that is, the bringing in of

Christ. In this section of Isaiah that concerns God's judgment, there is a detailed revelation of Christ in the person of a royal servant. In chapter 22 God called His servant Eliakim to be the steward of the king's house in place of Shebna, whom He had discharged (vv. 15-21). Concerning Eliakim, the Lord declared in verse 22, "I will set the key of the house of David upon his shoulder— / When he opens, no one will shut; / When he shuts, no one will open." In Revelation 3:7, in His speaking to the church in Philadelphia, the Lord Jesus applies this word to Himself, saying, "These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens." This verse reveals that Eliakim is a type of Christ as the Steward over God's house.

By comparing these two portions of the divine revelation, we may enter into the deep significance of Christ as the One who has the key of David typified by Eliakim. The crucial subject in Isaiah 22 is the house; the house of David in verses 15 and 22 is a figure of the church as the house of God (1 Tim. 3:15; Eph. 2:19), typified by the Old Testament temple (vv. 21-22). David fought the battle to establish the kingdom of Israel, and through his son Solomon he built the temple of God, the house of God. (Although David did not actually build the temple, he conceived of it, prepared its place and materials, and received the detailed revelation of its plan from God, which he gave to Solomon). The temple as the house of God is for God's expression, and the kingdom of Israel as the kingdom of God is for God's dominion. Thus, through David God obtained in type His purpose in creating man in His image and with His dominion (Gen. 1:26). God obtains His purpose in full through Christ as the greater David. He is the One who is building the church as house of God today, the real temple of God, and He has set up the kingdom of God, exercising God's authority for His dominion.

Christ having the key of David is for the building of God. On the one hand, He uses the key of David to open God's kingdom so that many captives of Satan may be released from bondage and enter into the kingdom of God. On the other hand, He employs the key to build the house of God in the kingdom of God for God's purpose to be fulfilled. For this reason, in His dealing with the church in Philadelphia in Revelation 3:7-13, the Lord Jesus first promises to make the overcomer a pillar in the temple of His God (v. 12). This indicates that the overcomer has experienced being built with others into the building of God (Eph. 2:21-22; 4:16). Furthermore, the Lord declares, "I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name" (Rev. 3:12). The writing of this threefold name reveals that through transformation the overcomer has

been wrought with what God is, the nature of the New Jerusalem, and the person of Lord. If we desire to know Christ as the One who has the key of David, as the One who sets before us an open door, we must give ourselves to God's building today. We must be willing to be transformed in order to be built up as the church, His house, for His corporate expression and to be under His ruling for His kingdom.

Isaiah 22:21-25 contains further details revealing Christ as the Steward in God's house. Eliakim was to become "a father to the inhabitants of Jerusalem / And to the house of Judah" (v. 21). This reveals that Christ is a Father to the believers (9:6) and, as such, "He is the source and Supplier to support us in everything and in every way" (Lee, Recovery Version, Isa. 22:21, note 1). The word *key* in verse 22 also indicates the treasury of the king's house (39:2). Christ has the key to keep all the treasures of the house of God, which are the riches of Christ for our enjoyment. "Christ is the One who can open and shut the door to the treasury of God's riches, which are embodied in Him (Col. 2:9)" (Lee, Recovery Version, Isa. 22:22, note 1). God was going to drive Eliakim as a peg into a sure place so that he would become a throne of glory for his father's house. Upon him

God was going to hang all the glory of his father's house, that is, the offspring and the issue, all the smallest vessels (vv. 23-24). This reveals Christ—in His exaltation to the third heaven, a sure place—upon whom hang all the believers in order to be His glory (Acts 2:33; 5:31; Eph. 1:6, 12, 14). Christ is glorified in the church through the believers, who are being held up from the earth by Christ as the peg.

Furthermore, before driving Eliakim as a peg into a sure place, God first removed Shebna as a peg from his place, and with him all the vessels (the burden) that hung upon him (Isa. 22:25, cf. vv. 15-19). This reveals that God intends to discharge all persons and things related to the old creation and replace them with Christ. In judgment He "fires" everyone and everything, including all the kings of the nations, Shebna the steward, and all the bowls and jars in God's house, and replaces them with Christ. He does this through the cross: "God discharged everyone on the cross, and He is replacing everyone with Christ. Because Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died

with Him and were terminated (Rom. 6:6; 2 Cor. 5:14)" (Lee, Recovery Version, Isa. 22:25, note 1). Furthermore, by faith, we are united with Him, and He lives in us to be our replacement: "Now, in our organic union with Christ through our faith in Him, He replaces us by living in us, with us, by us, and through us (John 15:5; Rom. 11:17; Gal. 2:20; Phil. 1:19-21a)" (Lee, Recovery Version, Isa. 22:25, note 1).

The Third Section: Chastisement

The subject of the third section of Isaiah, chapters 24 through 35, is Jehovah's dealing with His beloved Israel. Whereas God's dealing with the nations is for judgment, His dealing with Israel is in love, as a father deals with his children (1:2). Hence, it is His chastisement of His beloved people for the purpose of leading them to repent so that they may be revived and return to Jehovah. Verse 15

of chapter 30 says, "Thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; / But you were not willing." Israel's return to God ushers in Christ (32:1-2) and the restoration of all things (30:19-26, 29). The restoration brought in by Israel's return to Jehovah is a major item in the prophecy of Isa-

iah (2:2-5; 4:2-6; 11:1-16; 25:6-8; 26:15; 35:1-10; 61:4-9; 65:17-25; 66:22).

God's dealing with His people Israel is the subject of the third section of the Old Testament (Genesis 12 through Malachi). From the time that God called Abraham onward, God's people repeatedly turned away from Him to rely on other nations, such as Egypt (Gen. 12:9-20; Isa. 30:1-4; Hosea 11:1). God then dealt with His people in the way of chastisement, leading them to repent and bringing in their revival and return to Him. Their return to God ushered in Christ, both in type and in prophecy. This is truly the story of the Israel from Genesis 12 through the end of the Old Testament.

In this section of Isaiah Christ is revealed as the cornerstone and as the King. In 28:16, the Lord Jehovah declares, "Indeed I lay a stone in Zion as a foundation, / A tested stone, / A precious cornerstone as a foundation firmly established; / He who believes will not hasten away." In His first coming Christ came as the cornerstone, but He was rejected by the Jewish builders. In His

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second coming all the remnant of Israel will believe on Him and receive Him as the cornerstone (Rom. 11:23, 26). Hence, the complete fulfillment of the prophecy concerning Christ as the cornerstone will be in the next age, the age of restoration (Psa. 118:22, 26; Matt. 23:39). The mention in Isaiah 28:16 of the cornerstone “as a foundation firmly established” contrasts with the priests and the prophets, who “stagger from liquor” and “are swallowed up with wine,” and thus, “they reel in their visions, they totter in their judgments” (v. 7). In contrast to them, “the trustworthy Christ is the faithful High Priest and the trustworthy Prophet to God’s redeemed (Heb. 7:26; Acts 3:22-23)” (Lee, Recovery Version, Isa. 28:16, note 1).

In His second coming Christ will be the King who reigns in the coming age of the millennium, the age of restoration: “Indeed a King will reign according to righteousness, / And the rulers will rule according to justice” (32:1). The King, who is Christ, is both Jehovah and also a man, who is supplying, caring for, and covering God’s people (vv. 1-2; 33:22). He rules not directly but through “the rulers,” who are His co-kings, the overcomers (32:1; Matt. 19:28; 1 Cor. 6:2; Rev. 2:26-27; 12:5; 20:4). The rule of Christ in the restoration will not only be one of righteousness and justice but also of protection and enjoyment: “A man will be like a refuge from the wind / And a covering from the tempest, / Like streams of water in a dry place, / Like the shadow of a massive rock in a wasted land” (Isa. 32:2). This is a picture of the millennial kingdom.

Conclusion

Chapters 1 through 39 of Isaiah are composed of three sections with a short historical section and correspond to the three main sections of the Old Testament. Chapters 1 through 12 are on salvation and correspond to Genesis 1 and 2, where we see that God intended to be received by man as life for salvation. Chapters 13 through 23 are on

God’s judgment of the nations and correspond to Genesis 3 through 11, in which man rebelled and became the nations under the judgment of God. Chapters 24 through 35 are on God’s chastisement of His people and correspond to Genesis 12 through Malachi, which covers God’s choosing of Israel and Israel’s turning away from God, causing God to deal with them in the way of chastisement. Isaiah further shows us that through His chastisement of Israel and His judgment on the nations, God intends for His people to return to Him. Then Christ is ushered in, and there is a restoration of all the created things. In the final section of Isaiah, chapters 40 through 66, Christ is fully revealed as the Servant of Jehovah; this section, therefore, corresponds to the New Testament. Hence, in the book of Isaiah we see that God’s move with man in the Old Testament in His judgment on the nations and His dealing with Israel were the preparation for His move within man in the New Testament, through Christ, the God-man, and through the church, His increase.

The story of Isaiah’s prophecy is continuing until today. Christ is still being ushered in. Even though He has come once through incarnation, He will come a second time to fulfill completely all that was prophesied concerning Him in this book. Therefore, God continues to deal with His beloved people for the purpose that they would turn to Him, He continues to judge the nations, and He is still ushering in Christ (Gal. 1:15-16; Eph. 3:17; 1:22-23). At the end of this age, Israel will again return completely to God. This will bring in the restoration, the age of the millennium, and Christ will return openly to be received by Israel as the cornerstone for God’s building and as the King, who will rule the earth in righteousness.

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The Content and Span of the Book of Isaiah

The content of Isaiah is this: God’s dealing in love with His beloved Israel and His righteous judgment upon the nations bring in Christ, the Savior (43:3; 49:26), who is God (9:6) incarnated to be a man (7:14), possessing both the divine and human natures (4:2), living on this earth (53:2-3; 42:1-4), crucified (53:7-10a, 12), resurrected (53:10b-11), ascended (52:13), and coming (40:10; 64:1) to meet the need of God’s chosen people and the nations (9:1-7; 49:6) in God’s all-inclusive salvation (12:2-3), that the restoration of all things (2:2-5; 11:6-9; 35:1-10; 30:26) may be brought in, which will consummate in the new heaven and new earth for eternity (65:17)...

This book, like the New Testament, covers from beginning to end all the things God has ordained according to His economy. The beginning is the incarnation, and the end is the new heaven and new earth. The New Testament begins with Christ’s incarnation and birth and ends with the new heaven and new earth. Since Isaiah covers the same matters,...the book of Isaiah is the representative of the entire Bible, especially of the New Testament.

From the *Life-study of Isaiah* by Witness Lee, p. 3