

ISAIAH'S TWO-STAGE RESTORATION OF ISRAEL

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The barbarous attack from Hamas on Israel on October 7, 2023, may raise questions among Christian believers regarding God's plan for Israel. For nearly two millennia Israel has remained in unbelief, so one might wonder what God's sovereign will is regarding this recalcitrant people.

The intent of this paper lies far from providing a full eschatology for Israel. Rather, I would like to restrict the scope of this paper to one prophet, Isaiah, and suggest that he makes a case for national Israel's restoration occurring in two-stages, the first of which has already been fulfilled. Accordingly, Isaiah predicts that after Israel endures its captivity in Babylon, it will experience relief from exile and be permitted to return to its homeland under the blessing of Cyrus, the Persian ruler; in a second stage it will be fully restored at an undisclosed time in the future to an extent of influence and authority that has never been seen before. King Messiah will rule the earth from Jerusalem.

Recent scholarship on Isaiah and especially its use in the New Testament presents a different analysis of the texts related to Israel's restoration. The prevalent view is that two exodus events are described in scripture, both of which have occurred. The original exodus mediated by Moses established Israel as the people of God who would subsequently live under the Mosaic Covenant; the second exodus as described by the prophets—especially by Isaiah—became necessary due to the failure of Israel to be faithful to its covenantal requirements. Thus, Jesus mediated a New Covenant by leading out a new people of God through his atoning death and victorious resurrection. Scholars who hold this view typically argue that the restoration prophecies of the Old Testament are fulfilled in the church.

Additional tenets of this view are as follows: (1) Israel's response to the decree of Cyrus to return to the land was meager and inadequate. Therefore, Yahweh did not restore Israel as promised; (2) Second Temple Jews, irrespective of where they lived, believed that

they were still in exile; and (3) promises of Israel's restoration are restricted to a single event. This paper directly addresses (1) and (3), while indirectly interacting with (2) since it is difficult to prove what the prevailing view was in the second temple period. Of greater value would be to know if scripture makes the claim that Israel was still considered captive following the decree of Cyrus.

Isaiah's Message

Given the size and scope of this prophecy, Isaiah's message is often elusive to interpreters. Accordingly, preachers often approach this book in a piecemeal fashion, expositing various chapters or verses in isolation of the overarching theme. For instance, missionaries preach the first half of chapter 6 because it emphasizes Isaiah's "call to ministry," but rarely avoid grappling with the nature of the call; God sends Isaiah to deliver a message to the nation that results in its captivity.¹ Other texts such as Isaiah 7:14, 9:6; 53:1-12; and 55:1-5 are also often preached without context.

Some scholars suggest 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."² 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.³

¹ Jesus and Paul cite this scripture in the way that Isaiah intended. See Matthew 13; Mark 4:11-12; Luke 8:9-10; John 12:39-42; Acts 28:17-29; see Michael Vlach, "The Significance of the Five Quotations of Isaiah 6:9-10 in the New Testament," at <https://sharperiron.org/article/significance-of-five-quotations-of-isaiah-69-10-new-testament>, accessed July 16, 2024.

² 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.

³ *Literary Study Bible*, 1008.

Assuming that Isaiah was written by one author,⁴ it remains to discover whether or not the prophet presents a cogent argument that is sustained throughout its 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 Isaiah⁵

The "kingdom of the Lord" is an extensive theme developed throughout Isaiah, culminating in the final chapters. Isaiah uses the term "kingdom" (מַמְלָכָה) 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).⁶

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 regarding Hezekiah (chapters 36-39, thirty-eight times).⁷ In the remaining nine times, the "king" is

⁴ This author believes the author of Isaiah to be an eighth century prophet by that name. 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.

⁵ 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.

⁶ Unless otherwise noted, all scripture references in this paper are taken from the ESV.

⁷ According to my outline of the book, the first major section of the book is comprised of chapters 1 to 35.

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 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 Isaiah 40–55,⁸ 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 through David or his sons, and (4) David’s line sitting on the throne forever.⁹ It is the fulfillment of Yahweh’s promises of the kingdom that is one of Isaiah’s greatest

⁸ The second section of Isaiah, often designated “Second Isaiah,” refers to Isa 40-55. In this paper I avoid using the designation “Second Isaiah” because of its frequent implication of multiple authorship of this book.

⁹ J. Walvoord, *The Millennial Kingdom: A Basic Text in Premillennial Theology* (Grand Rapids: Zondervan, 1959), 195.

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.¹⁰

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 40–66.¹¹ 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.¹² However, to say that Isaiah is primarily about two pagan empires is an insufficient picture of the prophet's message.

¹⁰ "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. Harry A. Ironside, often called the prince of Dispensational Preachers, argues that Isaiah's chief concern is to defend the Davidic Covenant (*Expository Notes on the Prophet Isaiah* [Neptune, New Jersey: Loizeaux Brothers, 1952]).

¹¹ 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).

¹² 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

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 Isaiah 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.¹³

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

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.

¹³ The idea of Zion's inviolability seems to have come from Israel's deliverance from the Assyrians in 701 BC.

would repent. Since they persist in their rebellion, the Lord must judge. Yet 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.¹⁴ 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 nations, descendants, and blessings—it is possible that the New Covenant provides the correct referent.¹⁵

¹⁴ 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.

¹⁵ 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

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.¹⁶

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*.¹⁷

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

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]).

¹⁶ Isaiah introduces these judgments with the particle interjection, וְהָיָה. 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).

¹⁷ 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).

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).

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.¹⁸

¹⁸ 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.

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 Isaiah 40–55.¹⁹ Scripture often pictures Jerusalem as the place from which Yahweh's salvation flows (52:10), but one must not overlook the central concern of chapters 40–55: the restoration of Israel. The most important feature of that restoration is the return of the Lord to Zion and his installation as King over all the earth.²⁰

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.²¹ Isaiah's invitation, then, is to enjoy a banquet, or to come to Jerusalem to enjoy its abundance.²² 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

¹⁹ "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).

²⁰ 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.).

²¹ 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.

²² 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 Djes 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, *Deuterojesaja: 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).

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 Isaiah 40–55 predicts the kingdom of the Lord (40:10), and the epilogue of this passage invites Israel to participate in this kingdom. In addition, it 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 Lord appears to be the dominant concern of Isaiah 40–55. The return from Babylon is important, as this is part of the promised total restoration of Israel.

The Possibility of a Second Exodus

If the kingdom of the Messiah is the central concern of the prophet Isaiah based on the development of the four themes described above:²³ (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, perhaps Isaiah predicts a “second exodus” as the fulfillment of Yahweh’s promise to David.

Based on the preceding data, the following propositions characterize Isaiah’s use of exodus material: first, he tends to almost exclusively focus on elements of the exodus that accentuate God’s ability to judge his enemies and to deliver his people. This feature is

²³ See the appendix for data related to these 4 themes (including additional themes) throughout Isaiah.

verified by observing that the Red Sea miracle is cited in Isaiah at least seven times.²⁴ Of all the displays of Yahweh's power, this event is most significant.

Second, exodus texts are distributed in each of the three sections of Isaiah. Isaiah 1–39 refers to the exodus seven times, while Isaiah 40–55 cites it in nine passages. Isaiah 56–66 cites the exodus twice. Therefore, NE authors are correct in noting that 40–55 cites the exodus more frequently than 1–39 or 56–66, especially in proportion to the size of these sections of Isaiah. Nonetheless, the distribution of citations throughout the prophecy may be more balanced than some NE writers have claimed.

In addition, each section of the prophecy utilizes similar features of the exodus narrative. Isaiah 43:1-44:28 and 63:7-14 reference the exodus event more extensively than the other passages listed. Where fertile desert imagery occurs, Isaiah assures Yahweh's care of his people in their travels as they return to Jerusalem from all the nations where they have been scattered.

Third, as observed in a broad survey of OT passages, Isaiah cites exodus texts in connection with a variety of events.²⁵ Isaiah uses exodus texts to confirm Yahweh's ability to perform four events. In Isa 10:5-34, the prophet assures residents of Jerusalem that just as Yahweh raised his "staff" over Egypt, so he would do against Assyria. Thus, Isaiah assures a remnant in Jerusalem of God's delivering power.

In two other Isaian texts, the prophet refers to the exodus to confirm Yahweh's ability to judge nations based on his destruction of Pharaoh's nation (19:1-25). He confirms his judgment against Egypt by citing the exodus, especially in the drying up of the sea (19:5). Just as God judged Egypt long ago, he would do so again. But unlike the original exodus judgment, Egypt would turn to the Lord this time (19:21-22). Likewise, Isaiah cites the exodus event to assure Tyre of judgment (23:11). Although this nation has risen in its fame among earth's inhabitants, Yahweh would abolish its pride (23:8-12).

²⁴ Isa 10:24-26; 11:15; 23:11 43:16; 50:2; 51:10; 63:11. I do not count Isa 44:27 as it occurs in the same passage as 43:16; likewise, 51:15 occurs with 51:10.

²⁵ Authors of new exodus theologies tend to categorize materials from the Pentateuch as Exodus citations, allusions, echoes, or motifs without defining what the Exodus is. As of this writing, I have not found a single NE author who directly addresses this foundational question. I discuss this elsewhere ("The Exodus in the Old Testament" 148-88, in my dissertation, "A Critique of Rikk E. Watts' Isaianic New Exodus") and conclude from Exodus 6:6-8 that the exodus event roughly covers the events of Exodus 1–18.

The fourth event that utilizes exodus imagery is the regathering of Israel. Isaiah divides this event into two episodes, a return of the Babylonian exiles to Jerusalem as a result of Cyrus' edict, and a universal return of Israel from all the nations for the purpose of establishing the kingdom of Yahweh. Isaiah uses exodus themes to assure Israel that both events will occur.

Isaiah employs exodus imagery to affirm Yahweh's plan to recover his people from Babylon in 48:12-20. This event entails Yahweh executing his wrath against Babylon through the hand of Cyrus, king of Persia (14-16). After instructing Israel in righteousness (17-19), God commands his exiles to leave Babylon (20), for if they refuse, "there is no peace for the wicked" (22). As previously discussed, Yahweh assures his care for the exiles who return by citing how he provided for the wilderness community by bringing water out of a rock (21).

Isaiah also prophesies the universal return of Israel to Canaan at the establishment of Messiah's kingdom. Although Isaiah implicitly references the Babylonian return in Isa 11 by a comparison to this "second" return of those who remain, his focus here is a more extensive regathering.²⁶ Conditions for this regathering include the rise of the branch of Jesse (1), who will judge the earth (3-5) and bring about peaceful conditions that will prevail over the earth, even among animal life (6-8), with the result that the earth will be filled with the knowledge of the Lord (9). All of the nations will gather to the root of Jesse and pay homage to him (10), and Yahweh will regather his people a second time. That this regathering far exceeds the Babylonian return includes (1) places listed from where the Jews would come (Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and distant islands, 11:11), (2) Isaiah's summary that they would come from the "four corners of the earth" (11:12), (3) a prediction that the nation would no longer be fractured in two (11:13), and (4) assurance that they would "possess" the nations around them (11:14). Yahweh would bring

²⁶ Wood maintains that Israel's restoration took place in stages. Rejecting the theory of E. P. Sanders, N. T. Wright, Craig Evans, Michael Knibb, and others who maintain that the exile did not end with the meager return of the Jews to the land less than a century following the Babylonian captivity, Wood argues that one can only be in exile if it is forced. Although Wood does not adequately address the response of the Jewish nation during the public ministry of Christ, he does help in separating the return during the time of Zerubbabel, Nehemiah, and Ezra with the eschatological return of the Jews spoken of in Isa 11 ("The Regathering of the People of God: An Investigation into the New Testament's Appropriation of the Old Testament Prophecies Concerning the Regathering of Israel" [Ph.D. diss., Trinity International University, 2006]).

them back by destroying the “tongue of the Sea of Egypt” and split “the River,” presumably the Euphrates, so as to allow the Israelites to walk over on dry ground (11:15). This would take place in much the same way as it did when God brought his people out of the land of Egypt (11:16).

Second Exodus in Isaiah 11:11?

Perhaps Isa 11:11 provides the exegetical basis for a second exodus event: “In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.” The evidence in favor of a second exodus in Isaiah includes first, a statement that God would recover his people a second time. Since Yahweh recovered his people from Egypt the first time, it is feasible that this exodus provides the pattern for a new deliverance as described in Isa 11.

Second, Isaiah predicts the destruction of the “tongue of the sea of Egypt” and the splitting of “the River” into seven channels, with the result that his people will walk over on dry ground again (11:15). This text seems to clearly point to another sea-crossing where Yahweh divides or even destroys the sea in order that his people can walk across it.

Third, Isaiah summarizes the event in verse 16: “And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.” This verse provides an explicit comparison between what Yahweh promised to do in the future and the exodus deliverance from Egypt in the past. Coupled with the phrase “second time” in verse 11, it would seem that Isaiah predicts a new exodus.

It should be noted that if this interpretation of the evidence is correct, Isaiah deems the eschatological regathering of the Jews a second exodus. It should also be noted at this juncture that new exodus proponents do not typically consider this regathering of the Jews a second exodus, nor do they acknowledge this as a prophesied event. Rather, new exodus theologians typically place this event during the life of Jesus Christ as a result of his death and resurrection. Therefore, they treat the first recovery of God’s people as the original exodus and the second recovery the establishment of the church.

Exegetical Evidence for Isaiah's Two-Stage Restoration

The prophet Isaiah explains that the day will come when he will recover his people for a second time. He describes the object of this recovery twice in the passage:

11:11, אֶת־שְׂאֵר עַמּוֹ אֲשֶׁר יִשָּׂאֵר (“the remnant of my people which remains”)

11:16, לְשְׂאֵר עַמּוֹ אֲשֶׁר יִשָּׂאֵר (“for the remnant of my people which remains”)

This construction where the noun and verb forms of שָׂאֵר provide a noun phrase modified by a relative clause does not occur elsewhere in the OT.²⁷ These clauses suggest that the first event of which Isaiah speaks entails the regathering of Israel's remnant. The “second time” refers to those of the remnant who still remain. Isaiah indicates that they will come from many different nations (11:11). Therefore, it appears that Isaiah indicates that the regathering is to take place in two stages. It is improbable that the original exodus event represents the first of those stages because (1) in no place in the OT are the exodus people called a remnant, and (2) Isaiah prophesies both regatherings elsewhere, the first one from Babylon, and the second one from all the nations where Israel remains. Since Isaiah describes both events elsewhere, it is appropriate that he would compare and contrast their features here. What is unusual about the second one is how “exodus-like” it will be (11:15-16). It will exceed the return of the remnant from Babylon by far.

It is worth examining another text that contrasts both returns of remnants, as the returns occur side by side in Isaiah 43:1–44:28. In this passage, Isaiah describes the eschatological return of the Jews first, and then the return from Babylon second. Isaiah portrays these events in the same context, using exodus imagery to assure the Jews of Yahweh's ability to accomplish each return, though keeping the descriptions separate.²⁸

²⁷ The substantive of שָׂאֵר (remnant) occurs eleven times in Isaiah. In seven of these instances, it indicates Israel's remnant who will return to Jerusalem: 10:21 (2), 22; 11:11, 16; 28:5; 37:31.

²⁸ Childs argues that the deliverance episodes of the exodus, the road from Assyria, and the road from Babylon must be fused together into one “all-encompassing paradigm of divine deliverance.” Therefore, he maintains that chapter 40 (especially 40:3) signals the fulfillment of the promise that was made in Isa 11:12. He notes that one must adjust only the geography to make the connection (*Introduction to the Old Testament as Scripture* [Philadelphia: Fortress Press, 1979], 299).

The first regathering that Isaiah presents is universal in scope (43:1-21).²⁹ Isaiah predicts deserts being made fertile (3), Israel conquering Egypt, Cush, and Seba (3), Yahweh gathering his people from east, west, north and south, and even from “the ends of the earth” (5-6), the blind and deaf being included (8), and all nations gathering to hear God. He will judge the Babylonians (14-17) and will accomplish a “new thing” (18-19). This new thing will entail the restoration of his people. God will transform the wilderness and construct a road to make it possible for his people to return to Jerusalem (3, 19-20).

The second event described in this passage entails Yahweh’s role in effecting a return from the Babylonian captivity (44:6-28). In 44:7 Isaiah challenges Israel to recount God’s faithfulness to the nation since he established it, presumably at the exodus (44:7). Following a polemic section on idols (9-20), Yahweh exhorts the people to return to God (44:22). He then affirms the faithfulness of his word, arguing that Jerusalem will be inhabited, and its ruins will be restored. How can Israel be assured of this? The Red Sea miracle is sufficient to observe that God acts on behalf of his people. Accordingly, Yahweh will anoint a Persian ruler named Cyrus to initiate this regathering (44:26-28).

One may observe that Isaiah reserves the imagery of flourishing deserts, peaceful conditions on the earth, Israel’s primacy among the nations, and the statement that God will destroy the sea and part the river to enable the Jewish people to return to Jerusalem for one event, the eschatological regathering of Israel. Isaiah does not attribute these conditions to his prediction of the return from Babylon. He cites the Red Sea crossing to affirm Yahweh’s power to bring the remnant from Babylon to Jerusalem, but in no instance does he claim that God will repeat this event in connection with the Babylonian return.

A further observation involves the difficulty of identifying what might be called a second exodus, since each of the four events described above employs exodus language. If one rules out the “judgment events” because they do not involve people being delivered, then perhaps Yahweh’s deliverance of his remnant at Jerusalem from Assyria’s attack on Judah qualifies (Isa 10:5-34). But this event lacks a journey through the wilderness. The first “regathering” event prophesied in Isaiah, although it contains some type of journey, does not manifest a miraculous deliverance on the same level as Moses’ exodus. Yahweh’s use of

²⁹ Kapelrud identifies Isaiah 43:16-20 as being a key NE text. “Because salvation first and foremost means release from captivity, it is not surprising that salvation and redemption seem to be one and the same thing in the preaching of the prophet” (“The Main Concern of Second Isaiah,” VT 32 [1982]: 54).

the pagan ruler Cyrus to deliver his people is exceptional, but it does not compare to ten plagues, a Red Sea crossing, and miraculous provision in the desert.

Perhaps the eschatological regathering of the Jews represents an exodus event of the same proportion as the original deliverance. As previously discussed, God will destroy the tongue of the sea of Egypt as well as split “the river” in this regathering of the Jews. He will cause the desert to flourish through which his people will travel to Jerusalem in perfectly peaceful conditions. All the nations will be gathered there, and Yahweh will establish his kingdom.

Perhaps the eschatological regathering of the Jews represents a new exodus. It has been argued that no explicit statement occurs in Isaiah that indicates a new exodus and that the two events that are contrasted in Isa 11 are the two returns of Yahweh’s people to Jerusalem. The “former things” of Isa 43:18 refer generally to Yahweh’s works in the past, and not necessarily to the exodus event. The “new thing” that he will do in the future will exceed all other events (43:19): he will regather his people from every nation and establish his kingdom.

If the assessment of this data is incorrect and the prevalence of exodus imagery in Isaiah indicates a prophesied second exodus, then this event is the eschatological regathering of the Jews. In this interpretation of the data Isaiah predicts a NE event that is not fulfilled in the return of the nation from Babylon. The geo-political implications of this regathering extend to Messiah ruling the earth from Jerusalem. Peaceful conditions prevail under this administration and the earth becomes filled with the knowledge of the Lord (Isa 11:6-9).

Implications of a Two-Stage Restoration

God’s purpose for national Israel is fulfilled by both prophesied return events and should be viewed together as Yahweh’s commitment to restore His people. The return from Babylon in the 6th century should not be considered insufficient to fulfill His promises due to a meager response from the Jewish exiles. Should more exiles have joined in on the journey to Jerusalem to rebuild the city? Not according to Ezra 1:5: “Then rose up the heads of the fathers’ houses of Judah and Benjamin, and the priests and the Levites, *everyone whose spirit God had stirred* to go up to rebuild the house of the LORD that is in Jerusalem.” Those whose hearts the Lord had not stirred were exhorted to contribute liberally to the project.

Because scholars like E. P. Sanders, N. T. Wright, Michael Knibb, Craig Evans, Rikk E. Watts, and David Pao conflate the Isaianic prophecies of Israel's restoration into one event, they conclude that something went wrong. Israel must have failed in its response to God's instructions. Rather, the return from Babylon sufficiently fulfilled Yahweh's purpose. Israel had to be in the land for Messiah to be born in Bethlehem within the lineage of David. A reconstructed Temple made it possible for Jesus to claim that this was His Father's house and to present himself as the sacrificial lamb in the context of continuing sacrifices. Moreover, how would it be possible for Messiah to proclaim his message to Jewish exiles who were scattered throughout the diaspora? In short, God miraculously brought Israel back to Palestine as a "staging" area for Messiah and His mission.³⁰

The eschatological restoration of Israel will produce a kingdom that exceeds all others in respect to scope, morality, fruitfulness, stability, unity, and mortality. King Messiah will rule the entire earth. His kingdom will bring about unprecedented peace among both humans and animals (11:6-9). The lifespan of people will be extended to pre-patriarchal levels (65:20). The northern and southern kingdoms of Israel will be rejoined (11:13-14). Agricultural production will increase to the point that it will be difficult to process the overwhelming abundance of crops during harvest time (30:23-24; Amos 9:13). Most importantly, "the earth will be full of the knowledge of the Lord as the waters cover the sea (11:9b). Surely this description of conditions does not comport with either the return from Babylon or any period of the church age.

Conclusion

Isaiah's prophecy presents a defense of the Davidic Covenant. Throughout its 66 chapters it emphasizes four themes: (1) the kings of Judah have failed to produce a righteous kingdom; (2) Yahweh willing forgives his people when they repent; (3) since Israel refuses to repent, God will judge his people; (4) yet Yahweh will not forsake His people; rather, he will restore them to levels hitherto unknown.

Yahweh's restoration includes (1) the preservation of a remnant; (2) the arrival of Messiah who will become Savior and King of Israel; and (3) he will restore his people as a kingdom of the Lord. This restoration entails two stages: (1) the return from Babylon

³⁰ Robert D. Bell, *The Theological Messages of the Old Testament Books* (Greenville, Bob Jones University Press, 2010), 178-79.

following captivity; and (2) the return of Yahweh and establishment of His kingdom over all the earth.

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.
 - 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
 12:1 12:2 12:3 12:4 12:5 12:6 19:18 19:19 19:20 19:21
 19:22 19:23 19:24 19:25 25:6 25:7 25:8 25:9 25:10 25:11

25:12 26:1 26:2 26:3 26:4 26:5 26:6 26:7 26:8 26:9 26:10
 26:11 26:12 26:13 26:14 26:15 26:16 26:17 26:18 26:19
 27:1 27:2 27:3 27:4 27:5 27:6 27:7 27:8 27:9 27:10 27:11
 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
 41:16 41:17 41:18 41:19 41:20 43:1 43:2 43:3 43:4 43:5
 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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 65:10 65:17 65:18 65:19 65:20 65:21 65:22 65:23 65:24
 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
 32:3 32:4 32:5 32:6 32:7 32:8 32:9 32:10 32:11 32:12
 32:13 32:14 32:15 32:16 32:17 32:18 32:19 32:20 33:2
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 53:12 61:1 61:2 61:3 61:4 61:5 61:6 61:7 61:8 61:9 61:10
 61:11 63:1 63:2 63:3 63:4 63:5 63:6

5. Yahweh's wrath on various kingdoms

9:8 9:9 9:10 9:11 9:12 9:13 9:14 9:15 9:16 9:17 9:18 9:19
 9:20 9:21 10:1 10:2 10:3 10:4 10:5 10:6 10:7 10:8 10:9
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 38:1 38:2 38:3 38:4 38:5 38:6 38:7 38:8 38:9 38:10 38:11
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 38:21 38:22 39:1 39:2 39:3 39:4 39:5 39:6 39:7 39:8
 42:18 42:19 42:20 42:21 42:22 42:23 42:24 42:25 47:1
 47:2 47:3 47:4 47:5 47:6 47:7 47:8 47:9 47:10 47:11
 47:12 47:13 47:14 47:15
- a. Satan's kingdom³¹ 14:12 14:13 14:14 14:15 14:16 14:17 14:18 14:19 14:20
 14:21 14:22 14:23
6. Yahweh's incomparable nature 40:12 40:13 40:14 40:15 40:16 40:17 40:18 40:19 40:20
 40:21 40:22 40:23 40:24 40:25 40:26 40:27 40:28 40:29
 40:30 40:31 41:1 41:2 41:3 41:4 41:5 41:6 41:7 41:21
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 44:8 44:9 44:10 44:11 44:12 44:13 44:14 44:15 44:16
 44:17 44:18 44:19 44:20 44:24 44:25 44:26 44:27 45:8
 45:9 45:10 45:11 45:12 46:1 46:2 46:3 46:4 46:5 46:6
 46:7 46:8 46:9 46:10 46:11 46:12 46:13 66:1 66:2
7. Yahweh extends blessing to Gentiles 56:1 56:2 56:3 56:4 56:5 56:6 56:7 56:8
8. Israel's prayer 63:7 63:8 63:9 63:10 63:11 63:12 63:13 63:14 63:15
 63:16 63:17 63:18 63:19 64:1 64:2 64:3 64:4 64:5 64:6
 64:7 64:8 64:9 64:10 64:11 64:12

³¹ 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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