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### The Doctrinal Content of Isaiah's Prophecy

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THE DOCTRINAL CONTENT OF ISAIAH'S  
PROPHECY.

B.D. Thesis submitted

by

Fred Kramer.



## INTRODUCTION.

The purpose of this thesis is to show how much doctrine the <sup>- 200</sup>Prophet of Isaiah contains. The result of my studies shows that, with the exception of the doctrine of Baptism, and the Lord's Supper, every important doctrine of the Bible is found more or less complete in this wonderful book. Proof of this statement may be had in the thesis itself.

## BIBLIOGRAPHY.

- Stoeckhardt. Der Prophet Jesaias.  
Drechsler's Commentary.  
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Kretzmann's Commentary.  
Luther. Kurze Auslegung von Jesaias.  
Delitsch. Commentary.  
Das Weimarsche Bibelwerk.  
Hirschberger Bibel.  
Graebner. Doctrinal Theology.  
Pieper. Christliche Dogmatik.



## BIBLIOLOGY.

The doctrine of Bibliology is not found complete in Isaiah, because the Bible was not yet nearly complete at his time. But the book claims the inspiration of God for itself in its entirety. In ch. 1,1. we read, "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." This clearly refers to the whole book. The doctrine of inspiration lies in the word "vision", the Hebrew word  $\text{יִרְאָה}$ , which means, "a vision from the Lord, a revelation!" Moreover many parts of the book are prefaced by such statements as "the Lord hath spoken" ( 1,2.; 16, 13). "Thus saith the Lord" (17,3; 23,15); "Thus saith the Holy One of Israel" (30,13); "The Lord said unto me", (18,4); "Saith your God", (40,1); "Saith the Lord", (19,4; 23,25; 30,1); "It was revealed in mine ears by the Lord of Hosts" ( 23,14); "The Lord hath spoken it" ( 23,25). Again, at the end of a prophesy he says , (21,10), "That which I have heard of the Lord of hosts, the God of Israel, have I declared unto you"; and (21,17), "The Lord God of Israel hath spoken it."

Ch. 30, 8 Isaiah says that he had express command from God to write his prophesy in a book, which should be for the time to come, for ever and ever. And ch 34, 16 he calls such a book, which contained (as Lange and Delitsch take it) his own prophesies, "Book of Jehovah", He challenges the people to read it, and to see for themselves how the prophesies are fulfilled. He is clearly conscious of the fact that the book is inspired. It is Jehovah's book, Jehovah's word, therefore infallible.

References to other parts of the Bible are found Is.8,20,



where Israel is exhorted to seek to the law and to the testimony; ch, 29, 18 , "And in that day the deaf shall hear the words of the book". Moreover there are a number of allusions to historical material furnished by the earlier books of the Old Testament. Ch. 1,10 and 13,19 refer to Sodom and Gomorrah; 29,22 to Abraham; Is. 28,21 to Joshua and 2 Sam.

Believing that the Bible, so far as it existed in his time, was inspired, Isaiah claims for it authority, Is. 8,19,20. In warning against seeking to wizards, he says, "Should not a people seek to their God? for the living to the dead? to the law and to the testimony?" Seeking to the law and to the testimony is made the same as seeking to God, because the law and the testimony are God's word. This word is authoritative and sufficient.

The clearness of the Scripture is implied Is.34,16, "Seek ye out of the book of the Lord and read". It is clear for them to read and understand.

#### THEOLOGY.

The Book of Isaiah is full of theology. It is true, many of the descriptions of God are anthropomorphic. Is, 27.28, "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity." Ch. 33,5. "The Lord is exalted, for he dwelleth on high". Ch, 41,13. "The Lord shall go forth as a mighty man, he shall stir up jealousy as a man of war: he shall



cry, yea, roar: he shall prevail against his enemies." Such anthropomorphic descriptions of God might be multiplied. But back of all this anthropomorphism Isaiah has the true Conception of God.

### Spirituality and Personality.

Though no commentator, so far as I could ascertain, stresses the fact, I believe that Isaiah teaches that God is a spirit, Is. 31, 3. "Now the Egyptians are men, and not God: and their horses flesh, and not spirit." The parallel contrasts, men and God, flesh and spirit, seems to be suggested by the fact that God is a spirit. Moreover this Spirit-God is pictured as a personality existing and subsisting in Himself. Is. 41, 4. "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, <sup>and</sup> with the last; ~~I~~ I am he". Parallel to this passage is Is. 48, 12.

### Unity of God.

The unity of God finds expression in many passages. That was necessitated by the prevalent idolatry. Is. 43, 8. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images". Is. 44, 6. "I am the first, and I am the last: and beside me there is no God". Hezekiah confesses his belief in the unity of God, Is. 37, 16. "Thou art God, even thou alone". Is. 44, 8, God asks, "Is there a God beside me? yea, there is no God; I know not any". And ch. 43, 10 God shows that He will always be God, - there will be no other God. "before me there was no God formed, neither shall there be after me".

### THE TRINITY.

Dr. Pieper devotes six pages of his Dogmatics to the doctrine of the Trinity in the Old Testament, "well es ein vielumstrittener Punkt ist". Some modern theologians deny outright that there are prooftexts for the Trinity in the Old Testament. But Dr. Pieper



shows (Dog, I, 475), that there must be such proof-texts, since both Christ and the Apostles proved the personality, both of Christ and of the Holy Ghost, from the Old Testament. Now Christ and the apostles used the Psalms mostly for this purpose, but it can also be done on the basis of Isaiah's prophesy. Passages proving the son as a definite personality are all those passages, which will be treated under the Office of Christ, where He is pictured as a prophet (61,1-3; 43,6.7; 49,2; 49,9), as Priest (53,4-7; 53,10-12), and as King (9,5.6; 11,3.4.5; 32,1).

The personality of the Holy Ghost is taught quite as clearly, though not in so many passages. Ch. 48, 16 Christ says, "God and his spirit hath sent me". Sending is the work of an intelligent, thinking personality. Is. 63, 10. "But they rebelled, and vexed his Holy Spirit". Only a person can be vexed; a mere power, or manifestation cannot. Is. 63, 14. "The Spirit of the Lord caused him to rest". Again the Spirit acts.

But not only do all the persons occur in Isaiah, they even occur all three in one passage. Is. 63, 9-10. "For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit". This passage is quoted as an Old Testament proof-text for the Trinity by Pieper, (Dog I, 476). It is so interpreted also by Delitsch and Lange. Another passage which has been adduced in this connection, but is doubtful is Is. 48, 16. "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, Has sent me." The question is whether Christ, or Isaiah is speaking. The Weimarerbibelwerk says Christ is speaking. Luther thinks Isaiah is speaking. Commentators don't agree.



Our church has always found a hint of the Trinity in the Trishagion, Is. 6,3. The passage is so used by Pieper, Dog.I, 477.

### Attributes Of God.

The doctrine of the attributes is practically complete in Isaiah.

Immutability. Is. 40,28. Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

Eternity. Is. 57,15. that inhabiteth eternity.

Is. 40,28. Everlasting God. 41,4. I, the Lord, the first, and with the last. 43,13. Before it was done, I am he.

Omnipresence 6,3. The whole earth is fill of his glory. 66,1. The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?

Omniscience. 29,15! Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? " The implication is of course that God sees them. 40,27.<sup>Th</sup>28. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

46,19-20 I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.

Omnipotence. 38,8. (God turns back the sun ten degrees contrary



to the laws of nature).

46,10. My counsel shall stand, and I will do all my pleasure.

40,10. Behold, the Lord God will come with a strong hand, and his arm shall rule for him.

14,27. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Intelligence. 37,28. I know thy abode. 40,13. Who hath directed the Spirit of the Lord, or being his counsellor has taught him?

55,8.9. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Wisdom. cf. 55,8.9. under Intelligence.

Will. 46,11. I have purposed it. 14,24. As I have purposed it, so shall it stand.

Holiness. Is.6,3. Holy, holy, holy, is the Lord of hosts.

41,30. God is called the Holy One of Israel. He is frequently called by this name in Isaiah. 5,16. "God that is holy, shall be sanctified in righteousness".

Justice. 3,10.11. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

53,8. For the transgression of my people is he stricken.

God's justice is apparent from His judgment of men according to their works, and from the fact that Christ had to suffer for the sins of men.

Truth. 14,24. Surely, as I have thought, so shall it come to pass, and as I have purposed, so shall it stand. 25,1. Thy counsels of old are faithfulness and truth. 31,3. He will not call back his words.



Goodness a. Love.

49,15. Can a woman forget her sucking child, that she would not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee.

b. Grace and Mercy. 30,18. Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.

49,13. The Lord hath comforted his people, and will have mercy upon his afflicted.

Under the goodness of God belongs the redemption described by Isaiah, which was a manifestation of His goodness and love.

## COSMOLOGY.

Isaiah teaches in a number of passages, that Jehovah is the Creator of all things. He clearly knows and accepts Genesis 1 and 2, though he omits many details. The passages are 37,16. Thou hast made heaven and earth; 40,26. Lift up your eyes on high, and behold who hath created these things, (of course Jehovah); 44,24. I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Quite as strongly as the doctrine of creation, Isaiah teaches the preservation and the government of the world by God. All the chastisements of Israel; and of the heathen neighbors, all their moves, are guided and governed by Jehovah. 37,29. (against Sennacherib) I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. 37,35. I will defend the city to save it for mine own sake. In Is.41,2 God is said to have raised up Cyrus: "Who raised up the righteous man from the East, called him to his foot, gave the nations before him, and



he gave them as the dust to his sword, and as driven stubble to his bow. 41,10-20. God comforts Israel with the assurance, that He will help them against their enemies.

The preservation by God of His creatures comes out clearly Is. 42,5. Thus saith <sup>God</sup> the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.

#### ANGELOLOGY.

Isaiah says nothing about the creation of angels,-nothing about their number. There are, however, a few passages in Isaiah that yield information also on this subject. Is. 6,2.3. "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Here angels of high rank are introduced, and we see their office,-praising God. Verse 7 one of the seraphim touches Isaiah's lips with a coal., appearing here in the role of a servant of God. Is. 37,36. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand. Here we again see that the office of the angels is to serve God, and we also see what great power they have in this capacity. The doctrine of the evil angels is missing entirely.

#### ANTHROPOLOGY.

##### Creation of man.

Isaiah teaches the creation of man by God, but man's original



holiness, and his fall into sin are not brought out. Neither do the details of the creation appear.

17,7. At that day shall a man look to his Maker.

27,11. It is a people of no understanding: therefore he that hath made them will not have mercy on them, and he that formed them will show them no favor.

45,9. Woe unto him that striveth with his Maker.

45,12. I have made the earth, and created man upon it.

57,16. The spirit should fail before me, and the souls which I have made.

43,6.7. tells us that God created his sons and daughters (believers) for His glory.

#### SIN.

The total corruption and sinfulness of man is taught very forcibly throughout Isaiah.

#### Original Sin.

43,27. Thy first father hath sinned.

48,8. Thou (Jacob) wast called a transgressor from the womb.

#### Actual sin.

Actual sin is a direct result of original sin.

48,8. I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

Moreover this corrupt state, with its inevitably following transgression is universal. Is.53,6. All we like sheep have gone astray; we have turned everyone to his own way.

Is.24,5.6. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

64,7. There is none that calleth upon thy name, that stirreth up himself to take hold of thee.



## Nature of Sin.

Isaiah mentions a number of sins by name, all of which can be catalogued as a transgression of one or the other of the Ten Commandments. And in rebuking Israel for their sin, God distinctly says, that they have not hearkened to His commandments.

Is.48,17.18. I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments!

## References to the FIRST COMMANDMENT.

42,8. I am the Lord, that is my name: and my glory will I not give to another, neither my praise to graven images.

65,3. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick.

2,8.9. Their land is also full of idols;----therefore forgive them not.

31,1. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord.

The Positive side of the first commandment is brought out Is.57,13. He that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

SECOND COMMANDMENT. Is.52,5. My name continually every day is blasphemed.

THIRD COMMANDMENT. 56,2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from pollution it, and keepeth his hand from doing any evil.

58,13.14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the



holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.

FOURTH COMMANDMENT. No reference.

FIFTH COMMANDMENT. 1,21. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

58,7. (positive side). Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? and when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

59,3. Your hands are defiled with blood.

SIXTH COMMANDMENT. 3,16.17. Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite, etc.

SEVENTH COMMANDMENT. 1,23. Thy princes are rebellious, and companions of thieves.

3,14. Ye have eaten up the vineyard; the spoil of the poor is in your houses.

5,8. Woe to them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

EIGHTH COMMANDMENT. No reference.

NINTH AND TENTH COMMANDMENT. 57,17. For the iniquity of his covetousness was I wrought, and smote him.

CONCLUSION OF THE COMMANDMENTS. 14,21. Prepare slaughter for his children for the iniquity of their fathers.

65,6.7. I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together.



## GOD'S ATTITUDE TOWARD SIN.

God hates sin and punishes it. Is.1,4. 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 have gone away backward. 59,2. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. 64,5. Behold thou art wroth; for we have sinned.

1,28. (Punishment of sin). And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

42,24.25. Who gave Jacob for a spoil, and Israel to the robbers? did ye not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger.

## Hardening.

God has one terrible punishment, which He finally metes out to consistently stiffnecked and impenitent sinners, namely hardening. This is the punishment visited upon stubborn Judah. It consists in this, that the Word of God is preached, but no longer unto salvation, but unto damnation. Isaiah was called that he might effect this in Judah.

6,9.10. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make <sup>heart</sup> 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 hearts, and convert, and be healed. ch.29,10-12 emphasises that that this state is from the Lord.



"The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes," etc.

So 63,17.0 Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?

### CHRISTOLOGY.

#### Person of Christ.

The Messiah of Isaiah's Prophecy is both God and man.

##### a. He is man.

Stoeckhardt (Der Prophet Jesaias, 41) finds Christ's humanity in Is. 4,2, where Christ is called "fruit of the earth". Clearer proof is found ch.7,14, where we read that He is conceived and born; 7,15, where He eats; 7,16, where He is called a child; 9,5, child and son; 11,1, the root out of the stem of Jesse; 42,1-4, Jehovah's servant in humiliation. All the other passages that speak of Christ's humiliation also apply here.

##### b. He is God.

7,14, He is called Immanuel, which means, "God with us".; 8,10, again Immanuel; 9,6, He is called "Mighty God", and "Everlasting Father". If Is. 50,2.3. is spoken by the Messiah of Himself, then it is a proof of His deity. I believe that He is, because in the next verse He clearly is ("The Lord hath given me the tongue of the learned"), and there is no indication that a change in person has taken place. The passage reads, "Wherefore, when I came, was there no man? when I called was there none to answer? Is my hand shortened at all, that I cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness". Here then the Messiah ascribes to Himself divine works.



This God and man are united in one person. 9,6: "The child and son is the same as the Mighty God, - the Everlasting Father. 7,14. The son born of the virgin is Immanuel.

The Messiah, though true man, is sinless. 53,9: "He has done no violence, neither was any deceit in his mouth.

#### STATES OF CHRIST.

The Messiah went through a state of humiliation, and then was exalted. All the stages of the humiliation are found in Isaiah.

a. Conception and birth by a human mother. 7,14. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Note: Isaiah here teaches the virgin birth.) 9,6: Unto us a child is born.

b. Suffering of Christ.

Christ is pictured by Isaiah as coming into the flesh as the servant of Jehovah. 49,4: And now, Thus saith the Lord that formed me from the womb to be his servant, etc. This servant is despised of men, 49,7: Thus saith the Lord, the Redeemer, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, etc.

There is a difference of opinion about 42,19: "Who is so blind as my servant, or deaf as my messenger whom I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not!"

Dr. Kretzmann thinks that the Lord's servant is here Israel. I don't consider that probable. At the beginning of the chapter the servant of Jehovah is admittedly the Messiah. Why such a sudden, unwarranted change? Moreover it seems to me that certain expressions in the passage don't permit this interpretation. v.20. Opening the ears, but he heareth



not. Israel surely doesn't open ears. Israel is on the road to hardening. But the Messiah opens ears, both physical and spiritual. I agree with the interpretation in Lange's Bibelwerk, that we have here a description of the suffering Servant of Jehovah, -Lange pg.487: "Es ist natuerlich, dasz der Prophet unter den Dingen, die der Knecht Jehovah's selbst wird leiden muessen, solche nennt, von denen er andere befreien soll.-----Und zwar nimmt er diese Gebrechen in so hohem Grade am Knechte Gottes wahr, dasz ihm scheint als habe sie in diesem Grade kein anderer Mensch. Mit einem Worte: der Knecht Gottes steht vor den Augen des Propheten da nicht nur als der Verachtete und Verlassene-----sondern zugleich auch als der Arzt, der zwar anderen helfen konnte, aber nicht sich selbst (Luk.4,23; 23,39; Matth.23,40-42)"

The willing suffering of the Aebed Jahwe again appears ch.50,5-7: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. 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. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Ch.53,14 Christ appears as the sufferer that caused Pilate to exclaim, "Behold the man.!" "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of man".

The climax of the description of Christ's suffering comes ch.53. His lowly appearance is brought out v.3. "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." V.3 pictures His rejection and scorn of men: "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." v.4.5. picture His wounds and sufferings: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem <sup>him</sup> him stricken, smitten of God, and afflicted. 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."

His position between the two malefactors is prophesied v.12. "He was numbered with the transgressors". v.7. shows His willing, meek attitude during His suffering: "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".

#### c. Death of Christ.

53,8.9. "He was cut off out of the land of the living,---. He made his grave with the wicked, and with the rich in his death".

53,12! He hath poured out his soul unto death".

#### d. Burial of Christ.

53,8. "He made his grave with the wicked, and with the rich in his death".

### THE STATE OF EXALTATION.

Isaiah teaches that Christ, after ending the state of humiliation with death and burial, was exalted. The stages are not as sharply brought out as in the humiliation. The exaltation implies the resurrection <sup>-tion,</sup> which is not foretold in clear words, but presupposed, as some of the following passages will show. 52,13: "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high". "This entire verse has been understood by Lutheran commentators as referring to the resurrection, the ascension, and the sitting on the right hand



of God on the part of the Messiah", -Kretzmann. 53,10. "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". This verse implies life after death, -resurrection. It pictures Christ glorified. He now lives forevermore, and rules over all things (the pleasure of the Lord shall prosper in his hand). 63,11: "He shall see the travail of his soul, and shall be satisfied". he shall look back from His glorified state on His sufferings. 63,12: "Therefore I will 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! This again presupposed the resurrection, and pictures Christ's triumphant victory and exaltation.

The descent into hell I could not even find hinted at, but there is a vivid picture of Christ's coming to judgment, ch.63,1-6. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help: and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth". This is understood by Lange, Kretzmann, and Strack-Zoekler as referring to Christ's coming



to judgment. Luther finds in it the punishment of the synagogue. The church fathers (also the Weimarer Bibel) refer it to Christ's suffering. But the man in the bloody garments is clearly a conqueror, and the blood that stains him is that of slain enemies. Moreover Edom would far more easily stand for the heathen nations in general, than for the synagogue. Therefore I accept the interpretation which refers it to the final judgment.

#### THE OFFICE OF CHRIST.

Isaiah pictures the office of Christ as three-fold. He is Priest, Prophe<sup>-et,</sup> and K<sub>ing</sub>.

#### CHRIST AS PRIEST.

As priest Christ has made a vicarious satisfaction for the sins of men, and intercedes for them with His heavenly Father. The vicarious satisfaction is nowhere in Scripture taught more clearly than Is. 53. 53,4-6: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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. 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". v.8. "For the transgression of my people was he stricken". v.9. He is pictured as sinless, and v. 10 says God made His soul an offering for sin. V.11. "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities". v.12: "He bare the sins of many".

Christ's work as our Mediator, or Intercessor is expressed 53,12: "He bare the sins of many, and made intercession for the transgressors."



## CHRIST AS PROPHET.

As a prophet Christ is endowed with the Spirit of God. 11,2:"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord". 42,1:"I have put my spirit upon him". His work is (Is. 42,7.)"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house". The blind and imprisoned people are those in spiritual blindness and bondage. Then Christ is to free by bringing them to a knowledge of the true God.

All the passages which picture Christ as the Light of the Gentiles (49,6 and others) refer to His prophetic office. He is to be their spiritual teacher.

As the spirit-endowed prophet of God the Messiah has great wisdom. 50,4:"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary".

As a prophet of God the Messiah bears witness of the grace of God. 55,4:"I have given him for a witness to the people".

The end and aim of all His prophetic work is to preach the Gospel to penitent sinners,  
that they may be converted and saved. 61,1-3:"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness,



the planting of the Lord, that he might be glorified."

### CHRIST AS KING.

Already in announcing the Messiah's birth Isaiah designates Him as King. 9,6; "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder". His name shall be "Prince of Peace". v.7. "Of the increase of his government and peace there shall be no end, upon the throne of David" etc. 33,1: "Behold, a king shall reign in righteousness". 55,4, He is called "A leader and commander of the people".

The kingdom of Christ is threefold, a kingdom of power, a kingdom of grace, and a kingdom of glory.

#### a. Kingdom of Power.

11,4: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked". 55,4 He is called a "leader and commander of the people".

#### b. Kingdom of Grace.

In this kingdom Christ rules and protects His church on earth. The kingdom of grace finds expression ch. 9,7, where Christ is called Prince of Peace. This peaceful reign does not apply to all men, for He shall smite the wicked with the breath of His mouth (11,4), but to the church only. 33,1.2: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be an hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as a shadow of a rock in a weary land". Dr. Kretzmann interprets the King as Christ, our Righteousness; the princes as those holding offices in the church; the man (v.2) as Christ. This man is to the church as an hiding place from the winds etc., that is, a refuge and protection. This is exactly what Christ's kingdom of



grace consists in.

40,10.11."Behold; the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young". The Lord God is here the Messiah, because the passage is that Gospel which Zion is commanded to preach,v.9. The picture shows Christ the Good Shepherd,-the gracious Ruler and Protector of His church.

c.The Kingdom Of Glory.

The kingdom of glory will begin when the kingdom of grace ends. It is a continuation of the kingdom of grace in heaven. 9,7;"Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice from henceforth even forever! This everlasting kingdom upon the throne of David begins here on earth with the kingdom of grace, and continues, after the end of the world, as the kingdom of glory.

#### SOTERIOLOGY.

Soteriology tells how the merits of Christ are appropriated to the sinner, for whom they are intended, so that he receives forgiveness of sins and eternal life.

#### Prompting Cause.

The prompting cause in Soteriology is God's love for all mankind, His universal grace in Christ Jesus. Man's cooperation is excluded.

43,4."Since thou wast precious in my sight, thou hast been honorable,



and I have loved thee".

43,24,25. "Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins".

44,22,23. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel".

49,6. "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth". Here not only Israel is the object of God's love and grace, but also the Gentiles.

#### Instrumental Cause.

As instruments for applying the merits of Christ to man God uses the means of grace,--the Gospel and the sacraments. Of course, Isaiah teaches nothing about the New Testament sacraments. He speaks of the Gospel as the means of grace. 8,19,20: "Should not a people seek to their God? for the living to the dead? to the law and to the testimony; if they speak not according to this word, it is because there is no <sup>light</sup> light in them". Dr. Kretzmann refers Law and Testimony to the Gospel.

40,1,2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned". Comfort is to be brought to Israel by the message of pardon.



Ch.40,9 Zion is commanded to publish the tidings of the Gospel in the cities <sup>to</sup> of Judah.

53,11. "By his knowlegde shall my righteous servant justify many". This presupposes the hearing of the Gospel, without which no man can know Christ. 55,2.3. "Hearken diligently unto me, and eat that which is good, <sup>and</sup> and let your soul delight in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will ~~make~~ make an everlasting covenant with you, even the sure mercies of D<sub>A</sub>vid". After inviting to a hearing of the Gospel (V.1.) God promises eternal life to those who hear.

55,10.11! "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall the word be that goeth forth out of my mouth: it shall not return <sup>unto</sup> unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it". It is the Word that accomplishes <sup>e</sup> the purposes of the Lord.

61,1-3. "The Spirit of the Lord God is upon me: because the Lord hath <sup>anointed</sup> anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of Vengeance of our God: to comfort all that mourn; to appoint unto ~~them~~ them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planti<sup>ing</sup> of the Lord, that he might be glorified." Christ's gospel preaching comforts the brokenhearted, liberates the prisoners of Satan, and turns men into trees of righteousness.



## EFFICACY AND RESISTIBILITY OF THE GRACE OFFERED IN THE GOSPEL.

God's efforts to appropriate through the Gospel the merits of Christ to fallen man are serious and efficacious, but may be frustrated through man's obstinate resistance. The efforts are serious, because God chides Israel for their indifference over against them. 50,2: "Wherefore, when I came, was there no man? when I called, was there none to answer?" They are also efficacious. 55,11: "It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it". He speaks of the preached word. But these efforts of God can be resisted. 30,15: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not." 53,1; "Who hath believed our report, and to whom is the arm of the Lord revealed?" 64,10: "They rebelled, and vexed His Holy Spirit". 65,12: "Therefore will I ~~reproach~~ number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear."

## CONVERSION.

The New Testament ascribes the work of conversion especially to the Holy Ghost, working through the means of grace. Isaiah does not stress the fact that it is the work of the Holy Ghost. In the act of conversion God calls man by the Gospel. 55,1: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight <sup>itself</sup> in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant <sup>with</sup> you, even the sure mercies of David."



The purpose of the call is conversion. "Incline your ear, and come unto me: <sup>me!</sup> hear, and your soul shall live".

Conversion consists in a turning to the true God, -to Christ, by <sup>faith</sup> fait in the gospel. 10, 20, 21: "(The remnant) shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. The Mighty God is the EL GIBOR of ch. 9, 6, that is, the Messiah.

Preparation is necessary for conversion. Is. 40, 3, 4. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make <sup>straight</sup> straight in the desert a highway for our God. 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." This passage is interpreted of the preaching of repentance, which must precede conversion. Only when the pride and selfrighteousness of the natural man have been brought low can the Gospel convert a man to faith in the vicarious satisfaction of Christ. Here belongs also Is. 57, 15. "I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." This revivification is the renewal of spiritual life in conversion, and is imparted only to humble, contrite ones, who know, and are sorry for their sins.

In conversion the life of sin is pardoned by God, and forsaken by man. Is. 55, 6, 7. "seek ye the Lord while He may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have <sup>mercy</sup> mercy upon him: and to our God, for he will abundantly pardon".

Conversion is purely God's work. Man cannot convert himself.



Is. 29 29 Members of the church are called "Abraham's children, the work of my (God's) hands". 33,15 (there will be desolation) "until the spirit be poured upon us from on high". 42,16. God leads the (spiritually) blind, and makes the darkness light before them. God says of the Spiritual Israel (the N.T. church), 43,21, "This people have I formed for myself". God gathers (converts) the outcasts, Is. 56,8. "The Lord God which gathereth<sup>-eth</sup> the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him". Ch. 61,3 the Converted Israelites are called "Trees of righteousness, the planting of the Lord".

#### Faith and Conversion.

Conversion is a coming to God through faith in Christ Jesus. The idea of faith on the part of the converted people runs all through Isaiah, but the word faith is not used. Other terms take its place. I take the underscored expressions in the following quotations as meaning faith. 26,8.9. "In the way of thy judgments, o Lord, have we waited for thee; the desire of our soul is to thy name." "with my soul have I desired thee in the night". 29,23, "They shall-----fear the God of Israel". Is. 30,18, "Blessed are all they that wait for him." 33,2, "We have waited for thee." 43,10, "That ye may know and believe me, and understand that I am he". 44,5, "Another shall subscribe with his hand unto the Lord". 45,22, "Look unto me, and be ye saved". 50,10, "Who is among you that feareth<sup>-eth</sup> the Lord, that obeyeth the voice of his servant (Christ), that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God". 51,7, "Hearken unto me, ye that know righteousness<sup>-ness</sup>, the people in whose heart is my law". The righteousness is the imputed righteousness of Christ. The knowing is not a mere head knowledge, but a knowing by faith.



55,2.3, "Hearken diligently unto me.---Incline your ear, and come unto me; hear, and your soul shall live". 59,19, "So shall they fear the name of the Lord from the west!" 28,16, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Here Christ, the cornerstone, is made the object of faith. 53,11, "By his knowledge shall my righteous servant justify many".

### Results of Conversion.

#### JUSTIFICATION.

He who has been converted, and has thus come to faith in the true God through Christ, is justified before God,-his sins are forgiven.

53,11, "By his knowledge shall my righteous servant justify many".

This justification is a forensic act,- a declaring righteous, not to be confused with "making righteous". 38,17, "Thou hast cast all my sins behind thy back". 43,25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins". 44,22, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins".

This forensic act is possible because another has borne our sins, and merited righteousness for us, namely Christ, and this righteousness is now imputed to the sinner who comes to faith. 53,4-7, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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. All we like sheep have gone <sup>astray;</sup> ~~astray~~; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. 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".

53,10-12, "When thou shalt make his soul an offering for sin", - "He bare the sins of many". The knowledge of this vicarious satisfaction forgives <sup>man's</sup> man's sin, and imputes to him Christ's righteousness, that is, Justifies him.

53,11, "By his knowledge shall my righteous servant justify many".

#### Consequences of Justification.

Justified people become in a peculiar sense God's people, yes, children of God, and heirs of everlasting life. 55,3, "Incline your ear <sup>and</sup> and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." 59,2, "Your iniquities have separated between you and your God". If this is the state of the unjustified, then the justified must have communion with God, and access to Him in prayer. The blessed state of believers is further pictured Is.65,13,14, "Therefore thus saith the Lord God, My servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, <sup>ye</sup> but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

The new life, and the blessings which Jehovah has showered upon the justified, the believers, drive them to do good works. 37,6, "Israel shall blossom and bud, and fill the face of the world with fruit". 32,15, "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest". Kretzmann comments: "Men now barren of true religion would become fruitful as a result of the regeneration wrought in them, while those already



converted would bring forth fruit in such rich abundance as to make their former life seem like a wilderness by comparison".

But these good works are not done by the merit and power of man; God works them in the believer. 26,7, "Thou, Most Upright, dost weigh the path of the just"; literally, "dost roll his path", thereby making it possible for him to conduct himself uprightly. Thus the glory for a believer's life of sanctification is given to God alone'. Kretzmann. 26,12, "Lord, thou <sup>wilt</sup> ordain peace for us, for thou also hast wrought all our works in us". Here again God is made the author of the Christian's good works.

This life of sanctification, due to man's natural corrupt state, is imperfect. 64,6, "We are all as an unclean thing, and all our righteousnesses <sup>are</sup> are as filthy rags".

#### THE CHURCH.

The church consists of all true believers in all parts of the world, no matter what their ancestry or nationality. 30,3-9, "And the Gentiles <sup>shall</sup> shall come to thy light, and kings to the brightness of thy rising. Lift up <sup>thine</sup> thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Shaph; all they from Shebah shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be ~~gathered~~ gathered unto thee, the rams of Nebaioth shall minister unto thee: they <sup>shall</sup> shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their



windows? Surely the isles shall wait for me, and the ships of Tarshish <sup>first</sup> to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee". 2,3,4."And many people shall go and say, Come ye, <sup>and</sup> and let us go up to the mountain of the Lord, to the House of the God of <sup>Jacob;</sup> Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither <sup>shall</sup> shall they learn war any more." 19,18-25,-Egypt and Assyria shall be converted. <sup>-ed.</sup> 33,17,18 prophesies the conversion of Tyre.

This growth of the church is to continue steadily. 60,11,"Therefore <sup>thy</sup> thy (the gates of the church) gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought".

All those who are members of the church are holy, because, through faith in the Saviour, their sins have been forgiven. 33,34,"The people that dwell therein (in Zion) shall be forgiven their iniquity".

51,7,"Hearken unto me, ye that know righteousness, the people in whose heart is my law". 60,21,"Thy people also shall be all righteous".

52,1,"Henceforth there shall no more come into thee the uncircumcised and the unclean".

Since the church consists only of believers, and man cannot see into the heart, the church is necessarily invisible.

This church of true believers is created and gathered by God Himself. 56,7,"Even them (the sons of the stranger) will I bring to my holy <sup>-tain.</sup> mountain". 19,25,"Whom the Lord of hosts shall bless, saying, Blessed be Egypt, <sup>peo-</sup> my people, and Assyria, the work of my hands."



God perpetually cares for the church, and protects it. 49,15.16,

"Can a woman forget her suching child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

So intimate is God's relation to H<sup>i</sup>'s church, that it is likened to the marriage between man and wife, with God as Husband, and the Church as wife, the point of comparison being the great love between the two, - God's headship and protection, and the church's willing obedience. 54,5-8; "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Isreal; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer".

62,5, "~~Fer-as-a-yeung-man-marrieth-a-virgin~~" as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee".

The church, consisting of holy people, protected and governed by God, enjoys many blessings.

#### a. Security.

54,15.17. Whosoever shall gather together against thee shall fall for thy sake. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

#### b. Peace.

54,13, "and all thy children shall be taught of the Lord, and great *shall be the peace of thy children."*



2,4, "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more". 60,17,18, "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders".

c. Joy.

66,10-14, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice with joy for her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandles upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish as an herb: and the hand of the Lord shall be known toward his servants".

All these blessings are summed up 65,17-25, where the new heaven and the new earth, with their security, peace, and joy are pictured.

Reference to the interpretation which Chiliasts put on such passages, and a refutation of their contentions is in place here. They say that such passages that speak of the glory of the church here on earth are to be fulfilled in the millenium. As sufficeint refutation I quote what Stoeckhard<sup>-hardt</sup> says under Is. 2,2-4. "Der Eingang der Heiden in das Reich Gottes: das ist der Grundgedanke der Weissagung Cap. 2,2-4. In der Kirche, in der <sup>-lung</sup> Sammlung und Ausbreitung der Kirche, In dem Zustand und Leben der Kirche ist und



wird fort und fort diese Weissagung erfuehlt. Weissagung und Erfuehling umspannt den ganzen letzten Aeon. Die meisten neuere/n Ausleger verlegen freilich als Chiliasten die Erfuehllung in die Endzeit der Endzeit, in ihr Millenium. Da werden die Voelker der Erde im buchstaeblichen, eigentlichen Sinn des Worts in das heilige Land, zum Tempel des Herrn, der dann in neuer Herrlichkeit aus Schutt und Asche erstanden ist, wallfahrten und sich an das bekehrte Israel anschlieszen. Da wird Christus, der Herr, sichtbar auf Zion wohnen und thronen, und die ganze Welt wird seinem Richterspruche sich fuegen. Es wird allgemeiner Voelkerfriede sein. Da wird der Berg des Herrn, der Berg Morijaß in Jerusalem, sei es allein oder samt der ganzen Stadt Jerusalem oder samt dem ganzen Land Canaan, in die Hoehel wachsen, bis er alle Berge und Huegel der Erde ueberragt, und dort oben, auf der Spitze des hoechsten Berges der Erde, werden alle Voelker anbeten. "Jetzt wird der Suedosthuegel, welcher den Tempel traegt, von dem Suedwesthuegel ueberragt, und die in kuehnen Kuppen und Saeulen aufsteigenden Basaltberge Basans sehen scheel und hoenisch auf den kleinen Kalkberg, den Jahwe erkoren, hernieder, ein Miszverhaeltnisz, welches die Endzeit aufheben wird, indem sie das Aeuszere dem Innern, die Erscheinung dem Wesen und dem Werthe gleich macht". Delitsch. Man ruehmt diese buchstaebliche oder realistische Auffassung der Weissagung als Gehorsam gegen das Wort der Schrift. Man musz den Text nehmen, wie er lautet. So sagt man. Aber abgesehen auch von der Erfuehllung dieser Prophe- tie im Neuen Testament, die jedes Christenkind mit Haenden greifen kann: der Wortlaut der Weissagung selbst straft die Chiliasten Luege. Kein vernuenftiger Mensch kann leugnen, dasz sich in der Schrift, und gerade bei den Propheten viel bildliche Rede findet. Diese Bildersprache ist entweder so klar und deutlich, dasz der rechte Sinn jedem unbefangenen Leser von selbst in die Augen springt. Oder es finden sich unter den bildlichen



Ausdruecken auch Aussagen, welche dieselbe Sache mit duerren, eigentlichen <sup>-en</sup> Worten beschreiben. Beides ist hier der Fall. Wer die Schrift kennt, wird um das rechte Verstaendnisz der Tropen v.2,V.3a,V.4 keinen Augenblick verlegen sein. Aber von dem unmiszverstaendlichen Satz 3b aus faellt auch Licht auf das Vorhergehende und Nachfolgende. Von Zion und Jerusalem <sup>-en</sup> wird Gottes Wort, das Gesetz des Neuen Bundes in die Heidenwelt ausgehen. Das ist deutliche, eigentliche Rede. Wenn nun aber das Evangelium selbst zu den Heiden kommt, dann brauchen die Heiden nicht ihren Wohnort <sup>verla-</sup> zu verlassen und nach Palaestina zu pilgern, um ~~da~~ dort Gottes Wort zu holen. Aut-aut <sup>-ant:</sup> entweder die Heiden gehen nach Zion und finden dort das Wort, oder das Wort wird von Zion aus ihnen an ihren Ort ueberbracht. Beides zusammen- <sup>-erung</sup> genommen ergibt Unsinn. Nun ist das Letztere der Fall. Also ist die Wanderung der Voelker nach Jerusalem kein eigentliches Gehen und Wandern. Nein, sie gehen zum Hause des Herrn in dem Sinne, wie wir vom Eingang der Heiden in das Reich Gottes reden, wenn wir die Bekehrung der Heiden beschreiben wollen. Dasz den Heiden daran liegt, "vom Herrn unterwiesen" zu werden, dasz sie "in den Wegen des Herrn wandeln", bestaetigt, dasz der Prophet in diesem ganzen Abschnitt nichts anderes im Sinn hat, als die Bekehrung der Heiden durch das Wort des Herrn, das ihnen ueberbracht wird. Und eben auf diese Weise, indem ein Volk nach dem anderen in die Kirche <sup>Christ.</sup> Christi <sup>Christ</sup> geht, gewinnt Gottes Reich solche Groesze, solchen Umfang, dasz es alle Reiche der Welt an ~~Größe~~ / ~~AA~~ / Ausdehnung uebertrifft. V.3.

-----Und die friedliche Gesinnung der Heiden, die zum Berg des Herrn gekommen sind, ergiebt sich auch als Wirkung des Worts des Herrn. Man <sup>muß</sup> ~~muß~~ mit Blindheit geschlagen sein, um die rechte Deutung der Weissagung zu verfehlen.. Die krasz-sinnliche Deutung, sonderlich die Vorstellung, dasz der Tempelberg in Jerusalem im Millenium als der hoechste Berg der Erde rangiert, laeuft auf platten Unsinn hinaus. Die sonst der Schrift und dem klaren Wortlaut und Sinn der Schrift nicht glauben wollen, sind



dazu verurteilt, schliesslich Unsinn zu glauben". Stoeckhardt, Der Prophet Jesaja, Seite 22.23.

### PREDESTINATION.

There is, according to Isaiah, an election of God unto salvation, but the fact that it is eternal is not brought out. The passages that <sup>teach</sup> predestination do not stress the fact that this election is purely of <sup>grace.</sup> But the fact that salvation is by grace is stressed. cf. Soteriology, Prompting Cause. The predestination passages follow.

Is. 4,3, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living (der eingeschrieben ist zum Leben-Lange) in Jerusalem." 65,9, "And I will bring forth a seed out of Jacob, and out of Judah an inheritance of my mountains: and mine elect shall inherit <sup>it.</sup> it 43,21, "This people have I formed for myself: they shall show forth <sup>praise!</sup> my praise

The prophet here speaks of the special predestination of Israel as God's people. 41,8.9, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away".

The idea of a double predestination is excluded. 50,1.2, "Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, was there no man? when I called was there none to answer"?

### ESCHATOLOGY.

#### Death.

The wicked, with death will enter into hell. 14,9, (Spoken about the king of Babylon) "Hell from beneath is moved for thee at thy coming-----".



The godly enter into peace. 57,1.2,"---the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their <sup>beds,</sup> each one walking in his uprightness". I am unable to determine whether this peace refers to the peace of heaven, or merely to the peace of the grave. Lange translates, "Zum Frieden gehet (der Gerechte) ein ((während sie (die Gottlosen) ruhen auf ihren Lagern))"der da richtig vor sich <sup>wandelt!</sup> wandelt". This would remove the idea of grave, and make the peace the peace of heaven. This is certainly in accord with the analogy of Scripture.

### End of the World.

Isaiah has many passages referring to the final judgment, and the end of the world. All the passages concerning the day of the Lord are to be so interpreted. The "Day of the Lord" is a composite idea, including <sup>in it</sup> all lesser judgments of God in time, and the final judgment at the end of time. Is. 2,10-22 pictures the day of the Lord as being universal (upon all things, and upon man in general), and as a day in which God arises "the shake terribly the earth". 63,6-13. Here it is a "destruction from the Almighty" (V.6); "a day of fear"(V.8); a day when the laws of nature are dissolved.V.10.13."For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.... Therefore <sup>fore</sup> will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger". It is moreover a day of punishment for the wicked,V.11."And I will <sup>punish</sup> punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible". "Ch.24,1-12 pictures the destruction of the surface of the earth;13-20, of the mass of the earth"-Kretzmann.



I quote verses 19.20. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again". The destruction of the heavenly bodies is pictured ch.34,4. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down". The same picture is used by Peter, 3 Pt.3,10-12.

#### RESURRECTION.

In connection with the final Day of the Lord there will be a resurrection of the dead. 36,19-31. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Come, my people, enter thou into thy chambers, and shut thy doors about thee Verse 31 connects the resurrection with the Judgment. "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain".

#### THE JUDGMENT.

The end of the world will bring with it the final judgment, which will consign the wicked to eternal damnation, and the believers to eternal life. ch.1,31. "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them". This is referred to the final judgment and damnation by both Stoeckhardt and Kretzmann.30,33, "For Tophet is ordained of old: yea for the king is it prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it". Here we have a picture of hell.



50,11. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in *þ* sorrow". Kretzmann and Lange refer this last sentence to hell.

The believers, on the other hand, shall inherit eternal life,-heaven.

35,10. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away". 25,8. "He will swallow up death in victory; and the Lord God will wipe away tears from off all <sup>faces</sup> faces".

This picture is employed in speaking of the blessed, Rev.7,17, "And 31,4.

45,17, "But Israel (Spiritual) shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded World without end."