

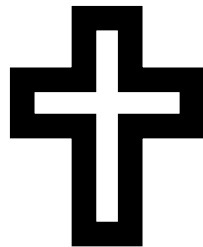
Twelve Lessons

on

Isaiah

by

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CONTENTS

1. HIS BIRTH.....4

2. THE GOVERNMENT SHALL BE UPON HIS SHOULDER.....7

3. THE KING IS COMING.....10

4. THE THRONE OF GOD.....12

5. THE CONTRARY WAYS OF GOD.....15

6. THE BRUISED REED.....18

7. GOD, OUR REDEEMER.....20

8. THE HUMILIATION OF THE SAVIOUR.....22

9. THE PHYSICAL SUFFERINGS AND DEATH OF CHRIST.....24

10. THE POLISHED SHAFT.....30

11. FROM THE CRIB TO THE CROWN.....33

12. THE SPIRIT OF THE LORD IS UPON ME.....36

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HIS BIRTH – LESSON 1

Introduction: The Book may be divided into three parts: Prophetic – Chapters 1-35, Historic – Chapters 36-39, Messianic – Chapters 40-66

1. Similarity – The Book of Isaiah is notably similar to the organization of the Bible

BIBLE

66 Books

39 Books – Old Testament

27 Books – New Testament

ISAIAH

66 Chapters

39 Chapters – Law, Government of God

27 Chapters – Grace, Salvation of God

2. Interesting Observations:

- a. There are 66 direct quotations from Isaiah in the New Testament.
- b. Each Chapter in the 66 Chapters of Isaiah corresponds exactly with the 66 Books in the Bible. (For Instance: Chapter 1 – Genesis, Chapter 2 – Exodus, thru Chapter 66 – Revelation)

3. In this 12 week Study of Isaiah, we will be studying the Messianic Passages and the Servant Passages:

MESSIANIC

His Virgin Birth – 7:14; 9:6

His Youth – 7:15; 11:1; 53:2

His Obedience – 50:5

His Message – 61:1-2

His Miracles – 35:5-6

His Suffering – 50:6

His Rejection – 53:1-3

His Shame – 53:4--6

His Death – 53:1

His Ascension – 53:13

SERVANT

42:1-9

49:1-6

50:4--9

52:13 – 53:12

6:1-13

43:1-5

40:12-31

Lesson Goals:

1. Understand the significance of the meaning of the term “virgin” in Isaiah 7:14 and Matthew 1:23.
2. To emphasize and appreciate the importance of the doctrine of the virgin birth.

Definitions of Important Terms/Phrases:

1. Virgin – A person who has not had sexual intercourse. Lev 21:7,14 specified that a priest must not marry a widow, a divorced woman, or a prostitute, but only a virgin. The Hebrew word for virgin used by Isaiah (*almah*), although different from that usually used for virgin in the Old Testament (*bethulah*), nonetheless means a young woman not yet married. When Mary, a virgin (Luke 1:27), conceived Jesus, the prophecy of Isa. 7:14 was fulfilled (Matt 1:23).
2. Virgin Birth – The theological doctrine that Jesus was miraculously begotten by God and born of Mary, who was a virgin. The term virgin birth explains the way in which the Son of God entered human existence; it means that Mary had not had sexual relations with any man when she conceived Jesus.

I. HIS VIRGIN BIRTH – 7:14, 9:6 – The wicked king, Ahaz, was warned about the coming conflict with Assyria and God challenges him to prove Him, to show him a sign, a miracle of His power. Isa. 7:11 – “*Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.*” Because of unbelief, Ahaz fails to see the greatest miracle of all time, God manifest in the flesh. Isa. 7:14 – “*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*” Two Noteworthy Points: The “Sign” was Offensive. The Virgin Birth is still offensive to the unbelieving. The “Sign” was Obligatory – vs. 14-16 – God did not give Ahaz an alternative. Faith was obligatory. Ahaz rejected God’s request so God gave the “Sign” and Ahaz could accept and live or doubt and die. Believing in the Virgin Birth of Jesus is not an Option, but an Obligation.

A. Definition – Isa. 7:14 – “Behold, a virgin shall conceive”

1. Controversy – It has been caused by the publication of the RSV which translated the Hebrew word *almah* “young woman” and put “virgin” in the footnotes.
2. Correction – Two References that destroys the Liberal’s attack.
 - a. Gen. 24:16 – Rebekah – “*And the damsel was very fair to look upon, a virgin.*” The word “damsel” is the Hebrew word *naarah*, meaning “young woman,” but that she was a virgin was made clear also.

- Also in Gen. 24:43 – “*when the virgin cometh forth to draw water,*” the Hebrew word *almah* is translated “virgin.” When the word *almah* was used, it referred to a virgin young woman.
- b. Matt. 1:23 – “*Behold, a virgin shall be with child.*” The angel is quoting Isa. 7:14 to Joseph as an explanation for Mary’s being with child before her marriage to him. The word used by Matthew is the Greek word *parthenos* which definitely means “virgin.”
 - c. The Liberal can deny he believes in the virgin birth of Jesus, but he cannot deny that Isaiah and Matthew are talking about the virgin birth of Jesus.

B. Declaration – The virgin birth would be a sign of His character. This was not an ordinary child but “Immanuel,” God with us – A pledge; a token; an evidence of the fulfillment of what is predicted.

II. HIS VITAL BIRTH

A. Important – The Liberals say this “child” was the son of Isaiah’s second wife but this cannot be because this was to be a royal child according to Isa. 9:6-7. This is an illustrious prophecy of the incarnation of Christ, with an enumeration of those characters in which he stands most nearly related to mankind as their Saviour; and of others by which his infinite majesty and Godhead are shown. He shall appear as a child, born of a woman, born as a Jew, under the law, but not in the way of ordinary generation. He is a Son given – the human nature, in which the fullness of the Godhead was to dwell, being produced by the creative energy of the Holy Ghost in the womb of the Virgin.

1. Confirms – Isa. 7:14 is an allusion to the first promise, Gen. 3:15 – “*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*” Notice “her seed.” Women do not provide the “seed.”
2. Confines – This promise had been “limited,” first to the race of Abraham, and next, to the seed of David; and the “virgin” must mean Mary of the race of David, for whom the high honor was reserved in God’s secret counsel, to give birth in due season to the long-promised king of Israel, the Saviour of the world.

B. Indispensable – The essential feature is not the fact that a virgin conceives, but that the child is IMMANUEL.

1. Micah 5:2 – Prophecy about Bethlehem being the birthplace of Jesus confirms His deity: “*out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*”
2. The “child” was born in Bethlehem, but the “Son” was “from everlasting.” “From everlasting” – From time as it came out of eternity. That is, there was no time in which He has not been going forth-coming in various ways to save men. And He that came forth the moment that time had its birth, was before that time in which He began to come forth to save the souls that He had created. He was before all things.
3. Since He is the Creator of all things, so He is the Eternal, and no part of what was created. All existence is only what God has created. Whatever has not been created is God. But Jesus is the Creator of all things; therefore He is God; for He cannot be a part of His own work.

C. Immanuel – “*God with us*” – A Powerful Statement

1. “God” – His Person
2. “With” – His Presence – Note the 4 Connections of God and His People.
 - a. Sovereign Lord – He is “over us”
 - b. Gracious Lord – He is “for us”
 - c. Living Lord – He is “in us”
 - d. Personal Lord – He is “with us”
3. “Us” – His Purpose – He came into the world to save sinners – I Tim. 1:15

D. Indescribable – Question? Since the body of Jesus was Human, did He inherit the sinful nature from His mother, Mary who unquestionably was a sinner and under the sentence of death?

1. Answer – I Tim. 3:16 – “*And without controversy great is the mystery of godliness: God was manifest in the flesh*”
2. The word, “mystery,” means that which had been hidden or concealed. The meaning here is not that the proposition which he affirms was mysterious in the sense that it was unintelligible, or impossible to be understood; but that the doctrine respecting the incarnation and the work of the Messiah, which had been so long “kept hidden” from the world, was a subject of the deepest importance.
 - a. “Manifest” – to render apparent – it appeared that He was in the flesh
 - b. Heb. 10:5 – “*a body hast thou prepared me*” – Apparently when the “*Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee*” is when God prepared the flesh of Jesus apart from Mary’s flesh.
 - c. Phillipians 2:7-8 – “*But made himself of no reputation, and took upon him the form of a servant, and*

was made in the likeness of men: and being found in fashion as a man” – Notice “*form,*” “*likeness,*” and “*fashion.*” A fashion is something a man wears and not the man himself.

- d. Rom. 8:3 – “*God sending his own Son in the likeness of sinful flesh*” – Not sinful flesh but a likeness (a similarity or resemblance) to sinful flesh.

Conclusion: He did not cease to be God, nor become half God and half man, but wholly God and wholly man in a mysterious hypostatical union impossible of definition.