

JEHOVAH SAVES:

***A Commentary on the
Book of Isaiah***

*...though your sins be as **scarlet**, they shall
be as white as snow. Isaiah 1:18*

Dr. Thomas M. Strouse

JEHOVAH SAVES

A Commentary on the Book of Isaiah

Dr. Thomas M. Strouse

Copyright, 2016, 2019, 2023
All Rights Reserved

Thomas M. Strouse, M.Div, Ph.D, Th.D, D.D.,
D.Litt Bible Baptist Theological Press
40 Country Squire Rd.
Cromwell, CT 06416

Republished June 2023, by
The Old Paths Publications, Inc.
ISBN 979-8-9877195-9-6

Cover Design by TOP Publications, Inc

Dedication

This volume is affectionately dedicated
to all of my students
who have studied the *Book of Isaiah* with me.

Table of Contents

Dedication	3
Table of Contents	5
Preface	9
Introduction	11
Chapter One	27
Chapter Two	35
Chapter Three	41
Chapter Four	47
Chapter Five	51
Chapter Six	57
Chapter Seven	63
Chapter Eight	69
Chapter Nine	75
Chapter Ten	81
Chapter Eleven	87
Chapter Twelve	93
Chapter Thirteen	95
Chapter Fourteen	103
Chapter Fifteen	113
Chapter Sixteen	117
Chapter Seventeen	121
Chapter Eighteen	127
Chapter Nineteen	133
Chapter Twenty	141
Chapter Twenty-One	143
Chapter Twenty-Two	149
Chapter Twenty-Three	155
Chapter Twenty-Four	159

Chapter Twenty-Five	169
Chapter Twenty-Six	175
Chapter Twenty-Seven	185
Chapter Twenty-Eight	191
Chapter Twenty-Nine	203
Chapter Thirty	211
Chapter Thirty-One	221
Chapter Thirty-Two	227
Chapter Thirty-Three	233
Chapter Thirty-Four	241
Chapter Thirty-Five	251
Chapter Thirty-Six	257
Chapter Thirty-Seven	263
Chapter Thirty-Eight	273
Chapter Thirty-Nine	281
Chapter Forty	287
Chapter Forty-One	301
Chapter Forty-Two	309
Chapter Forty-Three	317
Chapter Forty-Four	325
Chapter Forty-Five	333
Chapter Forty-Six	341
Chapter Forty-Seven	345
Chapter Forty-Eight	351
Chapter Forty-Nine	359
Chapter Fifty	369
Chapter Fifty-One	375
Chapter Fifty-Two	383
Chapter Fifty-Three	391
Chapter Fifty-Four	403

Chapter Fifty-Five	411
Chapter Fifty-Six	417
Chapter Fifty-Seven	423
Chapter Fifty-Eight	431
Chapter Fifty-Nine	437
Chapter Sixty	443
Chapter Sixty-One	451
Chapter Sixty-Two	457
Chapter Sixty-Three	463
Chapter Sixty-Four	471
Chapter Sixty-Five	477
Chapter Sixty-Six	487
Bibliography	503

Preface

Having taught the *Book of Isaiah* numerous times over the last forty years in several different seminaries, I have now attempted to write a commentary on this vast and complex book of the Bible. There have been many others who have written commentaries on Isaiah as the extensive bibliography attests. My contribution to writing a commentary on Isaiah is based on several strengths. First, I am a member of a New Testament immersionist assembly, the Lord's pillar and ground of the truth (I Tim. 3:15). Since I have the Spirit of truth and minister in the place of truth, I trust that I can express the truthful illumination I have received. Second, I have acquired a precise knowledge of the biblical languages (Hebrew, Aramaic, and Greek) to enable me to give careful exegesis to the original language texts and corresponding King James Version (KJV). Third, I have had the privilege to walk with the Lord Jesus Christ for the last forty-seven years, allowing me time to reflect upon the *Book of Isaiah* for thoughtful understanding and interpretation. I do not come to the text as a novice or unskilled workman so that my efforts may be easily dismissed; I trust that my commentary will be a valuable aid in edifying Bible believers. I do recognize my accountability before the Lord, realizing my commentary on Scripture is really a commentary on my spiritual life.

The commentary reflects my understanding, interpretation, research, and interests. I have not attempted to footnote others for the purpose of advancing the approval of my exegesis. This effort is my running commentary attempting to deal with the broad meaning of each chapter and to examine specific words, phrases, and idioms which may be difficult for the modern Bible student.

The Hebrew and Greek words have been transliterated for the benefit of the English reader. The author's focus has been on the Christological prophecies especially. Moreover, many of the prophecies of Isaiah seem to receive both immediate and remote fulfillment, since His remnant were delivered from the Babylonian exile and will be delivered from the Tribulation exile.

I am thankful for the discerning discussions of past seminarians who have enriched my understanding of the text. My thanks also goes to Dr. Harold Davidson and Mr. Ryan Strouse for their beneficial proofreading. Great patience and encouragement has come from my wife Jan, with whom I celebrate fifty years of marriage at the time of the publication of *Jehovah Saves: A Commentary on the Book of Isaiah*. It is my prayer that the Lord Jesus Christ will be honored and that saints will be edified with this effort. May the reader know the reality of and desire to tell others about Jehovah's theme: "*Look unto me and be ye saved*" (Isa. 45:22).

Dr. Thomas M. Strouse
September, 2016, 2019

Jehovah Saves: A Commentary on the Book of Isaiah

INTRODUCTION

Seven times the Scripture recorded that the LORD spoke by “*his servants the prophets*” (II Ki. 17:23 to Rev. 10:3), revealing His secrets to them (Amos 3:7). Isaiah was one such that the Lord used to warn and encourage Jehovah’s people. The Lord’s overarching plan was to fulfill concurrently His Seed Promise (Gen. 3:15) and His Land Promise (Gen. 12:1-3). In the midst of the history of Israel, ongoing threats to thwart the divine fulfillment occurred (from Satan, unbelievers, and believers), and the LORD overcame them in part with the preaching of His prophets. Isaiah was employed to warn Israel about the Assyrian threat and Judah about the Babylonian captivity, both threats to the Land Promise, and encourage them that Jehovah had a glorious future for the believing remnant, based on the Seed Promise—Immanuel.¹ The nature of Old Testament (OT) prophecy allowed the prophet to proclaim both near and remote prophecies in the same message since the LORD is not limited to temporal chronology (cf. Isa. 61:1-2 with Lk. 4:17-21). After all, the Lord Jesus, stated, saying, “*I am Alpha and Omega, the beginning and*

¹The NT assembly has the focused responsibility to declare and defend “*the mystery of godliness: God was manifest in the flesh*” (I Tim. 3:15-16). The incarnation of God brought Immanuel to earth among Adam’s fallen race.

the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev. 1:8). As Isaiah’s name meant “*Jehovah saves*,” it becomes the theme of the book of Isaiah as well as a microcosm of the Bible’s main theme.² The man Isaiah may be known as the evangelical prophet of the OT, or entitled the “St. Paul of the Old Testament.”³ Isaiah’s popularity among the New Testament (NT) writers becomes evident since over sixty different passages received citation by these writers in the NT.

THE BOOK OF ISAIAH

The Date

Obviously the prophet Isaiah wrote during his lifetime (740-688 BC), including during the reign of malevolent Manasseh (> 698 BC). Since there is no biblical evidence that anyone else wrote all or any part of the Book of Isaiah, the author must be the one to whom the writer of II Kings alluded, “*And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz*” (II Ki. 19:2). Therefore, Isaiah wrote his inspired book during the latter part of his prophetic ministry, certainly around 688 BC.

²The Lord Jesus Christ declared, saying, “*For the Son of man is come to seek and to save that which was lost*” (Lk. 19:10).

³George L. Robinson, *The Book of Isaiah* (NY: Y.M.C.A. Press, 1910), p. 24.

The Authorship

There is no serious question from Bible believers concerning the truth that the prophet Isaiah wrote all of the Book of Isaiah. The Book of Isaiah has received over sixty citations from it in the NT, indicating that Christians regarded it as a significant theological book for Christology and eschatology. The Apostle Paul cited the book several times, using verbs for speech indicating that the scroll was the written words of the prophet (Rom. 9:27, 29; 10:16, 20; and 15:12). The precious Saviour referred to the prophet's words recorded in Isa. 53:1 and 6:10 (Jn. 12:38-39),⁴ declaring the stamp of His infallible interpretation of the authorship and unity of the Book of Isaiah. The following is a list of at least sixty passages from Isaiah cited by NT writers:

Isaiah	NT Reference
<i>-“Proto-Isaiah”-</i>	
1:9	Rom. 9:29
6:1-3	Jn.12:41
6:9-10	Mt. 13:14, Mk. 4:12, Lk. 8:10, Jn. 2:39, Acts 28:25-27
7:14	Mt. 1:23
8:12-13	1Pet. 3:14-15
8:14	1Pet. 2:8, Rom. 9:32-33
8:17-18	Heb. 2:13

⁴The LORD's simple but authoritative words succinctly destroyed many tons of rationalistic German literature which questioned or denied the single authorship of the Book of Isaiah.

9:1-2	Mt. 4:14-16
10:22-23	Rom. 9:27-28
11:4-5	Eph. 6:14
11:10	Rom. 15:12
22:13	1Cor. 15:32
22:22	Rev. 3:7
25:8	1Cor. 15:54; Rev.7:17
27:9	Rom. 11:27
28:11-12	1Cor. 14:21
28:16	1 Pet. 2:6, Rom. 9:33; 10:11
29:10	Rom. 11:8
29:13	Mt. 15:7-9, Mk. 7:6-7
29:14	1Cor. 1:19
29:16	Rom. 9:19-21
34:4	Rev. 6:13-14
34:10	Rev. 14:11
35:3	Heb. 12:12

-“Deutero-Isaiah”-

40:3-6	Mt. 3:3, Mk. 1:2, Lk. 3:4, Jn. 1:23
40:6-8	1Pet. 1:24-25; Jam. 1:10-11
40:13	Rom. 11:34; 1 Cor. 2:16
41:4	Rev. 1:8, 11, 17; 21:6; 22:13
42:1-4	Mt.12:17-21; Rom. 15:12
42:6	Lk. 2:32
43:18-19	2 Cor. 5:17
45:9	Rom. 9:20
45:23	Rom. 14:11; Phil. 2:10-11
49:6	Lk. 2:32; Acts 13:47
49:8	2 Cor. 6:2
49:10	Rev. 7:16

52:5	Rom. 2:24
52:7	Rom. 10:15
52:11	2Cor. 6:17
52:15	Rom. 15:21
53:1	Jn. 12:38, Rom. 10:16
53:4	Mt. 8:17
53:5	1Pet. 2:24-25
53:7-8	Acts 8:32-33
53:9	1Pet. 2:22
53:12	Mk. 15:28; Lk. 22:37
54:1	Gal. 4:27
54:13	Jn. 6:45
55:3	Acts 13:34
56:7	Mt. 21:13; Mk. 11:17; Lk. 19:46
57:19	Eph. 2:17; Rom. 3:15
59:7-8	Rom. 3:15-17
59:17	Eph. 6:14-17
59:20-21	Rom. 11:26-27
60:3, 10, 11	Rev. 21:24-26
61:1-2	Lk. 4:17-19
63:2-3	Rev. 19:13-15
64:4	1Cor. 2:9
65:1-2	Rom. 10:20-21
65:17	2 Pet. 3:13; Rev. 21:1
66:1-2	Acts 7:48-50; Mt. 5:34-35
66:24	Mk. 9:44, 46, 48

Literary Style

Jerome likened the writer Isaiah to Demosthenes.⁵ He used many writing styles such as alliterations (1:2; 5:6; 7:23), assonance⁶ (1:4; 24:17), *chiasmus*⁷ (6:10), hyperboles (30:26; 37:25), metaphors (1:10), similes (1:9; 3:18; 17:12-13), *paranomasia*⁸ (5:7; 13:6; 15:9), and personifications⁹ (55:12). His symbolism included figures such as animals (dogs, dragon, lamb, leviathan, Rahab, satyr, serpent, sheep, wild bull), childbirth (child, father, mother, virgin,), clothing (breastplate, cloke, crown, filthy rags, garments, helmet, jewels, robe, and sackcloth), grass (briers, chaff, flowers, stubble, thorns), light and darkness (sun and moon), marriage (adultery, bride, harlot, widow), occupations (king, plowman, potter, prophet, judge, shepherd,), stones (cornerstone, stone of stumbling), and vineyards (berries, grapes, wine, winepress). In Chapter One alone, Isaiah used at least thirty-five different figures of speech.

⁵Demosthenes (384-322 BC) was known for his oratory, passion, and copiousness.

⁶Hebrew poetry sometimes uses the same sound from same vowels in a series of words.

⁷This word comes from the Greek (“to mark with a *chi* X [χ]”) and is a rhetorical device which inverts the second of parallel clauses.

⁸*Paranomasia* is a pun or theological word play.

⁹Some of the so-called personifications of the natural creation may be literal, as God’s creation was originally a musical creation with musical vibrations allowing it to sing (e.g., 44:23).

Unity of Isaiah

Rationalistic German criticism, beginning with Johann Doederlein (1789) argued for an exilic date for chapters 40-66 because he denied the supernatural predictive prophecy of the Fall of Jerusalem and the rise of Cyrus. This led to the hypothesis that there were at least two authors, namely Isaiah and deutero-Isaiah for chapters 1-39 and 40-66, respectively. Soon, some speculated that chapters 55-66 were written by another, trito-Isaiah. Critics cited different vocabulary in the two or three sections, intimating that one author could not have written all. Furthermore, the specific reference to Cyrus by name at least 150 years in advance was too much for the “scholarly” unregenerates. The Lord Jesus Christ mentioned Isaiah as the author of both sections in the Book (Jn. 12:38-41), and many have pointed out that the expression “*the Holy One of Israel*” (קְדוֹשׁ יִשְׂרָאֵל) (*qedosh yisra’el*) occurs 12 times in chapters 1-39 and 13 times in chapters 40-66, but only 6 times throughout the rest of the OT.¹⁰ There is no intellectual challenge or spiritual edification for the Bible believer to entertain the vanity of rationalistic scholarship since those who study Scripture for divine approval are the true Bible “scholars” (II Tim. 2:15).

¹⁰See Gleason Archer, *A Survey of the Old Testament Introduction* (Chicago: Moody Press, 1994), pp. 363 ff., for a thorough discussion of and defense for the unity of the Book of Isaiah.

THE MAN ISAIAH

The good king Uzziah (also named Azariah) died in 740 BC,¹¹ setting up the providential summons to “*the son of Amoz*”¹² about his need to serve Jehovah (Isa. 6:1). Isaiah (ישעיהו *yeshah`yah*)¹³ responded to the divine call with the famous and compelling answer “*Here am I; send me*” (הִנְנִי שְׁלַחֲנִי *hinniy shelachniy*).¹⁴ The Lord raised up this influential Judean prophet at a critical time in Israel’s history as the Northern Kingdom was collapsing and finally gave way to the Assyrians in 722 BC. By 701 BC, He used Isaiah to encourage Hezekiah and rebuke the Assyrian king Sennacherib who encroached upon the cities of Judah (Isa. 36-37). The Assyrian threat was eviscerated by the Angel of the LORD (Isa. 37:36). Except what is recorded in Isaiah 6-8 and 36-39, little is known about the prophet’s personal life other than he was married to “the prophetess” (Isa. 8:3) and that

¹¹Uzziah, or “*The strength of Jehovah,*” reigned from 792-740 BC, or for about 52 years.

¹²Since this expression occurs 13x in Scripture, it probably means that Isaiah’s father was a prominent individual.

¹³The Hebrew proper noun occurs 39x in the OT and means “Jehovah saves.” The NT counterpart is *Esaias* (Ἠσαΐας) and occurs 21x (Mt. 3:3-Rom. 15:12). He is quoted by name in the NT more than any other writing prophet. The precious Saviour began His public ministry at Nazareth after reading the great Servant passage from Isaiah’s sixty-first chapter (Lk. 4:17 ff.).

¹⁴He obviously became convicted that he did not want the seventh woe (אִי) to fall on him (cf. Isa. 6:5 with 5:8, 11, 18, 20, 21, and 22).

they had two sons named *Mahershalalhashbaz* (מְהַרְשָׁלַחַשְׁבַּז *maher shalal chas baz*)¹⁵ [2x] and *Shearjashub* (שְׁאֵרְיָשׁוּב *she'ar yashuv*)¹⁶ [1x].¹⁷ He ministered unto the Lord from the time of Uzziah, through Jotham, and Hezekiah, and to Ahaz, over a span of approximately fifty-two years (c. 740-688 BC). He lived in Jerusalem (Isa. 5:3 ff.) and recognized ritual apostasy first hand (Isa. 1:11-15). He advised Jerusalem officials (Isa. 8:2; 22:15-19), he taught a group of disciples (Isa. 8:16), he was a friend and counselor to Hezekiah (Isa. 37:1 ff.), and he aided in the physical recovery of Hezekiah by recommending figs applied to his boil (Isa. 38:21). With great boldness Isaiah obeyed the LORD and walked naked and barefoot for three years, depicting symbolically the coming exile of Egypt and Ethiopia (Isa. 20:1-6). As a writing prophet, he wrote a separate history of Uzziah's reign (II Chr. 26:22). He obviously was very knowledgeable in the Mosaic Law and about the biblically predicted future. Tradition states that he was sawn asunder by king Manasseh (cf. Heb. 11:37).

¹⁵His name means something like “hasten to the booty, speed to the spoil,” suggesting impending judgment (Isa. 8:1, 3).

¹⁶This son's name means “a remnant shall return,” giving hope to believers (Isa. 7:3).

¹⁷“Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion” (Isa. 8:19).