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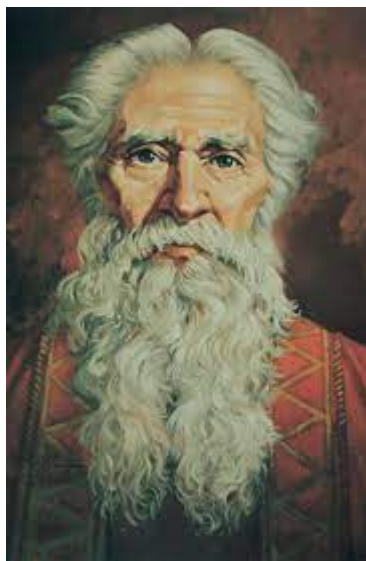
The Redemption and Restoration of Isra'el 40:1 to 66:24

The Bible has **66 books**, **39 books** in the TaNaKh and **27 books** in the B'rit Chadashah. While both Covenants have elements of both judgment and hope, the TaNaKh speaks forcefully about inevitable judgment and the New Covenant speaks forcefully about redemption and return. This is exactly what we have in the book of **Isaiah**. There are **66 chapters**, **39 chapters** speak forcefully of inevitable judgment, while **27 chapters**, **40** through **66**, speak just as forcefully of inevitable redemption and return.

The first **39 chapters** of **Isaiah** were written during the time that the Assyrian Empire was the main threat against the kingdom of **Judah**. The recurring theme in those chapters is that **ADONAI** could be trusted in the face of the threats from surrounding nations. Nevertheless, the people of **Isra'el** were continually tempted to trust other nations to help them. **God** told them that those nations would fail them and they would be destroyed, sometimes from the very nation she had trusted for help (**8:5-8, 30:1-5**). But **Isaiah** declared that even after their well-earned destruction, **God** would not abandon **them**, but deliver **them** (**9:2-7, 30:9-33**).

The second part of **Isaiah**, **Chapters 40 to 66**, are written in a more prophetic format in that **Isaiah** is projecting **himself** either 150 years into the future when **the Jews** are in the Babylonian captivity, or into the end times during the Great Tribulation and Messianic Kingdom. **It is not unusual for Isaiah to go back and forth between the two dispensations**. These **chapters** are the tenth major section, the largest of **them** all comprising **27 chapters**. The theme of these **chapters** is the redemption and restoration of **Isra'el**, and in them **ADONAI** displays that **His** trustworthiness does not end at the point of disobedience. **The Israelites** did not deserve it and **God** was not required to deliver **them**. Yet, **ADONAI** did it anyway. Even though **He** knew **they** would desert **Him**, **He** promised in advance to redeem them **without money and without cost** (**55:1b**).

Isaiah 40-54 and **60-66** has constant allusions to the story of **the Exodus** and presents **Isra'el's** future salvation as a **Second Exodus** (see the commentary on **Dani'el Cg - The Second Exodus**). And if there is a **Second Exodus**, there has to be a prophet like **Moses** (see **Deuteronomy Dk - A Prophet Like Moses**), **Yeshua**.



There are those who have **argued** that there are two authors of **Isaiah**, the writer of **Chapters 1-39** and another for **Chapters 40-66**. For seventeen centuries no one dreamt of doubting that **Isaiah** the son of Amoz was the author of every part of the book that goes under **his** name, until a few German scholars began to question the unity of this book about 1780.¹⁵² There are **seven reasons** that I argue for unity.

First, the New Testament knows only one Isaiah (especially **John 12:38-41** with **Isaiah 53:1** and **6:10** where **John** mentions **Isaiah** without making any distinction, but also: **Mt 12:17-18** with **Isaiah 42:1**; **Matthew 3:3** with **Isaiah 40:3-5**; **Acts 8:32-33** with **Isaiah 53:7-8**; **Romans 10:16** with **Isaiah 53:1**; **Romans 10:20** with **Isaiah 65:1**).

Secondly, the ideas of Isaiah 1-39 are often repeated and /or expanded in Chapters 40-66 (**1:29** with **57:5**; **29:13** with **58:2-4**; **1:15** with **59:3,7**; **10:1-2** with **59:3-9**). The style and language are often similar in both parts, with scores of expressions from the first part being repeated almost verbatim in the second part (a striking example is the way **Isaiah** describes **God** as **The Holy One of Isra'el**, found 12 times in **1-39**, 14 times in **40-66**, and only 5 times elsewhere in the TaNaKh).

Thirdly, the setting of 40-66 is Canaan, not Babylonian (**40:9**; **58:6**; **59:1-8**; **44:14**; **41:19**; **43:14**; **45:22**; **46:11**; **52:11**).

Fourthly, idolatry is a widespread and prevalent evil (**44:9-20**; **57:4ff**).

Fifthly, literary resemblances between the eighth-century Micah and Isaiah 40-66 are numerous and striking (**Micah 2:13** with **Isaiah 52:12**; **Micah 3:8** with **Isaiah**

58:1; Micah 7:17 with Isaiah 49:23; Micah 4:13 with Isaiah 51:15). This is a very important issue.

Sixthly, most contemporary prophets of Isaiah *seem to reflect* Chapters 40-66 (Zephaniah 2:15 with Isaiah 47:8; Nahum 1:15 with Isaiah 52:7; Jeremiah 31:35 with Isaiah 51:15).

Lastly, why isn't the mysterious author of Isaiah 40-66 mentioned in the TaNaKh if he was someone other than Isaiah of Jerusalem? There are no anonymous prophecies in the TaNaKh. This would be the only one. No, there is only one human author of this book; it is **Isaiah son of Amoz** who lived in **Jerusalem**.