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The Coming Deliverance from Babylon

43:1 to 44:5

The last of the seven sections of **Isaiah** are **Chapters 40 to 66**, the Book of Comfort. The redemption and restoration of **Isra'el** are the basic themes throughout these last **27 chapters**. That is why this last section is also sometimes called the Book of Consolation. It is consoling for **Isra'el** to understand **that, despite all she has endured, she is still the beloved people of God, and that a bright future is in store for her. Isra'el will pass unscathed through fire and water, mighty nations will take her place in bondage and Israel's scattered children will be gathered from the farthest corners of the earth and brought back to their homeland.**



The Book of Comfort started out with a prologue in **Chapter 40:1-11**. Then in **40:2 Isaiah** gave us an outline of the remainder of the book. The first part of this outline was **that her hard service is completed. The LORD** had been at war with **Isra'el** because of her sin. Now that her **hard service** had been **completed**, consolation was about to come in **Chapters 40** through **48**. **ADONAI** is doing several things throughout this section. On the one hand, **Isaiah** prophesies concerning the coming deliverance from the Babylonian captivity under **Cyrus the Great** (see the commentary on **Ezra-Nehemiah, to see link click [Ah - Cyrus Decrees: Rebuild the Temple](#)**). **He** was speaking prophetically because **Judah** had not yet gone into exile when **Isaiah** lived. That would come 150 years later (see the commentary on **Jeremiah Gu - Seventy Years of Imperial Babylonian Rule**). At the same time, **He** prophesied about **Israel's** final deliverance through the Great Tribulation and the final restoration of the Messianic Kingdom.

Throughout this section **Isaiah** constantly talks about **idolatry**. It was because of **idolatry**

that **the Jews** went into exile in the first place. But during the Babylonian captivity they were cured of **idolatry**, and since **their** return from **Babylon**, **idolatry** has ceased being a problem for **them**. When **ADONAI** judged **Babylon**, as we will see in **Chapters 46** and **47**, for subjugating **the Jews**, **He** will also judge **the gods** of **Babylon**.