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## How Can We Know When a Message Has Not Been Spoken by the LORD? 48: 1-22



In **40:1-2** **Isaiah** wrote a prologue to the last section of the book. In this last section, **Isaiah** gives a three-point message. First, **that her warfare had been completed**. Each section ends with a statement about the state of the wicked. And **Isaiah 48:22** says: **There is no peace, says ADONAI, for the wicked**. Thus, **Chapter 48** ends this first section. In **Chapters 40** through **47**, **Isaiah** has been dealing with the bottom third of **the Cone of Isaiah** (to see link click [HI](#) - **The Cone of Isaiah**). Each part deals with a servant of **the LORD**. In this bottom part, **he** has been dealing with the nation of **Isra'el** in captivity and sums up what has been said about **Cyrus** and the return to **the Land** from **Babylon**. **He** will not discuss these topics for the remainder of the book. Later, in the middle part, the believing remnant will arise out of the nation, and finally the point of the cone will be **the Messiah** who will arise out of the believing remnant of **Isra'el**. But in **Chapter 48**, **Isaiah** will bring these nine chapters together. It is a summary of **Chapters 40** through **47**, in the course of which he is going to give **one of the clearest presentations of the Trinity in the entire TaNaKh**.

**ADONAI's strongest case against idolatry in Chapters 40 through 47 has been the fulfillment of prophecy**. But the fulfillment of prophecy carries with it certain demands and obligations. And that is what **Isaiah** is going to detail in **Chapter 48**. **What God is doing here is subjecting Himself to the test of a**

**prophet** (see the commentary on **Deuteronomy [Dk](#) - A Prophet Like Moses**). The key test of a prophet according to Moses was that he had to prove himself by giving some near predictions. Then only if those near predictions came to pass, according to the very letter of the prophecy, only then could that prophet be trusted to be accurate on prophecy very far in the future. So here, **God** is subjecting **Himself** to the test of a prophet. In **Chapters 40** through **47** He had made various prophecies; near historical prophecies regarding the coming of **Cyrus** and deliverance from the **Babylonian** captivity, and far eschatological prophecies regarding the ultimate and final restoration of **the Jews** under **the Messiah** in the Messianic Kingdom. Therefore, in **Chapter 48 He** is going to subject **Himself** to the test of **a prophet**. **Chapter 48 is really speaking to the generation of Isra'el about 200 years later, at the close of the 70 years of Babylonian captivity. He will force the Jews of that generation to conclude that what ADONAI said concerning His near historical prophecies were indeed fulfilled; therefore, they have a two-fold obligation. First, respond to the commands of the LORD. And two, believe God regarding the far eschatological prophecies.**