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Rebuke for the Wicked and Promises to the Faithful 56:9 to 58:14



It is customary for **Isaiah**, under the direction of **the Ruach Ha'Kodesh**, to go back and forth between **near historical** and **far eschatological prophecies**. The way you can distinguish between the two is content and context. In this section we see the condemnation of the Jewish religious leaders, the disappearance of the righteous, and idolatry being practiced. None of those things take place during the messianic Kingdom. Therefore, the **condemnation** pictured here is that of the Jewish leadership of **Jeremiah's** day, about one hundred years later. That makes it **a near historical prophecy**. It is not unusual for **Isaiah** to alternate between **far eschatological** and **near historical prophecies**. Here **Isaiah** uses a **far - near - far** motif. Once again, context and content drive our interpretation, not ideology.

A far eschatological prophecy pointing to Isra'el's national regeneration (54:1-17) and the offer of salvation to the Gentile nations during the Messianic Kingdom (55:1-56:8).

In this near historical prophecy, Isaiah rebukes the unrighteous Jews one hundred years later during the ministry of Jeremiah (56:9 to 57:13); promises to forgive them if they will repent (57:14-21); then reminds them that there is a true way to fast (58:1-14).

A far eschatological prophecy of the end of the Great Tribulation, the Second



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Coming and the Messianic Kingdom (59:1-21 to 60:1-22).