

ISAIAH - the prophet who wrote a Bible
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(Isaiah 1-66)

The authorship of the book of Isaiah has caused a great amount of animated discussion in every section of the Church. It is common knowledge that the tone of the first thirty-nine chapters is entirely different from that of the concluding twenty-seven chapters, and this fact has supported many scholars in their affirmation that at least two men were responsible for this remarkable book. It is not our purpose now to discuss the relative merits of any such theory, for greater issues are waiting to be examined. The book itself is far more important than any question of authorship, and this fact becomes increasingly evident when we discover it to be a miniature Bible.

Isaiah's Old and New Testaments

The difference in tone and theme occurs after the thirty-ninth chapter. Prior to that point, God's great judgments provide the theme of the author. Sin is seen to be the great enemy of the nation, and upon it God pours His wrath. Without warning the next chapter begins with a new message. "Comfort ye, comfort ye my people, saith your God." Then for twenty-seven chapters, the prophecy speaks of the grace of God. Scholars have found these sections incompatible with the idea that one man's pen was responsible for the entire book. Yet the greatest fact of all is that here so clearly we are able to see the two sections of the Scriptures. Isaiah's thirty-nine chapters of law represent the Old Testament. His closing twenty-seven chapters represent the equivalent number of books in the New Testament. The comparison is too noticeable to be a coincidence.

Isaiah's "Gospels" and "Acts of the Apostles"

In this matter the details are really astounding. According to the division suggested, Matthew to Acts would be represented by Isaiah's chapters 40-44. Chapter 40 would represent Matthew's Gospel; 41 would be Mark's Gospel; 42 would be Luke's Gospel; 43 would be equivalent to John's Gospel, and finally, chapter 44 would indicate the Acts of the Apostles. In this connection we can only repeat a statement. The study of these Scriptures will produce facts truly amazing. Matthew's Gospel is the message concerning the Kingship of Jesus. In like manner Isaiah's "New Testament" opens with the ministry of John Baptist, and goes on to say, Behold, the Lord God will come with strong hand, and his arm shall rule for him" (40:10). The following chapter, which would represent Mark's Gospel, emphasizes the fact that the Lord will serve His people and minister to their every need. This, of course, is also true of the second Gospel, where Christ is portrayed as the Servant. Luke revealed the Saviour as "the perfect Man." It is most remarkable that in the corresponding Gospel as written by Isaiah, we are able to read, "The Lord shall go forth as a mighty man . . . (42:13). Chapter 43 stresses the deity of the Saviour, and thus perfectly expresses the message of the fourth Gospel. Over and over again the prophet proclaimed, "I am the Lord thy God, the Holy One of Israel, thy Saviour . . . (v. 3). "I, even I am the Lord; and beside me there is no Saviour" (v. 11). "I am the Lord, your Holy One, the creator of Israel, your King" (v. 15). As a tremendous

ISAIAH - the prophet who wrote a Bible climax to this strange study, we must note that in chapter 44, Isaiah's Acts of the Apostles, v. 3 says, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Thus we arrive at Pentecost, where God fulfilled the ancient promise.

Isaiah's Cross of Calvary

The central chapter of Isaiah's New Testament would naturally be the fourteenth of the twenty-Seven chapters; and to find the exact position of this chapter in the entire book, it is necessary to add the number to the preceding thirty-nine chapters. It follows that the heart of Isaiah's New Testament is the fifty-third chapter of the book, where we read: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (v. 5).

It seems the height of folly to argue about the identity of an author when the writings offer so much food for thought. Surely the Lord over-ruled in all things, in order to demonstrate that His word is one word - eternally settled in the heavens.

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