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Christ in Every Chapter

#MC44

Isaiah 1-19

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CHAPTER 1

Verse 18: **“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”** The verse is a great salvation verse. The blood of Christ can wash a sinner’s scarlet sins away and make him white as snow. Some good New Testament references are I John 1:7 and Revelation 1:5.

CHAPTER 2

Verses 1-4: **“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”** The passage refers to the coming Millennial Kingdom of Christ when world peace will be established with Israel as the head of all nations. It is not a church age passage, in spite of United Nations efforts to make it one (They have part of verse four written on a wall at the UN headquarters in New York.)

Verses 12-21: The whole passage deals with the Second Coming of Christ. Verse nineteen is a reference to the events of Revelation 6:15-17.

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CHAPTER 3

Verse 18: **“In that day . . .”** This expression is found 115 times in the Bible, 43 of which are in the book of Isaiah. The expression refers to the coming day of the Lord, which includes the Second Coming of Christ and the Millennial Kingdom.

CHAPTER 4

Verse 2: **“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”** The “branch” in the verse is Christ. See Isaiah 11:1, Jeremiah 23:5, Zechariah 3:8 and 6:12 for confirmation. Actually, the word “branch” is used in four different contexts for describing Christ in the Old Testament, each one corresponding to His portrayal in each of the four gospels. In Matthew, Christ is portrayed as the King, in Mark He is God’s faithful servant, in Luke He is the son of man, and He’s the Son of God in John, the book that promotes His deity. The breakdown is as follows:

Matthew – King – Jeremiah 23:5
Mark – Servant – Zechariah 3:8
Luke – Son of Man – Zechariah 6:12
John – Son of God – Isaiah 4:2; 11:1

CHAPTER 5

Verses 15-16: **“And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.”** The reference is to the Second Coming of Christ and the establishment of His kingdom when He is “exalted” (Isa. 2:11; 33:5; 52:13; Philip. 2:9) and “sanctified” (Ezk. 38:16; 39:27).

CHAPTER 6

Verses 1-6: Isaiah sees a glimpse of Christ in His Second Coming glory. The key words and phrases are “sitting upon a throne, high and lifted up” (vs. 1), “Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (vs. 3), and “the King” (vs. 5).

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CHAPTER 7

Verse 14: **“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”** The verse is a reference to the Virgin Birth of Christ, according to Matthew 1:23.

CHAPTER 8

Verse 6: **“Forasmuch as this people refuseth the waters of Shiloah . . .”** Refusing the waters of Shiloah picture people refusing Christ, since He is called ‘Shiloh’ in the messianic promise of Genesis 49:10: **“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”**

Verse 8: “Immanuel” is obviously Christ (Isa. 7:14; Mat. 1:23).

Verse 14-15: **“And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.”** The passage refers to Christ, according to I Peter 2:8 and Romans 9:32. Jesus was supposed to have been Israel’s chief cornerstone, but they rejected Him. Therefore, He is presently a stumblingstone for Israel while a cornerstone for the church (Psa. 118:22; Acts 4:11; I Pet. 2:7).

CHAPTER 9

Verse 2: **“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”** The verse refers to Christ, according to Matthew 4:16 and John 8:12.

Verses 6-7: **“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”** This is the standard Christmas passage, and it is loaded with references to Christ the “son” that is given (John 3:16). Notice how the Holy Spirit delights in calling Jesus “the everlasting Father” and the “mighty God.” See John 16:13-14 and John 10:30.

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CHAPTER 10

Verses 20-21: These verses point to the Great Tribulation and the Second Coming when “all Israel shall be saved” (Rom. 11:26) by receiving Christ the “mighty God” (Isa. 9:6; 10:21).

CHAPTER 11

The whole chapter deals with the Millennial Kingdom of Christ when the “Branch” of the Lord (vs. 1) shall slay the wicked and rule in righteousness (vs. 4). The curse on nature will be lifted (vs. 6-9), in accordance with Romans 8:17-25. All the earth will seek and know the Lord (vss. 9-10), and Israel will dwell safely in the land and prosper as a world power (vss. 11-16).

CHAPTER 12

Verse 3: **“Therefore with joy shall ye draw water out of the wells of salvation.”** Spiritually, the verse points to the salvation in Christ being like refreshing water, the “water of life” of Revelation 22:17. Also see John 7:38-39.

CHAPTER 13

Verses 6-11: The whole chapter deals with the burden of Babylon (vs. 1), which points us to Babylon the Great in the Great Tribulation (Rev. 17-18). The events of verses 6-11 match the Tribulation events of Revelation 6:12-17. The “day of the LORD” of verse ten is the Second Coming of Christ.

CHAPTER 14

Verses 12-15: The passage records the fall of Lucifer, the one who desires to exalt his “throne above the stars of God,” one of which is the “bright and morning star,” Jesus Christ (Rev. 22:16).

CHAPTER 15

The chapter deals with God judgments on Moab as Nebuchadnezzar comes up to attack Jerusalem, but the chapter, no doubt, also has reference to Christ’s destruction of the Antichrist as he takes over this area in the Tribulation. See Jeremiah 48:24, 41. Numbers 24:17 is also good: **“... there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab,**

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and destroy all the children of Sheth.” Zephaniah 2:8-11 makes it clear that “the day of the LORD’S anger” is when Moab is judged, which would indicate the Second Advent of Christ.

CHAPTER 16

Verse 5: **“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.”** The verse points to the coming Millennial Kingdom of Christ when Jesus will rule in righteousness.

CHAPTER 17

Verses 7-8: **“At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.”** In the Millennial Kingdom, people will look to Christ alone, not to their false gods. In fact, they will be required to travel to Jerusalem to worship Him (Zch. 14).

CHAPTER 18

Verse 7: **“In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.”** Just as presents were brought to Jesus at His first coming (Mat. 2), presents will be brought to Him when He returns and rules from Jerusalem. Psalm 72:10 is a good reference: **“The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.”**

CHAPTER 19

Verses 16-25: The expression “in that day” occurs six times in the chapter, all referring to prophecies fulfilled when Christ returns, even a lasting peace between Israel, Egypt, and Assyria. This will not be possible until the Prince of Peace rules from Jerusalem. The “saviour” of verse twenty can also typify Christ to some degree.

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Isaiah 20-34

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CHAPTER 20

Verse 3: **“And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign . . .”** The name “Isaiah” means “salvation of Jehovah,” and here the Holy Spirit singles out a three year aspect of his ministry. Sound familiar? Christ, the true salvation of Jehovah, had a three year ministry.

CHAPTER 21

Verse 9: **“And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.”** The reference is to the judgment of the great whore of Revelation 17-18. The exact wording is quoted in Revelation 14:8: “Babylon is fallen, is fallen.” This judgment on Babylon and her gods is carried out in “The Revelation of Jesus Christ” (Rev. 1:1) in preparation for His Millennial Kingdom when “the LORD alone shall be exalted in that day” (Isa. 2:17).

CHAPTER 22

Verses 22-25: **“And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the**

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burden that was upon it shall be cut off: for the LORD hath spoken it.” The prophetic reference is to Christ the “son of David” Who will sit on David’s “throne” even after having been “cut down” and “cut off” (Isa. 53:8). Making a spiritual application, Jesus quotes verse 22 when addressing the church at Philadelphia in Revelation 3:7: **“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.”**

CHAPTER 23

The chapter tells of the judgments of Tyre and Zidon, judgments that were also mentioned by Jesus in Matthew 11:21-22.

CHAPTER 24

Verses 20-23: **“The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”** The whole passage refers to the Great Tribulation, the Second Coming, and even the Millennial Kingdom. The prisoners in the pit correspond well with Revelation 20:1-3, and their being visited after many days would match the White Throne Judgment of Revelation 20:11-15. The LORD reigning in Mount Zion is, of course, none other than Jesus Christ.

CHAPTER 25

Verse 4: **“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.”** This is a fine description of the salvation and security that one finds in Christ alone.

Verses 8-9: **“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his**

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salvation.” Paul quotes part of verse eight in I Corinthians 15:54 when speaking of the resurrection, and John quotes some more of it in Revelation 21:4. Verse nine refers to Israel rejoicing over her salvation in Christ that she had neglected for so long.

CHAPTER 26

Verses 1-3: **“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”** The passage refers to the Millennial Kingdom of Christ when nations will be required to enter into the “strong city” and worship the King Jesus Christ (Zch. 14:16-21). They will enjoy peace because their minds will be stayed on the Lord.

Verse 19: **“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”** The verse obviously points to the first resurrection, of which Christ Himself is the “firstfruits” (I Cor. 15:20-23)

Verses 20-21: **“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”** So the Jewish remnant of the Great Tribulation will be protected in Petra the rock city (Rev. 12:6; Mat. 24:16) “until the indignation be overpast.” Then Christ will return “out of His place to punish the inhabitants of the earth.”

CHAPTER 27

Verse 1: **“In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.”** The reference is to Christ’s victory over Satan at the Second Coming (Gen. 3:15).

Verse 13: **“And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.”** This is the prophetic fulfillment of the Feast of Trumpets which re-gathers Jews to Israel in preparation for the Second Coming of Christ (Lev. 23:24; Mat. 24:31).

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CHAPTER 28

Verse 5: **“In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.”** This will be the Millennial Kingdom when Christ is crowned King of Kings.

Verse 16: **“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”** The corner stone is Christ, according to I Peter 2:6-7, Ephesians 2:20, Acts 4:11, and Matthew 21:42. Some stumble over this stone (Rom. 9:32-33), while others build their lives on it (Mat. 7:24-25).

CHAPTER 29

Verse 18: **“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.”** The verse obviously refers to the ministry of Jesus when the deaf and blind were healed, but this was only a foretaste of life in the Millennial Kingdom following Christ’s defeat of Antichrist at the Second Advent (verse 20).

CHAPTER 30

Verses 18-19: **“And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.”** So Christ will be gracious unto Israel when He returns.

Verse 26: **“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.”** The reference is to the Millennial Kingdom when Christ will lift the curse on nature (Rom. 8:18-25; Isa. 11:6-9)

CHAPTER 31

Verses 4: **“... so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.”** The “hill” is His own “holy hill” (Psa. 2:6), and He will become KING of the hill when He returns.

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CHAPTER 32

Verses 1-2: **“Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”** The “king” is obviously Jesus, while the “princes” are believers that reign with Him (II Tim. 2:11-13; Rev. 20:4-6). The phrase “rock in a weary land” is the chorus text for the popular hymn by Ira Sankey.

Verses 17-18: **“And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.”** Spiritually, the verses point to the righteous work of Christ on Calvary and the peace that we enjoy as a result. Prophetically, the Millennial Kingdom is in view, a time when peace will be maintained by the righteous rule of Christ the King.

CHAPTER 33

Verses 5: **“The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.”** Again, the Millennial Kingdom is in view.

Verse 17: **“Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.”** No one sees Him today, but He will be seen when He returns and when He rules.

CHAPTER 34

Verses 4-8: **“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.”** The whole passage is on the Second Coming of Christ. See Isaiah 63:1-6 and Revelation 19:11-21.

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Isaiah 35-49

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CHAPTER 35

Verses 4-6: **“Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.”** Verse four is the Second Coming, while verses five and six deal with life in the Millennial Kingdom, which was only foreshadowed by Jesus’ healing ministry at His first coming.

CHAPTER 36

Verse 14: **“Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.”** So Satan the accuser attempts to turn people from Christ by deceiving them into believing that their good works or their religious efforts can save them.

CHAPTER 37

Verse 36: **“Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.”** Here we have a picture of Christ overthrowing Satan at Armageddon, with the king of Assyria being a type of the antichrist.

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CHAPTER 38

Verse 11: **“I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.”** Hezekiah’s statement that he would not “see” the Lord in the land of the living indicates that there is coming a day when some people *will* see Him, which is precisely the case (Rev. 1:7; I John 3:2; Job 19:25; Heb. 9:28; II Tim. 4:8; Isa. 33:17).

CHAPTER 39

Verse 8: **“... there shall be peace and truth in my days.”** So there will be peace and truth in the days when Christ rules from Jerusalem.

CHAPTER 40

The fortieth chapter is a turning point in Isaiah just as the fortieth book (Matthew) is a turning point in the Bible, and the Holy Spirit seems to delight in making that *very* clear . . .

Verse 2: **“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.”** Her warfare certainly is not accomplished yet. The prophecy concerns the Second Coming of Christ and the establishment of His Millennial Kingdom.

Verse 3: **“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”** Corresponding to the fortieth book of the Bible, the verse speaks of John the Baptist making the way for Christ the Messiah. The verse is quoted in Matthew 3:3.

Verse 5: **“And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.”** In a limited fashion, this was true at the first coming of Christ, but the complete fulfillment will not come until Christ’s Second Coming and Millennial Kingdom. The fact that the glory of the Lord is “revealed” is a dead give-away, pointing to the book of Revelation, the “revealing” of Jesus Christ in His glory. Also see I Peter 1:11.

Verses 10-11: **“Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.”** Obviously, the verse is a Second Coming promise.

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CHAPTER 41

Verse 4: **“Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.”** The verse is referenced by Jesus four times in the book of Revelation where He claims to be “the first and the last” (1:11; 1:17; 2:8; 22:13)

Verse 11: **“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”** The “right hand” of God’s righteousness is none other than Jesus Christ (Rom. 10:3-4).

CHAPTER 42

Verses 1-7: **“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”** The whole passage refers to Christ as God’s faithful “servant,” who was given God’s Spirit without measure (John 3:34). His gospel message goes into all the world (Mat. 28:18-20), thus bringing forth “judgment to the Gentiles,” at least in the sense of having their sins judged at Calvary. Verses 6 and 7 are also strong references to Christ the “light” that brings Satan’s captives out of darkness.

Verse 13: **“The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.”** This is obviously a Second Coming reference.

Verses 18-20: **“Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD’S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.”** So Christ opened the eyes of the blind and the ears of the deaf, both physically and spiritually, yet He will be both blind and deaf to the influence of men when He sits in judgment of this world. Hence, the expression “justice is blind.”

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Verse 21: **“The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.”** The term “well pleased” is quoted by the Heavenly Father in reference to His Son in Matthew 3:17 and Matthew 17:5.

CHAPTER 43

Verse 11: **“I, even I, am the LORD; and beside me there is no saviour.”** Then “the LORD” of the Old Testament must be Jesus Christ “the saviour” of Titus 2:13.

CHAPTER 44

Verse 6: **“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.”** Again, as in Isaiah 41:4, we have “the first” and “the last” pointing to the claims of Jesus in Revelation 1:11, 1:17, 2:8 and 22:13.

CHAPTER 45

Verses 21-22: **“Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”** So there is no God other than the Saviour Jesus Christ, and only by looking to Him can sinners be saved. Charles Spurgeon was saved after hearing a message on verse twenty-two in a primitive Methodist church.

CHAPTER 46

Verses 12-13: **“Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.”** Christ is the righteousness of God that is brought near to sinners in need of salvation (Rom. 10:3-8). Israel will realize this in the Great Tribulation.

CHAPTER 47

Verse 1: **“Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.”**

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There's a very logical reason for Babylon no longer having a throne: she has been *dethroned* by the King of Kings, and He has taken His throne in Jerusalem (Luke 1:32; Isa. 9:7).

CHAPTER 48

Verse 12: **"Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last."** Here is yet a third reminder that Jesus Christ is "the first" and "the last."

Verses 20-21: **"Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out."** So Christ will redeem Israel after bringing His people through the Great Tribulation and even miraculously providing for them (Lam. 5:9; Rev. 12:14; Mark 16:18).

CHAPTER 49

Verses 1-6: **"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."** The "light to the Gentiles" is Christ (Acts 13:47; Luke 2:32).

Verses 22-23: **"Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me."** This is certainly not happening today, and it will not happen until Christ rules from Jerusalem with Israel being the head of all nations and the twelve apostles ruling from twelve thrones over the twelve tribes of Israel (Mat. 19:28).

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Christ in Every Chapter

#MC47

Isaiah 50-66

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CHAPTER 50

Verses 4-9: **"The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up."** The passage speaks of the testimony that only Christ can give. He was "not rebellious," so He gave His "back to the smiters," His "cheeks to them that plucked off the hair, and He hid not His face from "shame and spitting." He set his face "like a flint" and found help in the Father alone, as the passage promises, even though his "adversary" the devil was very near.

CHAPTER 51

Verses 4-6: **"Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."** Again, Christ is presented as "a light of the people" and God's "righteousness" and "salvation." Some have applied the phrase "mine arms shall

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judge the people” to Christ on the cross with outstretched arms. The promise **“my salvation shall be for ever, and my righteousness shall not be abolished”** is eternal security in Christ.

CHAPTER 52

Verse 7: **“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”** Paul quotes the verse in reference to the gospel of Christ in Romans 10:15.

Verses 13-15: **“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.”** Here we have Christ the “servant” of Isaiah 42 being further revealed as a sin-bearer. He *shall be* “exalted and extolled,” but not before first performing His atoning work on the cross when “his visage was so marred.” His sprinkling of many nations refers to His blood atonement (Heb. 12:24; I Pet. 1:2). The kings shutting their mouths have mostly to do with the Second Coming and even the White Throne Judgment (Rom. 3:19).

CHAPTER 53

The whole chapter is on the crucifixion of Christ, which is confirmed by Phillip in Acts 8:32-35. Verse one is quoted by Paul in Romans 10:16, and Peter makes reference to verse five in I Peter 2:24. Verse twelve is referenced in Mark 15:28. But the whole chapter is filled with obvious crucifixion references, especially verses three through seven. The deepest verse in the chapter is verse ten where the Father makes Christ’s soul “an offering for sin.” Most authors, including this one, lack the nerve to fully expound on the statement. If you want to try your hand, you might start with Psalm 16:10, II Corinthians 5:21, Galatians 3:13, and Matthew 27:46.

CHAPTER 54

Verses 8-10: **“In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”** The “new

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covenant” of Jeremiah 31:31 is in view here, the covenant that will reach its fulfillment when Christ returns and redeems Israel.

Verse 15: **“Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.”** So, all the enemies of Christ shall fall, including those that rose against Him at Calvary.

CHAPTER 55

Verse 1: **“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”** So salvation in Christ is bought, but not with physical money. The sinner buys salvation with his *faith* in Christ. As someone has rightfully said, *“Faith is spiritual buying power.”*

Verse 12: **“For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”** The Millennial Kingdom of Christ is the context, a time when nature’s curse is lifted and, as the hymn says, “heaven and nature sing.”

CHAPTER 56

Verses 5-7: **“Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”** The passage refers to the Millennial Kingdom of Christ when Jesus rules from His “holy mountain” (Isa. 11:9; Joel 3:17; Zch. 8:3; Psa. 2:6). Verse seven is even quoted by Jesus in Matthew 21:13.

CHAPTER 57

Verses 19-21: **“I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.”**

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So, real peace comes only from the Creator of peace, the “prince of peace” Jesus Christ. At His Second Coming, instead of entering into His peaceful kingdom, the wicked will be condemned to hell.

CHAPTER 58

Verses 10-12: **“And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”** Who better fits the description than Jesus Christ? Jesus repaired the greatest breach ever when He paid for the sin of the world on Calvary, and He is certainly like a “spring of water” as He offers the water of life to whosoever will come (Rev. 22:17).

CHAPTER 59

Verse 16-17: **“And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.”** That is, God provided His own Saviour, since man couldn’t save himself. All of verse seventeen applies to Christ’s ministry and His work on the cross, except for the “vengeance.” The day of His vengeance is a Second Coming event (Isa. 34:8; 63:4).

Verse 20: **“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.”** Christ is the Redeemer that shall come.

CHAPTER 60

Verses 1-3: **“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”** Some of this can apply to the Christ’s earthly ministry and even the day of Pentecost (“his glory shall be seen upon thee” – Acts 2), but, as we’ve seen before, any references to the Lord *rising* is a Second Coming reference (see Psa. 68:1 and notes).

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CHAPTER 61

Verses 1-3: **"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."** Jesus quotes from this passage in Luke 4:18 and applies it to Himself. Up until the middle of verse two, the passage refers to Jesus' earthly ministry, but from "the day of vengeance" onward it points to the Second Coming and Millennial Kingdom.

CHAPTER 62

Verses 1-2: **"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name."** The righteousness and salvation that goes forth as a burning lamp is Jesus Christ. This is true spiritually today, and then legally in the Millennial Kingdom when He rules with a rod of iron. The expression "I will not rest" until it happens is a clear indicator, since the one thousand year kingdom is a Sabbath *rest* (Isa. 14:7; Heb. 4:9).

Verse 11: **"Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."** The expression "end of the world" refers to the end of this present age and the establishment of a new one by Jesus Christ. The disciples used this term when asking Jesus about the end time in Matthew 24:3, and Jesus spent the next two chapters answering the question. Jesus also references the latter part of this verse in Revelation 22:12: **"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."**

CHAPTER 63

Verses 1-6: **"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"**

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I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.” These are Second Coming verses that line up with Christ’s advent in Revelation 19:11-21, Revelation 14:18-20, and Psalm 75:8. It is the “day of vengeance” that we’ve seen in previous passages.

CHAPTER 64

Verse 1-2: **“Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!”** All is clear. The passage is a prayer for the Second Coming of Christ when He does “come down . . . as a fire that burneth” (Mal. 4:1; II Ths. 1:8).

CHAPTER 65

Verse 1: **“I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.”** So, even unsaved Gentiles seek the salvation that only Jesus can give. This will be even more true in the Millennial Kingdom when they actually travel to Jerusalem to worship Him (Zch. 14:16-19).

Verse 25: **“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”** The verse goes with Isaiah 11:6-9 and Romans 8:18-23. It refers to the blessings of nature in the Millennial Kingdom of Christ.

CHAPTER 66

Verse 12: **“For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.”** Jerusalem, the “city of peace,” will finally enjoy peace when Jesus returns.

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Verse 15: **“For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.”** The verse is clearly Second Coming reference.

Verse 24: **“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”** Jesus quoted part of this verse three times in Mark chapter nine: **“Where their worm dieth not, and the fire is not quenched . . . Where their worm dieth not, and the fire is not quenched . . . Where their worm dieth not, and the fire is not quenched.”** (verses 44-48) Doctrinally, it refers to the literal lake of fire south of the Dead Sea during the Millennial Kingdom (Isa. 34:9-17)