

Isaiah-Introduction

Historical Context

-Isaiah prophesied in _____ during the reigns of Uzziah, Jotham, Ahaz, Hezekiah, and probably Manasseh (1:1).

Uzziah: (792-740 BC) Uzziah is described as a king who did what “was right in the sight of the LORD” (2 Kings 15:3). But he also was struck with leprosy for trying to burn incense in the temple (2 Chronicles 26:16-21). He may have lived to the 730s BC.

-Isaiah’s vision of the LORD (chapter 6) took place “in the year that King Uzziah died” (6:1). Isaiah is not written in chronological order.

Jotham: (750-732 BC) He led a time of military and economic success.

Ahaz: (732-715 BC) He was an _____ king who practiced idolatry. (2 Kings 16:3-4) He sought help from Assyria in a fight verse Israel and Syria. He even built an altar in the temple according to Assyrian plans (2 Kings 16:7-12).

-Many nations, including _____, were conquered by Assyria during this time.

Hezekiah: (715-686 BC) Hezekiah removed _____ from Jerusalem and Judah. He ruled during a difficult assault by the Assyrians.

Manasseh: (686-642 BC) An _____ king blamed for Judah’s ultimate destruction (2 Kings 21:10-16).

Isaiah’s prophetic ministry probably took place from about _____ to 685 BC. Jewish tradition records that Manasseh had Isaiah executed with a sword. (see Heb. 11:37)

Isaiah 1

-The first chapter introduces the themes that will come up again in the whole book: a charge of rebellion (1:2-4), a call to repentance (1:5-17), the hope of restoration (1:18-20), and a hopeful future for Israel (1:24-27).

-Isaiah 1 was probably written during the Assyrian siege in _____ BC.

1:2 This is _____ language referring back to the covenant of Deuteronomy, when the “heavens and earth” were called as witnesses. (Deut 4:26).

The charge is about a violation of the law of the rebellious _____ in Deuteronomy 21:18-21.

1:3 The _____ and donkey of this passage was connected to the manger scene in the 6th century Christian work “Pseudo-Matthew.” “Then was fulfilled that which was said by Isaiah the prophet, saying: “The ox knoweth his owner, and the ass his master’s crib.”

1:5-7 Represents a brief introduction to the “suffering _____” theme of Isaiah 53.

1:8 A “hut (Sukkah) in a cucumber field”: left all _____ in the world.

1:9 The _____ of Deuteronomy 28-29 warned of Israel becoming like Sodom (Deut 29:23). See also Revelation 11:8.

1:11-14 God criticizes the religious hypocrisy of the people, not the religious acts themselves. God said he hated “*Your* New Moon feasts and *your* appointed festivals.” We would not conclude that God hates prayer because of (1:15).

1:16-17 Repentance Formula. 1. _____ yourselves. 2. Stop doing wrong. 3. Learn to do good.

John the Baptist is described as “a voice...” (Is 40:3). Who came “preaching a baptism of repentance for the forgiveness of sins” (Isaiah 1:16-19). Who told people to “keep fruit in keeping with repentance,” (Luke 3:7) which included sharing with those in need (Luke 3:11).

James 1:27 Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

1:18 Calls for a settlement and conclusion to the _____ case. God offers a full pardon.

1:24-27 Following a chiastic structure, each of Isaiah's complaints in 1:5-9 are reversed with bright hopes for the future.

1:26 Still forms the basis of one of the Amidah prayers to this day: "Bring back our judges as it was at first, and our counselors as it was in the beginning, and remove grief and groaning from us, and reign over us—You, O LORD alone."

Isaiah and the New Testament

-There are over _____ quotations or allusions to Isaiah in the NT.

-Isaiah was also a popular text in the Qumran community.

- _____ said, "Isaiah said this because he saw Jesus' glory and spoke about him." (Jn. 12:41 NIV)

"He should be called an evangelist rather than a prophet because he describes all the mysteries of Christ and the Church so clearly that you would think he is composing a history of what has already happened rather than prophesying what is to come." -Jerome

_____ begins his Gospel, "The beginning of the good news about Jesus the Messiah, the Son of God, as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way."

Allusions: "Just as Jesus was coming up out of the water, he saw heaven being *torn open* and the Spirit descending on him like a dove" (Mark 1:10). (Compare to Isaiah 64:1)

Teachings: John links Jesus's crucifixion and glorification ("The hour has come for the Son of Man to be glorified." -John 12:23), probably because of Isaiah 52:13-14.

Isaiah seemed to function almost like a _____ Testament for the first Christians.

Isaiah 2

Isaiah establishes a vision for the Messianic _____. (2:1-5)

2:1-4 The Kingdom is in the " _____ days" and includes "all nations." This text may have been behind Paul's passion to keep gentiles from becoming Jews.

2:3 The Kingdom is centered in Jerusalem and the _____.

2:5 " _____" is introduced, an important theme in Isaiah, John, and Paul.

2:10, 18-20 Appears again in Revelation 6:15-16, the "Day of the LORD" (see Isaiah 2:12).

Structure of Isaiah

-Isaiah has many chiasms. The first section is chapters 1-12, where the call of Isaiah (6:1-13) forms the center:

A Introduction: Israel's Disobedience and Devastation (1:1-31)

B Visions of Future Restoration of Jerusalem (2:1-4:6)

C Coming Destruction of Judah (5) "Song of the Vineyard"

D Call of Isaiah (6:1-13) (This parallels Israel's Restoration)

C' Coming Destruction from Assyria (7:1-8:18)

B' Visions of Future Restoration of Israel (8:19-11:9)

A' Israel's Future Restoration- a Reversal of Chapter 1 (11:10-12:6)

There is also a chiastic structure through the whole book. Many scholars believe that Isaiah wrote chapters 1-39 and a different author wrote 40-66 much later. However, the structure shows a unity in the book.

Chapters 55-66 develop and repeat many of the themes from 1-12.

The Suffering Servant of 49-54 contrasts with oracles against Babylon in 13-27. This creates an interesting parallel between Babylon/Satan and Israel/Messiah. (see Isaiah 14:12-13)

Isaiah 6- The Vision

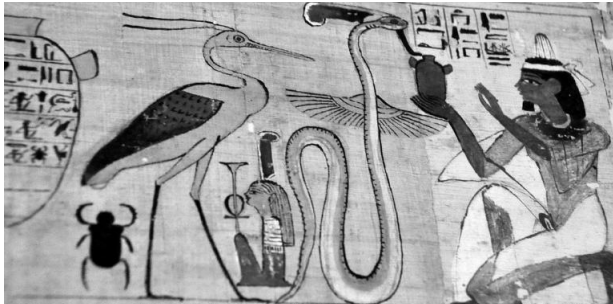
6:1 Throne _____ occur several times in the biblical text. For example, 1 Kings 22:19: "Micaiah continued, "Therefore hear the word of the LORD: I saw the LORD sitting on his throne with all the multitudes of heaven standing around him on his right and on his left."

See also Job 1:6 Daniel 7:9, and Revelation 4:2.

God's robe " _____ " the temple. We don't know if Isaiah saw anything more of the form of God. Jews understood this to be seeing God's glory. John said that Isaiah "saw Jesus' glory" (John 12:41).

6:2 The Seraphim seem to be the same as the "four living _____" in Revelation 4:6-8, covered with eyes with faces of a lion, ox, man, and eagle. Ezekiel also describes them (Ezekiel 1:10-24). They are accompanied by "wheels" which are full of "eyes." They appear like "burning coals of fire" (Ezekiel 1:13). Seraph means "burning" in Hebrew.

Depictions of _____ serpents who protect kings were common in the Ancient near east.



The "serpent" Moses lifted on a pole was a "Seraph" (Numbers 21:8), although Satan is not called this in Genesis 3.

6:5-6 Isaiah's lips must be purified, just as the _____ must be. (Isaiah 1:18)

Isaiah is purified by a burning coal, _____ will also be purified with fire when the Assyrians and Babylonians burn the cities. John the Baptist said that Jesus would baptize with the Holy Spirit and fire (Matthew 3:11).

6:9-10 The point was not to keep the people from _____ but to emphasize the devastating consequences for refusing to respond.

Parables give insight to the open-minded but come as judgment to everyone else. (Matthew 13:10-19)

Jesus quoted from Isaiah about parables when he said, "Whoever has ears to hear, let them hear!" (Mark 4:9)

6:13 On the " _____ " see Isaiah 11:1.

We can compare Isaiah's encounter with God with a _____ service. God is revealed (6:1-4), Isaiah responds with confession (6:5), God acts to bring forgiveness (6:6-7), God speaks (6:8), Isaiah responds (6:8), God commissions (6:9-13).

Isaiah 5- The Vineyard

Isaiah later explains that the destruction of the vineyard's _____ (5:5) and the briars and thorns are reverences to what Assyria will do (7:18-25, esp. 25).

_____ builds on the vineyard imagery in Mark 12:1-9. At the time, tradition held that the tower as the temple and the winepress as the altar. Jesus was attacking the temple leadership of the time.

But note Isaiah 27:2: "In that day-- "Sing about a fruitful vineyard"

1 Peter 1:10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, ¹¹ trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. ¹² It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

Is 9:6-7/Luke 1:32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over Jacob's descendants forever; his kingdom will never end." (Lk. 1:32 NIV)

Isaiah 11:10 In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious.

Romans 15:11 And again, "Praise the Lord, all you Gentiles; let all the peoples extol him." ¹² And again, Isaiah says, "The Root of Jesse will spring up, one who will arise to rule over the nations; in him the Gentiles will hope."

Isaiah 13-27

The focus of this section is on the fate of _____ and other nations surrounding Israel.

Structure of Isaiah:

- A Messages of Condemnation, Pleading, & Future Restoration (1-12)
- B Humiliation of Proud Babylon (13-27)
 - C Warnings Against Trusting Earthly Powers (28-34)
 - CENTER: Historical narrative: God saves Israel from the Assyrians but warns about coming Babylonians (36-39)
 - C' Warnings Against Trusting Idols (40-48)
 - B' Exaltation of the Humble Servant (49-54)
- A' Messages of Condemnation, Pleading, & Future Restoration (55-66)

King of Babylon	Suffering Servant
Struck down peoples (14:6)	Was "stricken" & wounded (53:4-5)
Oppressed peoples (14:2, 4, 20)	Was oppressed (53:7-8)
Boasted (14:13-14)	Humble, Like a Lamb (53:7)
Wicked (14:16)	Righteous (53:11)
Begins with Greatness (14:8, 10-12)	Begins in humility (53:2)
Kings See Humiliated King (14:9,11)	Kings See Servant Exalted (52:14-15)
Cast Out of His Tomb (14:18)	Given a Tomb with the Rich (53:9)
Seed Cut Off (14:20-22)	Cut off, but Sees Seed (53:8-10)

Isaiah in Revelation

Revelation	Isaiah
14:8/18:2 Fallen! Fallen is Babylon the Great	21:9
14:10/19:3 The smoke of their torment will rise forever and ever	34:10
17:2/18:3 With her the kings of the earth committed adultery	23:17
18:4 'Come out of her, my people,' so that you will not share in her sins	52:11
18:7-8 In her heart she boasts, 'I sit enthroned as queen. I am not a widow; I will never mourn.' Therefore in one day her plagues will overtake her: death, mourning and famine.	47:8-9
18:23 Your merchants were the world's important people.	23:8

*Also Compare Matthew 11:23 w/Isaiah 14:13-15

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