

# Isaiah 2-5

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# Isaiah 2

- **Isaiah 2:1**

- This first sentence appears to be a repetition from **Isaiah 1:1**
- Again, this may be because someone added this phrase at the beginning a different scroll
- Perhaps *Isaiah* went out to the market place and gave the prophecy of **Isaiah 1** and one of his disciples wrote it down
- Maybe, *Isaiah* gave this message over and over during a few months of his life and a disciple collected it into a different scroll
- We will see a similar occurrence of this in **Isaiah 7 & 8**

# Isaiah 2 (Cont)

- This authenticates the historical nature and development of the full text
- One could see the finished book of *Isaiah* like someone today combining a stack of emails, text messages and Hallmark cards that he had sent to people over the period of a year and then throwing them into one pile to be published in a single book \*

# Isaiah 2 (Cont)

- **Isaiah 2:2-3**

- How is *Jacob* being used at this point?
- In the book of *Amos*, *Jacob* referred to the northern kingdom (another name for *Israel*)
- Here we see the God of *Israel*, the God of *Jacob* being used in its broadest historical context
- The “word of the Lord” refers to the ***Torah***
- ***Zion*** refers to *Jerusalem*
- We will see over and over that God not only promises to restore His people but He will do so to fulfil His promise to *Abraham* that his descendants will “bless all the nations”

# Isaiah 2 (Cont)

- Paul says that:
  - God desires the salvation of all men
  - There is one mediator between God and man and that is Christ Jesus who came for the salvation of all men (**1<sup>st</sup> Timothy 2:1-5\***)
- God loves all his creatures even though they do not all love Him
- Thus, when the prophets speak of restoration of the people you see a re-Annunciation of their original purpose

# Isaiah 2 (Cont)

- God did not call *Abraham* for the sake of *Abraham*
- He did not call *Abraham's* descendants out of *Egypt* in the Exodus for the sake of *Israel*
- He does not call each of us only for our sake
- He calls us for the sake of those around us
- He calls everyone to take this message of salvation and go out and change the world so that someday the nations will flow to the house of the Lord! \*

# Isaiah 2 (Cont)

- **Isaiah 2:4**

- In the ancient world farm implements could be easily converted to instruments of war (**see Joel 3:9**)
- Swords and other weapons were developed from tools of agriculture
- When under attack the people grabbed their hoes and shovels to defend themselves
- Here, *Isaiah* is saying that these tools of war are to be turned back into agricultural tools because there will no longer be a need for tools of war
- He is proclaiming a period of peace \*

# Isaiah 2 (Cont)

- **Isaiah 2:5-17**

- The people of *Judah* are relying on their wealth and the perceived power of their idols
- *Isaiah* is presenting a comparison between the “glory of the world” and “the glory of God”
- *Tarshish* is most likely in Spain
- *Bashan* was part of the tribal allocation to *Manasseh* and is the *Golan Heights* today
- He is calling on them to no longer look to or be fooled by the “glory of the world” but to turn to the “glorious beauty of God” \*

# Isaiah 2 (Cont)

- **Isaiah 2:18-19**

- The RSV translates the Hebrew word *erets* as “earth”
- This sometimes gives the reader an image of the big blue ball seen via NASA from outer space
- This causes us to think that these messages are about the end of the world
- A better translation would be “the land”, the place upon which the people are standing
- This prophecy is about the destruction of the land of Israel \*

# Isaiah 2 (Cont)

- **Isaiah 2:20-22**

- The people are running to the hills where they can hide in the caves
- They believe that they can hide in the earth like a bat or a mole from the Glory of the Lord
- There are literally thousands of caves in the hills of *Israel*  
\*

# Isaiah 3

# Isaiah 3

- **Isaiah 3:1-5**

- Here we see the first use of the word “lord”, *adoni* which means “master”
- LORD means Yahweh
- “Yahweh of hosts” means the “God of armies” who is taking the whole of society away from *Jerusalem* and *Judah*
- Everything that they considered part of their security will be taken away
- They will be brought so low by this chaos that the children are going to become their rulers
- Young men will be kings over the rubble \*

# Isaiah 3 (Cont)

- **Isaiah 3:6-14a**

- *Isaiah* introduces a new theme that will be prominent among many of the prophets
- It means that those who are “culpable” will be punished
- The “culpable” are those who know better, those in authority and power including the political and religious leaders
- They will be severely punished because they should have known better and have the power to change the situation
- On the other hand, God will be very merciful to the poor  
\*

# Isaiah 3 (Cont)

- **Isaiah 3:14b-15**

- The poor have no voice in that society but typically they are monotheist who rely on *Yahweh*
- They cannot change the situation
- So God is going to be very merciful to the poor and they will be the ones “left behind”\*

# Isaiah 3 (Cont)

- **Isaiah 3:16-4:1**

- “Nose rings” were very common in the Old Testament
- Today they are often seen as a form of rebellion
- Sebastian said that he reminds parents of this historical fact when their daughter comes home with a nose ring
- They reminded him that he must accept this when one of his daughters comes home wearing one!
- In the ancient world women had no standing
- A husband could kill his wife at any time, unless she had a father or brother who would defend her

# Isaiah 3 (Cont)

- *Isaiah* is saying that there will be so few men left after the coming battle that there will be seven women to every one man
- This indicates that there will be great destruction and loss of life
- Just when you think that *Isaiah* offers no hope for the future, look at what he says in ***Isaiah 4*** \*

# Isaiah 4

# Isaiah 4

- **Isaiah 4:2-4**

- This language may be directed toward Israel or it could be a general statement applicable to either the north or the south
- Those Isaiah refers to as the glory of the survivors of Israel could be those left behind in Zion (Jerusalem) or the survivors of either the north or the south
- Jerusalem will be called holy
- Everyone recorded in God's record book are those who have had the filth of the daughters of Zion washed away
- This means that the wicked are taken away just as filth is washed from the body
- They have been cleansed of the bloodstains of Jerusalem by the spirit of judgment and the spirit of burning\*

# Isaiah 4 (Cont)

- **Isaiah 4:5-6**

- This is Exodus language
- This is where the “glory cloud” (*Shekinah*) will come among them again
- The idea of God’s “glory cloud” being present by day and a pillar of fire by night goes back to the Exodus
- The “glory cloud” overshadowed *Israel* from the sun as they passed through the desert for forty years
- We see reference to this in **1<sup>st</sup> Cor 10:1\*** where Paul says that their fathers were “under the cloud”

# Isaiah 4 (Cont)

- We also see this in the **Psalms** which depicts the “glory cloud” as a canopy or a pavilion (**Ps 18:11\***)
- This section then concludes with a short parable where *Yahweh* speaks about a beloved \*

# Isaiah 5

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- **Isaiah 5:1-2**

- Vineyards are ideally planted on a hillside
- Grapes like rocky well-drained soil usually found on the sides of hills
- Grasses like barley and wheat grow in the valleys
- In his description *Isaiah* did not plant any old vine
- There is a wide variety of wild grapes some of which are sweet and others are bitter

# Isaiah 5 (Cont)

- So he picked the choice vines, tasted them and determined that they should produce good grapes
- Then he planted them
- The wine vat is usually placed at the bottom of the hill
- When you harvest the grapes, you carry them down the hill to the vat where they are crushed and the fermenting juice is collected \*

# Isaiah 5 (Cont)

- **Isaiah 5:3-4a**

- *Isaiah* is using “covenantal language” when he says between you and me, between me and my vineyard
- Remember that God tells *Noah* that he will make a covenant between Noah and Himself

# Isaiah 5 (Cont)

- The language of “between you and me” is always covenantal language
- So *Isaiah* planted his grapes like a choice vineyard on the hills of *Judah*
- And he asks us to look at what they produce – wild grapes
- He asks what more could he have done for them? \*

# Isaiah 5 (Cont)

- **Isaiah 5:4b-5**

- The people in antiquity would build a protective wall around a vineyard by removing rocks from the field and taking them to the edge where they would build a small wall
- One can see the remnants of these ancient walls all over Israel today
- They were designed to keep out small animals who would come and devour the grapes
- Isaiah was saying that his wall would protect *Judah* from *Assyria* and *Babylon*

# Isaiah 5 (Cont)

- **Isaiah 5:6**

- *Isaiah* is promising that the land will become wild land again
- The prophecies (blessings and curses) of **Du 28 and 29** are happening at this time
- We will see more of this when we look at the prophet *Jeremiah*

# Isaiah 5 (Cont)

- **Isaiah 5:7-17**

- In the midst of the land are the aristocracies who were going about and buying the land of the poor
- They don't have to work because they have many servants
- They don't know the Lord, or hear His preaching
- We have heard of this kind of action by the rich before
- They are acting this way not because they are rich but because they are pagans
- Thus, the poor are going to be left behind and then be like lambs grazing among the rubble of the destroyed city

# Isaiah 5 (Cont)

- **Isaiah 5:18-20**

- They are liars

- **Isaiah 5:21-26**

- This ties back to the curses of **Du 28** to include the promise of **Du 28:24\*** where *Moses* warns the people that if they do not keep his commandments and go after idols, God will shut up the heavens by preventing any rain

# Isaiah 5 (Cont)

- Then, if they do not repent, He will send:
  - Plagues and famine (Du 28:21)
  - Enemies to fight against them (Du 28:25)
  - Finally Exile (Du 28:63-64)
- The far-off land here is *Assyria* and eventually *Babylon*
- God is going to call a nation from a far-off land (**Du 28:49**)

# Isaiah 5 (Cont)

- **Isaiah 5:27-30**

- This is an image we will see in many of the prophets and in the **Psalms**
- The nations that surround Israel are often described as the sea or the ocean
- When they attack *Israel*, it is presented as waves beating upon a beach; but they are never able to conquer it because God has created a boundary to protect *Israel*

# Isaiah 5 (Cont)

- But the sea can cover the land if God removes the boundary
- The flood imagery takes us back to **Gn 1:1\*** when the waters covered the land (earth)
- We will see this imagery being used metaphorically to mean that the nations around Israel are leading them into darkness

# Transition

- We will now move to Isaiah 6-8