

# Isaiah 9 - 66

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# Transition

- In **Isaiah 7** we saw the *Assyrians* conquered *Syria, Israel* and King *Ahaz* make *Israel* into a vassal state under *Assyria*
- After an initial resistance by King *Hezekiah*, *Assyria* invades and captures all of *Judea* except *Jerusalem*
- God promises “Immanuel” (God is with us) that the *Assyrians* will not overrun the city
- In fulfilment of **Isaiah 7** there was great darkness in the land decimated by the *Assyrians*
- **Isaiah 8** relates how *Hezekiah* remained true to Yahweh and the *Assyrian* empire was destroyed
- Let’s turn to **Isaiah 9**
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# Isaiah 9

- **Isaiah 9:1-2**

- The northern kingdom of Israel has been conquered by Assyria
- Judah was overrun by Assyria, leading all into darkness
- Why has the light suddenly shined on them?
- As we have seen before, this darkness will remain until it is reversed by Jesus when begins his preaching in these two norther regions (**Mt 4:112-17**) \*

# Isaiah 9 (Cont)

- **Isaiah 9:6-9**

- “a child” (*Hezekiah*) is a descendent of *David* (Handel’s Messiah <sub>1</sub>)
- “Upon the throne of David” fulfills **2<sup>nd</sup> Sam 7**
- This becomes even more clear in **2<sup>nd</sup> Chronicles 29-32\*** where it depicts the actions of King *Hezekiah* to include:
  - Wiping out all paganism in the land
  - Cleansing the temple
  - Restoring the Law, the priesthood, and sacrifices

# Isaiah 9 (Cont)

- Sending letters to Israel (tribes of Ephraim and Manasseh), inviting them to come to Jerusalem and worship the Passover
- So when *Hezekiah* finishes restoring all aspects of the Faith according to the Torah, the light begins to shine again in *Judah* and *Galilee*
- Even the people in the darkness of paganism in *Israel* were being invited back into the fold of the light of the *Torah*
- This light shines brilliantly in *Jerusalem, Judea, and even Galilee*
- He also sent invoices and messengers to the remnant in *Israel* inviting them back into the light of *Yahweh*

# Isaiah 9 (Cont)

- Although this lasted but for a short time under *Hezekiah*, it will be again restored under the leadership of his great grandson King *Josiah* who will travel to the north in an attempt to restore the people of Israel to Yahweh
  - We will look at this when we look at the prophet Jeremiah
- As discussed earlier, some scholars believe that ***Hezekiah* fulfills the prophecy of Isaiah 7:14** and others believe that this was fulfilled by *Jesus* in accordance with **Matthew 1<sub>2</sub>**
- Now lets turn to **Isaiah 11:1-9** \*

# Isaiah 11

- **Isaiah 11:1-9**

- Who is this shoot ?
- *Jesus* is the fulfillment of this prophecy based on **Matthew 1-2**
- *Hezekiah* could also be an “intermediate fulfillment” since “the spirit of the Lord shall rest upon him” (**Isaiah 61:1-2; Luke 4:18-19\***)
  - **We also find the listing of 5 of the 7 “gifts of the Holy Spirit”**
- During the time of *Hezekiah* there was great peace which can be symbolized by all the conflicted animals living together in peace
- We will see this image in **Isaiah 14:28-29**
- Let’s now turn to **Isaiah 13 \***

# Isaiah 13

- **Isaiah 13:1-13**

- This oracle is about the coming of the *Babylonian* Empire
- *Isaiah* prophesied against all sorts of nations around Judah to include any nation that one way or another had any connection with the “people of God”
- “the earth will be shaken” means the *Babylonians* will invade the land of *Judah*
- We will hear an echo of this imagery in **Matthew 24** when Jesus talks about the eventual destruction of the city of *Jerusalem* (70 A.D.)

# Isaiah 13 (Cont)

- The end of *Jerusalem* will be similar to the end of *Babylon* because the people of *Jerusalem* will become like the people of *Babylon*
- This *apocalyptic* or *cataclysmic* language is used here (Isaiah 13) and in the New Testament
- Jesus and the authors of the New Testament assume that you know the prophecies like **Isaiah 13**
- Next we will see another reference to the shoot of Ahaz in **Isaiah 14:28-29** \*

# Isaiah 14

- **Isaiah 14:28-29**

- *Ahaz* can be seen as the rod who used to attack the *Philistines*
- *Hezekiah* is the adder who also attacks the *Philistines*
- When *Ahaz* dies and is cut off, a shoot shall come forth from the stump of *Ahaz* as discussed in **Isaiah 11**
- It is possible that this shoot is fulfilled in *Hezekiah* who ushered in a period of peace
- Let's jump forward and look at the end of the first part in **Isaiah 36-39** \*

# Isaiah 36-39

- **Isaiah 36-39**

- This passage sounds familiar because it is a direct quote from **2<sup>nd</sup> Kings 18:1-20:19** placed verbatim into one of the scrolls of *Isaiah*
- It is a great example, along with the beginning section of all of the prophets, of how the Jews read the prophets within their historical context
- This demonstrates that in the post exilic period those reading the scrolls of *Isaiah* were going back and forth with the scrolls of **2<sup>nd</sup> Kings**
- Next we will explore an over view of the **rest of Isaiah**

# 1<sup>st</sup> division of the Book of Isaiah - 740-690 BC

- **Isaiah 1-39**

- Is 1 prophecies against Israel
- Is 2-3 sins of Judah and Jerusalem
- Is 5 Vineyard
- Is 6 Call of Isaiah
- Is 7 Call for the Immanuel (discussed earlier)
- Is 8 Prevention of the fall of Jerusalem

# 1<sup>st</sup> division of the Book of Isaiah - 740-690 BC (Cont)

- Is 9 Fall of Israel
- Is 11 Gifts of the Holy Spirit
- Is 22 Foundation for the “Al Bayith”
- Is 35 Deliverance of Judah
- Is 39 King Hezekiah is spared destruction of Jerusalem

# 2<sup>nd</sup> division of the Book of Isaiah - 550-525 BC

- Isaiah 40-55
  - Presupposes the destruction of Jerusalem
  - Promises a reconstruction of Jerusalem
  - Refers to a messianic reference to King David and the everlasting covenant (mentioned by Jeremiah and Ezekiel)
  - Judah's oppressor is Babylon and later, Persia

# 2<sup>nd</sup> division of the Book of Isaiah - 550-525 BC (Cont)

- Contains four sections
  - Zion's deliverance from captivity
  - Judah's impending deliverance from exile
  - Promise of restoring the land amid joy and sorrow
  - Invitation for the people to turn to the Lord in this time of grace
- Principle message is consolation

# 2<sup>nd</sup> division of the Book of Isaiah - 550-525 BC (Cont)

- Presents the 4 suffering servant songs:
  - Is 42:1-7
  - Is 49:1-9
  - Is 50:4-9
  - Is 52:13-53:12

# 3<sup>rd</sup> division of the Book of Isaiah - 525-500 BC

- Isaiah 56-66
  - Focus on Judah's reconstruction after the exile
  - May have been a disciple of Isaiah
  - Prophecy covers the period of rebuilding of the temple between 525-500 BC
  - A contemporary of Haggai and Zechariah, but his career lasted longer than theirs
  - Expressed great zeal for the reconstruction of the temple

# 3<sup>rd</sup> division of the Book of Isaiah - 525-500 BC (Cont)

- Concerned with devotional practices and prayer
- Reprimands the people for idolatry and infidelity
- Focuses on three themes:
  - The renewal of Jerusalem
  - The glory of God which is about to overshadow the people as a source of new life
  - God's re-creation of his people through judgment and promise
- Let's turn to **Isaiah 40:1-5** \*

# Isaiah 40

- **Isaiah 40:1-5**

- This is a **major turning point** in the Book of *Isaiah*
- Up to this point the prophecies have been about death, destruction and exile
- Now *Isaiah's* primary focus is on restoration
- In the midst of talking about the *Babylonian Exile* we find the prophecy written to Hezekiah found in 2<sup>nd</sup> Kings depicting comfort to his people
- This indicates that there will be a *Babylonian Exile*, but also a return and restoration of *Jerusalem*

# Isaiah 40 (Cont)

- This is one of the most famous prophecies among all of the prophets (Handel 40:1-5)
- **Isaiah 40:3** is quoted in **Matthew 3:1**; **Mark 1:3**; **Luke 3:4-7** and **John 1:23** in reference to *John the Baptist*
- The question that arises is was this prophecy fulfilled?
  - It was partially fulfilled when the Jews returned from Babylon
  - It was fully fulfilled with the coming of John the Baptist and Jesus
  - Again, the idea of there being many valences (ripples) in fulfilling a prophecy

# Transition

- The rest of the book of *Isaiah* mainly focuses on restoration language
- There are a couple of really interesting characteristics of the second part to include the **4 Suffering Servant Songs** listed earlier
- The first one is in **Isaiah 42:1-7** \*

# Isaiah 42

- **Isaiah 42:1-7**

- This is the **1<sup>st</sup> Suffering Servant Song**
- *Matthew* speaks of this as being fulfilled in *Jesus*
- *Matthew*, and much of the New Testament, lists a number of places where *Jesus* fulfills the life of the suffering servant
- It is difficult to figure out who this individual is when reading these stories in *Isaiah* as it might be:
  - The Messiah
  - The king on his throne
  - Isaiah himself
  - A prophet who will come after Isaiah (i.e. Jeremiah who was a great suffering servant)

# Isaiah 42 (Cont)

- In other places it sounds like:
  - Israel, the servant of God
  - Faithful Israel
  - God Himself
- There was great mystery among the Jews as to who this suffering servant really was and, therefore, it was a great mystery
- When the eunuch riding in his chariot reading the suffering servant song from **Isaiah 53** met *Philip* in **Acts 8:26-29** <sub>3</sub> he asked who was the prophet speaking about
  - Philip tells him that it was about Jesus
- Another interesting passage concerning a future historical setting is found in **Isaiah 44** \*

# Isaiah 44

- **Isaiah 44:28**

- *Isaiah*, in describing the restoration of Jerusalem and the temple, says that the people of *Israel* (after Babylon) are going to be called by God to return to their land
- But God's tool for this event will be *Cyrus*, the King of the *Medo-Persian Empire*, after he conquers *Babylon*
- Continuing is **Isaiah 45** \*

# Isaiah 45

- **Isaiah 45:1-5**

- His anointed means “his Christ”
- The prophecy indicates that he is going to be the one who is to restore the people
- We will see this again in the post-exilic period where we will review the King Cyrus story
- Move to **Isaiah 49** \*

# Isaiah 49

- **Isaiah 49:1-7**

- **Matthew** uses the **2nd Suffering Servant Song** (Isaiah 49:3) when speaking of Jesus in **Matthew 3:17**
- We will take a brief look back at the **3<sup>rd</sup> Suffering Servant Song** in **Isaiah 50**

# Isaiah 50

- The **3<sup>rd</sup> Suffering Servant Song (Isaiah 50:4-9)** also contains a passage that has significant relevance to the passion of Christ
  - **Isaiah 50: 6** Says: “I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting”<sup>4</sup>
    - Matthew 26:67
    - Matthew 27:30
    - Mark 14;65
    - Mark 15:19
    - Luke 22: 63
- The **4<sup>th</sup> Suffering Servant Song** is in **Isaiah 52-53**

# Isaiah 52

- **Isaiah 52:13-53:12**

- Matthew uses the **4th Suffering Servant Song**

- Isaiah 52:14 in Matthew 26:67; 27:29-31
    - Isaiah 53:4 in Matthew 8:17
    - Isaiah 53:7 in Matthew 26:63
    - Isaiah 53:9 in Matthew 27:38; 27:60
    - Isaiah 53:12 in Matthew 26:28

- We will conclude with the last chapter of the book in **Isaiah 66** \*

# Isaiah 66

- **Isaiah 66:6-24**

- This last chapter is full of “restorative language”
- All the nations shall gather and become a part of the people of Israel
- This is what will happen in the new covenant where the nations have gathered
  - Jesus told the disciples to go out and baptize all nations in the name of the Father, and the Son and the Holy Spirit
- God will take priests from these nations, no longer restricting the priesthood to the tribe of Levi or the nation of Israel
- This will be the new universal (catholic) covenant
- At this point we will begin an overview of the **Prophet Micah**