

Isaiah

001



The Father Knows Best

School of the Bible Class

Isaiah

The Saving Prophet

Isaiah 1:2-31

002

(No Lesson March 6)

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Indian Hills Community Church

Isaiah—Revelation

- We continue a new volume in our study.
- We finished our “end times” consideration focused on **Revelation 21-22 and Isaiah 65 and 66.**
- Since Isaiah is the Apocalypse of the Old Testament as Revelation is the Apocalypse of the New we will keep an eye on comparing them — with an focus on the **Prophet Isaiah.**

Poetry

- “Because the book of Isaiah consists largely of poetry, understanding its poetic structures is essential for interpretation.
- The basic poetic unit is the line. Although single lines occur occasionally, most lines are grouped into couplets or triplets by parallelism or enjambment; these couplets or triplets are then connected to form whole poems.”
- <https://www.oxfordhandbooks.com>

Poetry

- “Structural devices at every level involve both repetition and variation.
- “Most of the poems in Isaiah are loosely organized by a variety of devices, and no two poems are exactly alike.
- “Large sections of the book are joined by similar kinds of devices, so that the book as a whole displays a poetic structure.”
- <https://www.oxfordhandbooks.com>

Why Write In Poetry?

(Let's Exclude Love Poems meant to Win)

- The structure of a poem favors brevity—the best poems also capture succinct detail, making them incredibly powerful—compressed thought.
- Brevity is the essence of wit! Humor/irony is a powerful tool to convince. The true feelings are expanded in humor.
- Poetry favors memory generating mental pictures.
- Poetry convey the feelings of frustration and irritation.
- Poetry can deliver egregious accusations.
- We can add more as we work through Isaiah.

Why Write In Poetry?

- In Isaiah we will see God's truth in poetry.
- ★ He has much to say and little space to say it.
- Poetry is a space saver.
- ★ Poetry drives home a point like only a sledge hammer can.

**ITS TRUTH, AS USED IN A PROSECUTORIAL CHARGE
CANNOT BE ESCAPED.**

Why Does Poetry Work?

- Poetry surprises us! It will make illustrative comparisons.
- It deepens and sets the truth setting stinger—it can be sarcastically truthful.
- ★ Poetry depends on a good knowledge of common life.
- Brevity can only succeed in an “intellectual” environment.
- ★ Poetry may not be appreciated because it needs an informed knowledge base.

Danger in Poetry

- Finally, and very significantly, poetry can give elastic meanings to words. Flexible meanings?
- That argues against the single meaning rule of hermeneutics.
- But poetry is a class of literature where the literal may be sacrificed.
- This technique is used liberally!

Isaiah 1:6

- **“⁶From the sole of the foot even to the head There is nothing sound in it, Only bruises, welts and raw wounds, Not pressed out or bandaged, Nor softened with oil.”** Isaiah 1:6

- **How much of this can be pressed to wooden literalism? Does Israel have feet, a head, are they bruised, with welts, wounds. Are they bandaged and medicated? These are metamorphic expressions,**

The Context of Poetry

- The genre of literature must be recognized before the reader can understand it.
- As always the Spoiler can take a useful tool and use it against the truth.
- We just mention that if Genesis is poetry then we will not press for literalness in its account. Therefore Adam and Eve are a poetic expression it has a non-literal meaning.
- This idea of seeing history as poetry is the tool made read for the Theistic Evolutionists—it is growing!
- But there is no hint that Genesis is poetry. It is clearly literal history.

Meanings of Words

- Be prepared to discuss the meaning of some words.
- Are they literal, hyperbole, or metaphoric? Or personifications.
- Here is where the art of the interpreter must be fully engaged.
- There can be disagreement.
- The best tool to determine metaphoric expression is its context, which may include a very wide scope.
- The way “Kingdom” is used will be a common example. The answer depends on the largest context—not the Webster’s definition of “kingdom.”

Secular Poetry Example

The New Colossus
Emma Lazarus -
1849-1887



The New Colossus Emma Lazarus - 1849-1887



- Not like the brazen giant of Greek fame,
- With conquering limbs astride from land to land;
- Here at our sea-washed, sunset gates shall stand
- A mighty woman with a torch, whose flame
- Is the imprisoned lightning, and her name
- Mother of Exiles.

The New Colossus

Emma Lazarus -
1849-1887



- From her beacon-hand
- Glows world-wide welcome; her mild eyes command
- The air-bridged harbor that twin cities frame.
- "Keep, ancient lands, your storied pomp!" cries she
- With silent lips.

The New Colossus

Emma Lazarus -
1849-1887



- Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

Our Challenge

- With this introduction we begin Isaiah a book mostly of poetry.
- It has **history**, verses will point to **prophecy**.
- For some it can be a two blows to the head.
- **Poetic expression depends on knowledge of the subject and prophecy will depend on the Abrahamic Covenant of the Bible.**
- For some this knocks them out of the study of Isaiah.

Objective for My Study

- We will go for the answer to the question—**How do Isaiah and Revelation complement each other.**
- For this we can cover the history sections more quickly so we can see the prophetic.
- However we will not ignore the history.

Last Time—

- **The vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. Isaiah 1:1**
- From this we know that the writing is in the time of the Northern Kingdom's demise. (Ca. 721-701).
- But Isaiah writes to the Southern Kingdom (Judah), the Northern is an example referenced.



Sargon II

Israel

Ahaziah	853-852
Jehoram	852-841
Jehu	841-814
Jehoahaz	814-798
Jehoash	798-782
Jeroboam II	782-753
Zechariah	753-752
Shallum	752
Menahem	752-742
Pekahiah	742-740
Pekah	740-732
Hoshea	732-722

Judah

Rehoboam	931-913
Abijah	913-911
Asa	911-870
Jehoshaphat	870-848
Jehoram	848-841
Ahaziah	841
Ataliah *	841-835
Joash	835-796
Amaziah	796-767
Uzziah	767-740
Jotham	740-732
Ahaz	732-716
Hezekiah	716-687
Manasseh	687-642
Amon	642-640
Josiah	640-608
Jehoahaz	608
Jehoiakim	608-597
Jeconiah	597
Zedekiah	597-586





Hezekiah

Isaiah's ministry

The Captivity of Israel 721

EXILED TO ASSYRIA

Isaiah's ministry was "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

Sargonid dynasty (722-609 BC) [edit]			
Main article: Sargonid dynasty			
Portrait	Name	Reign	Succession
	Sargon II Saru-kin	722 – 705 BC (17 years)	Claimed to be a son of Tiglath-Pileser III, actual connections to previous royalty disputed. Seized the throne from Shalmaneser V in a palace coup.
	Sennacherib Sin-akhê-eriba	705 – 681 BC (24 years)	Son of Sargon II

KINGS IN BLUE ARE GOOD
KINGS IN GREY ARE BAD




The story of King Hezekiah

586 EXILED TO BABYLON

Isaiah from the Southern Kingdom to the Southern Kingdom

- The Southern Kingdom is following the Northern.
- God is using Isaiah to warn the Southern tribe about the same destiny—it will not be heeded. They are carried off in 605-586 in three waves of deportations.
- These are generational judgments have nothing to do with national promises.
- The language is strident, is direct and hard hitting as only poetry can be—



**Isaiah acts as the Lawyer
presents the case against Judah.**

All rise!

The Charge Against Judah

History

²Listen, O heavens, and hear, O earth; For the Lord speaks, "Sons I have reared and brought up, But they have rebelled against Me. Isaiah 1:2

The court has in its attendance the heavens and earth, both have witnessed/or can be witnesses to the charges.

The Court is in Session

Both are Eternal witnesses

Comparison is Stinging

- ³“An ox knows its owner, And a donkey its master’s manger,
- But Israel does not know, My people do not understand.”

Isaiah 1:3

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- Dumb **animals** have more sense than **people** who have been blessed by God. He **called** them, **delivered** them, **fed** them and, **loved** them.
 - But rather than appreciation it they wander as in ignorance to destruction.
 - The comparison is from DUMB TO DUMBER.

Their Attention has been Gained

- **Commentary: For the intelligent to be compared to an animal is an extreme disgrace—**
 - For the accusation to stick it must be true. Would the God of Truth not allow a rebuttal if there was one?
- **If true what can be more crushing than for a man to be called a dumb donkey—even worse than a moron.**

No Metaphors this Time

- Applied: **“Alas, sinful nation, People weighed down with iniquity, Offspring of evildoers, Sons who act corruptly! They have abandoned the Lord, They have despised the Holy One of Israel, They have turned away from Him.”** Isaiah 1:4
- For those who are performing worse than dumb animals— Isaiah makes the application.

This is Hyperbolic Metaphoric

They have no body, there are no unmarked places

- **⁵Where** will you be **stricken** again,
- As you continue in your rebellion? The whole **head** is sick
And the whole **heart** is faint. ⁶From the sole of the **foot**
even to the **head** **There is nothing sound in it, Only**
bruises, welts and raw wounds, Not pressed out or
bandaged, Nor softened with oil. Isaiah 1:5–6
- **This is not their first disciplining action. They have been**
so beaten that there is no place untouched in their body
—their national body, thus the metaphor.

Not Metaphoric Real Damages

- ⁷Your **land** is desolate, Your **cities** are burned with fire, Your **fields**—strangers are devouring them in your presence; **It is desolation, as overthrown by strangers.** ⁸The daughter of Zion (Jews) is left like a **shelter** in a vineyard, Like a watchman's **hut** in a cucumber field, like a **besieged** city. Isaiah 1:7–8
- The daughter represents the Nation. The shelter or hut are the poor defenses compared to a fortress.

Remembering Lot and Abraham

- ⁹Unless the Lord of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah. ¹⁰Hear the word of the Lord,
- You rulers of Sodom; Give ear to the instruction of our God, You people of Gomorrah.
- A small number are faithful but the majority are like Gomorrah.

Romans Explains Isaiah 1:9

- Paul cites—²⁷Isaiah cries out concerning Israel, “Though the number of the sons of Israel be like the sand of the sea, it is the **remnant that will be saved**; (For the Messiah and the Nation’s Kingdom.) ²⁸**for the Lord will execute His word on the earth, thoroughly and quickly.”**
- ²⁹And just as Isaiah foretold, “Unless the Lord of Sabaoth had **left to us a posterity** (by Moab Lot’s son by incest, his daughter), We would have become like Sodom, and would have resembled Gomorrah.” Romans 9:27–29

Isaiah 1:9 = Romans 9:27-29

- Fruchtenbalm; “These verses set the stage for the theology of the remnant, which will be developed over the course of this work. As will be seen, the nation of Israel survives only because of the believing remnant within it.
- Verse 9 notes that Lot had a daughter who, together with him, was saved from the destruction of Sodom and Gomorrah (Gen. 19:30-38) a remnant.
- This daughter became the ancestress of Ruth, (Moab) from whom the Messiah was to descend.

False Religion is Sickening

False Religion is Sickening

- **¹¹“What are your multiplied sacrifices to Me?”**
- **Says the Lord. “I have had enough of burnt offerings of rams**
- **And the fat of fed cattle;**
- **And I take no pleasure in the blood of bulls, lambs or goats.**
- **¹²“When you come to appear before Me,**
- **Who requires of you this trampling of My courts? Isaiah 1:9–12**

False Religion is Sickening

- **13“Bring your worthless offerings no longer,**
- **Incense is an abomination to Me.**
- **New moon and sabbath, the calling of assemblies —**
- **I cannot endure iniquity and the solemn assembly.**
- **14“I hate your new moon festivals and your appointed feasts,**
- **They have become a burden to Me;**
- **I am weary of bearing them.**
- **Isaiah 1:12–14**

False Religion is Sickening

- **15“So when you spread out your hands in prayer,**
- **I will hide My eyes from you;**
- **Yes, even though you multiply prayers,**
- **I will not listen.**
- **Your hands are covered with blood. Isaiah 1:15**

Call to Repentance

Call to Repentance

- ¹⁶“Wash yourselves, make yourselves clean;
 - Remove the evil of your deeds from My sight.
 - Cease to do evil,
 - ¹⁷Learn to do good;
 - Seek justice,
 - Reprove the ruthless,
 - Defend the orphan,
 - Plead for the widow. Isaiah 1:15–17
- Note: the use of these verses to support the redistribution of wealth by the Christian Left is misusing these statements—they are the dumb ox personified.
 - This warning is for national Israel whose leaders steal from the poor not assisting them in their need. Old Testament benevolence must be understood within the national system of the Law— there are warnings and safeguards.

If not obeying, then judgment

- ¹⁸“Come now, and let us reason together,” Says the Lord,
- “Though your sins are as scarlet,
- They will be as white as snow;
- Though they are red like crimson,
- They will be like wool.

- ¹⁹“If you consent and obey,
- You will eat the best of the land; (Deut. 28-30)
- ²⁰“But if you refuse and rebel,
- You will be devoured by the sword.” (Generational)
- Truly, the mouth of the Lord has spoken. Isaiah 1:18-20

The Case Rests

- ²¹How the faithful city has become a harlot,
 - She who was full of justice!
 - Righteousness once lodged in her,
 - But now murderers.
 - ²²Your silver has become dross, Your drink diluted with water.
- ²³Your rulers are rebels
 - And companions of thieves;
 - Everyone loves a bribe
 - And chases after rewards.
 - They do not defend the orphan,
 - Nor does the widow's plea come before them.
 - Isaiah 1:21–23

Again God Makes it Happen

- Fruchtenbaum: “So far in the first chapter of Isaiah, God put Israel on trial. As prosecutor, He called in the witnesses and presented the indictment. He responded to a potential defense and offered salvation in return for repentance and obedience. Now, in verses 24-31, He was ready to pronounce judgment on the guilty nation. The point of this final paragraph in the chapter is that Israel’s condition was so hopeless that God Himself had to take things in hand.

The Remedy Is God's to Apply

- ²⁴Therefore the Lord God of hosts,
- The Mighty One of Israel, declares,
- “Ah, I will be relieved of My adversaries
- And avenge Myself on My foes.
- ²⁵“I will also turn My hand against you,
- And will smelt away your dross as with lye
- And will remove all your alloy.
- ²⁶“Then I will restore your judges as at the first,
- And your counselors as at the beginning;
- After that you will be called the city of righteousness,
- A faithful city.” Isaiah 1:24–26

**The pattern is established. If you
repent, then I will heal you, else you
will be judged.**

Isaiah 1:2-31 The Warning

The Benefit is Theirs If, Then, Else

- ²⁹Surely you will be ashamed of the oaks which you have desired,
- And you will be embarrassed at the gardens which you have chosen. (ELSE)
- ³⁰For you will be like an oak whose leaf fades away
- Or as a garden that has no water.
- ³¹The strong man will become tinder,
- His work also a spark.
- Thus they shall both burn together
- And there will be none to quench them. Isaiah 1:29-31

What Will Israel Do?

Thus far—

