*C&S – Come Y& See - Isaiah*

*NCBC – New Collegeville Commentary on Isaiah*

*NJBC – New Jerome Biblical Commentary*

*SN = Special Notes*

*NAB = New American Bible*

*SK = Chinese Bible*

*CCC = Catholic Catechism*

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| **A** | **Overview of Isaiah*** The 16 lessons on “prophet”
* Isaiah, a major prophet of Judah, lived in Jerusalem. His wife, a prophetess (Is 8:1), was called to be a prophet in 742BC (Is 6:1). He responded with “Here am I, send me!” (Is 6:8). During his time, he lived under the reign of three kings (Jotham 743-735 BC, Ahaz 735-727, Hezekiah 727-698). Tradition holds that Isaiah was sawed in half in 687 BC.
* Focus of the book: Trust in two things: 1. “ The holy one of Israel” – God’s holiness is revealed in Jerusalem’s strive to become holy and seek justice, punishing the oppressors on behalf of the orphans and widows; 2. Jerusalem / Zion – was punished because they have turned their backs against “The holy one of Israel”; however, God will restore Jerusalem to the New Jerusalem.
* Structure, author, Content
* This book is instrumental in solidifying the tradition of Jesus as the Messiah: 1. Emmanuel born of a virgin (Is 7:14 <-> Mt 2:23); 2. The Suffering Servant (Is 43:7-12 <-> Lk 22:37, Acts 8:32-33); 3. New Jerusalem (Is 65:18 <-> Rev 21:2). It is the most cited OT book in NT other than the Psalms and is regarded as the “Fifth Gospel”.
* Artistic value - Isaiah may be called the “Shakespeare of the Prophets” and Handel’s Messiah”.
 | SN 1C&S p1SN2C&S p 1 |
| **B** | **Introduction of Related Chapters*** **Chapter 1**: Israel has become a sinful nation, described as a human body filled with illness. Their worship has been rendered impure by evil and injustice. The Lord asks them to purify themselves of sins and repent, and treat each other justly, otherwise they must face judgment and be shamed.
* **Chapter 2**: All nations will go to Zion in order to worship God and receive teachings; they will live in peace; idolatry and the proud will be defeated.
* **Chapter 3**: The false leaders from Jerusalem and the unjust elders will suffer God’s judgment; Jerusalem will be destroyed; soldiers will die in battles.
* **Chapter 4**: A fulfillment of the promise that “the branch of the Lord” will become the glory of Israel. Israel will be called holy after its purification.
* **Chapter 5**: The metaphor of the vineyard reviews how Judah has squandered God’s love and failed to bear good fruits; the result is destruction and desolation. Judah will face a series of disasters and punishments.
 | C&S pp 9-12 |
| **C** | **Important Teachings*** The future of Jerusalem’s exile (1:25-27, 2:2-5, 4:2-6), can also be seen in other parts of Isaiah (11:5-9, 25:6-10, 40:9-11, 60:1-22, 62:3-12, etc.) as well as other parts of Scriptures (the Psalms of Zion 48, 76, 87). All points to the Church. (Who does the Church include? See CCC 836)
* The influence of Isaiah on Revelations:
* 2:10, 19, 21 – Rev 6:15
* 1:18-19 – Rev 7:14
* 1:1- - Rev 11:8
* The injustice of Jerusalem = the world <-> Rev 21 New Jerusalem
* The promise of “the branch of the Lord” offers hope to Jerusalem who is under judgment. The Messiah (Jer 23:5, Zech 3:8 6:12) will cleanse Zion and be present in the tabernacle (the Church); protecting those who stay in Zion and helping them to become holy.
* Isaiah’s love song of the vineyard foretells the New Israel (the Church), “ And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down” (Is 5:5). The Church build by Christ will replace the destroyed Jerusalem.
 | CCC 754-5, 762, 796NAB 2:3, SK2NCBC p 18NCBC p 14NCBC pp 6, 14IS 4:2-6, C&S p 11NCBC p 20, NABCCC 755J. Naz II, pp 28-41 |
| **D** | **Tasting the Words of God*** “What to me is the multitude of your sacrifices? Says the Lord; I have had enough of burnt-offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls or of lambs, or of goats.”
* On the last day, the holy “mountain of the Lord’s house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, ‘Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.’ For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem”.

   * “On that day the branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be the pride and glory of the survivors of Israel.”
 | Is 1:11 <-> Heb 10:5-7 (Ps 40:7)Is 2:2-3Is 4:2 |

**SPECIAL NOTES**

1. “They (the prophets) are not to be understood as seers, but as voices who understand time from God’s point of view and can therefore warn us against what is destructive – and, on the other hand, show us the right road forward” (Joseph Cardinal Ratziner, God and the World, 61-62; C&S p 7).
2. The Structure of Isaiah (ref. C&S, p 1; NCBC pp 6-7)

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| **Chapters (chronologically)** | **Author** | **Focus** |
| 1 – 23, 28-39 | Isaiah, 8th C | “Book of Judgment”: focuses on the injustices in the Israelites’ politics, society, and economy, as well as the liturgical rites that protect the oppressors. God punished Judah through the Assyrians. |
| 40 – 55  | Deutero [Second] Isaiah, about 125 years that followed; an unknown writer during the time of the Babylonian Exile. | “Book of Consolation”: judgment is over; a ray of light shines through after the exile. Cyrus, a messenger of God, allowed the reconstruction of Jerusalem and the Temple. The meaning and hope of suffering and judgment. |
| 24 – 27 , 56 – 66  | Trito [Third] Isaiah | “The Apocalypse of Isaiah”: (24-27) The time of judgment has arrived; the whole world will be punished; heaven and earth will shatter; the Israelites worship the Lord in the Temple of Jerusalem. (56-66) Despite the fact that not all promises in “The Book of Consolation” have been fulfilled, this book looks towards and celebrates the bright future of Judah. |

\*The current version of the prophetic book of Isaiah can also be found in the Dead Sea Scrolls, proving that today’s version has existed since the 2nd C. The final section, Is 24 – 27, was completed during the 4th C.