*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 13 – 23** * 13:1 – 14:23 (An Oracle against pagan Babylon): “Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children. And Babylon, the glory of kingdoms, the splendour and pride of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them.” (Is 13:18-19). The destruction of Jerusalem by Babylon is the tool used by God to punish Judah (587 BC); however, Babylon will be punished, too. It will be mocked, “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!” (Is 14:2)
* 14:24-32 (Assyria and Philistia): God will “break the Assyrians”, and warns the Philistines not to be proud of themselves because of what happens to the Assyrians; for “smoke comes out from the north”, which means Babylon.
* 15 – 16 (Moab): At the destruction of Moab, a remnant escapes to Jerusalem. This fulfills God’s promise to David that “a throne will be established in steadfast love and on it will sit in faithfulness in the tent of David on e who judges and seeks justice and is swift to do righteousness” (Is 16:5). The glory of Moab will be brought to contempt.
* 17: Aram (Damascus) “will become a heap of ruins”, “the glory of Jacob will be brought low”. Warning against idolatry, “the roar of nations, they roar like the roaring of mighty waters”; but God will calm everything.
* 18 – 19: Ethiopia will bring gifts to “Mount Zion” to “the Lord of hosts”. “I will deliver the Egyptians into the hand of a hard master”; they will be plagued with natural, economic, and political disasters. “On that day … Egyptians and Assyrians will worship the Lord.”
* 20: Isaiah walks naked and barefoot, “the king of Assyria lead[s] away the Egyptians as captives and the Ethiopians as exiles, both the young and the old, naked and barefoot”.
* 21: Reiterates the message of the fall of Babylon written in chp 13-14. The troubles facing the nations to the east have just begun; Tema will escape.
* 22: Assyria invaded Elam and Jacob (Israel) but did not entered Jerusalem. This does not imply the safety of Jerusalem. Jerusalem should not celebrate yet but repent. Presenting the key to the House of David to Eliakim.
* 23: Tyre will be destroyed by Assyria and its fortresses will be levelled and its economy will be hurt; however, God’s compassion will revive it.
 | C&S p 35-50 |
| **B** | **Key Teachings*** How should the language of hatred, mockery, and accusation used in the oracles against the nations be understood?
* The Babylonian Exile in 587 BC is seen as God’s judgment of Judah. Babylon is punished because of its own sinfulness as its destruction in the hands of the Medes took place within 50 years.
* Just as Judah (God’s chosen people) was oppressed by Babylon, the early Church (also God’s chosen people) also suffered under Roman rule. Therefore in Revelation, Babylon prefigures the Roman Empire.
* The frightening imagery of “the day of the Lord” is used in NT to describe the end of the world.
* “How you are fallen from heaven, O Day Star – Son of Dawn!” – “Day Star” = Lucifer (Latin) = Satan, a fallen Angel.
* The oracle concerning the destruction of Assyria – attacked Jerusalem in 701 BC. Due to unrest the Assyrians went into exile. It was destroyed by Babylon in 612 BC.
* “My heart cries out for Moab” – compassion towards Moab due to its blood relations with David.
* Isaiah has warned King Ahaz against the alliance with Damasca and the Northern Kingdom of Israel against Assyria. The result is defeat. The Northern Kingdom of Israel (Jacob) was defeated in 721 BC.
* “the thunder of many peoples, they thunder like the thundering of the sea! … but he will rebuke them, and they will flee far away” – As many go through difficulties, they should not be afraid as God will protect Judah. Roaring waters in the Middle Eastern culture represents evil powers. The calming of the stormy sea symbolizes God’s victory over evil. This can be seen in the Gospel, too.
* The strange behaviour of Isaiah – meaning and traditions.
* “Fallen, fallen is Babylon! And all the images of her gods lie shattered on the ground!” - Babylon represents Rome/Jerusalem in Revelations.
* **“**I will place on his shoulder the key of the house of David; he shall open, and no one shall shut; he shall shut, and no one shall open” – foreshadows the leadership of Peter in the Church.
 | SN1Is 13-14NCBC p 46-47NCBC p 48C&S p 35Is 13:9, MT 24:29Lk 21:25, Rev 6:12-13NCBC p 48Is 14:2, NJBCNCBC p 49C&S p 36-37Lk 10:18, Rev 12:7-10Is 14:24-272Kings 19:35-37Is 15-16, C&S p 37Ruth 1 – 4:18Is 17:1-6,NCBC p 52-60Is 17:12-14, Mt 8:27Ps 46:4, Gen 1:2 (NAB)NCBC p 54Is 20:1-6, NCBC p 58Hosea 1-3, Jer 32:1-44Ezk 3:26, 33:21-22, Is 21:9NCBC p 59Is 22:22, Mt 16:19Rev 3:7, CCC 881 |
| **C** | **Appreciation of God’s Words*** “Fallen, fallen is Babylon! And all the images of her gods lie shattered on the ground!”
* **“**I will place on his shoulder the key of the house of David; he shall open, and no one shall shut; he shall shut, and no one shall open.”
 | Is 21:9Is 22:22 |

**SPECIAL NOTES**

The language filled with hatred, mockery, and accusations reflect:

* Represents human responses. God does not encourage us to live in hatred. (NCBC p 44-45)
* “The books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things which are incomplete and temporary, nevertheless show us true divine pedagogy. These same books, then, give expression to a lively sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way” (DV 15).

There is no error in the teachings of Scriptures: “For as the substantial Word of God became like to men in all things, ‘except sin,’ so the words of God, expressed in human language, are made like to human speech in every respect, except error.” (Pius XII, *Divino Afflante Spiritu*, 37)