*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 24-27** * Isaiah 24: The ultimate destruction of the world, “the Lord will lay waste the earth and make it desolate”; “the earth lies polluted under its inhabitants”; “as when an olive tree is beaten, as at the gleaning when the grape harvest is ended”. Heaven and earth will be shocked by the desolation, “for the Lord of hosts will reign on Mount Zion and in Jerusalem”.

  * Isaiah 25: The praise is “faithful and sure”. “The Lord of host will make for all peoples a feast of rich food, a feast of well-matured wines”; He will destroy “the shroud that is cast over the peoples” and “swallow up death forever”; “wipe away the tears from all faces”. All will “be glad and rejoice in his salvation. For the hand of the Lord will rest on this mountain”.
* Isaiah 26: Judah’s Song of Victory is “an everlasting rock”; He has “brought low the inhabitants of the height … the feet of the poor tramples it”. This earnest prayer reveals the peoples’ hope for God; shames the wicked, though “favour is shown to the wicked, they do not learn righteousness”; admits that “all that we have done, you have done for us” and compares themselves to someone “with child, we writhed, but we gave birth only to wind. We have won no victories on earth”; foretells that “our dead shall live, their corpses shall rise … dwellers in the dust, awake and sing for joy”. God commands His peoples to “enter your chambers, … hide yourselves for a little while until the wrath is past”. God allows “the earth [to] disclose the blood shed on it, and will no longer cover its slain”.
* Isaiah 27: The Lord’s victory, “On that day the Lord with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea”. On that day, the Lord will guard His “pleasant vineyard” and “fill the whole world with fruit”.
 | C&S p 51-60 |
| **B** | **Key Teachings*** The section of chapters 24-27, called the Apocalyse of Isaiah, is the final section completed in the 4th Century. Its writing style is similar to that of Daniel and Revelation. It points to the coming of the Lord and His triumph over evil. It has a strong influence on the Gospel.
* “The earth is polluted under its inhabitants, for they have transgressed the laws, violated the statues, broken the everlasting covenant … its inhabitants suffer for their guilt, therefore the inhabitants of the earth dwindled, and few people are left”. – This warning is particular poignant in today’s environmental crisis and the threat of global warming.
* Praising God unceasingly in spite of calamities as Christians should “Rejoice always, pray without ceasing, give thanks in all circumstances”.
* The punishment is not an act of revenge but righteousness to glorify God. “the Lord of hosts will reign on Mount Zion and in Jerusalem, and before his elders he will manifest his glory”. This echoes the Apocalytic imagery in Revelations.
* A banquet or feast connotes joy, fulfillment, and harmony. According to the Eastern traditions, it is a gathering space for the family (NJBC 3:44-45). The feast of God and humanity is the climax of the unity between God and humanity; an affirmation of God’s reign; the perfect conclusion to the interactions between God and humanity. This key theme, indicating the fulfillment of God’s salvific plan, permeates the whole Bible.
* Blessed are those called to this banquet! Such is the early fulfillment of the promise of the Holy Eucharist, “the Lord of hosts will make for all peoples, a feast of rich food”.
* Human’s thirst for the purest wine can only be fulfilled in Christ.
* “The shroud that is cast over its peoples” => The barrier between God and humanity will be eradicated, “swallow death forever”, “wipe away the tears from all faces” – all of these will be fulfilled in the new Heaven and new Earth.
* God’s compassion for the poor and the oppressed (including Israel oppressed by foreign nations) is portrayed in Is 26. God is completely trustworthy. The deeper meaning: “The Lord is the everlasting rock” (v4); “Like a woman with child, who writhes and cries out in her pangs” (v17) => OT; “our dead shall live, their corpses shall rise … dwellers in the dust, awake and sing for joy” (v19) => resurrection; “the earth will disclose the blood shed on it, and will no longer cover its slain” (v21).
* The final triumph of the Lord is described as “On that day the Lord with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea”: God’s words is the “strong sword”. According to the Eastern traditions, the creation of the world begins with the slaying of the dragon in the sea. The prophet alludes this imagery to describe God’s final victory. Recalling the theme of the vineyard introduced in Chp 5, the fruits from the vineyard will fill the world.
 | NCBC p 7Lk 21:25-28Mt 24:29-31Mk 13:24-27Is 24:5-6, Gen 1:2SN 1Is 24:14-15, 1 Thess 5:16-18C&S p 52Is 24:23, Rev 4:4NCBC p 67Is 25:6-8, NCBC p 67-68SN 2CCC 1402-3, SN 3Is 25:6, Jn 2:1ffC&S p 521Cor 3:12, Mt 27:51NCBC p 68, C&S p 52Rev 21:3-4NCBC p 69, Mt 16:18, Ps 18:3, 118:22, 1Cor 10:4NJBC, Gen 4:10Heb 12:24, Rev 6:10IS 27:1, Heb 4:12,Phil 6:17, Rev 1:16, 13:1 |
| **C** | **Appreciation of God’s Words*** “On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-matured wines, of rich food filled with marrow, of well-matured wines strained clear”
* **“**we were with child, we writhed, but we gave birth only to wind.”
 | Is 25:6Is 26:18 |

**SPECIAL NOTES**

1. “E*ach creature possesses its own particular goodness and perfection*. For each one of the works of the "six days" it is said: "And God saw that it was good." "By the very nature of creation, material being is endowed with its own stability, truth and excellence, its own order and laws." Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things which would be in contempt of the Creator and would bring disastrous consequences for human beings and their environment” (CCC 339)
2. The motif of the banquet permeates the whole Bible; it indicates the goal of all humanity and the fulfillment of God’s salvific plan. Blessed are those who are called and participated in this heavenly feast!
* Ex 24:9-11 – After the ceremony of the Covenant, 70 elders of Israel feast on Mount Zion with God
* Proverbs 9:1-6 – Wisdom invites people to the feast
* Songs 5:1 – “I come to my garden, my sister, my bride; I gather my myrrh with my spice, I eat my honeycomb with my honey, I drink my wine with my milk”
* Is 25:6-8 , 55:1-3 – “everyone who thirsts, come to the waters; and you that have no money, Come, buy and eat! Come, buy wine and milk without money and without price”
* Mt 22: 1-14 – “Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.” (Lk 14:16-24)
* Rev 19:7-9 – “Let us rejoice and exult, … for the marriage of the Lamb has come, and his bride has made herself ready; … Blessed are those who are invited to the marriage supper of the Lamb”.
1. “The Eucharist is a straining towards the goal, a foretaste of the fullness of joy promised by Christ; it is in some way the anticipation of heaven, the ‘pledge of future glory’.” (JPII, Ecclesia de Eucaristia, 18).