*C&S – Come & 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 56-62**   * The last two sessions will focus on the Trito-Isaiah, chapters 56-66, the Revelation of Isaiah. At this point, the exiles are no longer in Babylon, but now return to Palestine. The repatriated exiles’ hope for returning home has turned into hope for future glory. The author also speaks to the smaller number of those who remain faithful and those from other nations. God’s presence is represented by the Temple in Jerusalem.      * The author of Trito-Isaiah may be a disciple of Deutero-Isaiah who recalls the prophet’s words and applies them to the current situation in post-exilic Israel. It was written in 515 B.C. * The focus can be found in chp 60-62, all nations will go to the New Jerusalem and the servant of the Lord will be anointed. This section calls out to all nations and reprimands the evil leaders. * The Deutero-Isaiah predicts the end of the exile and is filled with hope; however, the repatriated exiles joyfully return to their homeland, only to face devastation, ruin, and hardships. Therefore, the author portrays hope for the New Jerusalem where the righteous and all nations will worship the Lord. | NJBC 54:50  NJBC 54:50  NJBC 54:50  NCBC p 148 |
| **B** | **Content and Key Teachings – Post-Exilic Devastation**   * Is 56 – When keeping the Sabbath, the Israelites maintain a unique relationship with God. They, together with the “foreigners”, “maintain justice and do what is right”. God’s house “shall be called a house of prayer”. Salvation does not depend of race but whether one holds fast to God’s Covenant and goodness. This is in line with the Vatican’s teachings on other world religions. * Is 57 – “you that burn with lust among the oaks, under every green tree; you that slaughter your children in the valleys, under the clefts of the rocks?” Critical of the unfaithful leadership, “shepherds and watchmen”, who followed the secular culture of idolatry. “Because of their wicked covetousness I was angry; I struck them, I hid and was angry”. God’s silence is humanity’s greatest punishment. * Is 58 – “ You fast only to quarrel and to fight and to strike with a wicked fist. … Is such the fast that I choose”. The rebuilding of the Temple has been undermined by many challenges, therefore, the Israelites lament that God has ignored their fast. In truth, God doesn’t care about appearance; rather, He desires a loving and justice society. * Is 59 – “The Lord’s hand is not too short to save, nor his ear too dull to hear. Rather, your iniquities have been barriers between you and your God”. The injustice that plagued the period of the Kings has returned, “therefore, justice is far from us, and righteousness does not reach us”. We must admit our disobedience and recognize our sins. In the end, the Lord “will come to Zion as Redeemer, to those in Jacob who turn from transgression”. | Is 56-59  NCBC p 149, Eph 3:6  Ref. *Why Am I Called A Catholic*, SN1  NJBC 21:53  NCBC p 153  NCBC p 155-6 |
| **C** | **The Glory of New Jerusalem**   * Is 60 – “Arise, arise; for your light has come, and the glory of the Lord has risen upon you. … Nations shall come to your light, and kings to the brightness of your dawn.” All nations will come to the glory of Jerusalem and live in righteousness => All nations => Heavenly Jerusalem. * Is 61 – “The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the broken-hearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord’s favour” – According to the Gospel of Luke, this has been fulfilled in Jesus. * Is 61:6 – “You shall be called priests of the Lord, you shall be named ministers of our God” => Priestly role of Catholics. * Is 62 – “For as a young man marries a young woman, so shall your builder[\*](javascript:void(0);) marry you”. Zion is described as a young woman betrothed to God. Marriage is a central theme in Scripture. The key to understanding Scripture lies in its portrayal of men and women, that is the relationships of “Adam-Forefathers-Jesus” and “Eve-OT Woman-Mary”, revealing God’s salvific plan. | Is 60-62  Mic 4:1-5,  Ps 87:4-5, 72:10-11  Mt 2:11  Rev 21:32,25-26  NCBC p 160  Lk 4:17-19  Ex 19:6, 1Pet 2:9  Rev 5:9-10  SN2 |
| **D** | **Appreciation of Scripture**   * Is 56:7 – Make them joyful in my house of prayer. * Is 60:1-2 - Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will appear over you. * Is 61:1-2 – The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the broken-hearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord’s favour. * Is 62:3-5 - You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. |  |

**SPECIAL NOTES**

1. Nor is God remote from those who in shadows and images seek the unknown God, since he gives to all men life and breath and all things (cf. Acts 17:25-28), and since the Saviour wills all men to be saved (cf. 1 Tim. 2:4). Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience--those too many achieve eternal salvation.[19] Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to lead a good life. (Dogmatic Constitution of the Church – Lumen Gentium 16)
2. Alongside of and with the line running from Adam through the patriarchs to the Servant of God, there is in the Old Testament a line that runs from Eve through the matriarchs to figures such as Deborah, Esther, Ruth, and, at last, Sophia…But just as the Adamic line gets its meaning from Christ, the significance of the feminine line…becomes clear in light of the figure of Mary and of the role of the ecclesia. The disappearance of Mary and of the ecclesia in one of the main currents of modern theology is an index of the latter’s incapacity to read the Bible in its integrity. (J. Ratzinger, *The Sign of the Woman* in “Mary, the Church at the Source”, pp. 43-44)