

XIX. UNIT 19: “The Son of Amoz”: ISAIAH

I. ISAIAH: The Major “Major Prophet”

A. THE MAN: “Isaiah ben Amoz”

1. In both the English and Hebrew Bible, Isaiah stands _____ in his division.

THE TANAKH



2. Isaiah ben Amoz has been called, “the _____ of Prophets.”
3. His book is considered the greatest piece of prophetic _____ that we have.
4. No other prophet has exerted so much influence on _____.
5. Isaiah ben Amoz is _____ among the prophets for a number of reasons:
 - a. It is the _____ book in our Bible (75 pages; 36,142 words!).
 - b. The Jewish Talmud says he was Uzziah’s _____, i.e., of royal blood (*Meg. 10b*).
 - c. The author of Chronicles said that Isaiah wrote a _____ of Uzziah’s reign (2 Chron. 26:22).
 - d. Isaiah was _____ (to a prophetess; Is. 8:3).
 - e. His two sons’ names summarize his _____:
 - (1) **Maher-shalel-hash-baz** — “*quick to the plunder, haste to the spoil*” (8:1-3).
 - (2) **Shear-Jashub** — “*a remnant will return*” (7:3).
 - f. The Apocryphal book, *The Assumption of Isaiah*, speaks of him being _____ in two by wicked king Manasseh (cf. Heb. 11:37).

B. THE “MESS”: “Will The Real Isaiah Please Stand?!”

1. Some scholars posit as many as _____ “Isaiahs” as contributors to this book.
2. The book itself *does* “_____” into at least two very distinct parts: Chapters 1-39 and Chapters 40-66.
 - a. The first section deals primarily with the _____ crisis with Assyria; the second section deals with the _____ and Babylon and Persia.
 - b. Isaiah is mentioned by name _____ in the first section, and not at all in the second.
 - c. First section consists largely of _____-telling, the second with _____-telling.
 - d. The phrase, “*the LORD says,*” appears 16x in the first section, and over _____ that number in the second.
 - e. The second section mentions “_____” by name, 200 years before he was born!
3. However, there is strong evidence for a single author:
 - a. New Testament writers cite “Isaiah” by name _____ from 12 different chapters in both “halves” of his book.
 - b. The Ethiopian eunuch told _____ he was reading the “prophet Isaiah,” and was reading in the _____ “half.”
 - c. The 2nd century BC apocryphal book, _____ (Ecclesiasticus) speaks of Isaiah as one who was a “fore-teller” not just a “forth-teller”:

“For Ezekias [Ezekiel] had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay [Isaiah] the prophet, who was great and faithful in his vision, had commanded him. In his time the sun went backward, and he lengthened the king’s life. He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion. He shewed what should come to pass for ever, and secret things or ever they came.”

Sirach 48:22-25

- d. The Isaiah Scroll from Qumran (I.e. Dead Sea Scrolls) from the 2nd century BC begins Isaiah 40:1 on the last line of a _____, showing no distinction from chapters 1-39.

C. THE MOTION: The World Was Shifting

1. The Neo-Assyrian Empire was history’s first truly “_____” empire.
2. The events around _____ were cataclysmic and foreboding.
3. Isaiah spoke during a time of great “covenant faith”: either with pagan _____ (7:1; 30:1-2; 39:1-7; E.g. Ahaz) or with _____ (37:14-21; E.g. Hezekiah).

D. ISAIAH ABRIDGED: 5 Key Themes

1. **Theme #1** — “The Holy One of Israel”
 - a. This is used for Yahweh _____ (in both “halves”!).
 - b. Outside the book of Isaiah, it only appears _____ (one of those is Isaiah in 2 Kg 19:22!).
 - c. Holiness was at center of Isaiah’s “_____” to ministry and set the _____ (6:1-3).
 - d. Holiness was the “centerpiece” of _____ covenant relationship with Yahweh:

“You shall be holy to me, for I the LORD am holy and have separated you from the peoples, that you should be mine.”
—Leviticus 20:26
 - e. Isaiah describes Himself and all of his people as “_____” (I.e. “*unholy*”; 6:1-3).

- f. God's holiness towards sin is _____, a major theme in this book (E.g. the word "fire" appears 38x).
2. **Theme #2** — The Gô'êl, — "Kinsman Redeemer"
- a. Isaiah's own name means "Yahweh is _____."
- b. There are 71 references in this book to "_____":
- (1) "save/salvation" = 38x
 (2) redeem/Redeemer" = 26x
 (3) "savior" = 7x
3. **Theme #3** — The Remnant"
- a. Yahweh as holy *and* Yahweh as Redeemer creates a _____ in the face of Israel's unfaithfulness.
- b. The "remnant" in Isaiah refers to those who _____ from God's purifying fire of judgment to carry the covenant and _____ the "chosen people":
- c. Isaiah uses a number of _____ for this double motif:
- "a shelter in the vineyard; a hut in a melon field" — 1:8-9*
- "...like a terebinth or an oak, who stump remains when it is felled. The holy seed is its stump: — 6:13*
- "...Gleanings will be left in it, as when an olive tress is beaten—two or three berries in the top of the highest bough, four or five on the branches of a fruit tree, declares the Lord God of Israel." — 17:6*
- "A thousand shall flee at the threat of one; at the threat of five you shall flee, till you are left like a flagstaff on the top of a mountain, like a signal on a hill." — 30:17*
- "In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel..." — 4:2*
- "There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the Lord shall rest upon him..." — 11:1-2*
- "In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the Lord the Holy of of Israel in truth..." — 10:20*
- "And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward. " — 37:31*
- "For out of Jerusalem shall go a remnant, and out of Mount Zion a band of survivors. The zeal of the LORD of hosts will do this." —37:32*
4. **Theme #4** — "The Servant of the LORD"
- a. This is one of the most enduring _____ in Isaiah.
- b. There are specific passages known as the "Servant _____" (41:1-4; 49:1-6; 50:4-9; 52:13 – 53:12).
- c. Sometimes, this " _____" is clearly the nation of Israel (41:8-9; 44:1-2,21; 45:4; 48:20;49:3-6).
- d. But, Isaiah clearly separates the nation from the _____, so the "servant" can *not* always be the nation (cf. 49:5-6).
- e. This "servant" is also clearly spoken of as a _____ (44:24; 46:3; 49:1).
- f. Ezra, after the Exile, says clearly that the "remnant" can not save _____ (Ezra 9:13-15).

5. **THEME #5** — The Sovereignty of Yahweh

- a. Yahweh’s description of _____ in this book stands in stark contrast to the gods of the ANE.
- b. They scheme, seduce, manipulate and _____ with each other.
- c. Yahweh claims to be exclusive, omnipotent, omniscient and _____:
 (1) 13 times He says, “I am _____ and there is no other.”
 (2) seven of them are in one chapter! (ch. 45).
- d. This was a source of great _____ in the face of the global uncertainty of the Jews.

E. A LONG “HALF-LIFE”: Isaiah and the New Testament

1. Isaiah provided the New Testament writers with an amazing foundation for their _____:
 - a. John the Baptist’s preparatory _____ for the coming glory of God (Is 40:3 and Matt. 3:3; Lk 3:4-6; John 1:23).
 - b. The _____ birth of the Messiah (Isaiah 7:4 and Matt. 1:23; Lk 1:34).
 - c. Israel’s hardened _____ causing Jesus to teach in _____ (Is 6:9-10; 29:13 and Matt. 13:13-15; John 12:39-40; Act 28:24-27).
 - d. Jesus is identified with the “Suffering Servant” in his _____ (Is. 53:1 and Jn 12:38; Acts 8:27-33)
 - e. Jesus as the “Servant of the Lord” in his _____ miracles (Is 53:4 and Matt 8:17).
 - f. Jesus’ ministry to the _____ was predicted by Isaiah (Is 9:1-2; Matt 4:13-16).
 - g. Jesus justified himself in his hometown _____ when challenged, by identifying himself with the one spoken of by Isaiah (Is. 6:1-3 and Luke 4:14-21).
 - h. Jesus’ “avoidance of _____” is justified in an appeal to Isaiah (Is. 42:1-4 and Matt 12:13-21).
 - i. For John the apostle, he equates the _____ of Isaiah’s vision with Jesus (Is 6:1-3; John 12:41).
 - j. For Paul, the _____ of the Gentiles finds its basis in Isaiah (Is. 11:10 and Rom 15:12; Is 65:1 and Rom 10:20).

F. Isaiah and the Christian

1. _____ (i.e., cultural *non-conformity*) is still a covenant stipulation:

As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.”
—1 Pet. 1:14-16

2. We are still making “_____” with pagan “nations.”

- a. _____
- b. _____
- c. _____
- d. _____

3. For those of us at this stage of The Story, Isaiah _____ is “*Romans 1-8 in poetry.*”