

### 1: The Turn Toward Hope: Verse Commentary on Isaiah 40

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While little is known of the personal life of the prophet, he is considered to be one of the greatest of them all. The book is a collection of oracles, prophecies, and reports; but the common theme is the message of salvation. There was, according to these writings, no hope in anything that was made by people. The northern kingdom of Israel had been carried into captivity. The kingdom of Assyria had dominated the Fertile Crescent and posed a major threat to both kingdoms; and the kingdom of Babylon was gaining power and would replace Assyria as the dominant threat. In view of the fast-changing international scene, the people of Israel would be concerned about their lot in life—what would become of the promises of God? How could the chosen people survive, let alone be a theocracy again? And must the remnant of the righteous also suffer with the nation that for all purposes was pagan? To these and many other questions the book addresses itself. There would be a purging of the nation because God is holy. Before the nation could inherit the promises made to the fathers, it would have to be made holy. So God would use the pagan nations to chasten Israel for its sins and cleanse it from iniquity. And even though the judgment of the captivity would punish sin and destroy the wicked unbelievers, the removal of iniquity would ultimately be the work of the Servant of the LORD, the promised Messiah. On the basis of such cleansing and purification, God would then establish the golden age, a time of peace and prosperity that the world has never known. When the holy God would make the remnant holy, then He would use them to rule over the nations rather than allow the nations again to discipline them. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, and also may have lived past Hezekiah into the reign of Manasseh. Assuming that he was a young man at the death of Uzziah in B. Therefore, the prophet would have ministered for at least 60 years in an effort to bring the nation back to God. The prophet began preaching during the Assyrian crisis, about the time Assyria destroyed the northern kingdom and was threatening the southern kingdom. The book includes this historical interlude before the second half which focuses on that captivity in Babylon. The prophet has no idea when that captivity would come; for him it could have come right after the death of Hezekiah, and that would mean his audience might be the people to go into the exile. And so he began to prepare them—but it would not be that generation, for the exile began about years after the death of Isaiah. But the second portion of the book looks in a general way to that future time and writes his message of comfort and hope for the exiles of Judah, as well as descriptions of the restoration to Jerusalem. The hope of such a salvation issues into the glorious vision of the new heavens and the new earth in the age to come. So the setting of the first half of the book is Judah in the days of the Assyrians, and the setting of the second half of the book is Babylon, then Jerusalem again, and then beyond in the age to come. In both parts the oracles often look to the distant future for their main meaning and application. The fact that each section includes vivid descriptions as well as general and poetic descriptions has fueled controversy about the unity of the book and the prophet himself. The Assyrian Period On the one hand we have the historical background of the book during the Assyrian crisis. Here are some of the most crucial events in this period: The important comparative material can be read in ANET, p. This may have taken place in although Young in his commentary says According to 2 Kings 15, 16, there was an attempt to set up Ben Tabil on the throne when Ahaz of the Davidic dynasty did not go along with the treaty. The accounts can be read in 2 Chronicles It was in that Samaria finally fell to Sargon II, the general under and successor to Shalmaneser the first king started the siege of Samaria and died during the time; his successor finished off the kingdom of Israel. In Ashdod rebelled against Sargon Isa. In Hezekiah rebelled against Sennacherib Isa. Since Tirhaqah of Ethiopia was involved, the literature also includes the Ethiopian records. Of course, only the Bible tells of the destruction of the Assyrian army by the Angel of Yahweh. So there is a major section of the book written against the backdrop of the Assyrian crisis. The Babylonian Period On the other hand we have the apparent setting of the circumstances of the Babylonian captivity, B. Actually, the passages do not include very specific details and descriptions of Babylon or the exile in the oracles—not

anything like the Assyrian background—there are not the firsthand, eye-witness accounts of life and circumstances in Babylon one would expect if the author had lived there. The most specific reference comes with the mentioning of the name of the king of Persia, Cyrus, who would conquer Babylon. The presence of this name in the book has prompted many to see the second part of the collection as the work of another prophet, one who lived closer to the events and could reasonably be expected to use a name like Cyrus since he would be more of an eye-witness. The Persian Deliverance What can we make of the use of the name of Cyrus in the oracles? Critical scholarship finds it too difficult to accept that a prophet could predict the name of a king some years before he came on the scene. But was the Persian empire or such a name that obscure? It is helpful to have the history clear in our minds before discussing the critical issues. The royal line of which Cyrus was a part was founded by Achaemenes, who ruled from contemporary with Isaiah. It was he whose name was taken for the empire, the Achaemenid Empire. His son was Teispes; he expanded the boundaries of Parsa Persia as far south as Pasargadae. Because his empire was so great, he divided it between his two sons, Ariaramnes in the south and Cyrus I in the north. This division meant that there was a ruler known as Cyrus around 70 years before Israel went into captivity. Teispes also regained independence from the Medes, who had made Parsa a vassal in. Cambyses was placed over the empire when Persia became a Median province again; he married the daughter of Astyages. Cyrus II, being the offspring of that marriage, thereby uniting in himself the royal houses of the Medes and the Persians. Cyrus was in fact a vassal of his grandfather in the State of Persia. He organized the Persian states and made a pact with Nabonidus of Babylon—against the law of Astyages. When he was summoned to Ecbatana to answer for this, he refused to go. Astyages then attacked his willful grandson, but was defeated and taken prisoner. Cyrus took Ecbatana and made Media a province of Persia. Thus began his great empire. When it came time to take Babylon, the people were eager for Cyrus the Great to do it, for they were bitter against their king Nabonidus who rejected their worship of Marduk and kept them exploited as slaves. We shall return to this issue later. But it is important to realize that the movements of these world powers were well-known in the various courts, including Jerusalem. And the Book of Isaiah gives sufficient evidence that the prophet knew international affairs. The growth and influence of the Persian empire was not hidden from the rest of the world; this state and its kings were not non-existent until B. For the prophet, Persia seems to be the next major power after Assyria. Babylon has a brief interlude when she destroys Nineveh, but the rising power is beyond Babylon. The prophet Isaiah was certainly inspired by God; but he probably knew a great deal too. God revealed to him that Babylon would take Judea into captivity, and that a Persian king would allow them to come back. The Outline of the Book The following outline of the contents of the book will enable us to gain a quick overview and see how the different parts fit together. The Book Of Judgment 1: The Message of Immanuel 7: The judgment on the nation and the deliverance by the birth and reign of the Son 8: The doom of Samaria for its perversion of justice 9: The Burden upon the Nations Philistia will howl over its calamity Moab is lamented for her doom Damascus and Samaria will be plagued Ethiopia will be destroyed but left an access to God Egypt will be confounded but in the future will be part of the covenant with access Edom is threatened Arabia has a set time for calamity Jerusalem will be invaded Tyre will be overthrown A song of rejoicing in the consolation of Judah in the time of trouble, and an exhortation to faith Woes upon Unbelievers in Israel The blind souls of Jerusalem who deceive will be turned over to the insatiable enemies so that the nation may be sanctified for a blessing The rebuke is given for trusting in allies rather than in the LORD in the time of chastening, which is designed to bring about faith The people should turn from allies and trust in God who alone can bring down Assyria Judgment will fall on the enemies of Israel but there will be great privileges for the believers in Israel Further Messages of Judgment and Promise The blessing of the redeemed is to see the kingdom of peace and prosperity, physically and spiritually The Book Of Hezekiah The encouragement of Isaiah in the time of mourning at the reception of the letter from Sennacherib prompts a prayer that leads to victory The king offers a song of praise for his deliverance. The prophet announces the Babylonian captivity. The Book Of Comfort The exhortation of God over the raising of the Persian deliverer, over His promises, and over the folly of idols

### 2: The Best Commentary on Isaiah Is Totally Free Right Now | LogosTalk

*Isaiah Overview, One of over Bible commentaries freely available, this commentary, by the leading authority in the Church of Christ, presents a verse level look at the Bible.*

Book Overview - Isaiah 1. Author and Time of Writing According to chapter 1: Isaiah was married and had two sons by the names of Shear-jashub Hebr. According to Jewish tradition Isaiah shall have been persecuted by the impious king Manasseh son of king Hezekiah and sawn asunder in a hollow trunk compare with Hebrews It was during the Middle Age that the presumption was first made which said that not all 66 chapters of the book originated from Isaiah himself. Towards the end of the 18th century, during the time of the Enlightenment, theological scientists and sceptics tried to prove more heavily that Isaiah could impossibly have written the whole book himself. It all started with ascribing chapters 40 to 66 to a writer of the 6th century BC Deutero-Isaiah. During the 19th and 20th century the dismemberment of the book continued even further; the first 39 chapters were also ascribed to different authors and chapters 55 to 66 even to a so-called Trito-Isaiah who shall have been living around the turning from the 5th to the 6th century. It would be too much for the given scope to go into details of the attacks of Bible-criticism. We would only like to state that thematic and stylistic differences are to be found in the works of nearly every secular author without anyone doubting their authorship. The argument that the style of the various paragraphs is too different is therefore little sound. For the similarities stand out at least as much, for example the frequent mentioning of God as "the Holy One of Israel" compare Peculiarities. It is quite a characteristic of the prophet that he also receives messages concerning future things by the Spirit of God. The man of God out of Judah mentioned the name of king Josiah in front of king Jeroboam around years before he ever lived 1 Kings Isaiah has spoken many a prophecy not only concerning Cyrus but also regarding the Messiah, some of them being fulfilled already, some yet waiting to be fulfilled. The book of Isaiah is mentioned around 60 times in the NT, which is more than all other prophets together. The most remarkable reference in this connection is John The Word of God herewith confirms the unity of the book itself. Further clear testimonies to the unity of Isaiah are the scrolls found at the Dead Sea. In an approximately 7ms long leather-scroll with the whole text of the book Isaiah dating from the 2nd century BC was found in Qumran among others. This is the oldest completely maintained copy of a book of the OT. Such a scroll is mentioned in Luke 4: Isaiah lived and worked in a difficult time. Hezekiah however brought about a great revival of the people. During this time enemies distressed the kingdom of Judah: Edom, Syria, Israel and the Philistines. The ungodly kings of the northern kingdom of Israel had allied himself with Syria and continued to attack Judah 2 Kings Instead of putting their trust in Jehovah the kings of Judah looked for refuge with Assyria 2 Kings When Judah under king Hezekiah tried to get rid of the Assyrian supremacy Jehovah helped them 2 Kings But shortly after that Isaiah had to judge the friendly relation with the other great power, Babylon, and had to announce the Babylonian captivity of Judah which was going to occur around years later 2 Kings Purpose of Writing Isaiah is the first of all prophetic books in the modern editions as well as in the Hebrew Bible where he is the first of the "later prophets". Although Isaiah was not the first prophet his prophecies form the longest and most extensive prophetic book of Holy Scripture. It is Isaiah who writes in the most detailed manner of the promised Messiah only the Psalms are of an even more messianic character and is therefore also called "the evangelist among the prophets". This is why he duly comes in the first place among the so-called four Major Prophets. The book of Isaiah consists of two large parts chap. The first main part contains the outer and the second the inner history of the people of God. The first part chap. After a six - fold cry of "woe" follows the description of the Millennium chap. Between the first and second main part we find the historical part on the life of king Hezekiah chap. The second main part chap. The chapters 58 - 66 contain a summary of thoughts and ways of God with His earthly people Israel. Throughout the book style and language of Isaiah are very expressive. With the exception of a few paragraphs mainly in chap. This name appears 28 times Is. His Holy One; This name is elsewhere only to be found in 2 Kings It is remarkable that this name of God confirms the unity of the book of Isaiah: A special emphasis is found in Isaiah using this name in his word to king Hezekiah in 2 Kings The name "Holy One of

Israel" implies that the God of Israel is completely separated from all evil for He is of purer eyes than to behold evil. This is also what the seraphim express who exclaim in front of His throne: The word is found in Is. Although the prophet mostly saw the blessings of the Millennium in this salvation many of his expressions in the NT are applied to the everlasting salvation in the present time of grace compare Acts Surely the frequent mentions of the word salvation have helped to give Isaiah the name of "evangelist among the prophets". It is as if the prophet had had Christ constantly before his eyes compare Is. The most important paragraphs are: Besides these references there are many more in this book speaking of the Messiah, the redeemer Jesus Christ. Overview of Contents I. Isaiah , First Main Part: Outward History of Israel 1.

### 3: Isaiah Overview - James Burton Coffman Commentaries on the Bible

*Isaiah 1 - Indictment and Invitation A. God states His case and offers a cure. 1. (1) Introduction: The vision of Isaiah, son of Amoz. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

The author of Ecclesiastes would probably agree: This phrase haunts publishers in the night. I asked him how he came up with his canonical approach—the interpretive method he is credited with inventing. Childs then proceeded to say something that I will never forget: Who reads a whole commentary? I read this one, front to back. I realized how it informed the New Testament. But Childs has a way of doing this without compromising the original meaning of the text. Application is natural for him, because he is reading Scripture like it is actually life-giving and informative. He wants to know God through it, and he shows us God in the process. Here is the rare combination of a scholar and someone who truly and deeply loves the church. In his preface to his Isaiah commentary, Childs details three reasons why his project is so monumental although he was far too humble to say it that way. We need a fresh interpretive model—especially for Isaiah. In my judgment, what is needed is a fresh interpretive model that does not get lost in methodological debates, and that proves to be illuminating in rendering a rich and coherent interpretation of the text as sacred scripture of both church and synagogue. The usual pattern of immediately dividing the book into at least two or three parts has had a deleterious effect on the interpretation of the whole. Even though many voices have expressed a similar concern. Usually books on biblical theology have been relegated to a special subdiscipline, and thought to relate only to larger hermeneutical and theological concerns without any close relation to exegesis. For my part, I have always considered biblical theology to be only an ancillary discipline that better serves in equipping the exegete for the real task of interpreting the biblical text itself. I have learned much from each, yet I am also conscious that an eclectic mixing of methods does not offer a real solution. Frequently, I have had genuine difficulty in even recognizing those features that have been assumed by reviewers to be constitutive of my approach. But in his work on Isaiah, we see an even more seasoned scholar with less patience for nonsense, elegantly teach us how to read our Bibles again. Childs is only able to see this because he is reading the book as a unit, discerning a story line even in the poetry. Here is where my perspective on Isaiah changed drastically—and here is where I would personally build much of my arguments in Resurrected Servant in Isaiah. I am indebted to Childs, like many others. Childs uses the biblical text as a guide for understanding the Almighty. And on every page, you can see the work not just of a scholar, but of a prayerful man who knows Jesus. Childs shows us the gospel according to Isaiah. And it is beautiful.

### 4: Isaiah Commentaries & Sermons | Precept Austin

2. *John Oswalt* "The Book of Isaiah, Chapters , The Book of Isaiah: Chapters (New International Commentary on the Old Testament, , ). The completion of John Oswalt's commentary on Isaiah in was a major blessing to the Christian church.

This chapter has the title for the whole prophecy Isaiah 1: As Rawlinson noted, "In the scriptural sense, all prophecy relates to Judah and Jerusalem. There are also examples of "visions" in the usual sense, as in Isaiah 6. Added to this is the well established tradition that Isaiah was "sawn asunder" by Manasseh, a tradition accepted by many Jewish authorities and seemingly suggested by Hebrews After all, Hezekiah was actually the monarch on the throne during the first ten years of the period assigned to the reign of Manasseh, a fact proved by the truth stated in 2 Chronicles I have nourished and brought up children, and they have rebelled against me," This whole prophecy is very largely devoted to the great apostasy of the chosen people and their consequent loss of their status as being anything special in the eyes of God. There are many even today who simply have failed to understand this essential message of Isaiah. This Isaiah proceeded to do. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! Why will ye be still stricken, that ye revolt more and more? From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes: Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah. They are called rebellion Isaiah 1: The wounds and bruises of Israel mentioned here should not be viewed as resulting from the hostile attacks of her enemies but as the result of the stripes of punishment laid upon the sinful nation by the hand of her God. The picture in Isaiah 1: Therefore sores in Isaiah 1: We entertain a strong objection to receiving the desolation depicted in these verses as an actual historical picture of conditions in Palestine following some invasion, either that of the earlier reign. We are aware that many commentators offer this explanation; but to us it seems clear enough that what we have here is a master prophecy outlining the whole history of Israel in advance, not only covering the invasions mentioned here but the final overthrow of Israel by Babylon with the resulting captivity, and the return of "the remnant," significantly mentioned here as all that would be left of the chosen people. Rawlinson believed that the "remnant" here was "the few godly people left in Jerusalem! The very fact of the "remnant" being introduced in this opening passage unerringly points to the remnant of Israel that would form the nucleus of the "New Israel" of God. Furthermore, is not this chapter introduced as a part of the vision of Isaiah? The commentators are merely deceived by the liberal canard that predictive prophecy is not found in the Bible. As we shall see, this chapter is really a summary of the whole Book of Isaiah. There is no agreement whatever among scholars as to which of two principal invasions Isaiah referred to in this description of the devastated land. All of the uncertainty is cleared up by understanding the passage as an extended prophecy of what was in store for Israel in a far more general sense. No other understanding of the place takes care of the question about who constituted that "righteous remnant. This is a prophecy of the going of Israel into the Babylonian captivity. Verse 10 "Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. What unto me is the multitude of your sacrifices? I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; for incense is an abomination unto me; new moon and sabbath, the calling of assemblies, - I cannot; away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of hearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. This line is addressed to Jerusalem, and

therefore Jerusalem, which was spared in both of the invasions which commentators suppose produced the conditions Isaiah was describing in this chapter, cannot possibly be the "righteous remnant" referred to in Isaiah 1: The most helpful comment we have discovered with reference to that "righteous remnant" is that of Eiselen who said: As Jamieson put it, "God does not here absolutely disparage sacrifice, which is as old and universal as sin itself, but sacrifice unaccompanied by obedience of heart and life. Verse 18 "Come now, and let us reason together, saith Jehovah: If ye be willing and obedient, ye shall eat the good of the land: Jeremiah indicated that the forgiveness of sins was an infallible identifying mark of the New Covenant Isaiah Thus we have further proof that Isaiah in this chapter is not merely describing the results of some undetermined invasion; but he is speaking of the New Covenant, the "faithful remnant" and the Church of Jesus Christ. Also, we should notice that obedience, faithful and loyal obedience, is the sine qua non with regard to that redemption which includes forgiveness. The threat of the sword for the disobedient is a statement negatively of the same universal and eternal principle. Verse 21 "How is the faithful city become a harlot! Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; everyone loveth bribes, and followeth after rewards: The message of Isaiah here is very similar to that repeated so frequently in practically all of the twelve minor prophets. Social justice simply did not exist any longer in Israel nor in Judah. Israel had, at the times of Isaiah, just about filled up the cup of their wickedness. They had become "traffickers," that is Canaanites, meaning that they were at that time no better than the godless Canaanites whom God had driven out of Palestine in order to re-populate the land with Israel. At this period in their history, the time was as when God would remove them from what, at one time, had been "their land. Why then did God spare "a remnant," bring them back from Babylon and repatriate them in Palestine? There can be but one answer. See my comment in Vol. Verse 24 "Therefore saith the Lord, Jehovah of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy sin; and I will restore thy judges as at the first, and thy counselors as at the beginning: Zion shall be redeemed with justice, and her converts with righteousness. But the destruction of transgressors and sinners shall be together, and they that forsake Jehovah shall be consumed. For they shall be ashamed of the oaks ye have desired, and ye shall be confounded for the gardens ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. For the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them. This mingling of such diverse prophecies in the same paragraph, and sometimes in the same sentence, often poses difficult problems of interpretation.

### 5: Best Commentary on Isaiah | Best Commentaries Reviews

*Eusebius of Caesarea (ca. ca. ), one of the early church's great polymaths, produced significant works as a historian (Ecclesiastical History), geographer (Onomasticon), philologist, exegete (commentaries on the Psalms and Isaiah), apologist (Preparation for and Demonstration of the Gospel) and theologian.*

Verse Commentary on Isaiah 40 Dennis Bratcher The Book of Isaiah This study of passages from the second main section of Isaiah will be from the perspective that the book of Isaiah comes from a span of some three hundred years. The first part of the book contains the powerful preaching of the prophet Isaiah of Jerusalem during the Assyrian invasions BC; chs The later community, perhaps even disciples of Isaiah 8: So a third section dates still later, including the era of return from exile and the depressing period following BC; chs. God spoke through the messages of Isaiah. He also spoke through new, later prophets. The Historical Setting Isaiah of Jerusalem had urgently warned a complacent and arrogant people that the impending war with the Assyrians would be nothing less than the judgment of God on the nations of Israel and Judah. The Southern Kingdom Judah survived the Assyrian invasions, largely because of the godly Hezekiah 2 Kings who responded to the warnings of Isaiah. Yet, as the years went by the people did not really change. The warnings of the prophets had become reality. However, the Babylonian Empire would not last long. By BC Cyrus the Persian By , he had taken over Babylon peacefully and emerged as master of the Near Eastern world These events provide the background for Isaiah At the beginning of Isaiah 40, the people of Judah are in captivity in Babylon many scholars date this part of the book around BC. One question loomed large for the exiles. Would God again work in their midst, or would He simply abandon them? In this crisis of faith, God again speaks to the community through the messages of Isaiah Chapter 40 has two major sections. Verses comprise an extended hymn of praise to God. Verse 9 ties the sections together by summarizing the proclamation and introducing the hymn. Words of Forgiveness and Comfort Isaiah It is not immediately clear who is being addressed in these two verses. God is speaking about the Israelites my people, Jerusalem to an unnamed group of people the commands are plural in Hebrew. Many scholars understand this as poetic language picturing God as presiding over a heavenly council. While foreign to us, this is a common Old Testament metaphor Psalm The imagery is that of an earthly king surrounded by his court of officials Isaiah 1: The commands would amount to the issuance of a royal decree that heralds would proclaim to the people v. Such imagery would emphasize the certainty of the announcement and the authority behind it. Comfort, comfort The exiles had mourned that they lacked anyone to comfort them Lam 1: This marks a significant shift in perspective. Speak tenderly to Jerusalem The Hebrew here is "speak to the heart of Jerusalem. In Isaiah , Jerusalem and "Zion" often symbolize the exiles in Babylon v. The implication is that there will be a radical break with the physical suffering of the exile. This pronouncement continues the shift toward hope anticipating the "new things" that God is doing for His people The term used here avon can mean "sin. The word translated paid for RSV: Sacrifices were not automatically pleasing to God nor always accepted by Him Micah 6: The message here is not that the Israelites have simply paid a debt and therefore deserve pardon. The intention is that God views the suffering of the exiles as an acceptable sacrifice. The nation justly deserved the punishment. God had no obligation to do anything more. It was by His gracious choice that He willingly accepted their suffering as atonement for their iniquity and by that offered pardon. He has simply said, "It is enough. A better reading might be "her punishment has been accepted" or even "her guilt has been pardoned" corresponding directly to her hard service has been completed. This idea of atoning suffering first appears in the Bible here during the crisis of exile. The idea appears in a more developed form in chapter 53 see Servant of the Lord: But this also became their basis of hope. If God had himself allowed the Babylonian invasion and exile, then He could reverse it! Double does not imply that the punishment was excessive or somehow undeserved. The author is looking from the perspective of the exiles who can hardly bear their suffering note Lam 5; Psalm From their view, it was out of proportion to the sins. God will Return to Israel Isaiah For the mouth of the LORD has spoken. Old poems portrayed God as the mighty warrior riding in from the southern desert leading the heavenly armies to bring deliverance to his people. Traditionally, writers associated this poetic portrayal of

God with the exodus Deuteronomy It also could confess in a general way total dependence on God Habakkuk 3: A voice of one calling The construction here is identical with verse six and should be translated "a voice calls" as RSV or "a voice proclaims. In the desert In spite of the New Testament quotation of this verse Matthew 3: Instead, the preparations are to be made in the desert "A voice cries: However, the path is a highway for our God to return to His people. Large processional avenues for the triumphal entry of kings or of images of gods are common in the ancient world. This entire verse emphasizes that no obstacle will prevent God from coming in forgiveness and deliverance to His people. The verbal root means to be heavy. The noun, then, means abundance, riches, prestige, honor, or respect. When used of God, it describes the reverence due God or the splendor of his presence. The glory of the Lord was a symbolic way of describing God as present and active in the affairs of human history Exodus This symbol is especially appropriate here affirming that God is again acting in human history for the deliverance of His people. This becomes a major theme throughout the rest of the book. Uncertainty and Promise Isaiah Surely the people are grass. I Hebrew lacks quotation marks. So it is not clear who says what. The unidentified voice issues a command and someone responds with a question. The NIV understands the same verses as the reply of the voice. It is better to follow NIV in taking verses 6b-8 as a continuation of the conversation. But the content of what each speaker says should be divided differently. The second speaker responds to the voice with an objection What shall I cry? Following is a reason for the objection from the same speaker [because] All men. The voice then responds, agreeing with the objection, but providing further assurance [indeed] The grass withers. Neither is an appropriate translation of the Hebrew term *chesed*. The word never means beauty or glory; "glory" translates a different word *kabod* in verse five. This objection to the proclamation presents a very negative view of human nature. It asserts that human beings cannot remain loyal to God for very long. The implication is that the people are helpless and the situation is hopeless. This is the same word *ruach* that NIV translates "spirit" or "Spirit" in other places see Lesson 10 on It can refer to a spoken word. It also can refer to an activity or action associated with what is spoken. It provides graphic contrast with the fickleness of humanity in the previous verses. The Sovereign Shepherd Isaiah You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God! See, his reward is with him, and his recompense accompanies him. He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young. Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance? Who was it that taught him knowledge or showed him the path of understanding? The contents of the message are the proclamations of verses , which in this context are good. Here is your God This is the answer to the crisis of faith caused by the exile. If God would come to act again for His people v. They would have a future beyond the judgment of exile.

### 6: Commentaries on Isaiah | Precept Austin

*Commentaries on Isaiah. A list of the best commentaries on Isaiah ranked by scholars, journal reviews, and site users. You can find the best commentary on Isaiah for you using the tools on the right side.*

Print It has long puzzled interpreters that the apparent call of Isaiah is not recounted until chapter 6. Indeed, many interpreters conclude that Isaiah 6: These chapters may also help the reader appreciate why Isaiah also confesses that he himself is "a man of unclean lips" verse 5 -- that is, if nothing else, he would have incurred guilt by association! Of course, there is something else. In particular, there is the overwhelming experience described in verses Isaiah says that he "saw the Lord" verse 1. In some traditions, to see God is to die see Exodus To be holy is to be totally other, and especially to stand apart from all that is sinful and unclean. Even though encountering and being encountered by the holy God appropriately humble him, Isaiah has nothing to fear. God is not out to kill him, but rather to forgive him. Since this a direct experience of God, no sacrifice need be brought or offered. The fire of the altar, conveyed by the seraphs, is cleansing enough. Isaiah is forgiven verses And the question is not even addressed to Isaiah. Rather, God speaks to the heavenly council, and Isaiah overhears the conversation. Nonetheless, as if overwhelmed with gratitude at having been forgiven and permitted to live, Isaiah cannot help but reply: For Isaiah, there is no hesitation and there are no excuses, contingencies, or "what-ifs. Isaiah responds with a typical element of the psalms of lament, "How long, O Lord? But such a conclusion may over-psychologize the text. Almost certainly, verses were framed in retrospect; and verses seem even to look back on the destruction of Jerusalem in BCE. In any case, these verses stand as a stark reminder of how the prophetic preaching was generally received -- that is, not with enthusiastic repentance, but rather with routine disregard and often with outright hostility. Despite the discouraging direction of chapter 6, verse 13 ends the chapter with a glimmer of hope: The occurrence of "holy" in verse 13 may be a little reminder that the holy God whom Isaiah encountered refused finally to stand apart from sin and sinners see Hosea Even the more immediate context of chapter 6 offers a word of hope. While chapter 7 illustrates the truth of 6: Show the world greatness that cannot be contained any more than smoke or fire can be caught, in the name of the one who sacrificed everything to carry out your commands, Jesus Christ our sanctifier.

### 7: Introduction to The Study of the Book of Isaiah | [www.enganchecubano.com](http://www.enganchecubano.com)

*Keith Mathison says, "The completion of John Oswalt's commentary on Isaiah in was a major blessing to the Christian church. This work, which replaced E. J. Young's older three-volume commentary on Isaiah in the NICOT series, is a model of careful evangelical scholarship.*

Much of the verse is written in the style of a vision, detailing message to the people of Judea. However in the Hebrew Bible, it is seen after 2 Kings, which A. The genre of the book is mainly of a prophetic nature, with a mixture of oracles, prophesies and reports of the situation in Judah; however it does deviate from this, most notably in chapter 13, where it takes the form of a supposed psalm. This book is written at a time of great strife for the region of Israel. The region has split into two kingdoms, the Assyrian empire is closing in around them and the death of Jeroboam II of Israel BC and the death Uzziah of Judah ended a time of peace, security and prosperity for both states. Soon after Jeroboams death, civil war broke out in Israel and in BC the Assyrian armies completely subjugated the kingdom. So, we can see that Isaiah is writing in a time of great conflict and insecurity, which increased throughout his prophetic life, ending in the unavoidable conquering of the small Judean kingdom by the Assyrian empire. It is not easy to trace who Isaiah actually was and when he lived, however the general consensus is that he started his ministry around the death of King Uzziah in BC, where he is thought to be around the age of However, the date of his birth is unknown, along with the date of his death, which is thought to be cc. We can justify that he certainly ministered during the reign of four Judean kings, Uzziah, Jotham, Ahaz and Hezekiah, as found in Chapter 1 verse1 Watts It has been speculated that Isaiah may have been related to the royal blood line, most notably Manasseh, who, tradition dictates, martyred Isaiah by sawing him in two Heb. Another problem with dating this book is the question of the authorship. During the time that the books in both the Old and New Testaments were written, it was not uncommon for disciples and students of teachers and prophets to publish works in their tutors name, or to continue a teachers works. Therefore, it is unclear how many authors the book of Isaiah has. Both Watts and Clements maintain the view that Isaiah 40 – 66 are the works of followers of Isaiah during the exile and restoration periods, with Clements stating that the work of J. The text will have been originally written in Hebrew, the oldest surviving copy being part of a collection found in the Qumran Caves, the dead sea scrolls, dating back to around BC. A problem can be seen in verses nine and ten, the forewarning that the peoples hearts will harden in response to the teachings that Isaiah will put forward. Many, such as Fohrer and Wildberger, believe this to be from a later period of his prophesy, looking backwards in reflection, however in R. Verse six can be split up into three parts; the first verses 1 – 3 being the vision, the second 4 – 7 the cleansing and preparation of Isaiah for prophetic ministry and thirdly 8 – 11 the divine commission. It is thought that verse 12 – 13 are not part of the original, but addition, probably made in the sixth century BC. There is however, a debate over the date of the last verse verse 13 , with the idea of it being from the exilic age, to give hope in this rather somber and threat filled chapter. However, Uzziah insulted the Lord by burning incense at the alter, something that only the Priests could do and so He struck Uzziah down with tzaraat or leprosy, a term that at the time was for several skin diseases and so the precise meaning is uncertain. Because of this, for the last 11 years of Uzziahs reign, his Son Jotham acted as co-regent, then going on to reign for sixteen years after the death of his father. There is speculation that Jotham died a year or so before his father and that Uzziahs grandson, Ahaz took over the co-regency until his death, however, the first version of events seems to have the most universal consensus. I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. It is at this time that the Lord reveals himself to Isaiah. This could be seen as God reminding the people that there is one King above all others and that even though their earthly king has died, there is still an eternal King watching over them. It is typical of most visions of God in the bible for Him to be seated, for example Job His robe filled the temple: The fact that the Lords robe fills the temple could be again showing that there is an even mightier King than Uzziah. Seraphs were in attendance above Him; each had six wings: This, he says, could then lead one to the conclusion that the large bronze serpent in the temple, as described in 2 Kings The significance of the six wings is most probably due to Exodus Therefore the two wings covering their faces is

to shield themselves from the glory of God so as not to incur the same fate as Lot's wife when she gazes upon the might of God as He destroys Sodom and Gomorrah. Feet at this time were unclean and normally full of dust and are often used as a metaphor for humbling oneself throughout the Bible and so covering their feet could be seen to be them humbling themselves before the Lord. And one called to another and said: In Hebrew, repetition denotes the intensity with which they are speaking, therefore having holy three times conveys to the reader the strength of feeling they have towards the Lord. The pivots on the threshold shook at the voices of those who called: The translation of the Hebrew meaning pivot is uncertain. Many versions of this passage use hinges on doors or the door posts. Some even translate it as the whole foundations of the building are shaking due to the force of the adoration of God. One might read this verse and interpret it as an example of how much the Lord should be praised. We should aim to praise the Lord so much and with such energy that we shake the earth. I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of Hosts! For Herbert this is due to him being a creature of sin confronted with holy perfection, not just that of a disciple meeting the deity that created him. Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. This section of the chapter is different to any other calling to minister for God. The prophets in the Bible are always seen to endure trials and hardship before they enter God's favour. The us could also be interpreted as an early mention or idea of the Trinity. The Jewish people are waiting for a messiah come from God and so it could be logical to suggest that until that messiah comes, He is with the Lord and there could already be a notion of the Holy Spirit in the way the breath moves over the water in creation. However it is more likely that God wanted Isaiah to give himself to God freely, giving Isaiah a choice as to whether he will go out and prophesy about the Lord, therefore using the question and the ruse of the Holy Council to incite Isaiah to come forward. Although up to this point Isaiah does not know what this task is, it can be derived that from the burning coal purging his lips it seems he is called to preach and prophesy to the people about Yahweh and that this cleansing has allowed the word of God to flow through his lips. Yahweh no longer sees the chosen people in a favourable light and is sending Isaiah to tell them. Clements also suggest as Isaiah will have written this account some time after the vision occurred, it could be that he integrated how the message was received into the words that Yahweh spoke to him. However, due to the belief that God is in everything and everything comes from God, Isaiah would have been justified in doing this as he would know that the hardening of the hearts of the people towards his message is because of God. This cry out is not just asking how long the suffering will last, but a plea for God to end it quickly. Until cities lie waste without inhabitant is a reference to the devastation that war will bring about when the Assyrian empire seeks to expand further. The land is utterly desolate refers to Judah, where Isaiah ministers, however it may mean the whole of the promised land. Verses 12 & 13 are an addition by an editor, most probably one of the later Isaian disciples around the time of during the exile and restoration periods. Until the Lord sends everyone far away adds to this idea as it must refer to the Assyrian empire sending the Jews to captivity in Babylon. Even if a tenth part remains in it, it will be burned again, like a terebinth or an oak whose stump remains standing when it is felled. This passage is a complex one with much debate on what the Hebrew originally was and therefore how it should be translated into the Bible of today. Therefore the noun for stump, which in Hebrew is *massebe*? However this passage is translated, it is agreed that there is a very real element of threat present. Just as a stump is not left in the ground, but instead a hole drilled in the top and filled with fuel and burned, so will the Jews suffer, even though they may feel they have suffered enough. The Holy Seed is its stump is almost certainly a later addition, post-exile, in order to give hope to those who were now under the Babylonian captivity. The addition of this last sentence gives hope as it suggests that even the stump of a felled tree may once again grow, meaning that some will survive and carry on the line of David.

### 8: The Book of Isaiah

*Isaiah Commentary; Isaiah In Depth Commentary - Jesus declares "I Am Mighty to Save!" Mighty to Save - related study; ISAIAH 53 COMMENTARY Bruce Hurt, MD June, This is a verse by verse, phrase by phrase, occasionally even word by word page commentary from a literal, pre-millennial perspective.*

January 6, Share Series Introduction: I live in a small house. I work in a small office in a small church. For those reasons and others I will never have a huge library. When I add a book I almost always remove a book, a practice that allows me to focus on quality over quantity. Over the past couple of years I have focused on building a collection of commentaries that will include only the best volumes on each book of the Bible. I studied them and then began my collection on the basis of what the experts told me. Since I did all of that work, and since I continue to keep up with the project, I thought it might be helpful to share the recommendations. Sponsor Become a Patron My focus is on newer commentaries at least in part because most of the classics are now freely or cheaply available and I am offering approximately 5 recommendations for each book of the Bible, alternating between the Old Testament and the New. Today I have turned to the experts to find what they say about Isaiah. Alec Motyer €” The Prophecy of Isaiah: Motyer has written a couple of commentaries on Isaiah; this is the longer and better of the two and should not be confused with his contribution to the Tyndale Commentary on the Old Testament though that one is also worth consulting. It is widely regarded as the best, or at least one of the best, commentaries on Isaiah and a must for any theological library. Like Motyer, Oswalt has written multiple volumes on Isaiah. This work, which replaced E. It should be on the desk of every student of the Old Testament. Volume 1 , Volume 2 ; Westminster Books: The volumes are now sold together as a three-book set. The price is a bit on the high side, but it will prove worth the cost, I am sure. Amazon , Westminster Books G. I found many of the experts commending this volume from Grogan. He also presents a strong argument for the authorial unity of the book. This one will probably not be necessary if you own the three above. Have you ever preached through Isaiah? What are your preferred commentaries?

### 9: Best Commentaries on Isaiah - Tim Challies

*The Book of Isaiah is one of the most important books of the Old Testament. While little is known of the personal life of the prophet, he is considered to be one of the greatest of them all. The book is a collection of oracles, prophecies, and reports; but the common theme is the message of salvation.*

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