

1: Isaiah 61 Commentary | Precept Austin

*Vine's Expository Commentary on Isaiah (Vines Expository Commentaries) [W. E. Vine] on www.enganchecubano.com *FREE* shipping on qualifying offers. In his commentary on Isaiah, W.E. Vine covers the prophecies, promises, and warnings of the Old Testament book which has often been referred to as the fifth gospel because of its messianic prophecies.*

He speaks of Judeans as rebellious children 1: They have forsaken Yahweh. They have despised the Holy One of Israel. They are estranged and backward. He says that the faithful city has become a whore 1: It seems surprising that the events of chapter 6 are reported where they are rather than at the beginning of the book. Scholars are divided with regard to this issue. It could be that a later redactor editor pieced the book together as we find it today. A full discussion of the possibilities is beyond the scope of this exegesis, because there are so many scholarly opinions on this point. See Oswalt, ff. For five chapters, he has pointed his judgmental finger at his fellow Judeans. It finally occurs to him that he is not only dwelling among a people of unclean lips, but that he is one of them—that his lips are unclean—that he, too, is subject to judgment. Each one had six wings. With two he covered his face. With two he covered his feet. With two he flew. The whole earth is full of his glory! Uzziah known as Azariah in 2 Kings 15 was one of the better kings of Judah—the best after Solomon. He commanded a mighty army, defeated the Philistines, and collected tribute from the Ammonites. He built towers and encouraged agriculture. Toward the end of his life, he tried to usurp priestly prerogatives, and God afflicted him with leprosy 2 Chronicles However, Tiglath-pileser began to reign in Assyria in B. Thus Uzziah would be remembered fondly and his death would be remembered with great sadness. In the year that a great earthly king died, Isaiah was privileged to see an even greater heavenly king sitting on a throne in the temple—probably in the Holy of Holies of the Jerusalem temple. However, there were occasions where people were allowed to see God and live Genesis This is one of those. This detail conveys the sense of awe that Isaiah feels in the presence of Yahweh. With two they covered his feet. As noted in verse 1b above, people were not usually allowed to see God and live. The seraphim cover their faces to protect them from seeing God. This suggests antiphonal choirs, where one choir sings a phrase from one part of the sanctuary and another choir sings a response from another part. Just imagine several choirs of perfect voices, positioned throughout an acoustically perfect temple, singing antiphonally. Each response would come from a new direction and would complement the earlier song rather than copying it. The Hebrew language depends on repetition for emphasis, and this threefold repetition depicts the epitome of holiness. The author of the book of Revelation uses this same image and thrice-holy formula Revelation 4: Holiness and glory are often linked in Old Testament descriptions of God. The seraphim sing so loudly that the doors of the temple shake. The temple is also filled with smoke from incense Exodus For I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: Isaiah speaks, confessing his guilt. As noted above, he has railed for five chapters against his sinful nation and its people. He has used graphic language to describe their guilt and the judgment that they should anticipate. Now, in the presence of the Almighty, he is overwhelmed by his own guilt. He sees that, like the other citizens of Judah, he too is guilty—that he, too, is deserving of judgment. To gain some sense of how Isaiah felt, imagine how you would feel in the presence of a modern saint—someone like Mother Teresa. In the presence of saintliness, most of us feel spiritually drab by comparison. Their holiness accentuates our unholiness. Now multiply that feeling by a thousand, and you begin to understand how Isaiah felt. To get the full impact, multiply by infinity. Why would he speak only of unclean lips? The point is that unclean lips a secondary uncleanness express what is in an unclean heart the root uncleanness. Isaiah must think that he is about to be incinerated on the spot. Temple sacrifices involve blood atonement, which makes possible forgiveness of sin. He who was unholy is made holy. Now God speaks, addressing the heavenly council the seraphim and whatever other angelic host might be present. There is business to conduct. There is creation to manage. God says neither where the envoy is to go nor what the envoy is to do—nor does God ask Isaiah to volunteer. In essence, Isaiah writes Yahweh a blank check, offering to go wherever and to do whatever. This is unusual in the call stories of the Old Testament, where

people often object to their call Exodus 3:

2: Bible Commentary – Free Online Bible Commentaries

Vine's Expository Commentary On Isaiah by W. E. Vine, T. Dekker In his commentary on Isaiah, W.E. Vine covers the prophecies, promises, and warnings of the Old Testament book which has often been referred to as the "fifth gospel" because of its messianic prophecies.

He had chanted a dirge over the vineyard that was unfruitful, and therefore given over to desolation. He now changes the wailing into a poem. In that day – When these powerful enemies shall be destroyed. The world is a fruitless, worthless wilderness; but the church is a vineyard, a place that has great care taken of it, and from which precious fruits are gathered. God will keep it in the night of affliction and persecution, and in the day of peace and prosperity, the temptations of which are not less dangerous. God also takes care of the fruitfulness of this vineyard. We need the continual waterings of Divine grace; if these be at any time withdrawn, we wither, and come to nothing. Though God sometimes contends with his people, yet he graciously waits to be reconciled unto them. It is true, when he finds briars and thorns instead of vines, and they are set in array against him, he will tread them down and burn them. Here is a summary of the doctrine of the gospel, with which the church is to be watered every moment. Here is a gracious invitation given. Pardoning mercy is called the power of our Lord; let us take hold on that. Christ crucified is the power of God. Let us by lively faith take hold on his strength who is a strength to the needy, believing there is no other name by which we can be saved, as a man that is sinking catches hold of a bough, or cord, or plank, that is in his reach. This is the only way, and it is a sure way, to be saved. God is willing to be reconciled to us. This has been well expressed here by Lowth in his translation: A vineyard - see the notes at Isaiah 5: The Septuagint reads it: But the authority in the manuscripts for the change is not conclusive. In that day when leviathan shall be destroyed, the vineyard Ps The congregation of Israel, as the Targum; or rather the church of Christ; for after, and upon the destruction of his and her enemies, there will be great rejoicing and singing alternately, and by responses, as the word signifies; see Revelation Gussetius I renders it, "afflict her"; as if spoken by the Lord to the enemies to do their worst to her, and he would take care of her, that it shall be in vain, and to no purpose, since he would keep her: A vineyard of red wine; as the people of the Jews are compared to one, Isaiah 5: The verse probably runs thus: Sing ye of it. The construction of the A. But a few MSS. For the phrase see Amos 5: The song of the vineyard, – the counterpart of ch. This peculiar and perplexing passage has little relation to the context. It seems to fall into two stanzas; the first Isaiah Pulpit Commentary Verses This piece may be called a companion picture to Isaiah 5: In both the figure of the vineyard is employed to express the people of God, and God is "the Lord of the vineyard. The difference is, no doubt, not with God, "with whom is no variableness, neither shadow of turning" James 1: The vineyard of Isaiah 5. The vineyard of the present place is either the Christian Church, or the Jewish Church reformed and purified by suffering. It is not the Church triumphant in heaven, since there are still "briars and thorns" in it, and there are still those belonging to it who have to "make their peace with God. His second "song of the vineyard" may well comfort the Church through all her earthly struggles. Our translators have, strangely enough, inverted the order of the two clauses, which stand thus in the Hebrew: As a woman with child, who draws near to her delivery, writhes and cries out in her pangs, so were we in Thy sight, O Jehovah. We went with child, we writhed; it was as if we brought forth wind. We brought no deliverance to the land, and the inhabitants of the world did not come to the light. Lachash is a quiet, whispering prayer like the whispering of forms of incantation in Isaiah 3: Pregnancy and pangs are symbols of a state of expectation strained to the utmost, the object of which appears all the closer the more the pains increase. Often, says the perfected church, as it looks back upon its past history, often did we regard the coming of salvation as certain; but again and again were our hopes deceived. This state of things also proceeded from Jehovah, as the expression "before Thee" implies. It was a consequence of the sins of Israel, and of a continued want of true susceptibility to the blessings of salvation. Side by side with their disappointed hope, Isaiah

3: Bible Commentaries and Studies | The Servant's Place

Vine's Expository Commentary on Isaiah by W. E. Vine A copy that has been read, but remains in clean condition. All pages are intact, and the cover is intact. The spine may show signs of wear.

Bible commentaries and studies are not the answer to understanding the Bible. However Bible commentaries and studies are very useful in providing helpful background material and insightful comments about the Scripture text. There are many, some may venture to say too many, commentaries and studies in print on the 66 books of the recognized protestant Biblical canon. There are also many lengthy technical commentaries and studies that are best suited for the academic classroom. Some of these seem to be written by scholars in response to the writings of other scholars. Some commentaries and studies are just too brief, lacking in verse by verse comment while others are strictly devotional and do not explain the meaning of the original language of the Biblical text. The commentaries and studies listed below are best suited for those who are preparing sermons or teaching an Adult Sunday School or Church School class or leading a Bible study group and for others wanting to have a resource that can help them better understand the Bible. These commentaries and studies are sufficient in size to provide an adequate background and introduction to the book and a verse by verse analysis of the text. They also are not cluttered with technical language which would have little appeal to most readers. Unless otherwise stated, the commentaries and studies are listed in order by preference of choice and list the author, the title and the publisher. Many older commentaries are still excellent resources and represent among the best available printed text on a specific Biblical Book. For example the one volume commentary by William S. The exposition by Allen P. Ross ranks as the highest recommended modern commentary on the Psalms thus far in the 21st century. It is no easy task to recommend resources to others for their consideration and expenditure of their own funds to procure the very volumes that are stated as trustworthy and useful for their study and understanding of the Scriptures. It is essential in this task to have a solid foundation and a clear statement of purpose so that those who may want to obtain at least one or more texts suggested for each Biblical book know the reasons why certain volumes were selected while others were not. It is highly likely that the majority of scholars from conservative evangelical seminaries would not in the least agree with the following recommendations and would undoubtedly have suggested more technical and academic resources. As a starting point in the establishment of the foundation of why certain texts were selected and others were not, it is critical to set the ground rules. First, every effort has been made to recommend works by authors who are pre-millennial in their eschatological perspective. Some recommendations stated below are from authors who hold to an amillennial viewpoint but these are noted and added to the listing of texts because they offer a solid and conservative exposition of the text which will be helpful to the student of the Bible in understanding important passages of Scripture. Only pre-millennial authors are recommended for commentaries on those Scriptural books that are mostly prophetic in content. Second, while understanding and appreciating the arguments from both sides of the classical vs progressive dispensational debate, the recommendations stated below are not intended to favor one side to the denigration of the other. It is of the utmost importance to acknowledge that a dispensational understanding of the Scriptures is a hermeneutic rather than a viewpoint of end times prophecy as many may so construe it. Therefore the books recommended below are mostly authored by those who hold to a dispensational hermeneutic and except for a comment here and there, no intentional effort has been made to designate if the author holds to a classical or progressive dispensational perspective. Too many technical and critical commentaries are written only for the benefit of the academy and not for the wider benefit of Christians. These books are decidedly not included in the listing of recommended resources. Source Critical series and liberal series will not even be mentioned in these recommendations. Fourth, because of points one to three above, there will most assuredly be commentaries not listed that will be puzzling to many because of their absence. It must be remembered that these books listed are recommendations only and no statement is made that these recommendations are exhaustive or represent a majority view of what books are absolutely the best to include in a private or church library. New commentaries and Biblical studies are seemingly printed every month and

there appears to be no end of the possibilities of type, viewpoint or technical versus devotional style to these new publications. A listing of books therefore is only relevant on the day it is distributed and may be sadly out of date in a short time period. Unger appears not to affirm a literal six days creation Commentaries: Bible Knowledge Commentary, Cook Communications 2. Mix of eschatological viewpoints. Most authors are amillennial in viewpoint. Not every volume recommended. Mostly pre-millennial but a few volumes are not clear on pre-mill issue. Seminary students and Pastors will find them useful. This series assumes the reader has a basic understanding of NT Greek. As indicated many commentary series have contributions by scholars who are amillennial in their eschatological viewpoints. The Expositors Bible Commentary, although recommended, has a mix of end-times eschatological viewpoints. The authors provide a good background to each Biblical book without being too academic or technical. Based upon the NIV text, these authors give a brief verse by verse commentary which is easy to read and understand. Bibliographies of other commentaries and books are given to aid the student of the Scriptures in seeking additional resources for further study. Walvoord and Roy B. Zuck, Victor, Cook Communications, 2 Volumes. The authors of this series have all been professors at Dallas Theological Seminary and the commentary reflects the views taught at this seminary. This series is now updated and is not as highly recommended as the original series edited by Frank E. It needs to be noted that many contributors to this series are amillennial in their eschatological perspective. The highest recommended on-line commentary series is by Dr. These notes, over 7, pages, cover every book of the Bible and are updated each year by Dr. These resources are offered for free download for personal use. If your budget does not allow the purchase of individual commentaries you may want to consider the purchase of the CD offered on this site which contains the complete set of notes. This series contains several volumes by reformed and amillennial authors and are scholarly yet very readable and somewhat profitable for Biblical study. Not every volume is recommended as is the case for most series and sets. It would be advisable to check with your Pastor before purchasing a book from this series that is not listed below. This has proven to be a very readable and useful set of commentaries on the New Testament which will be of benefit to both teachers and students in a Church Sunday School or Bible School class. Pastors will also derive much useful content for the preparation of sermons. The following series are best suited for Bible students at a college level but will also be profitable for those teaching a more in-depth adult Bible Class and for Pastors. Many are written by scholars from a reformed perspective and represent the some of the best Christian scholarship available today. These volumes contain Hebrew and Greek references and are suggested for those having some knowledge of these languages. However there is a caution with these series. Not every book in these series are recommended as some of the books may be considered source critical in viewpoint. Please consult your Pastor before purchasing any volumes from the five series listed directly below. It is very technical and often critical in its approach to Biblical exposition. For seminary students desiring to seek insight into the scholarly debate on the text of the Bible, it can provide some illumination. It is recommended that seminary students be very selective in choosing to purchase one or more volumes. The following are suggested for reference purposes only and not as the main commentary selected for Bible book studies: Colossians and Philemon, author: These authors are not pre-millennial and care must be taken in using these commentaries as a resource for eschatological studies. A good background commentary set for the home or church library is the Zondervan Illustrated Bible Backgrounds Commentary. Edited by Clinton E. These are usually transcripts of sermons or messages that have been modified to be suitable for a printed book. Devotional commentaries may have a few footnotes but their main purpose is to provide the reader with a narrative that explains the Biblical text through application and not extensive interpretation and comparison with other scholarly texts which is the main component of scholarly commentaries. Recommended Devotional Commentary Series: Hamilton; Song of Songs by Daniel L. Ironside Expository Commentary Series by H. Other Recommended Devotional Authors: Recommended Online Commentaries, Sermons and Studies: Alphabetical Order Answers in Genesis: Sermon Series by Dan Duncan, S. Annotated bible by Arno C. Biblical Research Studies Group: Cooper and Burl Haynie. John MacArthur Sermons and Studies: These resources rank among the best available anywhere, online or in print for those seeking to better understand the Bible. Each book of the Bible has its own page containing a superb list of up to date links for commentaries, studies, sermon series and articles. Thomas

Constable and James Van Dine. The commentary notes by Thomas Constable are among the best available anywhere either online or in print. The biblical book analyses by James Van Dine provide an excellent overview of each book of the Bible Spirit and Truth. The Bible introductions by Andy Woods are among the best anywhere either in print or on online. Stedman Sermons and Studies: Stedman was a much beloved Bible expositor and a mentor to Chuck Swindoll and others. This is a not to be missed resource for anyone seeking valuable insight into Biblical texts. Rossier and many others. Torrey and many more. Specific Recommendations for Printed Resources Please note: They are a guide to helpful commentaries and studies on the Bible and are worthy of purchasing for the home or church library. Recommended Bible Surveys and Handbooks:

4: William Edwy Vine - Wikipedia

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Bring good news basar to bear tidings, to preach good news, proclaim good news, in many contexts good news in terms of victory over enemies 1 Sa 4: Although David received them differently, both were felt by the messenger to be good news. This concept of the messenger fresh from the field of battle is at the heart of the more theologically pregnant usages in Isaiah and the Psalms. Here it is the Lord who is victorious over his enemies. By virtue of this success, he now comes to deliver the captives Psalm The watchman waits eagerly for the messenger Isaiah At first, only Zion knows the truth Isaiah The reality of this concept is only finally met in Christ Luke 4: Apparently the good news here is the announcement that enemy kings have been defeated see v. Say to the cities of Judah, "Here is your God! Celebrate your feasts, O Judah; Pay your vows. For never again will the wicked one pass through you; He is cut off completely. Bring good news in the Lxx in Isaiah The first OT use describes Moses as "very humble. This is a recurrent theme in Scripture. The Exile is similarly viewed as to nature and end Psalm God is therefore thanked for affliction Psalm These are commanded by God Leviticus It is striking that this is the only time such fasting and contrition are enjoined by God. Of all men he was most properly related to God. Throughout the rest of scripture such an attitude and position is lauded as blessed and to be desired. This is the goal which God intended when he afflicted his people and toward which they are to endure affliction. They rejoice when God is praised, seek God Ps It is interesting that the unleavened bread of Passover is called the bread of affliction Dt. In the OT, godliness is connected with suffering much more often than with worldly abundance. Solomon said that one who is gracious to the poor will be blessed Prov. But Amos complained that the needy were being sold as slaves for the price of a pair of sandals Amos 2: Some will trample the afflicted Amos 8: A dominant characteristic of the afflicted is their vulnerability to being abused by the powerful. But God takes the role of Protector for the godly who fall in this category. Remembering their plight Ps. The Messiah will decide in equity for them Isa. The Lord strengthens their heart Ps. They will inherit the land, delight in abundant prosperity Ps. Moses described himself as the one who most fully exemplified this trait Num. This was not an arrogant claim to perfection; it was simply a recognition that he had been most thoroughly humbled by the afflictions God had allowed in his life. He would surely agree that it is better to be of humble spirit with the lowly than to divide the spoil with the proud Prov. Do not forget the afflicted. Let your heart live forever! The benefits Jesus describes there are all revealed at the last day, and it is legitimate to see Ps. First, the psalm is concerned with ultimate outcomes, not simply the benefits of this present world; second, OT Wisdom Literature as a whole addresses the same concern cf. Even if they suffer, their consolations shall overtop their tribulations. By inheriting the land is meant obtaining covenant privileges and the salvation of God. Such as are truly humble shall take their lot with the rest of the heirs of grace, to whom all good things come by a sacred birthright. If they find not abundance of gold, abundance of peace will serve their turn far better. Others find joy in strife, and thence arises their misery in due time, but peace leads on to peace, and the more a man loves it the more shall it come to him. In the halcyon period of the latter days, when universal peace shall make glad the earth Ed: The Millennium , the full prophetic meaning of words like these will be made plain. They lament their deformity and he puts a beauty upon them of the choicest sort. He saves them by sanctifying them, and thus they wear the beauty of holiness, and the beauty of a joy which springs out of full salvation. He makes his people meek, and then makes the meek beautiful. Herein is grand argument for worshiping the Lord with the utmost exultation: He scorns the scoffer but gives grace to the humble. The importance of this choice is seen in that the verse is quoted twice in the NT Jas 4: We should never forget that the Lord Jesus came into the world as a poor man. Comment - Who would seek Jehovah? Not the proud of this earth, the rich and famous, but those who are bent over and humble in spirit. It is also worth noting that the verb for "bind up" chabash is used several times in the setting of the future restoration of Israel in the Millennium. W E Vine writes that "The binding up of the brokenhearted is that of applying a relieving bandage to heart wounds. Will he refuse,

my broken-hearted brother or sister, to bind you up? O deeply-troubled, tempest-tossed spirit, will the Anointed One reject you, and refuse to fulfill his office upon you? Chabash is used in similar contexts in the following passages. The kings of the earth think to be great through their loftiness; but Jehovah becomes really so by His condescension. Behold, the Most High has to do with the sick and the sorry, with the wretched and the wounded! He walks the hospitals as the good Physician! His deep sympathy with mourners is a special mark of His goodness. Few will associate with the despondent, but Jehovah chooses their company, and abides with them till He has healed them by His comforts. He deigns to handle and heal broken hearts: He himself lays on the ointment of grace, and the soft bandages of love, and thus binds up the bleeding wounds of those convinced of sin. This is compassion like a God. Well may those praise Him to whom He has acted so gracious a part. The Lord is always healing and binding: Come, broken hearts, come to the Physician who never fails to heal: In the Millennium God will send rain, and crops will be plentiful cf. Even the animals will have plenty to eat Isa. The day of great slaughter may refer to the Battle of Armageddon cf. Also light will be increased, for the moon will be like the sun and the sun will be seven times brighter than normal. Perhaps this is figurative language but it is difficult to know for sure. At that time the Lord will heal Ed: MacArthur on Hos 6: From the standpoint of external evidence, the omission of the phrase is more likely original. When internal evidence is considered, the shorter reading becomes almost certain. Scribes would be much more prone to add the phrase here to align the text with Isaiah. Isaiah 57 is a similar passage. In our current passage Isaiah To release from captivity.

5: Isaiah - The new wine mourns, - Verse-by-Verse Commentary

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The prophet may have sung this song at the weeklong harvest festival known as the Feast of Tabernacles, where his singing would have fit naturally into the festive atmosphere and would have caught the attention of the crowds. The song and its underlying story would draw the people in. The song then asks them to serve as judges, thereby drawing them in further v. The last verse, though, has a barbed hook. The listeners learn to their surprise that the song is not really about a vineyard but instead is about them—their sins—the judgment that has been pronounced on them. In this, the song is like the story of the rich man and the poor man told by Nathan the prophet to King David 2 Samuel He thought that Nathan was presenting an injustice which he, as king, had power to remedy. The mood of the song shifts by stages. It begins on a joyful note as it tells about the person who developed the vineyard vv. It darkens slightly as it asks listeners to judge whether the owner did all that needed to be done vv. It then takes on a threatening tone as the owner of the vineyard reveals his decision to destroy the vineyard vv. Finally, it reveals the listeners to be the vineyard v. The poem, like a musical overture, introduces us to themes that the prophet will develop more fully as he shares his vision. My beloved had a vineyard on a very fruitful hill. He looked for it Hebrew: The song begins in the voice of the prophet, who speaks of Yahweh as his beloved or his friend. What could be mistaken for a love song at the beginning quickly becomes a song about a vineyard. The owner of the vineyard made an excellent start in the work of establishing the vineyard. He chose a site where the soil is fertile and where the sun will beam down on the hillside. It is an ideal location. There is similar assonance throughout the poem—especially in verse 7. Only when we see the Hebrew words can we fully appreciate why this is called poetry. Once he chose the place for the vineyard, the owner did everything necessary to develop it into a successful vineyard. He cleared the land of stones, no small task in that land of many stones. The stones that were removed from the land would be used to construct a wall around the vineyard, and excess stones could be used to build a watchtower to give the guard a place to watch for threats. The owner planted choice grapes and even prepared the vat where the grapes would be processed during the harvest. The typical wine vat would have two pits that would be connected. People would crush the grapes in the upper pit, and the juice would flow into the lower pit to be collected. The pits were often carved into solid stone, a difficult and time-consuming task. The owner clearly sees the vineyard as a long-term, permanent investment When establishing a vineyard, many people would do the work over time rather than completing everything before the first harvest. This owner does a first-class job and completes the work at the beginning. The point is that he did everything possible to insure a good vineyard and a good harvest. Having taken so many pains to insure a good result, the owner anticipated a good harvest. There would be no harvest until the second year after planting, so a certain amount of patient waiting was involved. The owner waited expectantly. However, when the harvest came, the grapes were wild bitter, unusable. Why, when I looked for it to yield grapes, did it yield wild grapes? Many of those in the audience would have cared for vineyards and could render an expert opinion. The more experienced they are, the more they would sympathize with the owner, because they would have been frustrated by bad grapes at some time in their lives. The answer is that he did everything that anyone could have expected of him. The fault is not with the owner, but with the vineyard. I will take away its hedge, and it will be eaten up. I will break down its wall of it, and it will be trampled down. I will also command the clouds that they rain no rain on it. By removing the hedge and breaking down the wall, the owner will make the vineyard accessible to anyone who wants to enter. Animals will wander through it and graze on the vines. Children will play hide-and-seek, trampling the vines in their childish enthusiasm. The vineyard will be totally defenseless. He will take active steps to turn it into a wasteland. He will leave it untended so that briars and thorns overwhelm it. This is the first hint that the voice of the song is Yahweh. The hint would probably fail to register with some of the listeners, who would think that the prophet was merely

ranting and raving. Now the time has come to unveil the meaning of the song. Suddenly the point is piercingly clear. They have witnessed the parting of the Red Sea and the demise of the Egyptian army. They have eaten manna in the wilderness. They have seen young David defeat a giant. Yahweh has demonstrated his power and his love again and again, and has given them every opportunity to do what was right. The owner Yahweh expected justice. Justice involves bringing people into a right relationship with Yahweh and each other, and these right relationships produce righteous lives. It requires witnesses to be honest and impartial Exodus It requires special consideration for widows, orphans, and other vulnerable people Deuteronomy While Israel is always tempted to define its service to God by the performance of cultic duties ritual sacrifice, Sabbath observance, etc. The owner Yahweh expected righteousness. In the Old Testament especially Isaiah , righteousness has more to do with right relationships than with adherence to Torah law. Obedience to the law is important, but only as it reflects devotion to Yahweh. The law makes special provisions for the care of such people Leviticus The conclusion is plain to see. Yahweh has done everything possible for Judah, and expected a harvest of justice and righteousness. What he got was bloodshed and a cry of anguish. Yahweh has done everything that could be expected and more, but Judah yielded only wild and sour grapes that are good for nothing. The people of Jerusalem have persisted in their rebellion and their worship of false gods. They have tolerated and even perpetrated injustice. They have trampled roughshod over widows and orphans. They have done what they should not have done, and have failed to do what they should have done. In this last verse, Yahweh does not spell out what these people can expect. He did that in the metaphorical language of verses 5 and 6. The people can draw their own conclusions. They can only speculate regarding the precise means by which Yahweh will carry out his judgment against them. The judgment that Yahweh announces here will not be carried out in full measure for more than a century. Isaiah is writing this in the eighth century B. The delay offers Judah and Jerusalem opportunity to repentâ€”to renounce idol worshipâ€”to seek justiceâ€”to provide for widows and orphansâ€”to add spiritual substance to their ritual observance. It is difficult to imagine, however, that Yahweh would refuse to relent if the people would only repent. It constitutes a series of indictments on people who acted unjustly. The passage continues in that dark tone. The ASV, which is also in the public domain due to expired copyrights, was a very good translation, but included many archaic words hast, shineth, etc. Brueggemann, Walter, Westminster Bible Companion: Clinton; and Newsome, James D. Eerdmans Publishing Company, Scott, R. Introduction and Exegesis of Isaiah ; Kilpatrick, G. Abingdon Press, Seitz, Christopher R. Trinity Press, Tucker, Gene M. Abingdon Press, Watts, John D. Word Books, Young, Edward J.

6: Vine Definition and Meaning - Bible Dictionary

This commentary on Isaiah brings fresh insight to the promises and prophecies of the coming Messiah. Read More W.E. Vine not only wrote the famous dictionary that bears his name, he was also the author of timeless biblical commentaries.

Benson Commentary Isaiah 5: In the subsequent verses the prophet enters into particulars. This general interpretation is fully verified by the history of the Jewish people, especially in the time of our Lord and his apostles: There are many examples of it in the other prophets; but Isaiah seems peculiarly fond of it. The rabbins esteem it a great beauty: The care of the Lord over the church of Israel, is described by the management of a vineyard. The advantages of our situation will be brought into the account another day. He planted it with the choicest vines; gave them a most excellent law, instituted proper ordinances. The temple was a tower, where God gave tokens of his presence. He set up his altar, to which the sacrifices should be brought; all the means of grace are denoted thereby. God expects fruit from those that enjoy privileges. Good purposes and good beginnings are good things, but not enough; there must be vineyard fruit; thoughts and affections, words and actions, agreeable to the Spirit. It brought forth bad fruit. Wild grapes are the fruits of the corrupt nature. Where grace does not work, corruption will. But the wickedness of those that profess religion, and enjoy the means of grace, must be upon the sinners themselves. They shall no longer be a peculiar people. When errors and vice go without check or control, the vineyard is unpruned; then it will soon be grown over with thorns. The explanation is given. It is sad with a soul, when, instead of the grapes of humility, meekness, love, patience, and contempt of the world, for which God looks, there are the wild grapes of pride, passion, discontent, and malice, and contempt of God; instead of the grapes of praying and praising, the wild grapes of cursing and swearing. Let us bring forth fruit with patience, that in the end we may obtain everlasting life. God had treated the Jews as a farmer does a vineyard. This was "his" vineyard - the object of his faithful, unceasing care. This was his "only" vineyard; on this people alone, of all the nations of the earth, had he bestowed his special attention. His pleasant plant - The plant in which he delighted. As the farmer had been at the pains to plant the "sorek" Isaiah 5: And he looked for judgment - For justice, or righteousness. But behold oppression - The word rendered "oppression" means properly "shedding of blood. It is impossible, of course, to retain this in a translation. A clamor - tumult, disorder; the clamor which attends anarchy, and covetousness, and dissipation Isaiah 5: Isaiah here applies the parable. It is no mere human owner, nor a literal vineyard that is meant. The play upon words is striking in the Hebrew, He looked for mishpat, but behold mispat "bloodshed" ; for tseadaqa, but behold tseaqua the cry that attends anarchy, covetousness, and dissipation, Isa 5: Behold the cry from the oppressed, crying to men for help, and to God for vengeance. This is the explication of the parable, or the accommodation and application of it to the people of Israel, by whom are meant the ten tribes; they are signified by the vineyard, which belonged to the Lord of hosts, who had chosen them to be a peculiar people to him, and had separated them from all others: Jarchi interprets it a gathering of sin to sin, a heaping up iniquities: Here ends the song; what has been parabolically said is literally expressed in the following part of the chapter. The formal application of the parable, emphasising two facts: These powerful assonances, which cannot be reproduced in English, are evidently designed to clinch the moral of the parable in the memories of the hearers. Pulpit Commentary Verse 7. The full explanation of the parable follows immediately on the disclosure in ver. The vineyard is "Israel," or rather "Judah;" the fruit expected from it, "judgment and righteousness;" the wild grapes which alone it had produced, "oppression" and the "cry" of the distressed. He looked for judgment, etc. Gesenius has attempted to give the verbal antithesis of the Hebrew, which is quite lost in our version - "Er harrete auf Recht, und siehe da Unrecht, Auf Gerechtigkeit, und siehe da Schlechtigkeit. They are perfectly inimitable. The song of the beloved is really a song concerning the vineyard of the beloved; and this song is a song of the beloved himself, not a song written about him, or attributed to him, but such a song as he himself had sung, and still had to sing. The prophet, by beginning in this manner, was surrounded either in spirit or in outward reality by a crowd of people from Jerusalem and Judah. The song is a short one, and runs thus in Isaiah 1: And the owner of the vineyard spared no attention or trouble. The plough could not be used, from the steepness of the mountain slope: After the soil had been

prepared he planted it with sorek, i. The name is derived from its colour compare the Arabic zerka, red wine. To protect and adorn the vineyard which had been so richly planted, he built a tower in the midst of it. This was a difficult task, as the expression "and also" indicates; and for that very reason it was an evidence of the most confident expectation. But how bitterly was this deceived! Luther first of all adopted the rendering wild grapes, and then altered it to harsh or sour grapes. But it comes to the same thing. The difference between a wild vine and a good vine is only qualitative. The vitis vinifera, like all cultivated plants, is assigned to the care of man, under which it improves; whereas in its wild state it remains behind its true intention see Genesis,

7: Isaiah Commentary

In his commentary on Isaiah, W.E. Vine covers the prophecies, promises, and warnings of the Old Testament book which has often been referred to as the "fifth gospel" because of its messianic prophecies.

8: Vine's Expository Commentary on Galatians - W. E. Vine, C. F. Hogg - Google Books

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9: Isaiah - And it will come - Verse-by-Verse Commentary

Calvin's Commentary on the Bible. A thousand vines. As to the opinion of those who think that Isaiah here comforts believers, I pass it by without refutation; for it is sufficiently refuted by the context, and the words plainly declare that Isaiah continues to threaten destruction, and to describe the desolation of the land. Ot.

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