**Old Testament Survey – Isaiah**

1. **Overview**

* Author: Isaiah (Salvation of the Lord)
* Date of Prophetic activity: during the reign of 4 kings in Judah (Uzziah, Jotham, Ahaz, Hezekiah) from about 740 to 681 B.C. (1:1)
* Emphases: God’s holiness and righteousness; God’s compassion and saving mercy; role of Israel in God’s plan for the nations; redemptive role of the suffering servant; glorious final future for those who belong to God
* Historical background: What was the picture of international powers around Judah at the time? What was the national outlook during those 4 kings? What were the crisis facing Judah?

1. **Structure:**
2. Chapter 1-39: Jerusalem during the period of the Assyrian threat

1-6: The exaltation of God humbles man’s pride

Discuss the purpose of chapter 13-23

7-12: The Prince of Peace will end Judah’s wars

13-27: God’s sovereign plan for the nations

Note the difference of King Ahaz and King Hezekiah in this section, whom did they trust?

28-39: Trusting God or military might

1. Chapter 40-66: future of Israel toward the end of the Babylonian captivity and beyond

40-48: The incomparable God will bring deliverance

God compares himself to idols

49-55: The suffering Servant will bring salvation

56-66: God’s final restoration and judgment

1. **Prophetic proclamation**
2. Judgment

Judah and Zion have failed in their calling to be God’s people. They lack trust in God, and constantly flirt with idols, and lack social justice. (example: chapter 5)

1. Remnant

Even though the judgment were severe, God was always gracious to leave a remnant. (6:13; 10:20-22)

1. Servant King (throughout the second half of the book)

Israel was to be God’s servant, but it was narrowed down to one servant

1. Final glory of Zion (chapter 54, 60, 65-66)
2. **Theological passions of Isaiah**
3. God as the “Holy One of Israel”: used 25 times in Isaiah and only 6 in the rest of OT

The term ‘holy’ carries both of its essential characteristics in Isaiah:

1) God’s absolute “otherness” – the Creator and Sustainer of all things, the one who has no rivals, the Sovereign one.

2) God’s moral/ethical holiness – God’s justice and judgment; God’s mercy and compassion as Israel’s Redeemer; his people are to bear his likeness

1. Israel as God’s “holy People”

A story of redemption. Redeemed but wayward, stubborn but loved; God must judge them, but he will not give them up. (remnant) Ultimate redemption climax with a servant Messiah who will redeem both Israel and the nations by dying for them.

1. Zion (Jerusalem) as God’s “holy city” and “holy mountain”

The essential symbol of the relationship between God and his people. Israel has desecrated the relationship here, and God plans to restore the relationship here.

1. **Some scripture thoughts**
2. Who do you trust in crisis? (2:22; 31:1, 8:17)
3. How did the religious leaders react to God’s words? (28:9-13, 29:9-13, 30:9-14)
4. Reflect on 52:13 – 53:12

1:18 耶和华说，你们来，我们彼此辩论。你们的罪虽像朱红，必变成雪白。虽红如丹颜，必白如羊毛。

The whole chapter 6. 6:8 我又听见主的声音，说，我可以差遣谁呢？谁肯为我们去呢？我说，我在这里，请差遣我。

7:14 因此，主自己要给你们一个兆头，必有童女怀孕生子，给他起名叫以马内利。

9:6-7 因有一婴孩为我们而生，有一子赐给我们。政权必担在他的肩头上。他名称为奇妙，策士，全能的神，永在的父，和平的君。 他的政权与平安必加增无穷。他必在大卫的宝座上，治理他的国，以公平公义使国坚定稳固，从今直到永远。万军之耶和华的热心，必成就这事。

29:13 主说，因为这百姓亲近我，用嘴唇尊敬我，心却远离我。他们敬畏我，不过是领受人的吩咐。

30:15 主耶和华以色列的圣者曾如此说，你们得救在乎归回安息。你们得力在乎平静安稳。你们竟自不肯。

40:29-31 疲乏的，他赐能力。软弱的，他加力量。就是少年人也要疲乏困倦，强壮的也必全然跌倒。 但那等候耶和华的，必从新得力，他们必如鹰展翅上腾，他们奔跑却不困倦，行走却不疲乏。

49:15 妇人焉能忘记她吃奶的婴孩，不怜恤她所生的儿子。即或有忘记的，我却不忘记你。

The whole chapter 53

55:8-9 耶和华说，我的意念，非同你们的意念，我的道路，非同你们的道路。天怎样高过地，照样我的道路，高过你们的道路，我的意念，高过你们的意念。