

Lesson 32 Isaiah 40-66 (Deutero-Isaiah) and Baruch

Read chapters 40-55, Omit 56-60

Read 61, Omit 62-64

Read 65-66

Read the Book of Baruch.

#### STUDY QUESTIONS:

1. *Baruch, written by Jeremiah's secretary from exile in Babylon, is in the Apocrypha (hidden books) of the Bible, part of Sacred Scripture in the Catholic canon but not in the Protestant Bible. How do the exiled people show their repentance? How does God show His kindness and steadfast love? What is the fountain of wisdom on this earth?*

2. *There are several images of the coming Messiah that are developing in these hundreds of years of prophecy. As you read Isaiah note the ways that Jesus will fulfill Isaiah's vision. Note chapters 42:1-4, 49:1-4ff, 50:4-11, and 52:7-53:12. These sections are called "Songs of the Suffering Servant."*

3. *Deutero-Isaiah is the beautiful apex of O.T. insight into God's ways with mankind. Chapter 43 is acclaimed as one of the finest prophetic poems of all time. How do we humans rate in God's eyes? Look at the words in verse 10, know, believe and understand. What do these words mean to you?*

4. *Chapter 44 promises a great outpouring of God's spirit that will change everything. How has the Church experienced it; how do individuals experience it? What special insight of Isaiah's is most meaningful to you?*

**Psalm 139 and prayer.** This psalm of David shares the same inspiration that motivated Second Isaiah: the omniscience of God, His overarching love and care; and alongside His transcendence, His immediacy in our daily lives.

**Baruch's view is from Babylon between the two exiles.** The Book of Baruch is said to have been written in Babylon by Jeremiah's scribe. There is difficulty with the authorship, however, as Baruch is still with Jeremiah in Jerusalem during this time. The writing was sent with a gift of money for a sin-offering to be offered at the Temple (between the first and second exile, and before the fall of the Temple). This sin-

offering is on behalf of the first persons taken into exile. They have repented and they ask that this confession be read in the Temple when the sacrifice is presented. Their plea is for forgiveness. They are now taking to heart the words of God. A beautiful poem follows that extols the fountain of wisdom flowing from God's words to the heart. The Law that guides people to honor God and no other, to treat others justly without lying, stealing, coveting, or committing adultery is, in the light of new experiences in a new land, the most extraordinary wisdom. In view of other cultures, Yahweh's wisdom is beyond compare. The exiles are now exposed to ideas and ways of life that only point up their extraordinary position in the world. They have been favored with revealed religion, a wisdom from above. That new appreciation will grow in the Hebrews. Those who return to Jerusalem will go back with the Law polished and tightened. This will have a marked effect in the future.

**The faithful are recommitting themselves.** In Babylon Ezekiel's influence and the fall of Jerusalem have had their effect. The faithful are gathering around their oral and written traditions, especially the books of Moses. In delving into their faith, they find the Law beyond compare. They find these traditions now especially relevant, and they strengthen the aspects of the Law that deal with their own times. The scribes work with the oral traditions that during the Exile are written down for the first time. Various laws that show their separate and unique status in comparison with the Babylonians among whom they live, are accentuated. Sabbath keeping becomes very important, as does circumcision and dietary law. The Jews are proud of the things that distinguish them from pagans. This consciousness of uniqueness grows during the years of the Babylonian captivity.

**Yet, waiting brings discouragement.** There is a temptation as the years go by, however, to feel discouraged about the possibility of ever seeing Jerusalem again. Perhaps the twenty-year old scroll of Ezekiel, in which he laid out his Temple plan, is lovingly gone over and over, but with less hope of ever seeing the reality of a rebuilt Temple. Babylon is a great power; the chance of its letting captives go back to their homelands seems more and more unlikely. At first false prophets stimulated hope by declaring captivity would be but a few years - those

false hopes have long ago died. Jeremiah had rightly warned them to settle down because it would be fifty long years (Jeremiah prophesied seventy) before they would be released. But as time goes on, the hope diminishes - perhaps even Jeremiah was wrong. What can possibly bring an end to Babylonian captivity? In the meantime, they study, becoming a nation that elevates study and learning of the holy books.

**Deutero-Isaiah is a great prophet of the Isaiah school.** This prophet, a student of the first Isaiah, lives one hundred-seventy-five to two hundred years after him. He comes on the scene in Babylon with a transcendent message of God's Word of hope and comfort. God has revealed to him that Cyrus, a King of the Medes, now gaining military successes in the north, will be His agent to free His people and send them back to Jerusalem. His prophecies fall in the years between the destruction of the Temple (587) and the fall of Babylon to the Persians (539). Babylon's great empire that looks so solid and eternal lasts only seventy plus years and begins crumbling into dust. Nebuchadnezzar and his son Balthassar are the two important kings; a third is defeated by Cyrus. In the mid-sixth century Cyrus has defeated Lydia in Asia Minor and the Babylonians have been powerless to stop him. Second Isaiah realizes that God has chosen Cyrus for His instrument even though Cyrus himself does not recognize it (end of chapter 44, beginning of 45). At the hands of the conqueror Cyrus, Babylon will be no more.

**The Persians will defeat Babylon and rule.** The Persians (the predominant group Cyrus represents) are the first Indo-European peoples to rule the world. With the fall of Babylon, the last Semitic group loses predominance. The Indo-European ethnic bands came off the fringes of the grasslands around the Caspian Sea to the north and east. They, like the Hebrews, were originally nomads. As their tribes grew and broke up, some gravitated to India, others meandered into the Balkans and Greece. According to the scriptural account they were the offspring of Noah's son, Japheth. From the Persians on, it is the Indo-Europeans who dominate and rule; the Greeks and the Romans are of this genetic heritage. The fall of the great country of Babylon is almost

bloodless. The priests of Marduk have become more powerful than the King, as priests often were in the Near East. They are estranged from the King of Babylon in vying for wealth, prestige and power. When Cyrus approaches, they merely open the gates and invite him in. Within the first year of his reign Cyrus proclaims an edict that sends captive people back to their own regions to rebuild their ruined temples at government expense. For His people, God has acted marvelously. It will take one hundred and fifty years, but when the Temple is rebuilt and the walls reestablished, the exile's prayers will have been answered. Isaiah foresees all this.

**God is revealing His Holy Name.** As a convert, it was always interesting to me when I heard Catholics talk about the Holy Name Society. It reminded me of Ezekiel's great prophetic teaching that God was about to do for the exiles something that would vindicate His Holy Name over all the earth. He was about to reveal His name, not meaning a group of syllables, but His very nature. He was to give to all nations the proof of His nature - and that nature is Love. Despite the deafness and blindness of His people who have ears and don't hear, eyes and don't see, 42:1Bff, He will redeem them. For the first time in our reading, God presents Himself as Redeemer. What does it mean "to redeem?" We say when we buy back our belongings from a pawn shop that we have redeemed them. In chapter 43, God will redeem or ransom His people. He will gather them from all the places they have been scattered and buy them back from the hands of those He has allowed to temporarily own them. The exiles belong to Babylon, or Assyria, or Egypt. God has allowed these nations to have His people, but God will buy them back. Ruth and her mother-in-law Naomi were redeemed by Boaz; that is, he came as gaal, a next of kin who assumed their protection and provision when they were destitute. This idea of redeemer is seen to have a transcendent meaning as well. In Isaiah's vision he sees a new thing. A Redeemer lies beyond any dream of Israel to this point, especially a poignant image of a victim redeemer. Such a suffering servant of God does not fit the traditional idea of the awaited Davidic Kings. Israel awaits messiahs or anointed ones of power who will vindicate them among the nations.

**Isaiah's words reach many different ears.** We must also realize that as the refined community of Jews is being formed in Babylonian captivity, the words of these mighty prophets (Ezekiel prophesied twenty-years before Second Isaiah) find the people at various levels. As in any human situation, some had reformed their lives and were centering themselves in God's Law. They had a new appreciation for who they were in God's eyes, individually and as a people. There were also those who probably fell into the nearest pagan worship of Ishtar and Marduk. Yet others were caught up in the prosperity they found in Babylon turning their attention to commerce and business. The prophets spoke to each of these groups. To the idol worshippers they had harsh words, pointing out the helplessness and falsity of idols. To those immersing themselves in the world, they insisted on a focus on God. To the sincere worshippers of God they gave words of encouragement for strengthening faith. To all of God's people who listened they presented a hope for the future.

**The God of the universe will shepherd His People.** The opening of the prophecy begins with wonderful words, "Comfort, comfort." Jerusalem has "paid double for all her sins." God is about to provide a broad way, the heights leveled and the low places filled in - a broad path for His people to travel on their way home! Babylon the mighty? Well, all flesh is grass, all people and their great empires fade and wither, but the Word of God endures forever! Abraham has had a promise, David has had a promise, and these words of God will come to pass. God is tender. Like a shepherd He will bring back His people. The poet waxes full of emotion as he describes the majesty and awesomeness of this very Shepherd. All the nations are as a drop in the bucket, or rust on the scales. Exile has shown the people a greater vision of their God - the God of all the earth. What a contrast He is to the gods and idols of pagan lands. The exilic experience has opened the eyes of God's people to the size of the world, but even this is as nothing compared to the God who created the universe and sits above it all. At the end of the first chapter, the exiles see themselves as mere worms, but God will raise them up and strengthen them. All they have to do is wait for Him. This is the theme of the whole prophecy. The next

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chapter tells of Cyrus who will be the instrument for it to come true. "Fear not, for I am with you."

**The promises of God are being fulfilled.** Different levels of revelation have been experienced by God's people over the centuries beginning with Abraham. With him God worked through covenant as He had with patriarchs from the first. It was a common action within the relationships of his time that originated with God's covenant with Adam and reappeared in the fallen world in the relationships between people. Abraham and Abimelech had covenants over wells, that is, they made binding agreements about things of concern to them both. God entered into a covenant with Abraham. For Abraham's listening and heeding God's word, God would in turn fulfill certain promises. Two of these promises have been accomplished by the time of King David, first, that God would make a nation from Abraham's seed, second, that that nation would have a land from the River to the Sea, and from the mountains of Lebanon to Egypt. One promise remains unmet - that by Abraham's descendant (seed) all nations will be blessed. Though the level of consciousness about these things was raised as time went by, the promises never passed out of Israel's memory.

**With David a new series of promises were made.** The idea of covenant was expanded by Moses' prophetic work to a covenant with the whole nation of Israel. With Nathan's prophecy to David a new series of promises were made: that David's descendant would rule forever in a Kingdom that would never end, that this descendant would be called the Son of God, and that He would be chastised for sins. At this point in the history of the people, this prophecy has not been fulfilled. It forms an interlocking fabric of promises that propel the people forward toward their future fulfillment. They look for a Davidic King who will lead this nation that is meant to benefit the whole world. In Second Isaiah God through the exile hastens these promises toward their fulfillment.

**Isaiah's prophecy about the Messianic king is startling.** With Isaiah's peculiar idea of that Davidic king, he shares a vision so radical to the Hebrew's understanding that it has never been assimilated into their religion. The prophecies of the Suffering Servant of Yahweh as Redeemer have not been understood, even as Isaiah foretold they would

not be. It is only in hindsight that we Christians see how they are both a furthering of the promises made to Abraham and a furthering of the insight about the Davidic King promised to David. We see Jesus who ties all these promises together and brings them to fulfillment in Himself. To the Jews they still remain a mystery which they attempt to solve by asserting that the servant who is meant is the suffering nation of Israel. To this day they do not have their Davidic Messiah, and either continue to wait, or have lost belief that these words will ever come to pass. When Rabbi Schneerson of the Lubavitchers died in New York in 1994, it was hoped by his followers that his resurrection would prove him to be the Messiah. St. Paul explained that God blinded the eyes of the Jews so that we Gentiles would have the opportunity for conversion. After the full number of Gentile believers has been added, the Jews will be grafted back in, he tells us in Romans 9-10. Some have wondered if at the Second Coming of Our Lord the blindness of the Jews will be lifted and they will see Him as He is - their Messiah.

**The powerful Servant Songs speak of Jesus.** Meditating on the four Suffering Servant Songs, an image emerges of someone other than the earlier pictures of the Davidic King. This servant of Yahweh would be so gentle that he would not break a bruised reed or snuff out a flickering wick. Yet his words would be as piercing as a sword or an arrow that does violence. He would listen intently to God and speak only what he heard, so that his words would not be his but God's. He would always be a learner whose ear, from awakening in the morning, was totally attentive to God. He would, however, in the eyes of men, fail and be persecuted for his words. In himself he would be the covenant to the people, 49:8. The prophets, Ezekiel and Jeremiah, had said that the new covenant would be written in the hearts of believers, no longer would it be an external legal observance. As an external requirement, it only brought failure time and again, but within, written on the heart and inspired by the indwelling of the Spirit, the believer would keep God's word and would be holy. The new covenant, in the prophecy of Isaiah, is the Suffering Servant. He is the covenant. That is, He fulfills both sides of the binding agreement - both the God side, and the man side. As the final covenant He takes up His abode in the believer, and the

believer in Him, thus bringing to a climax all the work of God through the prophets. In chapter 52:8, the suffering one who will redeem will be lifted on high. John's gospel identifies this One, proclaiming that men lifting Jesus high on the cross cause a lifting up ordained by God that draws all men to Him even though it is a sign of defeat and ignominy. Because of this ignominy taken on for His Father, the Father lifts Jesus exalting Him above all creation. How marvelous these words which predict five hundred years before their coming to pass the redemption that God will give the fallen world through Christ Jesus!

**The death of the servant will redeem mankind.** Then follows the most awesome of all Old Testament writing, the completed picture of the Suffering Servant. We read the transcendent prophetic vision of what Jesus will undergo in His passion; His suffering, His submission, and His death. For our sakes He did not open His mouth. It was the will of the Lord to bruise Him because He had taken on Himself the sins of us all. By Him many will be accounted righteous. It would be difficult to equate such a servant with the nation of Israel even though He comes as a flowering of Abraham's seed.

**We now eat the new covenant.** When we take the Body and Blood of Jesus into our bodies we are ingesting the new covenant. That covenant is remaking us into new beings. We are being made into the likeness of Jesus and with this renewed nature we are able to please God, to obey His will. We are being given UNION with God in Christ. The suffering servant of God has fulfilled all the prophecies from Abraham on - all nations have seen the salvation of God in Christ, so all have been blessed through the Jews, and the Davidic King, David's legal descendant through Joseph and Mary, is on the throne forever having been chastised by God for our sins, lifted on the cross, and lifted up by God as King over all forever.

**Jesus closely identified with these readings of Isaiah.** He realized fully that He is that One. See Luke 4 when Jesus begins his public ministry. He reads from the book of Isaiah, Chapter 61. And that day He declared that scripture was fulfilled in their hearing - what an incredible thing to say! He knew that He was beginning a road that would culminate in the 53rd chapter of that same prophet who foresaw it all.

The last chapter of Isaiah tells us that all nations will stream to Jerusalem where God's people will find comfort in the Mother whom God has provided. On the highest level this is experienced in the Catholic Church, the New Jerusalem. It is the Church which hands on to us the Perfect Sacrifice of Jesus. She feeds us and keeps us, and is truly our Mother. It is the perfect fulfillment to a perfect prophecy. That is the transcendent meaning of Second Isaiah. However, the Israelites as they prepare to leave Babylon are living out a different level of that prophecy. They will return to Jerusalem to agonize, to rebuild their Temple, and finally to wall themselves in.

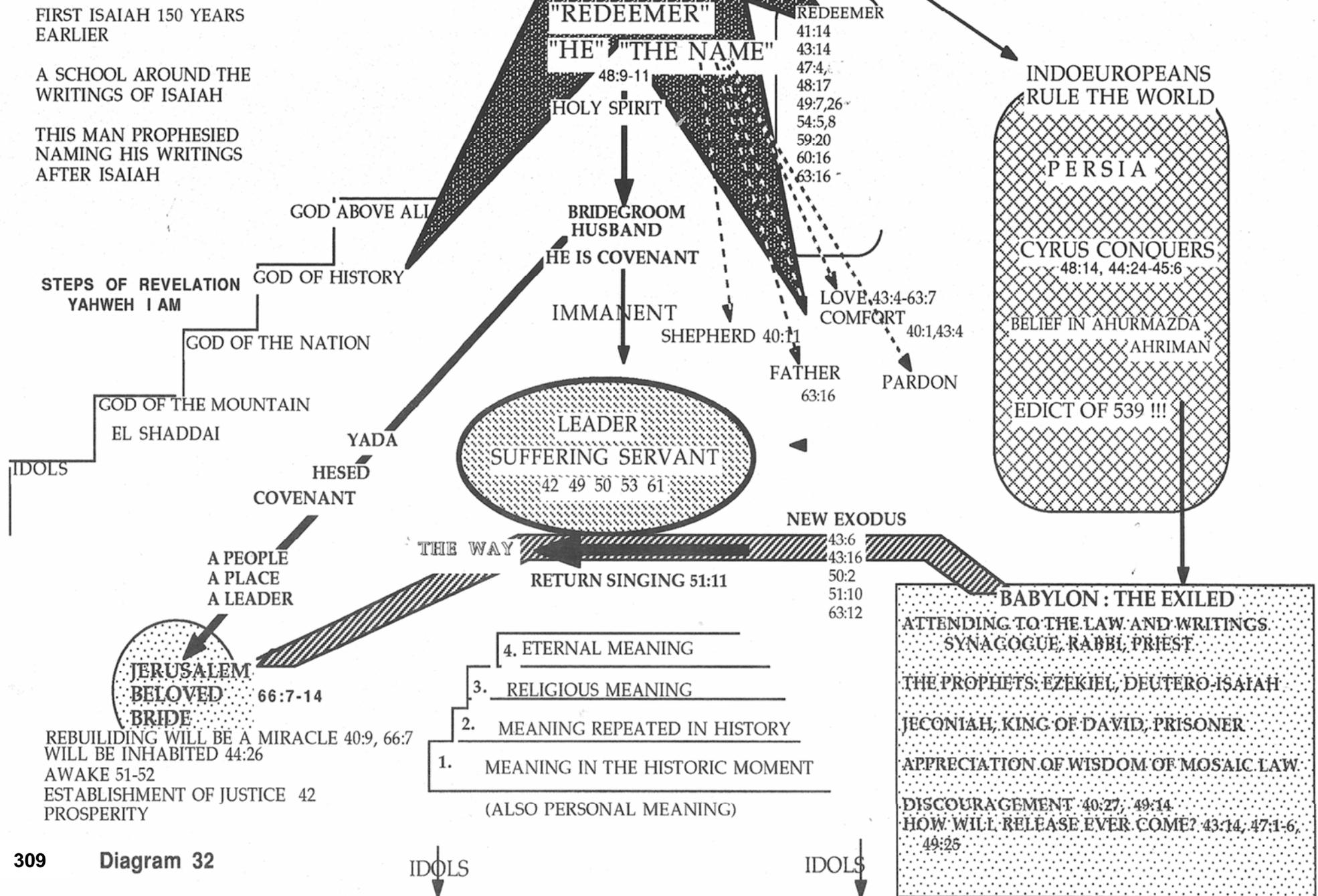
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**THE TRANSCENDENT CREATOR GOD**

FIRST ISAIAH 150 YEARS EARLIER

A SCHOOL AROUND THE WRITINGS OF ISAIAH

THIS MAN PROPHESED NAMING HIS WRITINGS AFTER ISAIAH



**Lesson 32**  
**Isaiah 40 - 66 and Baruch**  
**Synopsis**

40. comfort, comfort Jerusalem  
she is pardoned from sin  
a voice cries, prepare the way  
every valley lifted up  
rough places made a plain  
the glory of the Lord is revealed  
cry out - all flesh is grass  
but the word of God will stand  
He will feed His flock  
like a shepherd  
God is the creator - not idols  
the omnipotence of God  
makes rulers nothing  
those who trust shall run  
and not be weary  
walk and not faint  
power will be given to the weak  
41. the people renew their strength and  
draw near to God  
the nations are put on trial  
Cyrus has victory at every step  
Israel, you are my servant  
I will strengthen you  
fear not, I will help you  
the Redeemer, Holy One of Israel  
He will thresh the mountains  
rejoice in the Lord  
water, the beauty of nature the  
hand of the Lord has done this  
foreign nations set forth your case  
for idols -they are nothing  
I, the Lord stir up one in the north  
he shall trample rulers  
good news for Jerusalem  
no idolater understands this
42. The first servant song  
My spirit is upon him  
he will not quench a dim wick  
he will not fail until  
he establishes justice on earth  
Israel is a light to the nations  
he is to open eyes, free prisoners  
I am the Lord, sing a new song  
God is mighty against His foes  
He is leading His people home  
Israel is the blind and deaf servant
43. The Lord is the creator  
fear not, I have redeemed you  
I will be with you  
from the ends of the earth  
my sons and daughters  
will be brought back  
I am He and there is no other  
I am God and also henceforth  
I am He The Lord, your Redeemer  
the Holy One makes a new exodus  
I am doing a new thing  
there is water in the wilderness  
to give drink to my chosen  
that they might declare my praise  
you have been weary of me  
you have not honored me  
you have burdened me with sins  
you have wearied me  
I am He who blots out sins  
for my sake set forth your case  
your fathers sinned and  
I delivered Jacob to destruction  
44. an outpouring of the Spirit  
a blessing on offspring  
I am the first and the last  
idols are nothing  
the way they are made  
out of the stuff that is burnt
- it is foolish to worship such a thing  
remember I have swept away sin  
return to me, I have redeemed you  
I will be glorified in Israel  
who does everything?  
who made Cyrus the shepherd?  
he shall fulfill my purpose  
44. Cyrus is the anointed  
Israel, the chosen called by name  
I am the Lord there is no other  
I do everything  
I make weal and create woe  
I make salvation sprout  
and cause righteousness  
woe to him who strives with God  
like a vessel of clay with its potter  
will you question me  
about my children  
I shall build my city  
and set my exiles free  
foreign nations will be converted  
saying, God is with you only  
there is no other  
makers of idols are in confusion  
God created earth and heavens  
to be inhabited  
I do not say, seek me in darkness  
nations, present your case  
there is no god besides me  
turn to me and be saved  
every knee shall bow  
and every tongue swear  
all against God will be ashamed  
45. idols go into captivity on beasts  
but Israel has been borne by me  
carried from birth  
not like idols and idolaters  
who carry the idols around  
an idol cannot move or save
- I am God there is no other  
I have spoken  
and will bring to pass  
I will put my salvation  
in Zion for my glory  
47. Babylon is like a virgin  
she shall be uncovered  
in anger God gave her His people  
Babylon showed no mercy  
now hear this lover of pleasures  
who sit secure, loss shall come  
pride, independence  
shall have recompense  
enchantments, sorceries are futile  
it is foolishness, it will not save  
48. the people called by God's name  
are an obstinate people  
from birth a rebel, from now on  
you will hear new things  
I defer my anger  
for my name's sake  
I have tried you in the furnace  
for my sake and my name's sake  
I am He, the first and the last  
I created the earth  
assemble and hear  
he who declares these things  
he shall perform my purpose  
the Redeemer, Holy One of Israel  
I am the Lord your God  
hearken to the words  
to have peace like a river  
go forth from Babylon  
and say, the Lord has redeemed  
they thirsted not when He led them  
through the desert  
49. Second servant song  
he is called from the womb  
his mouth is a sharp sword

- a light to the nations  
servant of rulers, he is despised  
yet engraved on God's hand  
builders outstrip the destroyers  
God will not forget  
things will improve  
fruitfulness shall be in Israel  
who shall be restored  
the children saved  
all flesh will know
50. Israel is not divorced  
none responded to the prophets  
**Third Servant Song**  
the servant has an open ear  
he is not rebellious but peaceful  
about physical threat  
his face is set like flint  
he will not be put to shame  
better he who walks in darkness  
obeying the voice  
than those who set their own lights  
they shall lie down in torment
51. pursue deliverance  
Zion is to be comforted  
law and justice go forth as light  
the heavens will vanish  
and the earth wear out  
but salvation and deliverance  
will never be ended  
fear not reproach, put on strength  
the Lord's arm dries up the sea  
so the redeemed may pass over  
coming to Zion with singing  
I am He who comforts you  
don't be afraid of mere mortals  
he who is bowed down shall not die  
and go into the Pit  
you are my people who have drunk  
the dregs of the bowl of staggering
- full of the wrath of the Lord  
hear this, you who are afflicted  
you shall drink no more  
you have been trodden on  
now they will drink wrath
52. loose the bonds from your neck  
captive daughter Zion  
my people shall know my name  
here am I  
how beautiful upon the mountains  
the feet of him bringing good news  
sing for joy because you see  
the return of the Lord to Zion  
all ends of the earth  
shall see the salvation of our God  
bear the Lord's vessels purely  
for the God of Israel guards you  
**Fourth Servant Song**  
my servant shall be exalted  
and lifted up  
his appearance marred  
he shall startle nations  
kings will understand
53. who has believed  
what we have heard  
he grew up like a plant  
out of dry ground without beauty  
a man of sorrow, he was despised  
he bore our grief  
we thought him smitten by God  
wounded for our sins  
we are made whole by his stripes  
and he has borne our punishment  
he was afflicted, cut off  
for the transgression of my people  
his grave is made with the wicked  
a rich man in his death  
he had done nothing wrong
- it was God's will to bruise him  
as an offering for sin  
he shall have offspring  
the Lord's will shall prosper him  
he will see fruit from his travail  
and be satisfied at the many  
made righteous by him  
his portion is with the great  
he bore the sin of many  
interceding for transgressors
54. sing barren one  
your children will be many  
enlarge your tent  
spread abroad to right and left  
fear not, you will forget widowhood  
your Maker is your Husband  
the Holy One of Israel  
God of the whole earth  
briefly I forsook you  
and hid my face from you  
but with everlasting love  
I will have compassion on you  
I will not be angry with you  
my steadfast love shall not depart  
my covenant of peace  
will not be removed  
I will make your walls  
precious stones  
your sons to be taught by the Lord  
you shall be far from oppression  
strife is not from me  
no weapon against you  
shall prosper  
this is the heritage  
of the servants of the Lord
55. come you who thirst  
buy wine and milk without money  
delight in fatness  
incline your ear, come to me
- that your soul may live  
an everlasting covenant  
and love for David  
nations shall run to you  
seek God while He may be found  
let the wicked forsake his way  
return to the Lord  
my thoughts are not your thoughts  
my ways higher than your ways  
like rain brings forth sprouts  
and bread; so is my word  
it does not return to me empty  
you shall go out in joy  
and be led forth in peace  
the trees shall clap their hands  
after the Restoration  
Miscellaneous oracles
56. keep justice, do righteousness  
keep the Sabbath  
take in the foreigner  
eunuch should not despair  
they who keep my Sabbath  
I will give a name  
foreigners who join the Lord  
will be His servants  
I will make them joyful  
in house of prayer for all peoples  
prophets of other nations  
are like dumb dogs  
and kings have no understanding  
they fill up with strong drink  
the righteous man perishes  
and no one cares  
apostates mock the righteous  
they who burn with lust  
and slay their children  
and practice false immoral worship  
you lied, you did not remember  
when you cry, let your idols help
- 57.

<p>build up the way for my people revive the spirit of the humble I will not contend for ever I was angry because of sin I smote but he went on backsliding I will lead him and comfort him peace to the far and near I will heal him but the wicked cannot rest there is no peace for the wicked</p> <p>58. declare to Jacob their sins they seek me as if they were righteous and ask "why have we fasted and thou seest it not?" in fasting you seek pleasure and oppress your workers you quarrel and fight that is not the fast I choose share with the hungry and let the oppressed go free cover the naked then your light shall break forth and healing will spring up then when you call the Lord will answer with justice the Lord will guide continually and you will be a watered garden call the Sabbath a delight honor it, by not doing your thing and I will feed you with the heritage of Jacob</p> <p>59. sin makes a separation between you and God lies, wickedness, injustice they are hatching adder's eggs works of iniquity the way of peace is unknown no one who goes in this way</p>	<p>knows peace justice is far from us we look for light, darkness comes sins testify against us justice is turned back truth has fallen and is lacking there is no one to intervene God's arm brought the victory according to deeds, so He repays He will come as Redeemer. this is my covenant my spirit is upon you and my words in your mouth from this time forth</p> <p>60. light shall shine in the darkness see God's glory - lift up your eyes sons and daughters shall come from afar you shall see and rejoice the wealth of the nations shall come to Jerusalem I will glorify my glorious house foreigners shall build the walls in wrath I smote, in favor I build the gates will be open continually the wealth of the nation's comes the sanctuary shall be glorious the sons of those who oppressed shall bend low I will make you a joy age to age I, Savior and Redeemer. walls -Salvation; gates-Praise the sun will no more be the light the Lord is the light mourning shall be ended in time I will hasten it</p> <p>61. the Spirit of the Lord is upon me He has anointed me to bring good tidings</p>	<p>to proclaim liberty to proclaim the year of favor to comfort all who mourn there will be praise instead of faintness they shall build up and repair the ruined cities aliens shall feed flocks you shall be called priest of the Lord . eating the wealth of nations possessing a double portion I the Lord love justice and hate robbery and wrong a people whom the Lord blesses my soul shall exult in God clothed with garments of salvation as a bridegroom and a bride God causes praise to spring up</p> <p>62. for Jerusalem's sake I shall not rest till vindication comes nations shall see it and Jerusalem shall be called a new name, a crown of beauty no longer Forsaken but Married the Lord shall marry you and rejoice as over a bride Jerusalem to be praise in the earth food shall no longer go to enemies but those who raise it shall eat it prepare the way, build the highway your salvation comes, holy people the redeemed of the Lord</p> <p>63. the Lord comes in blood red garments He has trodden the wine press in anger; lifeblood spots His garments</p>	<p>vengeance was in my heart but now redemption my own right arm won the victory because there was no one else the steadfast love of God He became their Savior in His pity and love He redeemed they rebelled and grieved the Holy Spirit He became their enemy the Spirit of the Lord led the people under Moses look down from heaven and see where are thy zeal and might? why do you make us err? and harden our heart return forthe sake of thy servants we're like those not called by thy name come down make thy name known we have been in sin a long time shall we be saved? we have become unclean thou hest hid thy face and delivered us to iniquity thou art the Father we are clay, thou art the potter do not be angry we are all thy people Zion is a wilderness Jerusalem a desolation wilt thou keep silence and afflict us sorely?</p> <p>64. I said, "Here I am" to a nation that did not call on my name a rebellious people I will not keep silent, I will repay</p>
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because there is goodness  
I will not destroy them all  
I will bring forth descendants  
my servants shall dwell in Judah  
you who forget will meet the  
sword  
my servants shall eat,  
but you shall be hungry  
drink, but you shall be thirsty  
rejoice, but you shall be shamed  
God will slay those who forsake  
but His servants  
will be called by a new name  
former troubles are forgotten  
I create new heavens and earth  
Jerusalem a rejoicing  
and her people a joy  
no more weeping or early death  
they shall build houses  
plant and eat  
they shall not labor in vain  
and shall be blessed with offspring  
I will hear while they speak  
the wolf and lamb shall  
lie down together  
they shall not hurt or destroy  
in all my holy mountain  
66. heaven is my throne  
earth my footstool  
what do I need with a house  
my hand has made everything  
I look for the humble man  
not those who choose other ways  
that I don't delight in  
your brethren who hate you  
shall be put to shame  
God recompenses His enemies  
Jerusalem's rebirth is a miracle  
I bring forth, says the Lord  
rejoice with Jerusalem

suck at her consoling breasts  
I will extend prosperity to her  
and you shall be comforted  
in Jerusalem  
God will destroy His enemies  
those who disobey  
shall come to an end  
I will gather all nations, tongues  
and they shall see my glory  
all will come to my holy mountain  
some I'll make priests and Levites  
with new heavens and new earth  
all flesh shall worship before me  
rebels will see eternal punishment

### BARUCH

1. written by Baruch in Babylon  
before the King, Jeconiah  
and all who dwelt in Babylon  
a collection of money sent  
to Jerusalem to the High Priest  
they gathered the vessels  
belonging to the Temple  
and sent money for offerings  
ask prayers for Nebuchadnezzar  
read these words at the offering  
we have done evil
2. sin is not heeding God's voice  
brings calamity  
as Moses had warned  
God delivered Israel from Egypt  
by His powerful arm  
we beg for deliverance  
the dead will not give glory to God  
thou has sent thy anger  
we did not obey thy voice to serve  
you have confirmed your words  
Moses said we were stiff-necked  
but in the land of exile

3. we will come to ourselves  
God will give a new obedient heart  
and new ears that hear  
never again will they be removed  
from their land
3. a plea for mercy  
we are perishing forever  
remember not our iniquities  
we praise thee in exile  
wisdom has not been found  
by the princes of the nations  
the young have not found wisdom  
the giants perished through folly  
God gave wisdom to Jacob
4. wisdom is the Law, happy is Israel  
to know what is pleasing to God  
bereaved Jerusalem like a widow  
her sons and daughters taken  
put on sackcloth and cry  
to the Everlasting all my days  
joy and hope come from God  
you will be brought back  
with joy and gladness  
take courage and cry to God  
return to Him, ten times the zeal  
the wretched will be those  
who afflicted Jerusalem  
gathered from the east and west  
your sons are coming  
at the word of the Holy One
5. every mountain will be made low  
valleys will be filled  
to make a way for the return
6. the letter of Jeremiah against idols  
seven generations are remaining  
idols are not gods  
but helpless and useless

## Lesson 32 Isaiah 40 - 66 and Baruch Outline

### I. The Book of Baruch

#### A. Author

1. related to the secretary of Jeremiah in some way.
2. language in first and second parts different - at least two authors
  - a. simply "Lord" in the first part
  - b. "Everlasting", "Everlasting Savior", "Holy One" in the second part

#### B. Background

1. written between first and second exiles, before destruction of Temple
2. "Wisdom" is beginning to be valued, comfort of God is primary desire
3. the poetry could be dated later - like wisdom literature of a later time.

#### C. Content

1. Is. 40:3-4 parallel to chapter - other parallels to Jeremiah and Daniel 2, first half of Baruch
  - a. read in hearing of Jeconiah (Jehoiachin), all exiles great and small
  - b. unclear *what* is read
  - c. wept, fasted and took a collection
  - d. sent to the High Priest in Jerusalem also silver taken from the Temple
  - e. prayers asked
    - 1) for Nebuchadnezzar and Belshazzar 1:11
    - 2) for strength and light, forgiveness for sin 1:13 1. words sent for the High Priest to say to God on their behalf 1:15
      - 1) we have sinned and broken statues - anguish described 3:1
      - 2) so the Lord, confirming His word, gave us into subjection
      - 3) we have not entreated forgiveness, but we entreat it now
      - 4) the whole story of their punishment, just as Moses foretold 2:28
      - 5) now we have come to ourselves 3:30
  - g. God will make an everlasting covenant
3. second half of Baruch
  - a. it is a wisdom poem
    - 1) forsaking the font of wisdom is why they are in this state 3:9 ff
    - 2) no one has found wisdom - therefore they have gone into Hades
    - 3) God, whose world this is, chose Israel for wisdom
    - 4) wisdom lies in the book of the commandments of God 4:1
    - 5) so, handed over to enemies for punishment, not destruction
    - 6) the "widow" Jerusalem talks 4:10 her children taken away
    - 7) Jerusalem will be comforted 4:30, 5:1 and splendored 5:3
    - 8) the wondrous restoration and return 5:5
  - b. Jeremiah's letter against idolatry.

### II. Background of II Isaiah

#### A. First Isaiah's Historic Times

1. established the Isaiah "school" - others followed him, and studied him
2. 170 yrs, earlier during Hezekiah's struggle with Assyria's Sennacherib

#### B. Second Isaiah's Differences

1. called the greatest prophet of the O.T., living about 540 B.C.
  - a. a great religious visionary
  - b. Isaiah's disciple who writing in his spirit, honored him by assuming the name
2. the historic times - see the rise of Persia
  - a. Persians are the first Indo-Europeans (Aryans) to rule the world
    - 1) they had been nomadic peoples from the grasslands around the Caspian Sea- E and NE
    - 2) groups broke off - language developed differently in locales
      - a) some to India - Sanskrit is an IE language
      - b) some into the Balkans- Greece
      - c) some down into what is now Iran
    - 3) domesticated cattle and sheep, the horse, yoked oxen - the plow and the cart
    - 4) Persian religion's gods, Ahuramazda and Ahriman, personified good and evil - the prophet Zoroaster formulated it
  - b. Babylon is the last Semitic nation to control the world
    - 1) its fall was aided by intrigue of the priests
    - 2) a bloodless coup, the gates were opened to Cyrus in 539
    - 3) there were 74 years from Fall of Nineveh to the Fall of Babylon
  - c. God caused the rise of Cyrus - the edict of 539 was a miracle
    - 1) the captive peoples returned home
    - 2) their temples were rebuilt at government expense
3. Ezekiel had already taught - 20 years earlier
  - a. the exile was necessary discipline
  - b. it was a time for reflection and making amends
  - c. but the time grew long, people were weary and beginning to despair
4. it will be 150 years before the Temple and Jerusalem's walls are rebuilt

#### C. We know nothing about Second Isaiah - but have his call from God I 40:6ff

1. he is to "Cry out" all things pass on
2. but God's word endures

#### D. There is possibility of a Third Isaiah; the section 56:1- 66:24

## Prophecies about the Return

- A. How It will happen that the captives are released - what will happen to Babylon
    - 1. God will send and break down all the bars 43:14
    - 2. virgin daughter of Babylon will sit in the dust 47:1 stripped, shamed,
    - 3. lover of pleasures - proud and secure 47:8 ff you will sit as a widow
    - 4. the mighty shall have their prey snatched away 49:25
    - 5. listen, eastern lands- someone is coming with victory at every step 41:1 ff
      - a. God is with him 41:4 has stirred him up 41:25 His name is Cyrus
      - b. nations are afraid 41:5
      - c. he is my shepherd, he shall fulfill all my purposes
      - d. he shall say Jerusalem will be built 44:28 the foundation of the Temple laid 44:28
      - e. God speaks to Cyrus 45:1 as anointed 48:15 though he does not know God 45:4
      - f. God loves Cyrus who shall perform His purpose 48:14
    - 6. Israel, don't be afraid 41:8 -I have chosen you my servant 44:1 Jeshurun
      - a. all who are against Israel shall be put to shame 41:11
      - b. God will make Israel a threshing sledge 41:15 then all nations will know I am the Lord 49:26
    - 7. Re-establishment of justice, see words in 42 - law and right order
  - B. The journey home like the Exodus, the wilderness is being prepared 40:3, 42:14
    - 1. valleys will be filled in and mountains lowered, uneven ground smooth
    - 2. darkness will turn into light 42:16
    - 3. water will be in the desert 43:19ff, 44:3; 48:21
    - 4. when God's glory is revealed all shall see it 40:5 even other nations 43:9
    - 5. God's sons and daughters will be gathered from north and south 43:6
    - 6. on the path through the waters enemies are subdued 43:16, 50:2, 51:10; 63:12 by God's glorious arm
    - 7. yet this is a new thing 43:18 go in joy - you're released 48:20; 52:12
  - C. Comfort, comfort
    - 1. the prophecy opens with tenderness 40:1 warfare is over, iniquity pardoned, Jerusalem has received double for sins 49:13
    - 2. the returnees will be carried home - precious 43:4
    - 3. builders outstrip destroyers 49:17
    - 4. the Lord comforts Zion 51:3, 12; 52:9 will abundantly pardon 55:6
  - D. Jerusalem and Judah are to watch 40:9
    - 1. she shall be inhabited 44:26 - God says so
      - a. repair of the cities 61:4
      - b. aliens shall feed your flocks
    - c. foreigners shall be your plowmen
    - d. your land a double portion 61:6
  - 2. the ransomed of the Lord will return with singing 51:11
  - 3. everlasting joy, no more sorrow or sighing 51:11
  - 4. rouse yourself, Jerusalem 51:17 a,
    - staggering from wrath
    - b. without sons to guide her
    - c. dead lying at the head of every street ( Lamentations) 51:20
    - d. Jerusalem is ruins and desolation 64:10
    - e. but now the enemy will stagger 51:20
  - 5. awake Zion 52:1 put on your beautiful garments
  - 6. how beautiful the feet bringing the good news 52:7
  - 7. rebuilding of the Temple 66:1
- E. Discouragement of the exiles
  - 1. we're been forgotten 40:27 - not so; 49:14
    - a. can a woman forget her child 49:15
    - b. you are graven on the palm of God's hand
  - 2. even the young are weary - but God strengthens 40:29
  - 3. bereaved, barren, exiled, put away 49:21
    - a. in time to come, there will be no room for your descendants 49:19
    - b. nations will bring back your sons and daughters
- ## IV. God is Transcendent - yet Immanent to His People
- A. He is Redeemer - Savior Holy One of Israel 41:14, 42:3, 43:14; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16
    - 1. I have redeemed you 43:1, 44:22 called you by name
      - a. I will be with you in all life's contingencies 43:2
      - b. I love you 43:4, 63:7 see "steadfast love"( below)
    - 2. Egypt, Ethiopia, Seba will be given for **ransom** 43:3 in return for you without money 52:3
    - 3. "his" Redeemer - ( the servant) 44:6 is your Redeemer 44:24
      - a. I formed you in the womb
      - b. spoken of as one of a trinity 48:16, 49:7 (the Lord and his Holy One
    - 4. your Redeemer is your Maker-Husband 54:5,11
  - B. His transcendent majesty is greater than all others 40:12, 40:21 THE Creator 42:5,44:24, 45:5,6,12; 45:18;47:13; 51:13; 57:15; 66:1ff
    - 1. He consults no one
      - a. all nations are as nothing before Him
      - b. He sits above the circle of the earth 40:21

- 1) all things are under His control - He forms light and creates darkness 45:7, weal and woe 45:7, right order is His
- 2) to whom can you compare Him? no one. 40:25, 46:5
- 3) don't say you are forgotten - He sees 40:27
- 4) none can hinder His word 43:13
- 5) frustrates the liars and diviners, makes "knowledge" foolish
- 6) created man to build His city 45:12 (or Cyrus?) 45:13
- 7) His thoughts are far above man's thoughts 55:8
- c. He foretells things before they appear 42:9, 44:7
- d. He is the first and last 44:6; 47:12 there is no other rock 44:8
2. I am God and there is no other 45:6, 18, 21,22;46:9
  - a. His truth is clearly discernible 45:19
  - b. declaring the end from the beginning 46:10
  - c. the rest of the gods are figments of imagination 40:18
3. known since Moses, but now God is fully exposed
  - a. then, El Shaddai, the God of the Mountain
  - b. then, God who managed greater nations than their own - Assyria
  - c. now, the eternal Creator, the Ruler of princes, the Lord of all history VI.
5. give God glory and praise, sing a new song from the end of the earth 42:10
6. to Him every knee bows, every tongue swears 45:23 Phil 2:10-11
7. the Name 47:9 for its sake Israel is restrained
8. steadfast love, the *hosed* of God 63:7 they are my people
  - a. God became their Savior; in all their affliction, God was afflicted 63:9
  - b. He redeems in pity and love 63:9
  - c. God yearns over His people 65:1 yet they provoke Him with their sins
- C. God is Shepherd - Immanent to His people
  1. He will feed His flock and gather His lambs 40:11 (Handel's Messiah words)
  2. fear not, wait and He will strengthen 40:31, 41:10
- D. God is Father 63:16,
  1. the Gentiles speak 63:16, or is this Israel dispossessed speaking?
  2. why have we not been allowed to know you? you are our Father 64:8
- E. God is Bridegroom-Husband 54:5 Jerusalem shall be the wife 62:4
- F. God is *He*
  1. that you may know and understand that I am He 43:10
  2. I am He 43:13 - used like a name
  3. I am He who blots out your transgressions 43:25
  4. I am He who carries you 46:4
  5. I am He - first and last 27:12
- G. God, the Holy Spirit

1. He is poured out like water on thirsty ground 44:3
2. I am the Lord's," is written on hands 44:5
3. the Spirit of the Lord is upon me 61:1ff
- H. God's Word lasts forever 40:8
  - 1, It does not return void when it has gone forth 45:23, 55:11
  2. It comes down from heaven and bears fruit 55:10

#### V,r Idolatry

- A. the nations' gods are nothing 41:21 ff, 44:9, 45:16
  1. fashioned by nobodies - an ironsmith, carpenter
  2. made of stuff that burns, then people fall down and worship it
  3. deluded minds trust in things that cannot deliver 45:20
- B. Idols are empty wind 41:29
- C. Those who trust in them shall be put to shame 42:17
- D. Bel and Nebo carried on beasts 46:1 into captivity, but God carries Jacob 46:3
- E. Astrology, divination won't save Babylon 47:10ff

#### Jerusalem in time to come

- A. Rebuilding will be a miracle; Jerusalem and Judah - Watch! 40:9
  1. build up, build up 62:10
  2. gave birth before labor 66:7 the land born in a day
- B. The center of the worshipping world
  1. Israel's faith is for the whole world not just small community 40:9ff
  2. Arise. shine - the light has come 60:1 ff
    - a. all the world streams to Jerusalem 60:4;66:18ff, some shall become priests and Levites 66:21
    - b. camels from Midian etc. tram the coastlands
    - c. foreigners shall build up your walls 60:10 gales continually open
    - d. to let in the wealth of the nations 60:10,66:12
    - e. I will make you majestic forever 60:15
    - f. violence no more heard in the land 60:17 all shall be righteous
    - g. no longer lighted by the sun and moon, the Lord will be light 60:2
- C. Israel - wife; God - husband
  1. sing barren one 54:1 you will have many children
  2. enlarge your tent and spread out 54:3
  3. you will forget your reproach - your Maker is your husband 54:5,62:4
  4. forsaken for a moment - gathered with compassion
- D. Afflicted one, you will be rebuilt with precious stones and materials 54:11, 60:17
  1. your sons shall be taught by the Lord

- 2. if anyone stirs up strife - it will not be me 54:15
- E. Jerusalem, the bountiful Mother - an everlasting covenant
  - 1. came and have wine and milk without money 55:1
  - 2. prosperity like a river 66:12 and wealth of the nations
  - 3. the mother will comfort suck at her consoling breasts 66:10
- F. Zion, Jerusalem shall be vindicated 62:1ff all nations shall see the vindication
  - 1. called by a new name given by God 62:2
  - 2. crown of beauty in the hand of the Lord
  - 3. no longer Forsaken or Desolate, rather, my Delight and Married

## VII. The Davidic Messiah - Suffering Servant

### A. The Suffering Servant Songs

1. The First Servant Song - The servant God has chosen 42:1f1, 43:10?
  - a. God's spirit upon him
  - b. he will bring righteousness to the nations 42:1,4; light 24:6
  - c. he will not fail or be discouraged till he establishes right order
  - d. God has taken him by the hand 42:6
  - e. he is given as a covenant to the people 42:6
  - f. his work of righteousness 42:6,7 open blind eyes, bring out prisoners
2. The Second Servant Song - the servant is called from the womb 49:1
  - a. his mouth like a sharp sword
  - b. he's hid in God's hand
  - c. he is a polished arrow in His quiver
  - d. called "Israel" in whom I will be glorified
  - e. tempted to think he labors in vain 49:4
  - f. his task to bring people back to God, to raise up 49:6, to restore
  - g. honored in the eyes of the Lord
  - h. God is his strength, that salvation may reach to the ends of the earth
  - i. he will be a light to the nations
  - k. the Redeemer is deeply despised - (related to a Holy One) 49:7
  - l. he is given as a covenant to the people
  - m. he is saying to prisoners, "come forth."
  - n. sing everyone!
3. The Third Servant Song - does the Redeemer speak (v2,3)? 50:4 the disciple
  - a. he's given a tongue of a listener
  - b. to sustain without words those too weary to listen
  - c. awakens to listen to God carefully, not rebellious
  - d. gave my back to smiters
  - e. cheeks to those who pulled out my beard

- a. spit upon in the face
- b. my face like flint - shall not be ashamed
- c. God vindicates me against all adversaries
- d. those who obey the servants voice
  - 1) can walk in darkness yet will trust the name of the Lord
  - 2) if you trust your own lights you shall have torment 50:11
4. The Fourth Servant Song - my servant shall be lifted up very high 52:13
  - a. his appearance is marred, many astonished 52:14
  - b. he'll startle the nations, the kings
  - c. he will reveal the arm of the Lord
    - d. he grew up before God like a root, no form, comeliness, beauty
  - e. he is a man of sorrows
  - f. he's despised and rejected by men
  - g. he's borne our griefs, carried our sorrows
  - h. we thought him stricken by God
    - 1) bruised for our sins
    - 2) his chastisement made us whole
      - a) we had wandered like lost sheep each doing his thing
      - b) God has punished him for us
  - i. he was oppressed and afflicted
    - 1) opened not his mouth
    - 2) like sheep to shearing, lamb to slaughter
    - 3) taken away, stricken for transgression of people
  - j. they made his grave with the wicked and a rich man
  - k. he had done no violence, no deceit
    - 1) God's will was to bruise him
    - 2) he was an offering for sin
  - l. he shall see his offspring, the fruit of his travail
  - m. the will of the Lord shall prosper him
  - n. by him many shall be made righteous

### B. Isaiah 61 :1 ff - the Spirit of the Lord is upon me -Jesus' commission, Luke 4:18 (the Spirit upon the prophet who prophesies the end of the exile?)

1. anointed to bring good tidings to the afflicted
2. sent me to bind up brokenhearted, to proclaim liberty to captives
3. to proclaim the Lord's year, comfort to those who mourn

### C. Jesus and the texts of Isaiah Lk 24:12-34, Acts 8:26-39

### D. Other ideas of servant - the blind and deaf 42:19,44:26 - Israel 49:3

### E. David mentioned 55:4

## VIII. Sin and Sinner

### A. Israel is a sinner

1. he strives with his maker 45:9 does clay question the potter?
2. he is a servant who is blind and deaf 42:18, 42:15
3. he is punished more than God intended 42:22, 47:6ff
4. Israel was wearied by God, and God by Israel 43:22
5. bring a case against God to be argued 43:26
6. Israel is an idolater 44:22 yet, return to me, I will forgive
7. Israel is obstinate 48:4 now I will make you hear new things 48:6
8. a rebel - so things were hid from him 47:8
9. if you had listened 48:18 your name never cut off
10. they were sold for iniquities 50:1
11. they were always backsliding - I will heal 57:17
12. transgressions were declared to Jacob 58:1 ff
  - a. fasting not heeded 58:3
  - b. God wants an acceptable fast 58:5 pour out for the poor 58:10
  - c. need for social justice - homeless, naked etc.
  - d. social generosity leads to prosperity
  - e. God asks for humility and contrite spirit 66:2

### B. Foreign nations under judgment

1. those that don't serve Jerusalem will perish 60:12 ff
2. Edom will receive vengeance 63:1 ff recompense to enemies 66:6

### C. Wrath 59:17

## IX. Covenant Promises

### A. Keeping the Law is man's side of covenant agreement

1. the Sabbath 59:13, honor it, and you will ride upon the heights
2. the Law will go forth from God 51:4 His arm will rule

### B. Fruitfulness and bounty is God's side of the covenant agreement

1. blessings are abundant for obedience 58:11
2. clothes with salvation 61:10 those who are righteous
3. causes righteousness and praise to spring up before the nations 61:10
4. those who are God's servants 67:14 are contrary to the disobedient
  - a. they shall rejoice, be blessed in the land
  - b. shall be called by a different name

### C. Fall of Jerusalem made possible the fulfillment Abraham's promises

1. that the whole world would be blessed
2. Nathan's promise that the Davidic kingdom would never end

### D. You who seek deliverance 51:1 look to the promises of Abraham and Sarah

### E. I swore to Noah - so no more anger with you 54:9

### F. Everlasting covenant is promised again 55:3,62:8 because of my love for David

1. my spirit and words shall not depart out of your mouth or the mouth of your children evermore 59:21
2. I love justice and hate wrong 61:8

### G. The Redeemer is the Covenant

## X. Apocalyptic Eschatological Texts

### A. New things that have been hidden 48:6 will be revealed

### B. The heavens will vanish like smoke, the earth wear out 51:6

### C. Those who reproach will vanish, but deliverance is forever

### D. Rend the mountains and come down 64:1 then the nations will tremble

### E. I will create a new heaven and a new earth 65:17; 66: 22

1. there will be no distress no premature death
2. there will homes and vineyards, untroubled
3. people will long enjoy the work of their hands
4. no children born for calamity
5. lion shall lie down with lamb; no hurt or destruction on the holy mountain
6. all flesh shall worship God 66:23

### F. Final judgment of evil and God's action 66:15,66:24

## XI. Liturgical Readings for the Church Year Epiphany Text, 52:7; 60:lif;

62:1ff Tuesday of Holy Week - second servant song 49:1 ff; Holy week text 42:1 ff; Christmas Day 52:7

## XII. Third Isaiah 56 - 66? Between Haggai and Nehemiah - the times of Malachi?

### A. Oracles back in Palestine, after the Temple is rebuilt

### B. Salvation slow coming 56:1

1. keep faith and the Sabbath 56:2
2. words to the foreigner 56:6 who loves the Lord, keeps the Law
3. words to the eunuch 56:3

### D. Leaders are condemned 56:9 ff looking out for themselves

### E. The righteous perish and no one cares 57:1ff

### F. Sin still holds sway 57:4ff (59 - entered under sin and sinners above.)

1. deserting God, lied, and did not remember God
2. loving idolatry, false worship let idols help you 57:13

### G. The agony and siege and fall of Jerusalem 59:9 ff