

Handout: Isaiah Lesson 9

Jerusalem was a place of visions that moved forward God's plan in salvation history:

- Abraham had a vision of an angel in Genesis 22:11-14 who told Abraham not to sacrifice his son Isaac but to offer a ram caught in a thicket instead.
- David had a vision of the Angel of Yahweh on the height of Mt. Moriah in 2 Samuel 24:17.
- The Temple on Mount Moriah in Jerusalem was where generations of the children of Israel experiences spiritual visions of the divine in daily Temple worship.

The office of the Davidic Vicar/Prime Minister Eliakim described in Isaiah 22:21-25:

1. He wore a garment that identified his high office (verse 21).
2. He was a "father" to the people of the kingdom (verse 21).
3. As the Vicar of the King, the Davidic chief minister kept the "key of the house of David", referring to the palace and its administration (verse 22).
4. The key (singular) was his sign of authority and gave him the power to "open and shut" or "bind and loose"—make binding decisions for the good of the palace and the kingdom (verse 22).
5. His position will be secure and he is responsible for the glory of his family—from the least to the greatest member—all the "vessels", "from cups to pitchers" (verse 24).

Simon-Peter, like Eliakim was chosen for his office by God Himself as the new Davidic King's chief steward or Vicar of the New Covenant Kingdom. His successors are the Popes, the "fathers" to the people of the new Jerusalem that is the Kingdom of the Church, who continue to serve today. They have the same authority as the other Davidic Vicars:

1. The Pope wears a special garment identifying his high office.
2. He is a "father" to the people of Christ's kingdom of the Church.
3. He symbolically carries the "keys" (plural) of Heaven that is his sign of authority over the "house" of Jesus (the eternal Davidic king) that is the Kingdom of the Church.
4. He has the power to make binding decisions for the Church and his pronouncements are infallible on issues of faith and morals.
5. He is responsible for the spiritual well-being of all members of the family of the Church from the least to the greatest members.

In Chapters 24-27, Isaiah ends his condemnation of individual nations. He looks beyond the events of his time and introduces a more general, cosmic description of judgment and gives a poetic description of God's Final Judgment at the end of the age of man. The basic themes of this section are:

1. The centrality of the "holy mountain of Zion" that is the Church
2. A reliance on symbolic imagery to express the hopes and fears of the future
3. A desire for universal peace that involves not only Israel but the just ordering of all the nations of the earth