

Handout: Isaiah Lesson 19

In Part III, the Book of Consolation, Isaiah continues to remind the people:

1. It is because of their disobedience to the Law that the chosen people have broken their covenant with Yahweh through idolatry, social injustice, and insincere religious practices.
2. God has continually called them to repentance, but they refuse to be ashamed of their sins and to be restored to Yahweh through sincere repentance. Therefore, God's judgment will be visited upon them to make atonement for their sins and to bring them to repentance. But He will also bring His judgment upon the Gentile Babylonians that He will use as His instrument of judgment.
3. There is, however, hope for a glorious future because God will not abandon His covenant people. He will forgive their sins, restore them to their homeland, and will bring salvation to them and to the nations.

God will accomplish His restoration of Israel/Judah through three sources:

1. Through His words delivered by His prophets like Isaiah.
2. Through the Gentile King Cyrus who will deliver them from their political captivity.
3. Through God's anointed Servant who will be free from sin and will deliver the remnant of Israel and the Gentile nations from captivity to sin and death.

The Symbolic Images of the Old Testament Prophets: Unfaithful wife in Isaiah 50:1-3

Image Group	Part I Covenant relationship	Part II Rebellion	Part III Redemptive Judgment	Part IV Restoration Fulfilled in God's Servant, Jesus Christ
Covenant Marriage [examples in Scripture]	Israel (Zion) Bride of Yahweh Ezekiel 16:4-14; Isaiah 61:10-11; Jeremiah 2:2	Unfaithful adulteress/harlot Ezekiel 16:15-34; 23:1-12; Isaiah 1:21; Jeremiah 3:6- 8; 13:22-23, 26; 23:10; Hosea 4:10-14	Humiliated, abused & abandoned by lovers; Isaiah 50:1-3; Ezekiel 16:23-61; 23:35-49; Amos 4:7- 8; Jeremiah 3:1b-2; 4:30-31; Hosea 2:4-15	The Bride restored to her Bridegroom John 3:28-29; 2 Corinthians 11:2; Ephesians 5:25-27; Revelation 19:7-9; 21:2, 9; 22:17

Isaiah contrasts imperfect Israel with God's ideal Servant. Isaiah presents the Servant's testimony in the first person, allowing the Servant to speak for himself. In this passage, the Servant emphasizes three points in giving testimony about himself:

1. He testifies to his strength in the Lord (50:4-5).
2. He testifies to his suffering in fulfilling his mission (50:6-7).
3. Finally, he makes a challenge to those who oppose him (50:8-10).

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The Church has always seen the events described in the third Servant’s Song in Isaiah 50:1-11 as fulfilled in Christ’s Passion and Resurrection:

1. In Jesus’ obedience to His mission to proclaim the Kingdom in words that come from God (Jn 14:10).
2. In the suffering and humiliation He endured in His trial before the Sanhedrin and the Roman governor, and in His crucifixion (Mt 26:67; 27:25-26, 38-44; Mk 14:61-65; 15:13-20, 29; Lk 22:63-65; 23:33-37; Jn 19:1-3, 17-18, 33-34).
3. In the final fulfillment of His vindication in His glorious Resurrection (Mt 26:1-8; Mk 16:1-8; Lk 24:1-10; Jn 20:1).

Chapter 51:1-52:12 links the theme of Israel’s promised salvation with the exhortation to “listen” (repeated three times in 51:1, 4, 7) and to “awake” (repeated seven times: in 51:9 three times, 17 twice; 52:1 twice). Isaiah begins by making an exhortation to trust God in a three-part challenge in 51:1-8 to the covenant people of Judah in—those who remain out of what was once the nation of Israel. He asks them to remember the past, to consider the present, and to look to the future.

The Symbolic Images of the Old Testament Prophets: the Drinking of Wine in
Isaiah 51:17

Image Groups	Part I Covenant relationship	Part II Rebellion	Part III Redemptive Judgment	Part IV Restoration Fulfilled
Drinking Wine Examples in Scripture	Joy of drinking good wine Isaiah 25:6-8; 62:8-9; 65:13; Jeremiah 31:12; 40:12	Becoming drunk Isaiah 5:11-12; 28:1; Jeremiah 8:13; 48:26; 51:7; Joel 1:5	Loss of wine; drinking the “cup of God’s wrath” Psalm 75:9; Isaiah 51:17-23; 63:2-3; Jeremiah 13:12-14; 25:15-31; 48:26; 49:12; 51:6-7; Ezekiel 23:31-34; Joel 4:13; Obadiah 16; Habakkuk 2:16; Zechariah 12:2	Rejoicing in the best “new wine” at the Master’s table Promise: Zechariah 9:15-16; Joel 4:18; Amos 9:13 Filled: Luke 22:19-20; 1 Corinthians 11:23-32; Revelation 19:7-9

Jesus the Messiah will take up God’s “cup of wrath” on behalf of a fallen humanity. It is the cup that Jesus will ask the Apostles James and John Zebedee if they are willing to *drink the cup that I am going to drink* in Matthew 20:22, and it is the cup that Jesus lamented taking up in His prayer in the Garden of Gethsemane when He prayed, “*My Father,*” he said, “*if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it... My father, he said, if this cup cannot pass by, but I must drink it, your will be done*” (Mt 26:39, 42; Mk 14:36; Lk 22:42).

The Eucharistic cup of Christ’s Blood is our New Covenant’s joyful “best wine” of covenant union with the Most Holy Trinity.