

## **Dr. John Oswalt, Isaiah, Session 30**

### **Isaiah 63-66**

#### **Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

#### **1. Abstract of Oswalt, Isaiah, Session 30, Isaiah 63-66, Biblicalelearning.org, BeL**

This is a lecture by Dr. John Oswalt on Isaiah 63-66, focusing on the book's structure as a chiasm culminating in the righteous Gentiles seeing God's glory. He interprets the text's themes of servanthood, trust, grace, and righteousness, emphasizing God's active role in bringing about redemption. Oswalt highlights the contrast between Israel's initial unrighteousness and their eventual transformation, enabled by God's intervention and the Messiah's work. He connects Isaiah's prophecies to Jesus' ministry, particularly Isaiah 61, and underscores the interconnectedness of salvation and righteous living. The lecture concludes with a prayer and reiteration of key themes.

**2. 17 - minute Audio Podcast Created on the basis of Dr. Oswalt, Isaiah, Session 30 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Isaiah).**



**Oswalt\_Isaiah\_Sessi  
on30.mp3**

### 3. Briefing Document

#### Main Themes and Ideas in John Oswalt's Isaiah Session 30

This briefing document reviews the main themes and important ideas from session 30 of John Oswalt's teaching on the book of Isaiah, covering chapters 60-62.

#### Overall Structure and Context

Oswalt emphasizes Isaiah as a "symphony" with recurring themes. He situates chapters 60-62 within his proposed structure for the book:

- Chapters 1-6: Call to servanthood
- Chapters 7-39: Trust as the basis of servanthood
- Chapters 40-55: Grace as the motive and means of servanthood
- Chapters 56-66: Righteousness as the expected character of the servants

He argues that the servanthood theme, central to chapters 40-66, can be traced back to the beginning of the book, setting the stage for the transformation of Israel.

#### Transformation and Redemption of Israel

- **From Darkness to Light:** Chapter 60 begins with a call for Israel to "arise, shine" as God's glory has risen upon them. This contrasts with the prior state of darkness and gloom described in chapter 59. This transformation is attributed to the Divine Warrior who defeats sin and unrighteousness.
- **Gifts from the Nations:** Redeemed Israel will be blessed with riches and the return of their children, brought by the nations who recognize God's glory in them. These gifts are meant to honor the Lord and adorn the sanctuary.
- **Holiness and Transformation:** Oswalt highlights the phrase "Holy One of Israel," emphasizing both God's transcendent nature and his unique relationship with his people. He traces the development of this concept throughout Isaiah, showing the progression from Israel's initial contempt for God to their ultimate recognition of him as their redeemer.

## The Anointed One and His Mission

- **Fulfilling Isaiah 61:** Oswalt connects Isaiah 61:1-3 to Jesus' baptism, seeing it as a confirmation of his messianic identity and mission. He emphasizes Jesus' embodiment of the Spirit and his fulfillment of the prophesied tasks: preaching good news to the poor, healing the brokenhearted, and setting captives free.
- **Beauty for Ashes:** Through the Anointed One, beauty replaces ashes, symbolizing the transformation of brokenness and failure into the beauty of God's grace. The anointed one takes on the pain and sorrow of the world, enabling true freedom and healing.

## The Result of Redemption: A Nation of Priests

- **New Identity:** Israel's redemption leads to a new identity as "priests of God," fulfilling God's original intention in Exodus 19. This priesthood signifies their role as mediators between God and the nations.
- **Righteousness and Salvation:** Oswalt emphasizes the interconnectedness of righteousness and salvation. He rejects the idea that positional righteousness is enough, arguing that it must manifest in character and lifestyle. He sees salvation as enabling the display of God's righteousness in believers' lives, achieved through faith.
- **Attracting the Nations:** The ultimate goal is for God to be glorified. Redeemed Israel will attract the nations through their righteousness and glory, becoming a beacon of light and a crown of beauty in God's hand.

**Key Quotes:**

- "The glory of the Lord has risen upon you." (Isaiah 60:1)
- "The Holy One of Israel, because he has made you beautiful." (Isaiah 60:9)
- "They will call you the city of the Lord, the Zion of the Holy One of Israel." (Isaiah 60:14)
- "Your people shall all be righteous, the branch of my planting, the work of my hands, that I may be glorified." (Isaiah 60:21)
- "The Spirit of the Lord God is upon me, because the Lord has anointed me." (Isaiah 61:1)
- "That they may be called oaks of righteousness, the planting of the Lord, that he may be glorified." (Isaiah 61:3)
- "You shall be called the priests of the Lord, you shall be spoken of as the ministers of our God." (Isaiah 61:6)
- "He has clothed me with the garments of salvation; he has covered me with the robe of righteousness." (Isaiah 61:10)

**Concluding Thoughts:**

This session of Oswalt's teaching highlights the transformative power of God's grace. Through the work of the Divine Warrior and the Anointed One, Israel is redeemed and empowered to become a nation of priests, reflecting God's glory and attracting the nations to him. Oswalt emphasizes the vital link between righteousness and salvation, urging believers to live out the character of God in their lives.

## 4. Isaiah Study Guide: Session 30, Isaiah 63-66

### Isaiah 60-62: Righteousness, the Expected Character of the Servants

#### Short Answer Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. What accounts for the significant change in tone and message between Isaiah 59:9-11 and Isaiah 60:1-3?
2. What two primary things do the nations bring to Jerusalem in Isaiah 60, and what is the significance of these offerings?
3. According to Isaiah 60:13, what will the wealth brought by the nations be used for?
4. What are the two key ideas intertwined in the phrase "The Holy One of Israel"? Provide an example from the text that illustrates one of these ideas.
5. Explain the contrast between how the "Holy One of Israel" is portrayed in Isaiah 1:4 and Isaiah 41:14.
6. In Isaiah 60:21, it states, "Your people shall all be righteous." Is this a real condition or a declaration of position? Explain your answer.
7. What is the significance of the repeated imagery of trees and planting in Isaiah 60-61?
8. What is the connection between Isaiah 11:1-3 and 61:1-3?
9. According to Isaiah 61:1-3, what is the purpose of the anointed one's actions?
10. Explain the significance of the pairing of "righteousness" and "salvation" in Isaiah 61.

#### Answer Key

1. The dramatic shift between these passages is attributed to the arrival of the Redeemer, the Divine Warrior. Isaiah 59 laments the people's unrighteousness and their distance from God, while Isaiah 60 celebrates the transformative power of the Divine Warrior, who defeats sin and enables righteousness.
2. The nations bring riches and their sons and daughters to Jerusalem. These offerings signify their submission to the God of Israel and their desire to participate in His glory. Bringing back the children of Israel, who were scattered

due to exile, demonstrates the reversal of their fortunes and God's faithfulness to his promises.

3. The wealth brought by the nations will be used to adorn the sanctuary, symbolizing their participation in glorifying God and their recognition of Jerusalem as the center of true worship.
4. The phrase "The Holy One of Israel" signifies both a relationship and separation. It denotes a special covenant relationship between God and Israel, while also highlighting His transcendent holiness, setting Him apart from creation. An example of separation is found in Isaiah 30:11 where the people try to silence the Holy One of Israel, rejecting His call for repentance and rest.
5. In Isaiah 1:4, the "Holy One of Israel" is depicted as angered and despised by his sinful and corrupt people. This contrasts with Isaiah 41:14, where the Holy One of Israel proclaims Himself as the Redeemer and helper of His people, offering them comfort and strength.
6. The statement in Isaiah 60:21 points toward a real condition, not simply a declaration of position. While justification grants believers the righteousness of Christ, this passage emphasizes that true redemption involves a transformation of character, enabling the people to live out God's righteousness in their actions and relationships.
7. The imagery of trees and planting emphasizes the transformative power of God's redemption. The people, once likened to a withered forest, are now depicted as "oaks of righteousness," symbolizing their newfound strength, fruitfulness, and beauty as a result of God's grace and planting.
8. Both Isaiah 11:1-3 and 61:1-3 emphasize the role of the Spirit in empowering the Messiah. These passages connect the coming King from David's line with the fulfillment of God's redemptive plan through the anointed one, who is empowered by the Spirit to bring justice, healing, and freedom.
9. The anointed one's actions in Isaiah 61:1-3 aim to bring comfort, healing, and liberation to the afflicted, ultimately glorifying God by transforming lives and establishing His people as "oaks of righteousness."
10. The pairing of "righteousness" and "salvation" in Isaiah 61 underscores their interconnected nature. True salvation encompasses not only a change in position but also a transformation of character, empowering individuals to live out God's

righteousness. Salvation leads to righteousness, and righteousness becomes the visible manifestation of salvation.

## Essay Questions

1. Analyze the significance of the Divine Warrior motif in Isaiah 59-60. How does this motif bridge the gap between the lament of Isaiah 59 and the hope of Isaiah 60?
2. Explore the concept of "glory" in Isaiah 60-62. How is God's glory manifested in these chapters, and what is its impact on both Israel and the nations?
3. Isaiah 61:1-3 is often interpreted as a messianic prophecy fulfilled in Jesus. Discuss the textual evidence for this interpretation, and explain how Jesus' ministry aligns with the tasks outlined in this passage.
4. Examine the imagery of Jerusalem as a "city of the Lord" in Isaiah 60-62. How does this imagery reflect the city's transformed status and its role in God's redemptive plan for the world?
5. Discuss the concept of "priesthood" in Isaiah 61. What does it mean for Israel to be called "priests of God," and how does this calling connect to their mission in the world?

## Glossary of Key Terms

- **Chiasm:** A literary structure in which elements are arranged in a symmetrical pattern, with the central point holding the main idea.
- **Divine Warrior:** A motif in the Old Testament where God is depicted as a warrior who fights on behalf of His people, often defeating enemies and bringing deliverance.
- **Exile:** The period in Israel's history when the people were forcibly removed from their land and taken captive to Babylon.
- **Glory:** In the Old Testament, glory refers to the manifestation of God's presence, power, and holiness. It is often associated with light, weight, and significance.
- **Grace:** God's unmerited favor and love toward humanity, freely given despite our sinfulness.
- **Holy One of Israel:** A title for God emphasizing both His covenant relationship with Israel and His transcendent holiness.
- **Messiah:** The anointed one chosen by God to deliver His people and establish His kingdom.
- **Redemption:** The act of God delivering His people from sin and its consequences, restoring them to a right relationship with Him.
- **Righteousness:** Right living in accordance with God's will and character.
- **Sanctuary:** A sacred place dedicated to the worship of God.
- **Servant:** A term used in Isaiah to refer to both Israel and the individual Messiah, who are called to serve God and bring His salvation to the world.
- **Vindication:** The act of clearing someone from blame or accusation, proving their innocence or righteousness.



## 5. FAQs on Oswalt, Isaiah, Session 30, Isaiah 63-66, Biblealearning.org (BeL)

### Isaiah 60-62 FAQ

#### 1. What accounts for the stark contrast between the despair of Isaiah 59:9-11 and the hope of Isaiah 60:1-3?

The dramatic shift from despair to hope is explained by the intervention of the Divine Warrior, described in Isaiah 59:15b-21. The people's failure to live righteously in the previous passage leads to darkness and hopelessness. However, the arrival of the Divine Warrior, who defeats the enemy of sin, ushers in a new era of light and glory, reflected in Isaiah 60.

#### 2. What is the significance of the phrase "The Holy One of Israel" and its frequent use in Isaiah?

The phrase "The Holy One of Israel" emphasizes both God's **transcendent holiness**, setting Him apart from creation in essence and character, and His **covenantal relationship** with Israel. This phrase, occurring 26 times in Isaiah, highlights the paradox of God's utter separateness and His intimate involvement with His people.

#### 3. How does Isaiah 60 portray the response of the nations to Israel's redemption?

Isaiah 60 depicts the nations bringing their wealth and children to Jerusalem, honoring the Lord and recognizing His glory in the redeemed Israel. They desire to participate in glorifying God and learning His ways, drawn by the transformative beauty that God has bestowed upon His people.

#### 4. What is the symbolic meaning of comparing redeemed Israel to "oaks of righteousness" in Isaiah 61:3?

The image of "oaks of righteousness" signifies the fruitfulness, strength, and permanence that God intends for His redeemed people. Just as trees are deeply rooted and provide shade and sustenance, so redeemed Israel will be established in righteousness, reflecting God's character and becoming a blessing to the world.

### **5. How does Isaiah 61:1-3 connect to Jesus' ministry and the Beatitudes?**

Isaiah 61:1-3 describes the Messiah's mission to preach good news to the poor, heal the brokenhearted, and proclaim freedom for the captives. These verses directly parallel Jesus' ministry and the Beatitudes, which emphasize blessings for the humble, the mournful, and the persecuted. Jesus, by embodying these actions, fulfills the prophetic vision of Isaiah and identifies Himself as the promised Messiah.

### **6. According to Isaiah 61, what is the ultimate purpose of God's redemptive work?**

The ultimate goal of God's redemption, as stated in Isaiah 61:3, is His own glory. By transforming His people into "oaks of righteousness," God's character is manifested in their lives, attracting the nations to worship and learn from Him. Redemption is not merely personal salvation but serves a greater purpose in God's plan for the world.

### **7. How does Isaiah 61 address the relationship between salvation and righteousness?**

Isaiah 61 emphasizes the interconnectedness of salvation and righteousness. While salvation is a gift from God, it empowers His people to live righteously. True salvation is not passive but manifests in a transformed life that reflects God's character. Righteous living is both the evidence and the fruit of genuine salvation.

### **8. What is the significance of the imagery of "walls of salvation" and "gates of praise" in Isaiah 60:18?**

The imagery of "walls of salvation" and "gates of praise" portrays the dual nature of God's protection and the outward expression of worship. The walls represent the security and safety found in God, while the gates symbolize the constant flow of praise and thanksgiving entering and leaving the city, impacting the world around them.