

Lecture 7 Oct. 22, 1979

- 1 Is 7-12 and 28-35 both sharply disting. from what precedes and what follows. = Both start with Ahaz
KJV not the best trans. of Is 28, 29
- 2 Is 28 background (v.7)
- 3 Description of how Isaiah gave this message to the drunkards of Ephraim
- 4 Lessons on tact
- 5 Is 28:5-6, 9
- 6 Is 28:11
- 7 28:15,16
- 8 Use of quote in Rom. 9:33 Is 28:17-18
- 9 Dr. Chisholm and Japanese Shinto worship
- 10 28:17-20
- 11 28:21 Also questions about the banquet
- 12 Is's memory
28:23-28
- 13 Phrase 'unconditional election' artificial
29:1 Ariel = Jerusalem

Lecture 8 Oct. 29, 1979

- 1 Is 29:5 'moreover'(KJV) 'but'(NIV)
Folly of Ahaz' clever scheme
- 2 Review of quiz
- 4 Prevailing attitude of disparaging our country vs former attitude of find no fault in it. Neither extreme in OT
- 5 Is 28 thought continues into ch 29
Ariel
- 6 Is 29 God encamping against them
- 7 Is 29:5 cf. Moffatt's translation
- 8 On taking everything in Bible literally
- Is 29:7 Sennacherib shut him up like a bird in a cage
- 9 Is 29:9-10 prophets and seers could be same
- Is 29:5-8 exclusively a prediction of deliverance from Sennacherib
- 10 Is 29:7 'all nations' vv 11,12
- 11 29:22
- 12 Is 29 parallels Rom. 11 figure of olive tree
Ahaz and his kind replaced by Messiah
29:24 refers to bringing back of the natural branches

Lecture 9 Nov 5, 1984

- 1 Isa 7:15
- 2 No evidence the name Immanuel refers to Israel rather than Messiah
Isa 28 in relation to Is 7
- 3 Isa 28:7 'Also these' pointing to the Jewish nobles there
28:9-10
- 4 29:5-6 figurative language probably. 'Moreover' v 5
- 5 29:5 'will become' (comments on syntax of hayah, etc.)
29:9-13 rebuke to the people
- 6 29:14, 17, 22, 23
- 29:17 and the Gentiles
- 7 historical context