

Isaiah

Chapter 55
Christ Church

Fall 2025

A short archaeological diversion

- Recent archaeological discoveries in the Jordan Valley and hills of Samaria appear to be the first structures that the people of Israel built upon entering the Promised Land
- The structures form a similar outline -



- Recent archaeological discoveries in the Jordan Valley and hills of Samaria appear to be the first structures that the people of Israel built upon entering the Promised Land
- The structures form a similar outline – A **FOOTPRINT**





- In addition to symbolizing possession, these stone circles reflect the Hebrew term “gilgal”. “Gilgal” which means ‘circle of stones’, or ‘rolling, rolling’
- There are six of these ‘gilgalim’
- *Gilgalim* also appear in 1 Samuel 7:16; 2 Samuel 19:15; Micah 6:5; Hosea 4:15; 9:15; 12:11; Amos 4:4–5; 5:5; and other Biblical passages. The Biblical *gilgalim* seem to have functioned as gathering places for the Israelites

- Before entering the Promised Land, God gave Israel this interesting promise

"Every place on which the sole of your foot treads shall be yours; your border will be from the wilderness to Lebanon, and from the river, the river Euphrates, as far as the western sea."
Deuteronomy 11:24



“Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses.” Joshua 1:3

- There may be a tie into Isaiah also
Isaiah 66:1

*“This is what the Lord says:
‘Heaven is My throne, and the earth is
My **footstool**. Where is the house you
will build for Me? Where will My resting
place be?”*



- We turn from the *announcement* of forgiveness in Isaiah 52, 53 to the *invitation* to experience that forgiveness
- The tone on chapter 55 is *earnest appeal*
 - There are 12 imperatives in the first 7 verses
 - It would be tragic to **not come**

- Your translation may not include it, but v.1 starts with that familiar Hebrew word ‘*HOY*’
- Isaiah pronounces more “*HOY*’s than any other prophet – **20!**
- Isaiah starts v. 1 with another ‘*hoy*’ – but he turns it inside-out. It becomes ‘*HO!*’

- In vv. 1,2 the invitation is expressed in *physical* imagery
 - Waters
 - Wine
 - Milk
 - Bread
- In v. 3 it moves to a *spiritual* plane
 - Soul
 - Everlasting Covenant



- The Lord's invitation is not merely focusing on bodily needs, but to satisfy a person's whole being with true life
- Notice that the language of '*everlasting covenant*' in 54:10 is used again
 - This fulfills the promise to King David in II Samuel 7:5-16
- In v. 5 we see exactly what was prophesied in Isaiah 2

- I would be remiss if I didn't point out the chiasm in v.1 (which holds a bonus)

Come to waters and drink

without money

come, buy

eat

come, buy

without money or cost

Wine and milk

Come to waters and drink
without money

come, buy

eat

come, buy

without money or cost

Wine and milk



- This passage seems to be part of the background to the parable of the Great Banquet in Luke 14:15-24



Another interesting, somewhat relevant aside

- Every utopian dream offers free banquets
- They copy off our true banquet – they just don't want the Host of the Banquet





MAMDANI'S "\$10B" AGENDA

- UNIVERSAL FREE CHILDCARE
- FREE BUSSES FOR ALL
- CITY-RUN GROCERY STORES
- NO COST CHILDCARE
- NEW ANTI-POLICE SAFETY DEPARTMENT
- CREATING AN OFFICE OF LGBTQIA+ AFFAIRS

NY POST & ZOHAN FOR NYC



NYC MAYORAL PRIMARY TESTS PROGRESSIVE HOLD ON DEMS

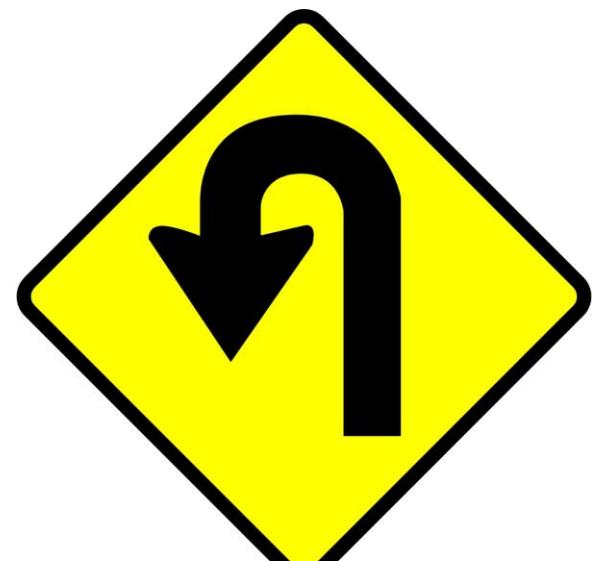
the Story with Martha MacCallum



Mamdani

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- There is a great picture of saving faith in vv. 6,7
 - The ‘wicked’ turn from their ‘way’ and ‘thought’ to God’s ‘ways’ and ‘thoughts’
- Even though those ‘ways’ and ‘thoughts’ are not perfectly understood, they will still be forgiven, pardoned, and restored



- vv. 6-11 addresses the universal problem of people who hear the invitation with clarity
 - Understandably the message in Isaiah 52:13-53:12 was largely a mystery
 - The Lord challenges the people to exercise faith first and let understanding come later
 - v. 11 teaches that His word is reliable

- Notice that the Lord in v. 10 takes a new direction. It repeats ‘heaven’ and ‘earth’ to link a key concept – rain and snow come from heaven, heavenly gifts come down to earth, AND so does God’s word!



- It's all brought to a close in vv. 12,13
 - All nature will rejoice in the redemption of mankind
 - See Isaiah 42:10; 44:23; 49:13
 - See Romans 8:18-22 – all creation currently groans under sin
 - In place of sorrow and sighing there will be ‘joy’ and ‘peace’
 - See Isaiah 35:10; 51:11

- The species of trees mentioned in Isaiah 55:12 can be firmly established



A chiasm in 55, 56

Invitation to people to come and eat – 55:1-3a

Promise to people: God will make a covenant – vv. 3b-5

Call to righteousness – vv. 6-9

Promise of future blessing – vv. 10-13

Call to righteousness – 56:1,2

Promise to foreigners, eunuchs to covenant – vv. 3-8

Invitation to animals to come and eat – 56:9-12

- On the surface, it might seem that the book could have ended in chapter 55. What more could be said after the promises of God's grace available to all who accept His invitation?
- A scholar named Bernard Duhm, felt the division between chapters 40-55 and 55-66 is so strong that he proposed a third 'Isaiah'. Duhm named this imaginary Isaiah "Trito-Isaiah".
- (In my opinion, Duhm was appropriately named)

- If you have been studious in our study thus far, you may have detected the differences of teachings in 1-39 and 40-55
- For example – ‘righteousness’ in 1-39 is used to describe behavior that is in keeping with the law of God. But in 40-55 ‘righteousness’ is the work of God delivering His people in spite of their previous sin

- In a remarkable way – Isaiah 55-66 synthesizes these two earlier sections
 - It shows that actual ‘righteous living’ is a requirement for the servants of God (1-39)
 - **But** that righteousness is only possible through the grace of God (40-55)
- 56-66 , therefore, form the necessary conclusion/climax to the book’s teaching

