

Isaiah

Chapter 56
Christ Church

Fall 2025

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

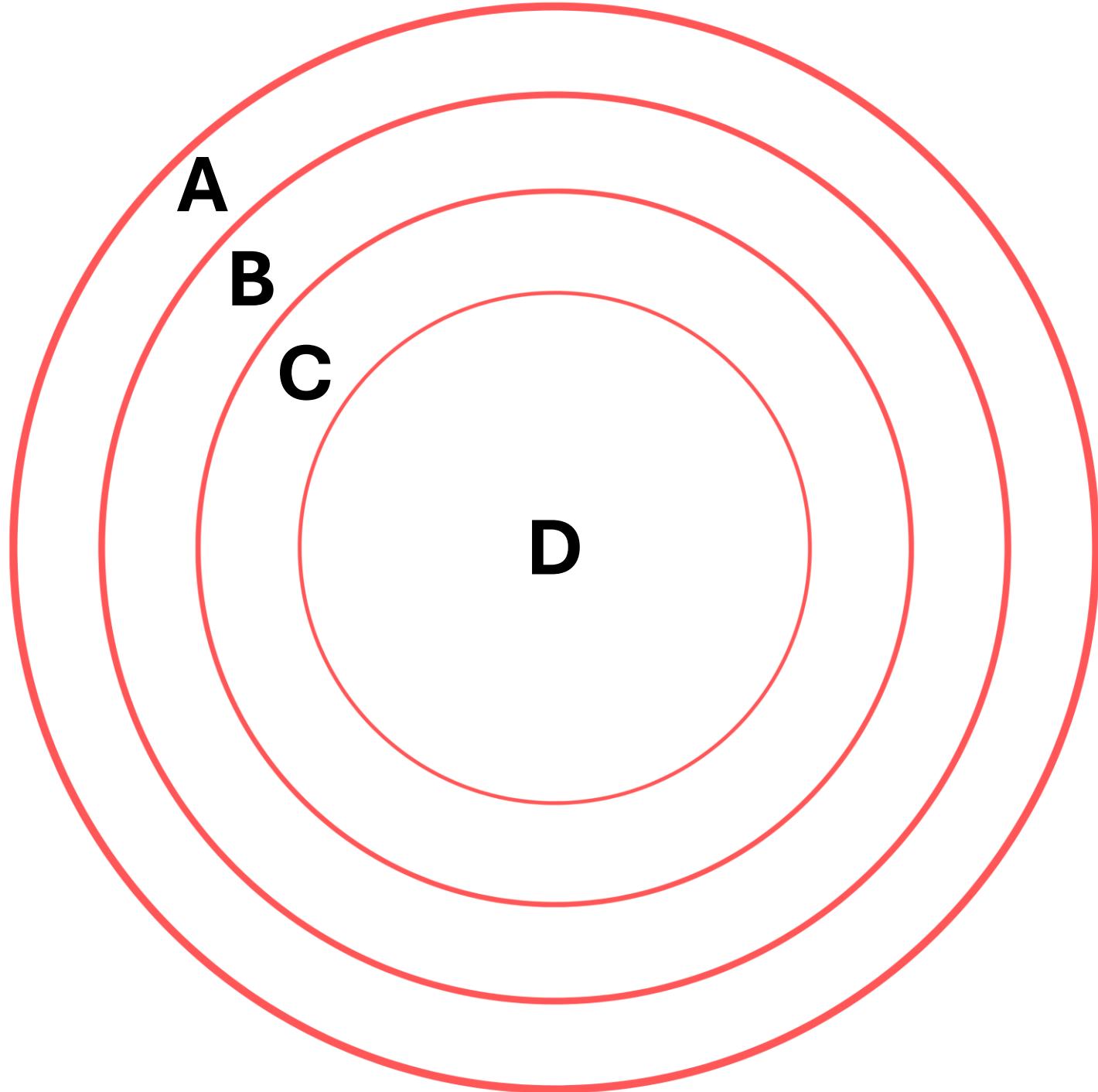
- On the surface, it might seem that the book could have ended in chapter 55. What more could be said after the promises of God's grace available to all who accept His invitation?
- A scholar named Bernard Duhm, felt the division between chapters 40-55 and 55-66 is so strong that he proposed a third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

Chiasm of Isaiah 56-66

- A. Obedient foreigners – 56:1-8
- B. Necessity of ethical righteousness – 56:9-59:15
 - C. Divine Warrior – 59:15-21
 - D. Jerusalem, light of the world – 60:1-62:12
 - C'. Divine Warrior – 63:1-6
- B'. Necessity of ethical righteousness – 63:7-66:17
- A'. Obedient foreigners – 66:18-24



- 56:1 is an illustration of this synthesizing that we noted in slide 5
 - Righteousness – our effort
 - Righteousness – God's grace
- We can only do righteousness because God's righteousness is ours
- Is it my responsibility or God's?
 - God's sovereignty
 - Human responsibility

“Bismarck”















- 56:2 tells us that the necessary expression of God's righteous salvation is our righteous living as expressed in Sabbath-keeping and rejecting evil
- In vv. 3-8 the person that is pleasing to God is NOT a purebred Israelite who is doing his part to continue the physical line of Abraham, and a eunuch, who cannot pass on the line, choose to live in obedience to the Lord's covenant

- In vv.3-8 we have the background to Acts 8:26-40

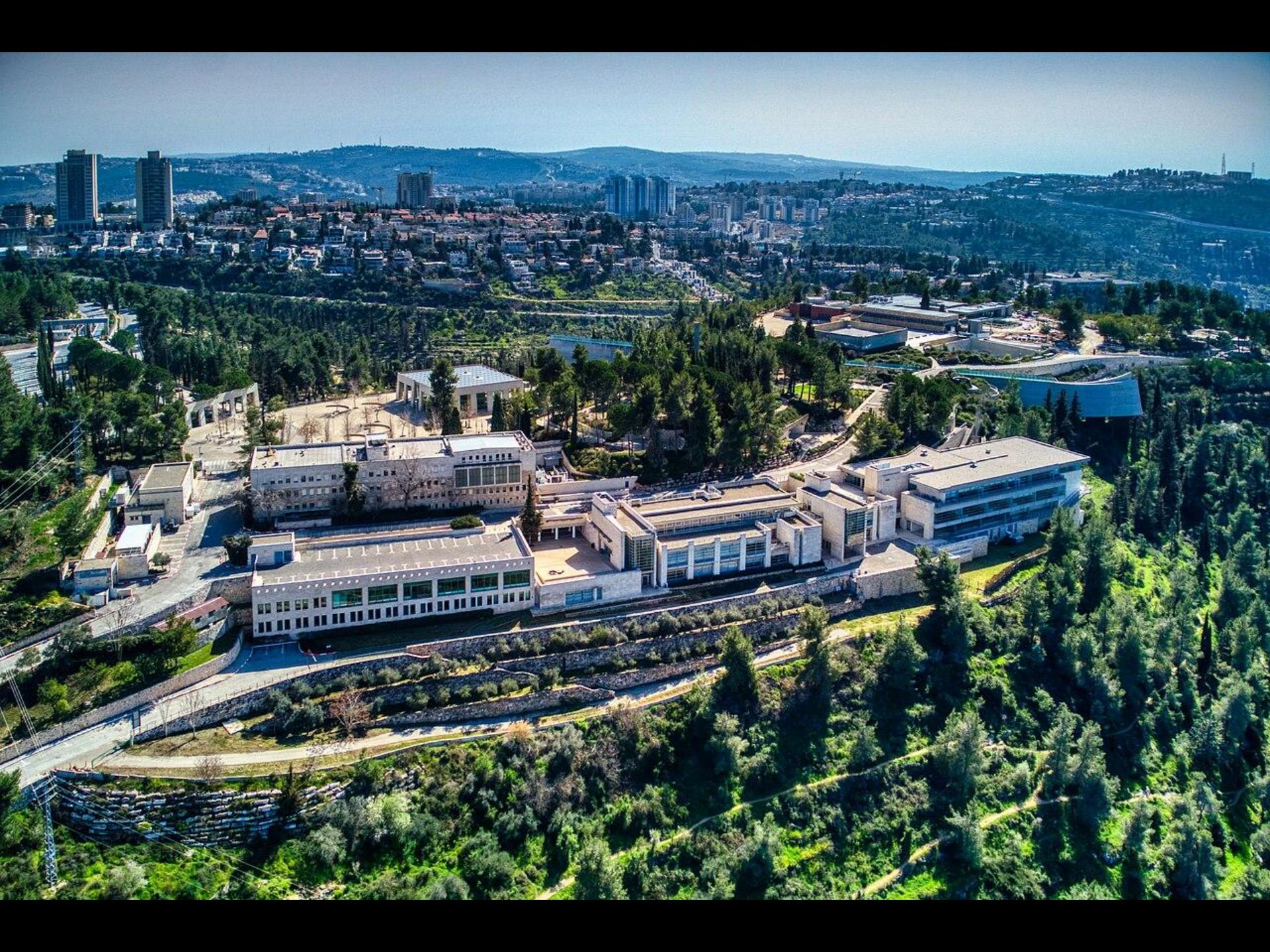


- In v. 5 the Hebrew expression for “a memorial and a name” is ‘yad Vashem’



YAD VASHEM

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- Righteousness is more than legal law-keeping. In v. 6 the relational terms of ‘love’, ‘service’, and ‘worship’ are in play
- In v. 7 we have the background for Jesus’s Temple “*Cleansings*”



- In vv. 9-12 we have Israel's prophets and pastors in focus – viz. “watchmen
 - They're ‘blind’ which is not a favorable trait in a ‘watchman’ (or pastor)
 - “mute dogs” incapable of warning about coming danger
 - They wouldn't bark anyway because they're asleep
 - They're drunk, blind, mute, sleeping dogs



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