WEEKLY QUESTION RESPONSES WEEK #2

**Again, this is a selection of your questions (the ones I thought most helpful). If I didn’t answer one you were really curious about shoot me and email😊**

2. In Isaiah 6:13, is the stump that is the holy seed the lineage of David? Is the holy seed the branch  
that will be the Messiah that Isaiah again mentions in chapter 11?

**With biblical images, it is often the case that the image will have the same referent, but not always the case. For example, leaven is usually looked at as a negative thing, but in at least one parable it is a positive (showing the spread of the kingdom). So biblical images must be evaluated in case. In chapter 6 the context would suggest the remnant of Israel that had remained faithful. Chapter 11 specifies the root of the stump of Jesse which isn’t all Israel, but is a Davidic reference.**

3.) Do you think Micah and Isaiah interacted with each other?

**It is possible that they knew each other or at least of each other as they were contemporaries. We do know that later prophets would quote former ones. A good example is Daniel quotes Jeremiah in chapter 9 of his book.**

4.) Do you think Isaiah wrote his book of prophecy or someone else did?

**If you watched the video on the introduction to Isaiah, then I gave a decent defense of the unity of Isaiah. I suggest that Isaiah of Jerusalem in the 8th/7th century BC was capable of composing the entire book.**

Third, Isaiah 7 describes the context of the Syro-Ephraimite War and King Ahaz's fear. How  
does Hoffmeier's historical reconstruction of the political landscape of this period illuminate  
Isaiah's prophetic pronouncements, and how did the geopolitical pressures of the Assyrian  
Empire influence the decisions of Judah's rulers?

**The outside pressures on Judah were pivotal in its ultimate fate. Judah had a couple of choices in faced with domination by foreign powers. They could trust the LORD to keep them safe or they could try forging foreign alliances to keep themselves safe. They chose the latter rather than trusting God. Foreign alliances often had requirements that included at least some service to the foreign gods.**

Fourth, throughout the entire book of the prophet Isaiah, there's a recurring theme of a "remnant"  
that will survive God's judgment. Will the remnant be both believers and unbelievers or just  
those who are saved?

**Most of the time a remnant would be believers but even then in some oracles they would undergo additional suffering (see Ezekiel’s haircut in Ezekiel 5 for an example)**

2. Did Shebna have inspiration from God when he built that tunnel for water into  
Jerusalem?

**I’m assuming you are referencing Hezekiah’s tunnel or the Siloam tunnel which brought water from the Gihon Spring into the city in case of siege. This tunnel still exists and the inscriptions of the workmen can be found on its wall. This tunnel seems to have been by Hezekiah’s order in preparation of rebelling against Assyria.**

2. Should Isaiah 7:14 be translated as “virgin” or “young woman?”  
This seems to be a common debate in regard to this passage. Can the Hebrew  
word used mean both of these things? Or does it mean one specifically?

**The Hebrew term in question ‘almah is used 7 more times in the OT. Most of the time (like a reference to little Miriam in Exodus 6) it clearly means virgin. There are few references where it is uncertain, but the meaning of virgin would still be possible. Justin Martyr (AD 150) in his *Dialogue with Trypho* accused the Jews of changing the meaning of the term from “virgin” to “young woman” so that it would not be such a powerful reference to Christ. I suspect that in Isaiah’s day the word meant virgin (its translated into Greek by the term Parthenos, which is pretty strictly virgin) and its meaning changed over time, perhaps intentionally, but not necessarily so.**

5. What prophecy was first seen by the magi to indicate that Jesus had been  
born?  
Is it possible that they had access to an inspired prophecy that is not included in  
our OT scripture? Is it possible for a book that should have been in the Bible or  
would have qualified to be in the Bible to have been lost?

**Two prophecies seem to be good possibilities. These men might have had Daniel’s prophecies (particularly chapter 7 and chapter 9) as part of their works. Remember Daniel served in a Gentile court with “magi”. Another possibility is the “star” prophecy of Balaam (Numbers 24). Balaam was a Gentile prophet from the region those wise men might have come from.**

1. To be clear, Isaiah was a trained prophet, and Amos was not. If so, what's the difference?  
   Whereas Amos' occupation was agriculture, what was Isaiah's occupation? Was Isaiah  
   equivalent to a priest, or Pharisee, or a pastor?

**We don’t know Isaiah’s profession other than prophet, though maybe he was a scribe. Usually, people of priestly descent make some sort of mention of that. Isaiah, according to tradition was from the tribe of Judah, being distantly related to Hezekiah. As for him being a trained prophet, we do not know, but there did exist both in the days of Samuel and Elijah/Elisha, schools of prophets. Some have suggested that Isaiah even had his own school.**

In chapter six and the call of Isaiah, there is a reference to smoke that made me wonder  
what the significance of fire is as it pertains to God. I get why it is associated with hell,  
but there are numerous references to smoke and fire as it concerns God. We hear God  
using the burning bush in Exodus to get Moses's attention. We see the pillar of fire used  
to guide the Israelites. In Isaiah, we see that the burning coal was used to purify. To  
conclude, "Is there a significance with fire and its use concerning God?"

**As seen in Isaiah 6, fire/flame both produces light which often is attached to God’s glory. See also Ezekiel 1! Fire also is viewed as a purifying agent. God often is “refining” His people. That is probably the purpose for the coal to Isaiah’s lips.**

5. The PowerPoint presentation (Isaiah 6) in your lecture listed the term "Trisagion," but I  
didn't quite understand why. Would you please tell me the reason for this term and how it  
relates to Isaiah's call?

**Triagion is a Greek term meaning “Three times holy” which you remember the seraphim in Isaiah 6 said “holy, holy, holy”. Repeating something 3 times often meant the superlative or calling God here “most holy”.**

4. How does the expression of faith in Isaiah 12 relate with worship?

**The 2 psalms in Isaiah 12 are praise for what God has done through the Immanuel figure in Isaiah 1-12. Here faith in God’s promises worked through the Messiah result in Isaiah breaking out in praise. God’s promise often brings man’s praise.**