

Study Guide

Isaiah



Taught by Richard Rogers

SUNSET
International Bible Institute
External Studies



THE PROPHECY OF ISAIAH



INTRODUCTORY OLD TESTAMENT STUDIES

Taught by
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Isaiah Study Guide

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quotations within critical articles and reviews, including translation.

DISCLAIMER

The textbook used with this course was selected because we consider it one of the best and because of its readability. *The Commentary on Isaiah*, by: Homer Hailey is a very good supplement to your study. Brother Hailey was a noted preacher and author and is very conservative in his scholarship. But, as with all books written by men there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements

Level II

(Non-Transferable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading: The student must read the book of Isaiah one (1) time during this study. A suggested reading for Level II (not required): *The Commentary on Isaiah*, by: Homer Hailey. This book is a valuable study aid for this course. **(The reading of Isaiah will be 5% of your grade)**

Memory Work: You will have twelve (12) verses to memorize in your study of Isaiah. These are to be done as you go through the study and the appropriate passage done at the appropriate time. You are asked to *either*: write your verses out, correct them with a different colored pen and turn them in with the mid-term or final test or quote them to the test administrator and he will keep track of the verses completed. Please be diligent in doing all your memory work. All memory work must be completed to pass this course. **(Memory work will be worth 10% of your grade)**

Due with the mid-term test: (6 verses)

Isaiah 2:2; 7:14; 26:9; 35:8; 40:3-4.

Due with the final test: (6 verses)

Isaiah 42:2-3; 59:1-2; 64:6-7.

Tests: You must complete all the "Self Exam" questions in your Course Guide to pass this course. (Show them to your Administrator) You must complete the mid-term and final tests in this course with a grade of 70% or over on each test. (This will be 80% of your grade)

All assignments **must be completed** and turned in at the time of the final to pass this course.

Grading Scale:

Memory Work	10%
Two Tests	85%
Reading	<u>5%</u>
TOTAL	100%

Instructions and Requirements

Level III

(Transferable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading: One book will be required. *The Commentary on Isaiah*, by: Homer Hailey. This book must be read in its entirety by the end of the course and a **two page evaluation** of the book sent in with the final exam. You are also required to read the book of Isaiah two (2) times before this class is over. **(The readings and evaluation paper will be 10% of your grade)**

Memory Work: You will have thirty-nine (39) Bible verses to memorize (see below). Memory work will be done on the honor system. You are asked to *either*: write your verses out, in the presence of the administrator, then correct them with a different colored pen and turn them in with the mid-term or final test where due **or** quote them to the test administrator who will keep track of the verses completed. Please be diligent in doing all your memory work. All memory work must be completed to pass this course. **(This will be 10% of your grade)**

Due with the mid-term test: (20 verses)

Isaiah 2:2; 6:1-12; 7:14, 20; 10:5; 26:9; 35:8; 40:3-4.

Due with the final test: (19 verses)

Isaiah 42:2-3; 53:1-12; 59:1-2; 63:2-3; 64:6.

Self-Exams and Tests: You must complete all the “Self Exam” questions in your Course Guide (Show these to your T/A), and you must complete the Mid-term and Final tests with a grade of 70% or higher.

All assignments must be completed and turned in at the time of the final to pass this course.

Grade Value Percentage

Readings and evaluation of textbook.	10%
Memory work.	10%
Mid-term and final test.	<u>80%</u>
TOTAL	100%

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LESSON ONE

INTRODUCTION TO THE PROPHET

INTRODUCTION

We are beginning a series of 24 studies of the prophet Isaiah. Most Bible scholars call Isaiah “the prince of the prophets.” This lesson will introduce us, however, not just to Isaiah but to all the prophets. We will look at the men themselves, then we will see what their mission is; we will try to determine what their message as a unit was and what their message individually was. In our study today, we first of all want to ask and answer the question, “What kind of men were these prophets?” If we don’t understand the kind of men they were, I am positive we will never understand their book, because they approach God’s word not simply in a vacuum but in the historical environment in which they were living and in the very area of their own humanity.

LESSON TEXT: All the scriptures given in this lesson.

LESSON AIM: To introduce the prophet as a man and messenger of God.

LESSON OBJECTIVES: You will . . .

1. Learn ten (10) characteristics of the prophet of God which reveal his nature.
 2. Discover the two pronged mission of the prophet.
 3. Learn seven principles for understanding the prophets.
-

THE CHARACTER OF THE PROPHET

A. They Were Typically Human

1. The men of the Bible often seemed like fairy tale characters.
 - a. They are men of high character.
 - b. They are saintly men.
2. In their humanity they were preachers.
 - a. Their primary function is to stand for God and to preach the Word of God, what God would say were He here.
 - b. These were men of like passion with us as James said of the prophet Elijah.
 - c. These were men that ate and drank their drink and they lived with their wives and they took care of their children. But in spite of all of that, they were called by God to be preachers of His word.

B. These Men Were Uncompromising Individuals

1. They stood for the word of God and the will of God in their lives against all adversaries.
 - a. Amos and Amaziah in Israel (Amos 7:7-17).
 - b. Micah talked about all the wickedness of the false prophets, of the false preachers and the false priests of that day who prophesied for hire, who prophesied of wine and strong drink. But He said in verse 8 of chapter 3, "But as for me," you see, I am different. *"As for me, I am full of power, even the Spirit of Jehovah, to declare unto Jacob his transgression, and to Israel his sin."*
2. He could not be bound by convention or by public opinion or be restrained by the caution of diplomats.

C. These Men Were Conscious of a Divine Call

1. They didn't volunteer to be prophets.
2. God called them to be His mouthpiece or His mouthpieces, and for that reason they had great spiritual insight given them by God and they had great spiritual commitment because of that call. Amos declares, *"I was no prophet. Neither was I one of the sons of the prophets"* (Amos 7:14-15). Amos said very simply, "I am no professional. I have heard the call of God."

D. These Were Men Usually of a Certain Ruggedness of Body and Character

1. They were hard men in body and character.
 - a. Their stance commanded attention in any gathering.
 - b. Their ruggedness caused them to stand alone on many occasions.
2. Micaiah and Ahab (1 Kings chapter 22). Ahab gave the greatest compliment ever given to a prophet. He says, *"There is yet one man, but my soul hates him, for he never prophesies good concerning me, but evil"* (1 Kings 22:8).

E. These Were Men That Were Conscious of God's Authority and God's Backing in All Emergencies

1. They knew that God was behind them.
2. They knew that they had the backing of God in all that they were saying and in all that they were doing.

F. These Were Men of Prayer and Communion with God

His lonely, solitary life gave him plenty of time to keep in touch with God.

G. These Were Clean Men, Consecrated Men, in Their Life and in Their Character

1. Their message was constantly being challenged by the evil false teachers and preachers of their day.
2. There is not one single breath of criticism of their personal life. Each one of them lived a separated life. They were holy men. They were dedicated unto God.

H. These Were Men Who Were Conscious of the Privilege of Access to the Inner Counsel of God

They knew that they bore the secrets of God to men.

I. They Were Outspoken Critics of Specific Evils in the Social Order

1. They did not deal in abstraction.
2. They did not cultivate the art of the oblique. Consider the words and manner of Amos and Malachi to the people of their day.

J. These Were God's Agents in Revealing the Future

1. God gave to them the message of what is going to happen, not only to the nation of the Israel, not only to all the nations round about, but to that righteous remnant that was holding on to God.
2. Their number one characteristic was that they pass the word of God on to people as they had received it, without addition, without subtraction.

THE MISSION OF THE PROPHET: SPOKESMAN FOR GOD (Exodus 4:16)

"He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him" (Exodus 7:1; Jeremiah 1: Ezekiel).

A. God's Spokesman for Judgment for the Wicked

"You only have I chosen of all the families of the earth; therefore I will punish you for all your sins" (Amos 3:2 NIV) (Hosea 4:6; 13:9; Micah 3:12).

B. God's Spokesman for Salvation (Hope) for the Righteous (Amos 9:11-14)

"I will plant her for myself in the land; I will show my love to the one I called 'Not my loved one.' I will say to those called 'Not my people,' 'You are my people'; and they will say, 'You are my God'" (Hosea 2:23 NIV; Micah 4:1-2).

C. It All Culminates in the Kingdom of God (Hebrews 12:22-28)

Six things that are included in the Kingdom of God:

1. Angels.
2. Spirits of just men made perfect.
3. Jesus.
4. God.
5. The Spirit.
6. The church.

BASIC PRINCIPLES FOR UNDERSTANDING THE PROPHETS

A. The Prophet Is a Man Who Is Moved by the Holy Spirit (2 Peter 1:20-21)

"No prophecy is a private interpretation, but holy men of God spake as they were moved by the Holy Spirit." That word "moved" literally means to be picked up and transported by.

1. The prophet of God was not one who gave you his judgment about what was happening.

2. He was given by God a revelation he could not have found any other way.
 - a. It was not his private interpretation of history.
 - b. It was a vision given him by God. See Jeremiah chapter one.

B. The Prophet Cannot Introduce Strange Things (Deuteronomy 13:1-5)

What is his function? To call men back to the law.

C. The Prophet's Oracles Come to Pass (Deuteronomy 18:20-22)

D. Sometimes Prophecy Is Conditional (Jeremiah 18:5-11; Jonah and Nineveh)

A threat may be delayed by repentance (1 Kings 21:29).

1. A prophecy of judgment is conditioned upon their continuing in evil. In Jeremiah 18:5-11, God says to Jeremiah, *"If I speak a word against a people to destroy it or to pluck it up, and that people repent, then I will turn from what I said I would do and I will not destroy them"* (vs. 7-8).
2. A prophecy of blessing is conditioned upon their continuing to do good. He said, *"If I speak concerning a nation or a people to bless them because they are doing my will and they turn from doing my will, then I will turn from blessing them, and I will curse them"* (vs. 9-10).

E. Sometimes a Threat May Be Delayed by Repentance

1. You will see this principle illustrated in 1 Kings 21:9 where Elijah is preaching to Ahab about what is going to happen to him because of his killing Naboth and stealing Naboth's vineyard.
2. Ahab was to be destroyed because of that evil that he has done.
3. But Ahab repented. And God said to Elijah, *"See how he humbles himself before me? Therefore, I will not bring this judgment in his day, but in the day of his son"* (1 Kings 21:29). And so this judgment still has to come, because wickedness must receive its just recompense. But it is delayed.

F. The Prophets Lived Before and Immediately after the Assyrian and Babylonian Exiles

1. Their threats were fulfilled in the exiles (cf. Zechariah 1:5-6).
2. Their promises of return were fulfilled in the return from Babylon (cf. 2 Chronicles 36:20-23).

G. Christ's First Coming and the Beginning of the Church Are Important Subjects of Old Testament Prophecy (Romans 1:2; Acts 3:24-26; 1 Peter 1:10-12)

1. Christ:
 - a. The ideal King (Isaiah 9:6-7; Jeremiah 23:5-6).
 - b. The suffering Servant (Isaiah 53).
2. Church:

The Kingdom, God's House, God's Mountain, The Temple, The Sheepfold.

H. God's Final Revelation Is Made in His Son

"In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe" (Hebrews 1:1-2).

"This is that," "As it is written," settled the case (Matthew 21:37).

SELF EXAM FOR LESSON ONE

1. List the ten characteristics of God's prophets which revealed their nature.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____
2. What was the mission of the prophet and in what two areas did he carry out this mission? His mission: _____
 - 1) _____
 - 2) _____
3. His mission all culminates in what? _____
4. Write down eight principles for understanding the books written by the prophets.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
5. A prophecy of judgment is condition upon _____
6. A prophecy of blessing is conditioned upon _____

LESSON TWO

INTRODUCTION (2) THE BOOK AND THE MAN

INTRODUCTION:



Welcome to Sunset International Bible School's study of the book Isaiah. This is our second lesson. In the first lesson we introduced the idea of prophetic studies. What kind of men were the prophets? What was their message? What was their mission? What method will we use to understand these books? As we introduce the book of Isaiah itself we are going to be focusing upon our task of understanding Isaiah's prophecy, a task that is not always going to be easy, for much of prophetic writing and most of Isaiah's book is written in symbolic language and not in straightforward prosaic, literal language. And there are some difficulties that face the students of Isaiah.

LESSON TEXT: The scriptures listed in the Study Guide.

LESSON AIM: To get an overview of Isaiah the book, and Isaiah the man in the context of history.

LESSON OBJECTIVES: You will . . .

1. Look at eight things needed by anyone who would study the book of Isaiah.
 2. Learn about Isaiah the man, and his family as they relate to the book of Isaiah.
 3. Investigate the character of the history and times in which the book was written.
-

UNDERSTANDING THE BOOK OF ISAIAH

Eight things to consider as you study the book:

A. A Working Knowledge of Isaiah's Writings

1. A knowledge of the history of his day, a knowledge of his world.
2. The historical background is of extreme importance in studying any prophetic book, but particularly as we study the book of Isaiah.
 - a. The eighth century B.C., when Isaiah wrote, was an unusual time.
 - b. The nation of Israel was about to go into captivity. The nation of Judah was not far behind.
 - c. Because in their historical background, they were facing the judgment of God.

B. The Book's Disregard for Time and Chronological Progression

1. The Old Testament historical and prophetic books often are not written chronologically.
2. Isaiah is not concerned with chronological progression. He is concerned with thought. He wants to get one thought and then another thought and then another thought across to his people. So you cannot view his book chronologically.

C. The Way in Which the One Speaking Will Change from Being One Person to Being Another Person

1. We will be reading and God will be speaking to Israel and without warning, automatically, someone else starts speaking: the prophets, the nation, an enemy, someone other than God begins to speak, and we are not told that the speaker has changed.
2. The context will have to determine for us who is speaking. That's why we must read carefully the prophets, particularly the book of Isaiah, or we will be confused as to who is speaking to us.

D. The Changes of the Addressee, the One That Is Being Spoken to

In a verse, a prophet may be addressing the Lord and before that verse is finished, he will be addressing the nation or some group within the nation or some nation outside the nation of Israel.

E. The Period of His Ministry and the Historical Context in Which He Spoke

1. As is frequently the case in other Old Testament prophets, Isaiah doesn't tell us when he received the vision, so we sometimes are left wondering as to what period of his ministry is in view and what the historical context is.
2. Sometimes we will have to simply hear the word of God and not be able to say, here is exactly what it is talking about. That's confusing, but we stand centuries after this book was written, so it just has to be that way.

F. Independent Oracles Which Speak of Different Things Sitting Side by Side Within the Context

1. Oracles dealing with different times and different circumstances will be placed in our book side by side.
2. We are going to have to read the book the way it was written, not the way we wish it was written.
3. This is an Asian book, a Hebrew book, written in the eighth century B.C., and this is their style of discussing things.
4. They reason more in a circle than in a straight line, so they want everything within the circle before they make their conclusion.

G. Striking a Balance Between Letting Isaiah Speak in Old Testament Times and Letting Him Speak His Truths Related to New Testament Times

1. Isaiah is an Old Testament figure with a message to Old Testament people in an Old Testament context.
 - a. We must first look at his book historically, but in the light of the idea

of Jewish national solidarity, and in view of God's purpose in Christ, of God's promise to Israel.

- b. We must see his messianic fulfillment.
 - c. We must not be so saddled with the idea that Isaiah is a man of his day, that everything must be given within an Assyrian context.
 - d. Nor can we, because God's purpose will finish, culminate, be completed in Christ, make everything messianic.
2. Many times our application as well as sometimes the fulfillment, the ultimate fulfillment of what Isaiah says is in Jesus and is in the church and so it is just as applicable for us today as it was in the day that Isaiah spoke.

H. Sometimes the Prophecies Are Not Fulfilled Because Conditions Change Within Israel or Other Nations (See Jeremiah chapter 18)

1. Prophecy of judgment is conditional upon continuing in their evil and prophecies of blessing is conditioned upon continuing in their righteousness.
2. In Isaiah 48:18, Isaiah makes a prophecy about a judgment that is to come upon Judah by Assyria, but then that prophecy is delayed.
3. Sometimes prophecies are only partly fulfilled for the very same reason.
4. Sometimes the prophecies are couched in non-literal speech. They are not intended to be fulfilled literally (Isaiah 11). We must ask:
 - a. What is the picture? Let's get a look at the picture itself.
 - b. What does that picture symbolize?
 - c. What does that mean to me? What is the application to me?

UNDERSTANDING ISAIAH, THE MAN

A. The Man and His Family

1. His name, Isaiah, means "Jehovah saves."
 - a. That's symbolic itself, because that's the book's theme.
 - b. The book of Isaiah writes about the salvation of the Lord, the salvation of Jehovah.
2. His wife is never called by name. She is simply called the prophetess.
3. He has two sons, and they are given symbolic names.
 - a. His first son, Maher-Shalal-Hash-Baz means "the prey hasteth, the spoil is just at hand."
 - b. His next son's name, Shear-Jashub, means "a remnant will return."
 - c. The first boy says, judgment is coming. The second boy says, after the judgment you will come back, but only a remnant of you will return.
 - d. Every time those boys' names are called, judgment is described and salvation is described.

B. The Character of Isaiah

1. *He was a city prophet.* He didn't preach in the country. He preached in the city of Jerusalem.
 - a. Nearly all of his illustrations are from city life.
 - b. Jerusalem was his home.

- c. He was an urban, not a rural, man.
- d. He doesn't understand, it seems, the rural life. He understands the busy street life.
- 2. *He is a court prophet.* Not just a city prophet, he is a prophet in and of the court of the king.
 - a. Jewish tradition states that he is the cousin of King Uzziah.
 - b. He had access to the court's procedures because he is a historian.
 - c. He is the chronicler of the Judean courts (2 Chronicles 26:22).
 - d. Before he was called in chapter 6 at Uzziah's death to be the prophet of Israel, he was the historian.
- 3. *He is a married prophet.* Not all the prophets were married, but this man was married and his wife was called the prophetess.
 - a. In all of his duties as the prophet of God, he was still a husband and a father.
 - b. He had a wife to care for and children to raise, and as far as we know, he did a good job of that.
 - c. He was a balanced person, a husband, a father and a prophet.
- 4. *He was also a sinful prophet,* he had definite human limitations.
 - a. He was afraid when God called him to be a prophet.
 - b. He made his confession of sinfulness in chapter 6. He says, "*I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.*"
- 5. *He is a faithful prophet.* He is going to do the work that God has called him to do in spite of his inadequacy, in spite of his sin, by the help of God and the power of God he is going to do the work of God.
 - a. He never found "success" but he preached anyway.
 - b. He never found acceptance with the people to whom he preached, but he preached anyway.

C. The Character of the Times

- 1. It was a time of national prosperity.
 - a. Israel and Judah had never been richer than they were when Isaiah is preaching.
 - b. They had never been more powerful. They had extended their borders from the river of Egypt to the great river, the River Euphrates.
 - c. All the promised land that God had made reference to in the promise to Abraham, in David's life, in Solomon's life, all of the territory, all of the land, was in their possession.
 - d. They were making treaties with all of the nations of the world. Nobody was warring with them. Assyria had begun, but as Isaiah begins to preach, no one is making war with Judah. They had everything they needed. They lived in a land flowing with milk and honey. They lived in peace and prosperity.
- 2. It was a time of great national sin.
 - a. In Israel they were bowing down not simply to Jeroboam's calves, they were bowing down to the Baal gods and to the gods of all of the world.
 - b. In the south Solomon in his marriages to all of the women of all the

nations of the world, had built for them temples to their idols, to their gods, all over the city of Jerusalem.

3. It was a time of great wickedness.
 - a. A man and his son, after having worshiped at one of these pagan idols, would turn aside to the same temple prostitutes to fertilize their sacrifice.
 - b. They would lay down on clothes that they had taken from the poor people in pledge for the few dollars or the little money that they had given.
 - c. Their marriages were so mixed up and confused that they were under the close scrutiny and judgment of God.
 - d. When a poor man or anyone went to court, he went to court where the judges took bribes. They had the best judges money could buy. The poor person could not find any justice in those courts because justice could only be purchased.
 - e. The priests were offering profane sacrifices. They were taking the people's left-overs and offering them to God rather than giving God the best.
 - f. The preachers and the prophets of that day were telling them what they wanted to hear. They were preaching for money. They were hirelings.
4. Israel needed somebody to come and call them back to God.
 - a. And in the eighth century, four great men arose.
 - b. In Israel in the north, **Hosea** and **Amos**. Amos came from the south to preach, but he declared to Israel in the north that judgment was so imminent that they had no ability to change.
 - c. And in the south **Micah** on the street and **Isaiah** in the court were telling Judah that they could come home, that there was still time, but it was the last time, the last chance.

SELF EXAM FOR LESSON TWO

1. List eight (8) things needed by anyone who would study the book of Isaiah.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

2. List five (5) things which give us a glimpse of the character of Isaiah.

1) _____
2) _____
3) _____
4) _____
5) _____

3. List three characteristics of the times when Isaiah wrote.

1) _____
2) _____
3) _____

4. Name four great prophets commissioned by God in the eighth century to call Israel back to Himself.

1) _____ 3) _____
2) _____ 4) _____

LESSON THREE

THE PROPHET'S CALL

INTRODUCTION

This is lesson number three. It is still a part of our introduction. A prophet takes more of an introduction than does a doctrinal book. We must see several things in order really to understand the book of the prophets. These are things about the prophet himself. A very important part of any prophet's life, the most important part of any prophet's life is his call. That moment that God comes to him with an initial inaugural vision and tells him, "I have chosen you to be a prophet for my people Israel." It is found in many of the prophetic books, enough of them anyway for us to at least visualize what that kind of call was like.

Amos made reference to that call in the book of Amos chapter 7 when Amaziah says to him, "Don't preach any more." He said, "*I was not a prophet.*" God took me from following the sheep and said, "*Go speak to my people, Israel.*" Amos could think of a time when he had heard the lions roar, when he heard Jehovah's voice. In Jeremiah chapter 1 God comes to this timid young man and said, "*Jeremiah, what do you see?*" And Jeremiah said, "*I see the rod of an almond tree.*" And God said, "That's what you should see, for I watch over my word to perform it. Now go speak to my people, Israel." Jeremiah could look back to that time and never doubt but that he was the man of God doing the will of God, speaking the word of God by the power of the Spirit of God. Isaiah could look to that, too.

LESSON TEXT: Isaiah 6:1-13

LESSON AIM: To get an understanding of the prophet's call from God and particularly the call of Isaiah.

LESSON OBJECTIVES: You will . . .

1. Learn that Isaiah's call is presented as a defense of his right to say what he must say to Israel.
 2. Discover the three-fold nature of Isaiah's vision. It was a vision of God, himself and the people being sinners and it was a vision of the salvation that would come by the power of God.
 3. See the prophets scope of influence, his character, the literary style of the book and his poetic oratory.
-

ISAIAH'S CALL TO BE A PROPHET

A. The Inaugural Call (Isaiah 6:1-13)

1. He mentions his call six chapters into his book.

- a. For five chapters he has talked about the message that God has given him to say, and that is really more important than his call.
 - b. Now he defends his right to say what he has said.
2. The time of Isaiah's call.

"In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: 'Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.' At the sound of their voices the door posts and thresholds shook and the temple was filled with smoke. 'Woe to me!' I cried. 'I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.' Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, 'See, this has touched your lips; your guilt is taken away and your sin is atoned for.' Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!' And he said, 'Go and tell this people: 'Be ever hearing, but never understanding; be ever seeing, but never perceiving.' Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.' Then I said, 'For how long, O Lord?' And he answered: 'Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged, until the Lord has sent everyone far away and the land is utterly forsaken. And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.'"
3. Some scholars, for instance Jim McGuiggan in his book on Isaiah, believed that up until this time Isaiah had trusted God and Uzziah.
 - a. Now there will only be God in whom he can place his confidence for the future.
 - b. Whatever it takes for us to see the Lord high and lifted up is a good thing.
 - c. The place that Isaiah saw this vision was in the temple where God places the sign of His presence with the sinful people.

B. A Three-fold Vision

It was a vision of God. It was a vision of himself, and the people as being sinners, and it was a vision of the salvation that would come by the power of God.

1. A vision of God. What Isaiah learned about God:
 - a. He learned He was holy. He learned He was triply holy. *"Holy, holy, holy is the Lord God."*
 - 1) The word "holy" literally means separated, distinct, unique.

- 2) From all other beings, God is separated (Revelation 4).
- b. He learned that God is almighty. He says, "*The Lord the Almighty.*"
- c. He learns that God is also glorious.
- 2. A vision of himself. "*Woe is me!*"
- 3. A vision of salvation. Along comes one of the angels, one of the seraphs, with a coal and he touches his lip. And he says, "See, God has made your lips clean. You did have unclean lips, and you were right to see it. But now God has cleansed your lips, and you are precious and holy, and you can be the spokesman for God."
- 4. And then he gets a commission. He is commissioned to go preach.
 - a. He must preach a word of judgment.
 - b. The people will not accept what he says. They will not accept his message.
 - c. He is commissioned to preach, "*Until everything lays desolate and there are no more people in the land, and they are languishing in a land that is not theirs*" (v. 11).

C. The Prophet's Scope of Influence

- 1. Generally speaking, he is the broadest of all the prophets.
 - a. He speak against Babylon, against Moab, against Philistia, against Syria, against Egypt, against Ethiopia, against Edom, against Arabia, against Phoenicia.
 - b. There's not a single powerful nation of the world that Isaiah does not speak against in his book.
 - c. He is the most internationally centered and emphasizing prophet of all that we have in the Bible.
- 3. Specifically, he speaks to and against Judah and Jerusalem. "*The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah*" (1:1).

NOTE: Whatever he says about Babylon, Edom, whatever he says about anything, he says it concerning Judah and Jerusalem.

- 4. Isaiah's message contains two themes.
 - a. Number one: judgement and exile.
 - b. Number two: national glory in a return to the land and a coming Messiah.

D. The Prophet's Character

- 1. He combined earthly wisdom with earthly sagacity.
- 2. He combined courage with his conviction.
- 3. He contained in his own being, a versatility of gifts.
- 4. He had a singleness of purpose in his life.
- 5. He had a clear, unmistakable vision, with spiritual intuition as he looked into the very secrets of God.

E. The Prophet's Literary Style

1. That is not eternally significant, but it is important if we are going to understand his book.
2. He had a certain style of writing, much like the other prophets, and yet a little different.
3. Isaiah is an expert at using picturesque illustrations (5:1-7).
 - a. He speaks of the nation of Judah as being God's vineyard, the place of God's planting.
 - b. In chapter 12 he speaks of Himself being a well of salvation of which the nation of Israel will drink.
 - c. In chapter 28:23-29 he speaks of them being a tilled ground in which he has planted trees, oaks of righteousness that will be fruitful and bear fruit throughout all of time.
 - d. In chapter 32 he speaks of himself as being a hiding place, a covert, a rock, behind which they can hide from the storms of life upon which they can stand.
 - e. He uses epigrams and metaphors, symbols of speech. He speaks of His judgment as being flood and storm and loud noise and loud sound.
 - f. He uses interrogation or dialogue where he calls them to trial and debate with him over and over.
 - g. He uses hyperbole and parable where he stretches things far beyond their meaning to try to get them to see the greatness of His blessing as well as the greatness of their judgment.
 - f. His vocabulary is the largest of any book of the Bible. Ezekiel uses 1535 separate words; Jeremiah, 1653. The psalmists use 2,170. Isaiah uses 2,186 words.

F. The Prophet's Poetic Oratory

1. He could stir the people. We will see that throughout the book, chapters 12, 25, 26, 38, 42, 49, 50, 52, 60, 62, 65, 66.
2. Isaiah is not just a book that condemns. It is a book that stirs us with poetic oratory to have faith in God.

SELF EXAM FOR LESSON THREE

1. Where and when did Isaiah receive his call? _____

2. Give the three-fold content/character of Isaiah's vision.
 - 1) _____
 - 2) _____
 - 3) _____
3. Describe the scope of Isaiah's influence reflected in his book.

4. Isaiah's message contains what two themes?
 - 1) _____
 - 2) _____
5. What is unique about Isaiah's literary style of writing? _____

6. When Isaiah speaks against a foreign nation what relationship, if any, does it have with God's own nation? _____

LESSON FOUR

THE PROPHET'S WORLD

INTRODUCTION

In an earlier lesson we studied the difficulties facing the prophet Isaiah. In this, our fourth lesson in our study on Isaiah, we want to take a closer look at one of those difficulties. The very first one that we mentioned in that lesson was the difficulty of understanding the prophet's world – the historical background in which he preached. That historical background begins with 2 Kings chapter 14 and 2 Chronicles chapter 25 and continues for several chapters as the books discuss the world of Judah and Israel as it faced the world of Assyria and the rising world of Babylon. In today's lesson we want to look with, some detail, at the prophet's world.

LESSON TEXT: The scriptures listed in this lesson.

LESSON AIM: To see the setting in which the book of Isaiah was written and the rulers which influenced the history of both Israel and Judah.

LESSON OBJECTIVES: You will . . .

1. Learn and remember the names and character of the kings of Israel.
 2. Know the names and character of the kings of Judah during these years.
 3. Overview the kings of Assyria who affected the welfare of both Judah and Israel.
-

THE POLITICAL BACKGROUND OF ISAIAH'S WORLD

A. The Kings of Judah

1. *Amaziah* (798 – 782) – the decent/ flawed man (2 Kings 14 and 2 Chronicles 25).
 - a. Avenged himself against the killers of his father.
 - b. Amaziah reigned actually before Isaiah began to preach.
 - c. He sought to do the will of God and walk in the ways of David.
 - d. He defeated Edom and was defeated by Israel because he began to worship the gods of Edom.
 - e. Two lessons learned:
 - 1) **It sometimes costs a good deal to be faithful to the word of God, the way of God and the will of God.** It cost Amaziah some soldiers because he refused to go to battle with the wicked nation of Israel fighting beside his side.
 - 2) **When good men do bad things, it often brings judgment from God.** In a battle with Joash, king of Israel, Amaziah was taken captive along with many hostages and all of the treasure from the

royal palace and the temple was confiscated and one of the walls of Jerusalem was thrown down.

- f. Amaziah was killed in Lachish. But because he had been basically a decent man and basically a good king, he was brought back to Jerusalem and was buried there with the kings of Judah in the place of the righteous.
2. *Azariah/Uzziah* (792 – 740) – a righteous man (2 Kings 15 and 2 Chronicles 26).
 - a. **He was a righteous man.** His names were significant. He is called Uzziah which means “Jehovah is my strength,” and Azariah, which means “Jehovah is my help.” So in both of the names the Bible gives him, Jehovah is honored.
 - b. **He was successful in battle.** This man was not only a righteous king, he was militarily successful to a remarkable degree.
 - 1) He extended the borders of his land of Judah all the way back down to the river of Egypt which was the promised limit in Genesis chapter 15.
 - 2) And along with him, the king in the North, Jeroboam II, extended his border all the way to the entrance of Hamath which was the northern promised limit.
 - b. So in this day because of the military might of both the King of Judah and the king of Israel, the people again possessed the Promised Land.
 - c. The fact that he brought financial prosperity back to the land of Judah would explain why Isaiah maybe would have trusted in him. Uzziah has to die before Isaiah really will begin his mission and see his great vision.
 - 1) He pursued trade among the nations.
 - 2) He promoted agricultural pursuit.
 - d. **His downfall.** He tried to take the function of a priest. He tried to offer the incense that only the priest would offer.
 - 1) He was opposed by the faithful priest as stepping outside of his God-given place, and he was smitten a leper by God.
 - 2) He spent the last years of his life, shut up in an infirmary that they made in his own house.
3. *Jotham* (750 – 732) – co-regent and righteous (2 Chronicles 27).
 - a. Jotham was a righteous king, as Uzziah his father had been, and he took care not to make the kind of mistakes his father had made of pride and presumption.
 - b. Jotham was very successful in war during Isaiah’s time of prophesying, and the people grew even more in prosperity.
 - c. But for some reason, the people did yet corruptly.
 - d. He steadfastly refused to make an alliance with the wicked. He was a righteous king all of his life.
4. *Ahaz* (735 – 715) – a weak and corrupt leader.
 - a. Ahaz was an example in wickedness for a corrupt people.
 - b. He refused to make an alliance with Israel and Syria, but it wasn’t because he trusted God.
 - 1) He lost several battles. He lost over 100,000 soldiers. He lost

- many captives who were taken to Damascus there to be in captivity in Syria. Yet he refused to return to God.
- 2) He calls upon Assyria for help. And he pays the Assyrian king handsomely. He starts depleting the treasures of Judah.
 - 3) He makes clones of the Assyrian gods in Jerusalem, introducing idolatry of all kinds to the people of God there.
 - c. He perverts the priests, he closes the temple activities. He pursues spiritual and moral evils.
 - d. Isaiah does most of his real negative rebukes during Ahaz' reign.
5. *Hezekiah* (715 – 686) – a thoroughly good man yet with faults.
- a. Hezekiah led a thorough religious reform, and removed all the shrines that his father had set up.
 - 1) These reforms were wide-spread but shallow (2 Kings 18 and 19 and 2 Chronicles 29 through 32).
 - 2) People still, in spite of all of Hezekiah's goodness and all of Hezekiah's reforms, are still wanting to follow the idols that Ahaz had brought in.
 - b. At first Hezekiah was loyal to Assyria. His father, Ahaz, had set up alliances and he was trying his best to be a loyal Assyrian vassal.
 - c. When Babylon began to war against Assyria, then Hezekiah began to rebel against this vassaldom to Assyria because he didn't like the evil Assyrian gods.
 - d. Because he stayed loyal to God, the nation of Assyria was defeated when it surrounded his city.
 - e. When Hezekiah became ill agents from Babylon came to him and he received them and showed them all of the temple treasures.
 - f. Hezekiah died with the city of Jerusalem and all of Israel at peace with God and defended for David's sake.
6. *Manasseh* (697 – 642) – the most wicked king Judah ever had.
- a. Manasseh's sin led Judah in the most corrupt condition of their history.
 - b. Morality and spirituality were at an all time low.
 - c. Because of this morality and spiritual low, the nation had nothing that would keep them from going into captivity. See 2 Kings chapter 21 and chapter 23.
 - 1) Manasseh was carried into Babylon and imprisoned there.
 - 2) He repented of his sins.
 - 3) God caused him to be released and he came back to the land and attempted a reformation to undo all the harm he had done.

NOTE: His son Amon had learned too well from his wicked father's past, and he will continue the evil journey into oblivion and cause Judah finally to cease to exist in the year 586 B.C.

B. The Kings of Israel

While this is going on in Isaiah's homeland, Israel in the North is not even doing as well. Jehoash was the king during Isaiah's time of speaking.

1. *Jehoash* (798 – 782) – a successful warrior. He ruled Israel for sixteen

years. He warred against Judah and defeated them. He captured Amaziah. He tore down one of Jerusalem's walls. He took many hostages. He sacked the temple. He robbed it of its temple treasures.

2. *Jeroboam* (793 – 735) – a powerful man.
 - a. Restored the borders of Israel to their promised limits.
 - b. Brought great prosperity to the nation as Jonah, the prophet, had predicted. Amos and Hosea prophesied in his time.
 - c. Fostered the most wicked time that Israel had ever known.
 - 1) Poor people were exploited.
 - 2) Slavery became rampant in his land.
 - 3) The priests were immoral, the prophets were hirelings, preaching only for what they would receive from the wickedness of their prophecy.
 - 4) Amos and Hosea were the only true prophets during this time.
3. *Menahem* (753 – 742) – established his rule with brutal strength.
 - a. Menahem was defeated by Pul of Assyria who took away a great number of captives (1 Chronicles 5:26).
 - b. Pul exacted very heavy tribute from him (2 Kings 15:13-22).
4. *Pekahiah* (742 – 740) – promoted the calf worship began by Jeroboam.
5. *Pekah* (752 – 732) – allied with the king of Syria.
 - a. He seemed to have set up a rival kingdom to Menahem (Hosea chapter 5:5 or 2 Kings 15:19).
 - b. He made an alliance with Syria who he had previously hated because of the oppression that Syria brought upon him.
 - c. They tried to defeat Judah under Ahaz. But was really never able to be totally successful in spite of all of Ahaz' wickedness.
6. *Hoshea* (732 – 722) – last king of Israel.
 - a. He served as an Assyrian vassal and ruled over very small remnants of a once large and proud nation.
 - b. He made an alliance with King So of Egypt.
 - 1) Shalmaneser laid siege to Samaria for three years.
 - 2) He carried away many of the Israelites to Assyria and left a mixed multitude to inhabit the land.
 - 3) The Samaritan people of the New Testament will come from this mixed race.

NOTE: The nation of Jeroboam, the son of Nebat, is buried at last, never to rise again. They have had one wicked king after another, until finally God had all of them He could stand.

C. The Kings of Assyria

During this period of time, the nations were ruled by the kings of Assyria.

1. *Tiglath-Pileser I* came to the throne in 1116 B.C.
 - a. He led the nation to new heights of military power and conquest.
 - b. He set a policy to show absolutely no mercy to his enemies. A report of his cruelty struck terror in the hearts of those that he was about to conquer.

- 1) They would put hooks in their noses and in their ears and pull them behind their horses until finally they fell and the skin was pulled away.
- 2) When they got them back to Assyria, they would have them serve 24 hours a day until finally they died from exhaustion and a lack of food.
- c. He also built many of the great cities and palaces and strongholds that later kings would inhabit.
2. *Adad-nirari* came to the throne and continued this policy of accepted cruelty.
 - a. He burned, defeated cities to the ground.
 - b. He beheaded thousands of captains, flayed thousands of people alive.
3. *Ashurnasirpal* came to the throne, and he is probably the greatest war general that Assyria ever knew.
 - a. He built the Assyrian army into the greatest war machine the world had ever seen.
 - b. He is reported to have built a tower a hundred feet high covered with the skins of his flayed enemies.
 - c. His conquest ended at the Mediterranean Sea where he washed his swords and shields of the blood symbolizing his boast to have conquered all the world.
 - d. He had not gone down into Israel and Judah simply because he saw nothing there to be gained by such a campaign.
4. *Shalmaneser* came to the throne in 859 B.C.
 - a. His conquests brought him nearer Israel than any of the predecessors. In his account of the battle of Karkar on the Orontes River he claims to have defeated twelve kings including Ahab of Israel and Ben-Hadad of Damascus.
 - b. During his reign, Assyria suffered a great plague which, with other causes, greatly weakened the nation. It was at this time that God sent Jonah to give Assyria one more last chance to enjoy His fellowship and His love.
5. *Tiglath-Pileser III*, Pul of the Bible, came to the throne and he carried into captivity part of the northern tribes of Zebulun and Naphtali.
6. *Shalmaneser V and Sargon* came to the throne and Shalmaneser began the siege of Samaria and Sargon finished the destruction of Samaria in 722 B.C.
7. *Sennacherib* came to the throne a brilliant general but extremely arrogant and hated by all including his own two sons, which would eventually slay him while he was worshiping his gods.
 - a. He destroyed over forty cities in Israel and Judah and besieged Jerusalem.
 - b. He was turned back by the direct hand of God who killed 185,000 of his soldiers and sent him home in total defeat.

SUMMARY:

In 612 B.C., the Assyrian capitol of Nineveh fell to the Babylonians who were assisted by the Medes. This fall of Nineveh is graphically portrayed in the book of

Nahum. Assyria has served as a buffer between God's people and the barbaric hordes of the North. They did leave the world a superior standard of architecture, science, literature and sculpture. On the negative side, they left the world bigger and better ways of killing each other in war.

These were stirring times. These were times that God was having to move in a direct way to preserve His people. In that hour, God raised up Isaiah, the prince of the prophets to declare unto Israel his transgression and coming doom by Assyria. To declare to Judah, his sin and danger of that same destruction by Babylon in days to come if they do not repent.

SELF EXAM FOR LESSON FOUR

1. List the kings of Judah and indicate whether they were righteous or unrighteous.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____

2. List the kings of Israel and the outstanding characteristic which sets him apart from the other kings.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____

3. What was the outstanding characteristic of the Assyrian kings during this time?

4. What brought about the downfall of Uzziah and what was the consequences of his actions? _____

LESSON FIVE

THE WRITERS OF ISAIAH

INTRODUCTION:



We want to study today the question of how many prophets wrote this book. It is the conclusion of many, if not most, modern liberal scholars today that the book of Isaiah was written by multiple authors over several centuries. It is our conclusion that one single author wrote this book, and we do want to consider the question, how many prophets wrote the book of Isaiah. We believe Isaiah wrote it in the eighth century B.C. I want you to notice several reasons.

LESSON TEXT: Scriptures listed in this lesson guide.

LESSON AIM: To examine evidence which will substantiate the authorship of Isaiah for all 66 chapters of the book.

LESSON OBJECTIVES: You will . . .

1. Examine and reproduce three reasons for believing that the book of Isaiah was written by one man, Isaiah.
 2. Be able to give three arguments presented by those who contend that the book has more than one author.
 3. Be required to present the refutations of these three arguments.
-

REASONS TO BELIEVE ISAIAH WAS WRITTEN BY A SINGLE AUTHOR

NOTE: Modern scholars' division of the book. Some attribute it to as many as seven different authors. Primarily they attribute it to two authors. Chapters 1–39 written by one author. Chapters 40–66 written by a different author.

A. Reason One: The New Testament Writers Attribute it to Isaiah

1. Consider several quotations from Isaiah in the New Testament and the application of each.
 - a. Concerning John the Baptist: *“In those days John the Baptist came, preaching in the Desert of Judah and saying, ‘Repent, for the kingdom of heaven is near.’ This is the one who was spoken of through the prophet Isaiah: ‘A voice of one calling in the desert, Prepare the way for the Lord, make straight paths for him.’”* (Matthew 3:1-3; Isaiah 40:3).
 - b. Concerning Jesus and Isaiah: *“Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—to fulfill what was said through the prophet Isaiah: ‘Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan,*

Galilee of the Gentiles—the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned’” (Matthew 4:13-16).

- c. Concerning Jesus’ ministry: *“This was to fulfill what was spoken through the prophet Isaiah: ‘He took up our infirmities and carried our diseases.’”* (Matthew 8:17; Isaiah 53).
- d. Concerning salvation for Gentiles: *“Aware of this, Jesus withdrew from that place. Many followed him, and he healed all their sick, warning them not to tell who he was. This was to fulfill what was spoken through the prophet Isaiah: ‘Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations’”* (Matthew 12:15-18; Isaiah 42:1-4).
- e. Concerning the hardness of the Jews: *“Though seeing, they do not see; though hearing, they do not hear or understand. In them is fulfilled the prophecy of Isaiah: ‘You will be every hearing, but never understanding; you will be ever seeing, but never perceiving. For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them’”* (Matthew 13:13-14; Isaiah 6:9-10).
- f. Concerning hypocritical worship: *“You hypocrites. Isaiah was right when he prophesied about you. ‘These people honoreth me with their lips, but their hearts are far from me. They worship me in vain. Their teachings are rules taught by men’”* (Matthew 15:7; Isaiah 29:13).
- g. Concerning the anointed Jesus: *“... and they hand to him a scroll of the prophet Isaiah. And unrolling it he found the place where it is written: ‘The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.’ Then he rolled up the scroll and gave it back to the attendant”* (Luke 4:17; Isaiah 61:1-2).
- h. Concerning the unbelieving Jews: *“Even after Jesus had done all these miraculous signs in their presence, they still did not believe in him. This was to fulfill the word of Isaiah the prophet: ‘Lord, who has believed our message and to whom has the arm of the Lord been revealed?’”* (Isaiah 53:1). So John was persuaded that Isaiah wrote chapter 53. Notice the very next verse: *“For this reason they could not believe, because, as Isaiah says elsewhere: ‘He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts nor turn—and I would heal them’”* (John 12:37-40; Isaiah 53 and 6).
- i. Concerning the Eunuch’s conversion: *“He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth. In his humiliation he was deprived of judgment. Who shall speak of his descendants? For his life was taken from the earth”* (Acts

8:28; Isaiah chapter 53).

- j. Other passages: Romans 9:27 and Isaiah 10:22-23; Romans 9:29 and Isaiah 1:9; Romans 10:16 and Isaiah 53:1; Romans 10:20-21 and Isaiah 65; et. al.

B. Reason Two: The Jewish Nation Has Always Accepted the Unity of Isaiah

- 1. The Jews who were custodians of the book thought it was written by one person.
 - a. The Dead Sea Scrolls presents Isaiah as one book.
 - b. The entire book is entitled *Isaiah* in every single scroll in existence.
 - c. His name is called fifteen times in the book beside the title page.

C. Reason Three: The Uncertainty of Those Who Oppose the “One Author” View

- 1. Reasons given for more than one author.
 - a. Linguistic differences in the book say there has to be more than one author.
Response: Isaiah speaks to more than one audience which would demand different linguistic styles.
 - b. Different prophetic methods used in the book.
Response: Every author, inspired or otherwise, can be shown to write in different styles in the very same work. (Shakespeare, Will S. Durant and Ariel Durant)
 - c. The historical setting of chapters 40 through 66.
 - 1) Prophecy usually is written or spoken in the future tense.
 - 2) Isaiah 40 through 66 speak to people as if they were already in captivity.
 - 3) The argument runs: This proves this section was written in the sixth century since that’s when people will be in captivity and not in the eighth century.
 - 4) The liberals will then gather material from nearly every prophet who wrote to show that the tense and predictive prophecy is future tense, not present.
 - 5) Then they will say, since Isaiah, son of Amoz, was not alive in the sixth century, the author of chapters 40 through 66 is the work of some other man.

Response:

- 1) The “historical perfect” tense in scripture and other grammar.
- 2) Large sections of scripture which deal with future events and yet describe them as present and sometimes even past events. (See Daniel 7 and 8; Ezekiel 9 – 11).
- 3) It isn’t even clear that all or even most of Isaiah 42:66 speaks of generations and events beyond the lifetime of Isaiah anyway.
- 4) The impression is left that the idea of Babylonian captivity and rescue from it isn’t really a part of the eighth century viewpoint. That’s not true. Micah 4:10 explicitly mentions the Babylonian captivity and speaks of them plowing Judah under. Isaiah, in chapters 13 and 14, speaks of Israel’s future return from Babylo-

nian captivity before they are even in it. He speaks of Babylon as being the world's leading nation, even before it becomes a nation at all in chapter 14.

- 5) There are many indications in chapters 40 through 66 that it is written in Canaan rather than in the flat-land of Babylon. The physical lay-out, the mountains, the trees and so forth are all Palestinian.

CONCLUSION:

There is just no reason, no legitimate reason to believe that this book was written in the sixth century. There are too many plain statements for me to move away from the fact that this book was written by one man, Isaiah the son of Amoz, in the eighth century.

SELF EXAM FOR LESSON FIVE

1. Give three reasons for believing that Isaiah was written by a single author.
 - 1) _____
 - 2) _____
 - 3) _____

2. Give three things which substantiate the concept, at least in the mind of the Jews, that the book is the product of a single Isaiah.
 - 1) _____
 - 2) _____
 - 3) _____

3. Give three reasons presented for more than one author.
 - 1) _____
 - 2) _____
 - 3) _____

LESSON SIX

THE NEW TESTAMENT WRITERS' USE OF THE OLD TESTAMENT PROPHETS

INTRODUCTION:

We are still introducing the book. You know, a lot of times you can just jump right into a book and begin to study it. The prophets are not that way. We must approach them in a biblical and in a logical way to get their lessons. The final criteria for approaching Isaiah or any other Old Testament prophet is to approach them in the same way they were approached by the New Testament authors. We live in the New Testament era, and so we need to view the prophets the way Paul did or the way that Luke did or Matthew did. In this lesson we are going to take a very close look at the use the New Testament writers made of the Old Testament prophets.

LESSON TEXTS: All scriptures covered in this lesson.

LESSON AIM: To discover how the New Testament writers used Old Testament prophecies and their applications of those prophecies.

LESSON OBJECTIVES: You will . . .

1. Examine Old Testament prophecies as used and applied by New Testament writers.
 2. See Jesus' attitude toward the Old Testament prophets and His use of them in His teaching.
 3. Learn what the New Testament writers did not do with the Old Testament prophecies.
-

THE GOSPEL WRITERS' USE OF OLD TESTAMENT PROPHETS

A. They Used the Prophets to Proclaim That Jesus Christ Was the Messiah

1. Gabriel's testimony concerning John the Baptist. Gabriel speaks to Zechariah, John the Baptist's father, ". . . *and he will go on before the Lord in the spirit and the power of Elijah, turning the hearts of the fathers to their children and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord*" (Luke 1:17).
 - a. Alludes to Malachi 4:4-5 and Isaiah 40:3.
 - b. Referred to in order to prove that John the Baptist was to be the forerunner of Jesus.

2. An angel speaking to Mary, *"He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David"* (Luke 1:32; Quotes Isaiah 9:7).
 - a. The angel speaks of Christ's deity.
 - b. The prophet used to prove that Jesus was the Messiah.
3. Luke 1:33 and Isaiah 9:7; Daniel 2:44; Isaiah 2:1: *"He will reign over the house of Jacob forever; his kingdom will never end. . ."*
 The emphasis here is upon the eternal duration of the Messiah's kingdom and also of its continual increase. It will never wane.
4. Luke 1:67-69 and Isaiah 12:2-3; 40:10; Zechariah 9:9: *"His father (that is, John the Baptist's father, Zechariah) was filled with the Holy Spirit and prophesied. 'Praise be to the Lord, the God of Israel, because he has come and has redeemed his people.'"*
 He quotes Isaiah 40:10. In verse 69: *"He has raised up a horn of salvation for us in the house of his servant David."*
 He quotes Zechariah 9:9, and maybe Isaiah 12:2-3 speaks not only of Jesus' salvation that He will bring but also of His power.
 - a. Luke 1:71, *"...salvation from our enemies and from the hand of all who hate us,"* quoting Isaiah 11:13, 15. Jesus will lead His church in triumph over all of His enemies.
 - b. Notice verse 76, *"And you, my child, will be called a prophet of the Most High; and you will go on before the Lord to prepare the way for him."* That's quoting Isaiah 40:2-3.
 - c. Then notice verse 78, *"...because of the tender mercy of our Lord by which the rising sun will come to us from heaven."*
 - d. Malachi 4:2 has made that prophecy. In the first part of verse 2 in Luke 1, *"...to shine on those living in darkness and in the shadow of death,"* quotes Isaiah 11:6, 9.
 This is the beautiful picture of His kingdom when vicious men will be converted and become humble and gentle ambassadors: notice as Saul of Tarsus becomes the great apostle Paul.

B. Jesus' Message, Was Substantiated by the Predictions of the Old Testament

1. The gospel of Matthew.
 - a. Jesus is said to be the son of David and the son of Abraham. Isaiah 7:14, speaking about the virgin birth is quoted in Matthew 1:23.
 - b. Two things are emphasized in the birth of Christ.
 - 1) Number one: The fact that it is the virgin conception.
 - 2) Number two: The fact that God has visited our planet and is here in our midst.
 - c. Micah is quoted in Matthew 2:6, The wise men have come from the east seeking the one that is to be born king of the Jews, and they asked, *"Where is he to be born?"* And the priests and the teachers of the law reply immediately in verse 5, *"In Bethlehem of Judea, . . . for this is what the prophet has written. But you, Bethlehem, in the land of Judah are by no means least among the rulers of Judah; for out of you will come forth a ruler who is to be shepherd of my people."*

NOTE: The Jews knew the prophets and were, therefore, able to answer in this section that the Messiah was going to be called the King of the Jews, the governor of Judah, the shepherd of Israel, worthy of worship, the divine deliverer.

- d. Hosea 11:1 is quoted in Matthew chapter 2 and verse 15.
This is when Herod is seeking to kill Jesus. It says in chapter 2 and verse 15 that He is going to go down into Egypt, for it is said through the prophet, *“Out of Egypt I called my son.”* The Messiah was to be called out of Egypt.
- e. Jeremiah 31:15 had spoken of the slaughter of babies in Bethlehem six hundred years before it occurred.
- f. Isaiah 11:1 is quoted in chapter 2:23, and we are made to understand that the Messiah was to come from Galilee.
- g. Isaiah 40:3 is quoted in Matthew 3:3 where I find out that Isaiah spoke of John the Baptist, the harbinger of the Messiah, that he was to precede him.
- h. When He was tempted to make the stones into bread, He quoted Deuteronomy 8:3. Satan, in chapter 4:6 of Matthew, quoted the 91st Psalm to try to get Jesus to tempt His Father. Matthew 4:7 quotes Deuteronomy 6:16 and says, *“You will not make trial of the Lord your God.”* And finally when the devil tried to get Him to bow down and worship him in Matthew 4:10, Jesus quoted Deuteronomy 6:13 and said that the only God He would ever have was His Father.
- I. Isaiah 9:1, 2 is quoted in Matthew 4, again it is stated that Jesus after all of the rejection of Nazareth, moves to live in Capernaum. And He does that to fulfill what was said through the prophet Isaiah: *“Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan of Israel, Galilee of the Gentiles—the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.”*

JESUS' USE OF THE PROPHETS.

A. Jesus' Attitude Toward The Old Testament Prophets

1. Luke 24:44-45: On the road to Emaus. Jesus speaks to two brothers and He says, *“This is what I told you when I was still with you. Everything must be fulfilled that is written about me in the Law of Moses and the Prophets and the Psalms.’ Then he opened their minds so they could understand the scriptures.”*
 - a. *“He told them, ‘This is what is written: The Christ will suffer and rise again on the third day and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.’”*
 - b. He explains all the prophets and claims that they all spoke of him. Notice again how much of the Old Testament was fulfilled in him.
 - 1) All that Moses wrote.
 - 2) All that the prophets wrote.

- 3) All that the Psalms wrote.
- 4) Everything in the Old Testament spoke of Jesus.
- c. Luke 7:22, 23; Matthew chapter 11:2-6, contains Jesus' answer to the question: "*Are you he that is to come or should we look for another?*" He nearly quotes passages like Isaiah 61:1-3 and Isaiah 35:5-6 and Isaiah 29:14 which speak of the merciful mission of the coming Messiah.
- d. In Luke 16:16 and in Matthew 11:13, we are told not to use the prophets to apply anything beyond our day. They are fulfilled in Jesus. As a matter of fact, Luke 16:16 says, "*The law and the prophets ended with John.*"
- e. Luke 20:42-44: Then Jesus said to them, "*How is it that they say the Christ is the Son of David? David himself declares in the Book of Psalms: 'The Lord said to my Lord: Sit at my right hand until I make your enemies a footstool for your feet.' David calls him 'Lord.' How then can he be his son?*"
Though the Messiah is David's son by ancestral lineage, He is David's Lord by divine heritage.
- f. Luke 21:32: Jesus says as He speaks of Jerusalem being surrounded with armies and totally destroyed (this was fulfilled in 70 A.D. by the Roman soldiers), "*I tell you the truth. This generation will certainly not pass away until all these things have happened.*"
But these are words of vengeance, He says, that all that are written may be fulfilled. Everything is accomplished. The prophecies of the Old Testament are fulfilled in the coming of Jesus, the establishment of the church and the conquest of the world through the church through that Messiah.

NOTE: Read the following passages carefully. In Matthew 12:17-21 Jesus himself quotes Isaiah 42:1-3 and applies it to His ministry. In Matthew 13:14-15 Jesus quotes Isaiah 6:9-10 and applies it to the stupidity of the Jews who heard him, because they did not accept His message. In Matthew 27:9, Zechariah 11:12-13 is quoted as it refers to the death of Christ. John 12:38-40 quotes Isaiah 53:1. John 13:18 quotes Psalm 41:9. And John 15:25 quotes Psalm 35:19. All of those quotations taken as a whole and/or individually are used in the background of the fact that Jesus Christ is the long-awaited Messiah, that He fulfilled all of the Old Testament prophets.

B. What the New Testament Writers Did Not Do with the Old Testament Prophecies

1. The New Testament writers did not quote one time an Old Testament prophet to apply his message to a coming millennial kingdom.
 - a. They said that all that the prophets spoke were fulfilled in the Messiah and fulfilled in the kingdom that the Messiah would establish.
 - b. They did not one time apply a prophetic utterance to anything beyond their day.
 - 1) Less than one percent passages in any way could look beyond the

- day in which they were spoken and written.
- 2) Less than one percent could apply to any age other than the age of the first century.
 - 3) They always applied the Old Testament prophets' message to their situation, even if it did sound apocalyptic.
 - 4) Even if it did sound, figuratively as referring to the end of time like nations shaking and heaven falling and the earth rolling up as a scroll, the stars falling as ripe figs.
 - 5) All those things that would appear to say that everything is going to cease and the world is going to come to an end was used by the New Testament writers to refer to their day, to refer to the end of the Jewish nations.
- c. It is important for us to remember that all of the prophets spoke to the Jews.
- 1) It is important for us to remember that Christ came to the Jewish nation and said He did not come to the Gentile nation.
 - 2) It is important for us to remember that all the writers of the New Testament except one was Jewish.
 - 3) There was a Jewish Messiah that came to a Jewish nation to establish a Jewish church, and therefore all these Jewish Scriptures, the Old Testament Scriptures are culminating in the hope of Israel.
- d. The Messiah, the individual that is to come to bless all the nations of the earth.
- 1) The Seed of the woman who is to come to bruise the serpent's head.
 - 2) The Star of Jacob is come to give light to all the world.
 - 3) The Root and the Branch of David has come to bless His people and, yes, in that bless all the nations of the earth.

CONCLUSION:

The burden of Old Testament eschatology (end-time talk), the burden of Old Testament prophecy about the end is a prophecy of the end of Judaism, a prophecy of the coming of the Messiah, the prophecy of the establishment of the kingdom, and a prophecy of spreading the kingdom throughout all the world. This, the New Testament writers say, has come to pass. Judaism has ended. The Messiah has come. The kingdom has been established. The kingdom has been preached throughout all the world. That about which the Old Testament spoke, the New Testament says has been fulfilled. The burden of Old Testament end-time talk is that. The burden of New Testament talk is the eternal bliss that we will enjoy with God in heaven. The two are not the same. Isn't that logical? The covenants are not the same. The Messiah has come. The New Covenant has been inaugurated. God makes all things new. And the Old Testament must be viewed as a prediction of that, and not a prediction of something yet to come. We possess the kingdom of God. That's what Jesus said in the Beatitudes. *"Blessed are the poor in spirit for theirs is the kingdom of God."*

THERE ARE NO SELF EXAM QUESTIONS FOR THIS LESSON.

LESSON SEVEN

CONDEMNATION OF ZION'S CORRUPTION AND RELIGIOUS FORMALISM

INTRODUCTION:

We have spent six lessons introducing the idea of prophecy. Just exactly what kind of men were these prophets? What kind of books did they write? What was the intent of their message? We saw that they were men of God speaking to the sinful nation of God, calling them to repentance. In this lesson we begin the study of the book itself. Isaiah will confront the sinful nation of Judah and begin to speak to them the faithful word of God. In the next two lessons we will study the introductory message of chapters one to five which will scope the message of the rest of the book. We will also view the prophet's call in chapter 6. Chapters 1 to 35 are really a unit as they are prophecies of judgment on Zion, on the nation of Judah. Verse 1 of chapter 1 really sets the date of the book and tells who will be under consideration. Isaiah 1:1:

The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.

That dates his book in the corrupt eighth century B.C. during the time of Amos and Hosea and Micah.

LESSON TEXT: Isaiah 1:1 – 4:6

LESSON AIM: To learn about Zion's corruption and religious formalism and God's coming judgment because of their ungodliness.

LESSON OBJECTIVES: You will . . .

1. Learn about Zion's corruption and religious formalism and God's responding action.
 2. Remember seven things which characterize the religious and moral corruption of Zion resulting in the "Day of the Lord" judgment.
 3. Learn five things in 3:1 – 4:1 which characterize the ungodliness of the nation of Israel.
-

Of the kings mentioned here, Jotham and Hezekiah are good kings. Uzziah is basically a good king who turns bad, and Ahaz is one of the most wicked kings that Judah will have. We have 66 chapters in this single book. We have about fourteen or so lessons to cover, though 66 chapters. So we will really not deal in any great detail with what these chapters

say. I think it is best to see, first of all, a scope of what God would have us to hear before we get into the details, the microscope look. And then if we have time at the end, we will come back for three or four lessons that will deal with some of the basic messages and teachings in this book in a more detailed way.

CONDEMNATION OF ZION'S CORRUPTION AND RELIGIOUS FORMALISM (1:1-31)

(Note the superscription in verse 1. It dates the book and tells who will be under discussion.)

A. God's Complaint Against His People (vs. 1-9)

1. The complaint (vs. 1-3). Based on four things:
 - a. He is their God (v. 2a). He is the one who created them.
 - b. He is their Father (v. 2b). He has begotten them.
 - c. He is their Master (v. 3a).
 - d. He is their Teacher (v. 3b). He has taught them but they do not understand.
2. The demand (vs. 4-9). That they listen to Him and pay attention to Him. Intended to produce two results:
 - a. Conviction of sin (vs. 4-6). Notice the list of their sins.
 - 1) They are given to corruption.
 - 2) They have forsaken the Lord.
 - 3) They have scorned His holy name.
 - 4) They have turned their backs on Him.
 - b. Fear of punishment (vs. 7-9). Notice the nature of their judgment.
 - 1) *"Their country will be desolate, their cities burned with fire; their fields stripped by foreigners right before them."*
 - 2) They would be like Sodom and Gomorrah, totally and absolutely destroyed were it not for the love of God and the mercy of God toward them.

B. God's Rejection of Their Ritual (vs. 10-15)

1. The nature of the worshipers (v. 10). They are compared to the rulers of Sodom and Gomorrah.
2. The nature of their sacrifices (vs. 11-13a). They are said to be meaningless, detestable, and profane.
3. The nature of their assemblies (vs. 13b-14). God does not accept their assemblies, He hates, and cannot bear their feast days.
4. The nature of their prayers (v. 15). Because prayers are offered with bloody (unclean) hands, God neither sees them as His people or hears their petitions.

C. God's Requirement: Repentance and Correction (vs. 16-20)

1. Negatively: Repentance means ceasing to do evil (v. 16).
2. Positively: Repentance means learning to do well (v. 17).
3. Ultimately: Repentance means coming and reasoning with God (v. 18a).

NOTE: If repent: Forgiveness (v. 18b).

Physical Blessing (v. 19).

If rebel: National destruction (v. 20).

D. God's Description of Jerusalem (vs. 21-23)

1. Degenerate character (vs. 21-22).
 - a. In the past: Faithful, full of justice, materially blessed.
 - b. But now: A harlot, full of murderers, materially cursed ("dross" and "diluted").
2. Degenerate power (v. 23).
 - a. Rebellious.
 - b. Greedy.
 - c. Unjust.

E. God's Judgment on Zion (vs. 24-31)

Two thoughts are mingled throughout this passage.

1. Punishment for the wicked, including:
 - a. Personal ruin (vs. 24, 28).
 - b. Shameful disgrace (v. 29).
 - c. Fading glory (v. 30).
 - d. Total and irrevocable destruction (v. 31).
2. Purification for the righteous.
 - a. Impurities removed (v. 25).
 - b. Leadership restored (v. 26).
 - c. Justice recovered (v. 27).

THE MOUNTAIN OF THE LORD (2:1-5). God's Goal For Zion

- A. Its Exaltation – "Established. . . Chief among the Nations. . . above the Hills" (vs. 1-2a)
- B. Its Extent – "Many Nations. . . Peoples. . . Stream. . . Come" (vs. 2b-3a)
- C. Its Standard – "Teach Us His Ways. . . Walk in His Paths" (v. 3b)
- D. Its Commission – "Law, from Zion. . . Word, from Jerusalem" (v. 3c)
- E. Its Power – "Judge Between Nations. . . Settle Disputes for Many Peoples" (v. 4a)
- F. Its Plan (Peace) – War Instruments Beaten into Farm Tools (v. 4b)
- G. Its Path – "Walk in the Light of the Lord" (v. 5)

THE DAY OF THE LORD (2:6-4:6). God's Judgment Upon Judah and Jerusalem**A. Reason Number One: Religious and Moral Corruption (2:6-11)**

1. They are controlled by Eastern superstitions (v. 6). These would be cultic and immoral in their nature.
2. They make their religious decisions like the Philistines (v. 6). This would include consulting witches and fortunetellers.
3. They are involved in foreign alliances (v. 6). God had expressly forbidden this (Joshua 23:6-8). God had promised judgment if they forsook Him for alliances with the nations.

4. They have become exceedingly materialistic – “*There is no end to their treasures*” (v. 7a).
5. They trust in their military might – “*There is no end to their chariots*” (v. 7b).
6. They have given themselves to idolatry (v. 8). God has no choice but to judge them with their gods (v.9).
7. They are proud and arrogant (vs. 10-11). Solomon had already announced the judgment of the proud (Proverbs 16:18). Man’s pride puts him in the place of God, who **alone** will be exalted (v. 11b).

B. Reason Number Two: National Pride (2:12-22)

1. The men to be judged (vs. 12-18). They are described as proud, lofty, exalted, and arrogant. They are reminded that “*The Lord will be exalted in that day*” (v. 17b).
2. The fear of the judged (vs. 19-21).
 - a. They will flee before the Lord (vs. 19, 21).
 - b. They will throw their idols away (v. 20).
3. The futility of the judged (v. 22). Their trust in man is the reason for their fall.

C. Reason Number Three: Political and Social Confusion

Summary Conclusion (3:1-4:1)

1. **No supply or support** (3:1-3). God said He would take from them food and water, heroes, His word, wise men, soldiers, and craftsmen.
2. **Youthful rulers** (3:4). Compare verse 12.
3. **Civil disorder** (3:5-9).
 - a. Oppression of neighbors (v. 5).
 - b. No leaders in the family (vs. 6-7).
 - c. Open sin in Jerusalem (vs. 8-9).
4. **Social corruption** (3:10-15).
 - a. Tell the righteous: “*It will be well with you*” (v. 10).
 - b. Tell the wicked: “*Disaster will be upon you*” (v. 11).
 - c. Tell the people: You are ruled by women and boys (v. 12).
 - d. Tell the judges: The Judge will take care of you for all your mistreatment of His people (vs. 13-15).
5. **Worldly women** (3:16 – 4:1).
 - a. Their pride (3:16a).
 - 1) Haughty.
 - 2) Outstretched necks.
 - b. Their lasciviousness (3:16b).
 - 1) Flirting eyes.
 - 2) Mincing feet.
 - c. Their fine luxury (3:16c-23). Notice there are 21 items of luxurious living listed here.
 - d. Their judgment (3:24-26).
 - 1) Stench instead of fragrance.
 - 2) Rope instead of sash.
 - 3) Baldness instead of well-set hair.
 - 4) Sackcloth instead of fine clothes.
 - 5) Branding instead of beauty.

- 6) Defeat instead of victory.
- 7) Mourning instead of joy.
- 8) Destitution instead of riches.
- e. Their outcry (4:1).
 - 1) We will support ourselves.
 - 2) Take away our reproach.

D. God's Blessing of the Remnant (4:2-6)

- 1. Glorious beauty (v. 2a).
- 2. Fabulous bounty (v. 2b).
- 3. Great holiness (vs. 3-4).
- 4. Divine presence (v. 5).
- 5. Divine protection (v. 6).

CONCLUSION:

For the people of God, those who stay faithful to God, who do not trust in their riches, who do not trust in their power, who do not trust in idols, trust in their alliances with foreign nations, God will bring protection. God will bring peace. God will bring joy. God will bring bounty. There will be glorious beauty. There will be fabulous bounty. There will be great holiness. There will be divine presence. There will be divine protection for those who walk in the simple way of the Lord.

SELF EXAM FOR LESSON SEVEN

1. List five things which gives an outline of the first chapter of Isaiah.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
2. Give four reasons given by Isaiah for God's rejection of their rituals in 1:10-15.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
3. What are the three reasons given in 2:6-4:1 for God's "Day of the Lord" judgment upon Judah and Jerusalem?
 - 1) _____
 - 2) _____
 - 3) _____

LESSON EIGHT

GOD'S SONG OF CONDEMNATION AND ISAIAH'S CALL

INTRODUCTION

We saw in the last lesson God's reasons for condemning Judah and Jerusalem. It was their religious and social corruption. They turned away from God, and they turned away from the law of God. It was true with their rulers. It was true with their priests. It was true with their preachers. It was true with their women. They were corrupt in the nation, in the family and in the church. In this lesson we will tie in to chapter four, where after condemning the people of God, He has pronounced great blessings upon the survivors, the remnant.

When judgment comes, there will be a small group that survive. These are those that have sought the Lord in the midst of all this wickedness. It doesn't matter how wicked the nation of Judah becomes. There will still be a righteous remnant. There will still be people that are listening to Isaiah preach and taking it to heart, that are turning back to the Law and remembering all the commandments that God gave Moses and remembering the relationship that God established with the people during the days of Moses, a relationship that the righteous remnant never break. However, the nation has become wicked from the top to the bottom. So here in chapter five we will hear God sing a song of condemnation to His unfruitful and weed-filled vineyard. And then after that sad note, we will be eye and ear witnesses of Isaiah's call, to be God's spokesman.

LESSON TEXT: Isaiah 5:1 – 6:13

LESSON AIM: To see God's attitude toward and solution to the deep national sin of Israel.

LESSON OBJECTIVES: You will . . .

1. See God expose an ungrateful people who have been given every privilege but refuse to produce good "fruit."
 2. Learn six charges leveled against the people which reveal their ungodliness
 3. See through the eyes of the prophet the magnificence of God seated on His throne and the agreement made between God and Isaiah.
-

The exact time of the prophecy in chapter five is unknown; it is thought to have been spoken either in the latter days of Jotham or the early period of the reign of Ahaz. The chapter

presents the dark and ugly picture of a people who had sown the seeds of profligacy and lust and who were now reaping the evil fruits and consequences of their deeds. To a people who boasted of their special favor in the eyes of Jehovah and who looked upon their material prosperity under the reigns of Uzziah and Jotham as an expression of that favor. The chapter contains no promise or expression of the divine grace of God except the favor He had shown in planting the vineyard.

The prophecy falls into three sections: (1) the song of the Beloved and His vineyard (vs. 1-7); (2) the harvest—wild or rotten grapes (vs. 8-23); and (3) a terrifying judgment (vs. 24-30).

THE SONG OF THE VINEYARD (5:1-30)

The point of the parable is that God who had worked long and hard with Israel is about to cast her off. This, of course, seemed to be going against the argument of material prosperity and internal security. To the Jew, these things were the proof that they were acceptable to God but Isaiah knew that God was more concerned with their purity than with their prosperity.

A. The Charge: Evil Yield from the Vineyard (vs. 1-7)

1. Description of the vineyard (vs. 1-2).
 - a. Belonged to the Lord – not a worldly vineyard.
 - b. In a favored spot.
 - c. Prepared and planted. Took away all the rocks and all the stumps, everything that would have caused the vineyard to be ill-prepared for the grapes.
 - d. Well-guarded.
 - e. Bore only bad fruit.
2. Declaration of innocence (vs. 3-4).
 - a. Jury selection (v. 3). The wicked men of Judah and Jerusalem.
 - b. Sufficient care (v. 4a). *“What more could I have done. . .?”*
 - c. Unexpected outcome (v. 4b). *“. . . why were there only bad grapes?”*
3. Description of judgment (vs. 5-6).
 - a. Protection removed (v. 5). *“I will remove the hedge.”*
 - b. Care denied (v. 6a). *“It will not be trimmed or hoed . . .”*
 - c. God-judged (v. 6b). God with-held rain.
4. Explanation of figure (v. 7).
 - a. Vineyard: Israel and Judah.
 - b. Charge: Bloodshed instead of Justice.
Distress instead of Righteousness.

B. The Verdict: Guilty of Six Charges (vs. 8-23)

1. Materialism (vs. 8-10).
 - a. The sin of greedy accumulation (v. 8). Adding houses to houses, fields to fields.
 - b. The judgment of God upon such people (vs. 9-10). Empty houses and barren vineyards and fields.
2. Reveling (vs. 11-17).
 - a. Drunken from morning to night (v. 11).
 - b. Carouse with no thought of God (v. 12).

- c. God will bring them low by exile and death (vs. 13-15).
- d. God will be glorified both by judging the revelers and delivering the humble (vs. 16-17).
- 3. Scornful depravity (vs. 18-19). Here we have some thoughts about sin.
 - a. *Its evil growth* (v. 18). The fact is clear: Sin gradually gains a terrible power. Its “pull” may at first be that of a silken thread; presently it becomes that of a strong cord; then it is found to be that of a hard wire; finally it reaches that of a “cart-rope.”
 - b. *Its fearful culmination* (v. 19). Sin reaches its summit when it stands on the height of impious defiance of the living God.
- 4. Corrupted values (v. 20).
- 5. Conceit (v. 21).
- 6. Drunken judges (v. 22-23).
 - a. Their degenerate character (v. 22).
 - b. Their destructive career (v. 23). They were the best judges “money” could buy. They were friends to the guilty rich and enemies to the righteous poor.

C. The Sentence: Judgment to Come (vs. 24-30)

- 1. Totally devoured by fire (v. 24). The reason is clearly stated: They spurned and rejected the sweet, reasonable Word of the Lord.
- 2. Utterly destroyed by God (v. 25). His present judgment does not satisfy His justice; He must return in total wrath.
- 3. Unmercifully devastated by the nations (vs. 26-30). God’s judgment is pictured as an approaching army.

THE PROPHET’S CALL (6:1-13)

Isaiah recalled the commission God had given him. Isaiah carried a message of both hope and judgment. He described and predicted the coming Messiah: Jesus Christ.

A. The Vision of God (vs. 1-4) – The year is 740 B.C.

- 1. **Adonai (v. 1).**
 - a. Enthroned.
 - b. High and lifted up.
 - c. Glorious (cf. “train of His robe filled the temple”).
- 2. **Seraph (vs. 2-4).**
 - a. Their wings (v. 2).
 - 1) Speed.
 - 2) Endurance.
 - 3) Humility.
 - 4) Obedience.
 - 5) Readiness.
 - b. Their song (v. 3). The Lord is Holy and Glorious.
 - c. The result (v. 4). The temple shook and was filled with glory.

B. The Response of the Prophet (vs. 5-7)

- 1. His cry (v. 5).
 - a. *Woe to me!*

- b. *I am ruined!*
 - c. *I am . . . unclean! BUT –*
 - d. *I have seen the Lord!!!*
2. His cleansing (vs. 6-7).
 - a. *He was touched!*
 - b. *He was forgiven!*
 - c. *He was reconciled! (Atoned).*

C. The Mission of the Prophet (vs. 8-13)

1. His call (v. 8). “Who?. . . Me!”
2. His commission (vs. 9-10). “Go and tell!”
 - a. The people will not understand his message.
 - b. The people will be hardened by his message.
 - c. The people will be judged by his message.
3. His tenure (vs. 11-12). Until there are no more people to tell and no nation to love. Sin is to go on working out its waste, until there be an empty and depopulated land.
4. God’s mercy (v. 13). “The holy **seed** will be the stump in the land.”

SUMMARY

Dark and bleak as the picture may be, the Lord allows a ray of light to break through the menacing storm clouds; there will be a remnant that will escape. Though a tenth, a small remnant, escape, even it in turn will be eaten up until those that remain will be but a remnant of the remnant. This smaller remnant, the stock or substance of the remnant, is what Paul had in view when he said, “*Even so then at this present time also there is a remnant according to the election of grace*” (Romans 11:5; see also 9:27-28).

SELF EXAM FOR LESSON EIGHT

1. To what is God likened in 5:1-7? _____

2. To what is the nation of Israel likened in 5:1-7? Describe her character in this section.

3. Of what six charges is the nation guilty in 5:8-23?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
4. What was the three-fold judgment to come because of their unfaithfulness?
 - 1) _____
 - 2) _____
 - 3) _____
5. Give the three-point outline of Isaiah six with the proper scripture divisions.
 - 1) _____
 - 2) _____
 - 3) _____

LESSON NINE

THE ASSYRIAN CRISIS I

INTRODUCTION

In chapters seven through twelve is a group of messages that are tied directly to the Assyrian crisis. Assyria, in rising to threaten the people of God, will destroy the northern nation of Israel and bring Judah to its knees. This section will end in a triumphant assurance in chapter 12 to the righteous remnant of Judah that they will be victorious. I think it would be good for you go back and re-read the historical section on Ahaz and Pekah, the king of Judah and the king of Israel that lived during this period of time. Both of them are wicked men of no faith, and therefore you can expect the judgment of God upon His people. Chapter seven deals with the world's wisdom and the Messiah. The wisdom of man versus the wisdom of God.

LESSON TEXT: Isaiah 7:1 – 10:24

LESSON AIM: To learn of the terrible devastation of sin not repented of and how God brings judgment on an ungodly, unrepentant nation.

LESSON OBJECTIVES: You will . . .

1. See the reaction of Ahaz to the threat of Pekah and Rezin and his reliance on the help of Assyria.
 2. Look at God's approach to the problem of aggression by these two kings and the sign He offers to Ahaz that Jerusalem will not be harmed.
 3. Read about the fate of the faithful remnant and the fate of boastful Samaria.
-

THE WORLD'S WISDOM AND THE MESSIAH (7:1-25)

About 735 B.C. Ahaz is threatened by Pekah and Rezin. His trust should have been in God; but instead, he makes his appeal to the Assyrians.

A. The Impending Crisis (vs. 1-9)

1. Confronted with peril (vs. 1-2).
 - a. The political outlook (v. 1). Under the weak rule of Ahaz Judah had sunk very low, and the King of Damascus and the King of Israel think it a favorable opportunity to attack his little kingdom.
 - b. The alarm of the Royal Family (v. 2).
2. The meeting with Isaiah (vs. 3-9).
 - a. A sign of deliverance – the prophet's son Shear-Jashub "A remnant shall return" (vs. 1-6). The prophet, Isaiah walks among the people and beside him stands one boy whose name says, you're going into captivity, but the other son's name gives a word to comfort, you are coming back again.
 - b. A word of deliverance – the voice of God (vs. 7-9).
 - 1) Be careful.
 - 2) Keep calm.

- 3) Do not fear.
- 4) Do not lose heart.
- 5) Trust in God.

B. The Immanuel Sign (vs. 10-16)

1. The faithful offer (vs. 10-11). Notice the Lord's grace and mercy, even to ungodly Ahaz!
2. The faithless response (v. 12). His words, which at first hearing may sound very humble, are the height of unbelief.
3. The fearless rebuke (v. 13). The worse sin is not "righteousness violated" but "mercy despised" (cf. Romans 2:4).
4. The fabulous sign (vs. 14-16).
 - a. Miraculous conception.
 - b. Ordinary consumption.
 - c. Imminent confrontation.
5. Concerning Christ's birth:
 - a. His birth would be in the form of a wondrous sign.
 - b. The mother would be a chaste virgin.
 - c. The very presence of the child would bring God to His people.
 - d. The prophecy can be interpreted only in the light of Jesus' birth.

C. The Assyrian Danger (vs. 17-25)

1. Destroyed by strange tools (vs. 17-20).
 - a. The Lord's helpers – flies and bees.
 - b. The Lord's hireling – a razor.
2. Devastated by strong judgment (vs. 21-22). A return to simple life (food, housing, money).
3. Destruction of the cultivated (vs. 23-25). Men will hunt and animals will feed on the land you now covet and/or live on.

MESSIANIC DELIVERANCE (8:1 – 9:7)

A. Maher-Shalel-Hash-Baz (8:1-4)

1. The scroll (vs. 1-2). The writing all down on a scroll is to show its sureness. The witnesses is to certify its accuracy and existence.
2. The sign (vs. 3-4). Before the boy knows his father and mother Samaria will be gone to Assyria.

B. Foolish Choice (8:5-8)

1. The false standard (vs. 5-6) – Human alliance with Rezin and Pekah.
2. The fatal issue (vs. 7-8). Assyria will destroy Israel and flood Judah, thus indicating the presence of the Lord.

C. Final Triumph – Grace (vs. 9-15)

1. Impotence of the ungodly (vs. 9-10). Again because of Immanuel.
2. Power of God's righteousness (vs. 11-15).
 - a. Warning: Do not conspire with or fear the enemy (vs. 11-12).
 - b. Admonition: The Lord Almighty is the only one to consider and fear (v. 13).
 - c. Promise: God will be a sanctuary to the righteous (v. 14a).
 - d. Threat: God will cause both Israel and Judah to stumble, fall, be snared, broken, and captured.

D. Faithful Remnant – Trust (vs. 16-22)

Here we see the helplessness of superstition.

1. Oracle sealed (vs. 16-17). The prophet, representing the righteous among God's people, states his trust in God.
2. Future pledged (v. 18). In the signs found in the names of the prophet's sons.
3. Magic repudiated (v. 19).
4. Return urged (v. 20).
5. Repentance, but too late (vs. 21-22). When one's trust has been totally in the power of man, he is likely to curse both man and God when it fails him.

E. Future Hope – Deliverance (9:1-7)

God makes it clear that there is a bright future for Israel but that bright future was in the hands of God alone and His Anointed One.

1. Gloom dispelled (v. 1). This will be the result of a man coming from "Galilee of the Gentiles." Read Matthew 4:13-15.
2. Good bestowed (vs. 2-5).
 - a. The dawning light of a new day (v. 2).
 - b. The rejoicing people in a new land (v. 3).
 - c. The overcoming judgment of God on behalf of His people (vs. 4-5).
3. Glory shown (vs. 6-7).
 - a. Child born – virgin birth.
 - b. Son given – effective death.
 - c. Throne claimed – spiritual kingdom.
 - d. Messiah named.
 - 1) Wonderful Counselor – Wisdom.
 - 2) Mighty God – Deity.
 - 3) Father of Eternity – Yahweh.
 - 4) Prince of Peace – Victor.

BOASTFUL SAMARIA'S FALL (9:8 – 10:34)**A. Past Loss – No Impression (9:8-12)**

The arrogant fools of Israel not only ignored past judgment but boasted that they could recover without God's help.

B. Past Judgment – No Repentance (9:13-17)

1. The people refused to acknowledge God as their Judge and God (v. 13).
2. God must bring a more severe judgment upon them (vs. 14-17).
 - a. Total destruction of the land (v. 14).
 - b. Total departure of their rulers and spiritual guides (vs. 15-16).
 - c. Total judgment without mercy even on the widows and orphans (v. 17).

C. Anarchy – Consuming Them (9:18-21)

We learn many valuable lessons about sin from this text.

1. Sin is a wasting power (v. 18). Where sin abounds desolation abounds. The longer anyone (man or nation) has lived under sin's dominion the more has his power withered and possession decreased, the more has his heritage been wasted and lost.
 - a. *Sin first destroys the less valuable.* "The brier and the thorn" – the visible, the temporal, the financial, the material, the fleshly.
 - b. *Sin then destroys the more valuable.* "The forest thickets" – the reputation of a land, especially in ancient day, was in its forests. So, here, we see the loss

of honor, intelligence, the character, the influence for good of the nation of Israel.

2. Sin is a suicidal power (v. 19). The fuel for the fire of human sin is humanity itself. This is obviously and painfully true:
 - a. *Of the individual.* “*He that sins against God wrongs his own soul*” (Proverbs 8:36). It is not only the obvious sinners who injure themselves by their iniquities. Look **on far** enough, or look **down deep** enough, and you find that every transgressor is putting his own precious interests, as fuel, into the devouring flame.
 - b. *Of the community.* It is sin, the departure from the Divine will, that brings about all the evils that harm society.
 - 1) Faction in the state.
 - 2) Contention in the church.
 - 3) Discord in the family.
3. The waste of sin is its Divinely appointed penalty (vs. 20-21).
 - a. The sinner is never satisfied with devouring their enemies (v. 20).
 - b. The sinners end up devouring each other (v. 21).

NOTE: For all of this God still has more to say and more to do (vs. 12b, 17b, 21b)

SELF EXAM FOR LESSON NINE

1. What crisis confronted Judea in 7:1-16, who was king at that time and what solution was presented by Isaiah?
 The crisis: _____

 King: _____
 The solution to the crisis: _____

2. Give the names of Isaiah’s two sons and the significance of each.
 First son: _____
 Significance: _____

 Second son: _____
 Significance: _____

3. In 9:18-21 Richard gives some valuable lessons about sin. List three lessons as given in your study guide book.
 - 1) _____
 - 2) _____
 - 3) _____

LESSON TEN

THE ASSYRIAN CRISIS II

INTRODUCTION:

This lesson is really simply a continuation of chapter nine. Let's go back and think about the three points that Isaiah made in chapter nine as he deals with the imminent destruction of the nation of Israel. Go back to your outline of lesson nine, and you will see first of all that he spoke of the past of Samaria, that in the past they have suffered great loss of political power, of finances, of moral strength and fiber, but it has made no impression upon them. They have not reflected on why this is happening to them. So, in the past, God sent greater judgment upon them as nation after nation comes and takes their people and their things away. And yet they did not repent. There was no repentance in the past because of those great judgments. So in the present they are suffering anarchy. Their kings are weak. They have no real powerful authority in the land, no courts they can go to for honest judgment. And yet, although that is consuming them, they will not turn from their evil. And so He tells them that in the future, captivity is imminent, because they will continue in evil.

LESSON TEXT: Isaiah 10:1 – 12:6

LESSON AIM: We will continue to see the terrible sinfulness of Israel and God's judgment along with grace for the remnant.

LESSON OBJECTIVES: You will . . .

1. See the certainty of Samaria's captivity because of their unwillingness to repent and turn back to God.
 2. Learn of God's use of Assyria as His instrument of judgment on the Northern Nation.
 3. Appreciate God's graciousness as manifested in the Anointed One.
-

BOASTFUL SAMARIA'S FALL (continued)

A. Captivity Imminent – Continue in Evil (10:1-4). Visitation and desolation!

1. The description of those to be judged (vs. 1-2).
 - a. They make unjust laws. (v:1) "*Woe to those who make unjust laws, to those who issue oppressive decrees. . .*"
 - b. They deprive the poor and oppress them of their rights. (v. 2) "*. . .to deprive the poor of their rights and withhold justice from the oppressed of my people.*"
 - c. They devour the substance of widows and orphans. "*. . .that widows may be their spoil, and that they may make the fatherless their prey!*"

2. The destiny of those to be judged (vs. 3-4). Three questions:
 - a. What will you do in the day of visitation?
 - b. To whom will you flee for help?
 - c. Where will you leave your glory?
 - 1) They will not be able to escape or avoid the judgment.
 - 2) They will leave their riches to others.
 - 3) They will be totally destroyed.

NOTE: Even this does not turn the anger of God away from these wicked people (v. 4b).

B. God and Assyria (10:5-34)

1. God's use of Assyria (vs. 5-11). Notice, at the start, *being used by God does not necessarily justify the one being used*. God does have some strange tools in His box!
 - a. The description of the Assyrian (v. 5).
 - 1) He is the rod of God's anger.
 - 2) He is the club of God's wrath.
 - b. The commission of the Assyrian (v. 6). Assyria is charged by God to:
 - 1) Seize loot and plunder.
 - 2) Trample Israel like mud in the street.
 - c. The disposition of the Assyrian (vs. 7-11). ". . . it is in his heart to destroy, and to cut off nations."
 - 1) He has no desire to obey God.
 - 2) He desires to destroy as many nations as his power will allow.
 - 3) He believes his power is greater than any god, even the Lord, Jehovah.
2. God's judgment of Assyria (vs. 12-19).
 - a. The Lord's will and reason for Assyria's fall (vs. 12-14). Assyria must be judged for **her prideful heart and haughty eyes**.
 - b. The description of Assyria's fall (vs. 15-19).
 - 1) Based on God's creation of Assyria (v. 15). Compare Daniel 2:21; 4:17, 32; Psalms 75:6-7. The Assyrian has nothing of which to boast, for Jehovah is using him as one would use an axe, a saw, or a rod; he is Jehovah's staff that accomplishes His purpose. **SO ARE ALL NATIONS TODAY!**
 - 2) Wasting of Assyria's power (v. 16).
 - 3) Consuming of Assyria's resources (vs. 17-19).
3. God's concern for the remnant (vs. 20-27).
 - a. The character demanded (v. 20). They must forsake their trust in men and totally trust in the Lord.
 - b. The return promised (vs. 21-23). They will return, but only a remnant – and then only after the whole land has been judged.
 - c. The assurance given (vs. 24-27). They are not to fear judgment; God will judge their oppressor as soon as He has finished the chastening Israel needs.
4. Assyria's march (vs. 28-32). They strut through the promised land from the north to the south, but they make a mistake at Nob (Jeremiah's hometown) – They shake their fist in defiance of the Lord.

5. Assyria's match (vs. 33-34). The Lord, whom they had defied, will chop down their entire forest. Therefore, fear not; there are better things ahead for the people of Zion—God's faithful remnant.

THE BRANCH AND THE PRAISE (11:1 – 12:6)

This passage speaks of the Lord Jesus Christ. It speaks of what they, the Jews, call the Messiah, the Anointed One, the one that would come to reign again in righteousness from David's throne over all of David's house.

A. The Righteous King (11:1-5)

1. **His lineage** (v. 1). **David's House.** That One will be the son of David. Romans 1:4 says that Jesus was the son of David, according to the flesh.
2. **His power** (vs. 2-3a). **The Holy Spirit.** Notice the seven-fold result.
 - a. He will have wisdom.
 - b. He will have understanding.
 - c. He will have counsel.
 - d. He will have power.
 - e. He will have knowledge.
 - f. He will have reverence.
 - g. He will be the judge.

There is the seven-fold result that is coming from the Spirit of God being upon this Messiah, this root of David's house. In Matthew 12:28 Jesus says, *"If I by the Spirit of God cast out demons, then has the kingdom of God come upon you."* In Luke 4 Jesus says, *"The Spirit of the Lord is upon me."* He has anointed me to preach and to teach and to perform miracles.
3. **His judgment** (vs. 3b-4) – **Just and thorough.** His judgment will be true and pure and just and thorough.
4. **His nature** (v. 5) – **Righteous and faithful.**

B. The Peaceful Kingdom (11:6-9)

The character of the citizens described.

1. Destructive animal nature of man changed to that of harmlessness (vs. 6-8).
2. Warlike nature of man changed to that of peaceful evangelism (v. 9).

C. The Two-Fold Remnant (11:10-11)

1. The Gentiles (v. 10). Compare Romans 15:7-13 (esp. v. 12).
2. The Jews (v. 11). Compare Romans 11:5-6; Acts 2:5-11.

D. The Glorious Victory (11:12-16)

1. The Banner (v. 12). Intent: To gather the remnant of God.
2. The Unity (v. 13). The people of God are one in purpose against a common foe.
3. The Battle (v. 14). It is against all those who have defeated them in the past.
4. The Intervention (v. 15). As in past, God takes an active part in the battle.
5. The Result (v. 16). The return from Assyria is as certain as the return from Egypt. It will be down the Lord's Highway.

E. The Joyful Sound (12:1-6)

1. Praise – God’s anger turned away and He has given comfort (v. 1).
2. Trust – God’s act of salvation has brought strength and joy to the remnant (vs. 2-3).
3. Share – God’s great work is to be made known to all the nations (vs. 4-6).
 - a. *Give thanks to the Lord* (v. 4). Tell the world what He has done!
 - b. *Sing praises to the Lord* (v. 5). Tell the world what He has done!
 - c. *Shout joyfully to the Lord* (v. 6). Tell the world that He is your great God.

SELF EXAM FOR LESSON TEN

1. In 10:1-4 there is a three-fold description of those to be judged. Give this description.
 - 1) _____
 - 2) _____
 - 3) _____
2. In relation to serving God, what is the description of the Assyrian given in 10:5?
 - 1) _____
 - 2) _____
3. Even though Assyrian has been commissioned by God to judge Israel, what was the attitude of the Assyrian?

4. In 10:12-14 what reasons are given for Assyria’s fall?
 - 1) _____
 - 2) _____
5. What three things is Assyria said to be in the hand of God?

1) _____ 2) _____ 3) _____
6. In 11:1-5 the Righteous King is described in four distinct ways. List these four descriptions.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
7. What is the seven-fold result of the Righteous King being empowered by the Holy Spirit?

1) _____	5) _____
2) _____	6) _____
3) _____	7) _____
4) _____	

LESSON ELEVEN

PROPHECIES AGAINST NATIONS

INTRODUCTION:

Today we are starting in chapter 13, and going all the way through chapter 27. In the previous section of the book of Isaiah, much has been said regarding the eventual proclamation of God's saving grace to the nations. In this section again, chapters 13 and 27, we will see that the Lord, Jehovah, holds the world powers responsible for their national righteousness. "*Righteousness exalts a nation,*" Solomon said, "*sin is a reproach to any people.*" We are introduced here to a series of visions concerning the final fall of several world powers. Some versions of the Bible say this is the oracle concerning a nation. Other versions say this is the burden concerning a certain nation. Both of those words, oracle or burden, are used to declare God's denunciatory proclamations against the nations.

LESSON TEXT: Isaiah chapters 13 through 23

LESSON AIM: To see that Jehovah holds the world powers responsible for their national righteousness

LESSON OBJECTIVES: You will . . .

1. Be able to list five lessons learned from this section (from Jim McGuiggan's commentary on Isaiah).
 2. Be able to list ten (10) nations upon whom Isaiah prophesied God's judgment.
-

PREVIEW:

Five lessons learned from this section (From Jim McGuiggan's commentary on Isaiah):

1. **Number one, if God will not tolerate iniquity in His own people He certainly will not tolerate it in these foreigners.** If judgment is beginning at the house of God, what shall be the end of them be that do not obey the gospel (1 Peter 4:17).
2. **Lesson two, He is not some local deity with restricted territorial powers.** Since God is able to pronounce and execute judgment on all these nations, it is clear that He is the Lord God of the whole earth. Jonah will learn that in the belly of the fish. We learn that in this judgment upon all the nations of the world.
3. **Lesson three, their judgment is an expression of God's love for Israel,** since many of the nations are punished because they have hindered or hurt Israel. Study the 136th psalm and the 135th psalm, and you will find out that judgment, many times, is not simply the result of God's anger against a wicked nation, but it is also an expression of His love for the righteous.
4. **Lesson four, we can be sure that these oracles concerned Judah and Jerusalem.** Since all that Isaiah saw according to chapter 1 verse 1 was to be concerning Judah and

Jerusalem, and since he saw these things concerning these other nations, He is not going to judge Babylon just as Babylon, but He is going to talk about how the judgment of Babylon affects Judah and Jerusalem.

5. **Number five, we can be sure that He cares for them, too**, since God bothers to chastise the nations. **If He didn't love, He wouldn't judge**. If He was not concerned with these nations, He would not chastise them.

PROPHECIES OF JUDGMENT AGAINST THE NATIONS (CHAPTERS 13 – 23).

A. Against Babylon (13:1 – 14:23)

1. The downfall of Babylon (13:1-22).
 - a. The Lord's preparations for war (vs. 1-3).
 - 1) Statement (v. 1).
 - 2) Challenge to battle (v. 2).
 - 3) Command to His army (v. 3).
 - b. The Lord's approach in judgment (vs. 4-5).
 - c. The nature of the day of the Lord (vs. 6-16).
 - 1) It is near (vs. 6, 9).
 - 2) It is destruction from God (v. 6).
 - 3) It will be fearful (v. 7).
 - 4) It will be extremely painful (v. 8).
 - 5) It will be cruel (v. 9).
 - 6) It is wrath from God (v. 9).
 - 8) It will bring desolation (v. 9).
 - 9) It is total in its effect (v. 10).
 - 10) It brings punishment for the wicked (v. 11).
 - 11) It will be humbling of the proud and arrogant (v. 11).
 - 12) It will leave a very small remnant (v. 12).
 - 13) It will be earth shaking in its effect (v. 13).
 - 14) It is inescapable (v. 14).
 - 15) It will be without mercy (vs. 15-16).

NOTE: For a good look at what "The day of the Lord" means read and study Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Zephaniah 1:7, 14; and Malachi 4:5. You will find that they all say that it is a black day for the wicked, that it's a day of darkness, it is a day of destruction, it is a day of distress, it is a day when you finally hear God say, "At last! I'm through with this nation!" They are destroyed.

- d. The instrument of God in Judgment – the nation of the Medes (vs. 17-22).
 - 1) They will not be interested in material bribes (v. 17). They can't be bought off.
 - 2) They will have no compassion on their enemies (v. 18).
 - 3) They will completely overthrow the city of Babylon (vs. 19-22). The only future inhabitants of the city will be the wild beasts and birds of the wilderness.
2. Zion's deliverance and song of triumph (14:1-27).
 - a. Statement of deliverance (vs. 1-3).

- b. Song of deliverance – from the king of Babylon (vs. 4-23).
 - 1) Rest from tyranny (vs. 4-8).
 - 2) The grave is ready for the king (vs. 9-11).
 - 3) The heights from which the king has fallen (vs. 12-15).
 - 4) The amazement of the world at the king's fall (vs. 16-17).
 - 5) The king is not welcome in Sheol (vs. 18-20a).
 - 6) The king is to have no surviving seed (vs. 20b-23).
- c. Song of deliverance from the Assyrian king (vs. 24-27).

B. Against Philistia (14:28-32)

- 1. The historical occasion (v. 28). *"In the year Ahaz died."*
- 2. The warning to Philistia (vs. 29-31).
 - a. The "broken rod" of David will be restored (vs. 29-30).
 - b. The effect will be wailing at the gate (v. 31).
- 3. The calm in the midst of the storm (v. 32).
 - a. Tell the world: The Lord has established Zion!
 - b. Tell the world: Zion has found refuge in the Lord!

C. Against Moab (15:1 – 16:14)

- 1. Description of Moab's fall (15:1-4)
 - a. All of her chief cities have fallen (vs. 1-2a).
 - b. All her people mourn (vs. 2b-3).
 - c. All her military leaders are faint (v. 4).
- 2. The Prophet's sympathy (15:5-9).
- 3. God's offer of mercy to Moab (16:1-5).
 - a. Bring God offerings (vs. 1-2).
 - b. Seek God's counsel (vs. 3-4).
 - c. Accept God's loving rule (v. 5).
- 4. Moab's rejection of God's offer (16:6-12).
 - a. The cause: Pride (v. 6).
 - b. The result: Destruction (vs. 7-12).
 - 1) Wailing and lamentation (v. 7).
 - 2) Destruction of crops (vs. 8-11).
 - 3) No help from her gods (v. 12).
- 5. God's final word (16:13-14). Three weary years and Moab will be few and feeble.

D. Against Damascus (17:1-14)

The nation of Syria to the north and the east of Israel.

- 1. Description of her fate (vs. 1-3).
 - a. A heap of ruins (v. 1).
 - b. A sheepfold (v. 2).
 - c. Vanished glory (v. 3).
- 2. Effect on others (vs. 4-8).
 - a. Israel: Threshed, but not totally destroyed (vs. 4-6).
 - b. Remnant: Forsake idols and look to God (vs. 7-8).
- 3. Result of forgetting God (vs. 9-11).
 - a. Desolate cities (v. 9).

- b. Desolate harvest (vs. 10-11).
- 4. Cry among the nations (vs. 12-14). They mourn Damascus' fall but know that if they offer help the same judgment will befall them.

E. Against Ethiopia (18:1-7)

The nation south of Egypt.

- 1. Misdirection of human intelligence (vs. 1-4).
- 2. Completeness of the overthrow of human power (vs. 5-6).
- 3. Ethiopia's homage to the Lord (v. 7).

F. Against Egypt (19:1-25)

- 1. Coming judgment (vs. 1-4).
 - a. The Lord rides upon a cloud (v. 1).
 - b. Egyptian against Egyptian (v. 2).
 - c. The loss of heart (v. 3)
 - d. Egypt will be subject to a cruel master (v. 4).
- 2. Drying up of the Nile (vs. 5-10).
 - a. The description (vs. 5-7a).
 - b. Effect on peaceful industry (vs. 7b-10). Farmers, fishermen, weavers, all wage earners.
- 3. The folly of statesmen (vs. 11-15).
 - a. The spirit of boasting (v. 11).
 - b. The spirit of folly (vs. 12-13).
 - 1) Inability to read the signs of the times (v. 12).
 - 2) Bad administration (v. 13).
 - c. The spirit of delusion (v. 14).
 - d. The spirit of frustration (v. 15).
- 4. The judgment: A mingling of punishment and mercy (vs. 16-25).
 - a. The effect of judgment (vs. 16-18).
 - b. The promise of deliverance (vs. 19-22).
 - c. The promise of prosperity (vs. 23-25).

G. Against Egypt and Ethiopia (20:1-6)

- 1. The object lesson (vs. 1-2). The prophet goes stripped and barefoot.
- 2. The lesson applied (vs. 3-6). Assyria will lead the two nations away stripped and barefoot.

H. Against Babylon, Edom, and Arabia (21:1-17)

- 1. Babylon (vs. 1-10).
 - a. The sound of the tempest (v. 1).
 - b. The vision of calamity (vs. 2-5).
 - c. The posting of the watchman (vs. 6-10). He finally has good news: **BABYLON IS FALLEN!!**
- 2. Edom (vs. 11-12).
 - a. The call from Seir (v. 11). "*Watchman, what is left of the night?*"

- b. The cryptic answer (v. 12). Morning may come, but it will ultimately be swallowed up by night.
- 3. Arabia (vs. 13-17).
 - a. The fate of the Dedanites (v. 13).
 - b. The sympathy of the prophet (v. 14).
 - c. The certainty of doom (v. 15).
 - d. The final word of God (vs. 16-17).

I Against Jerusalem: The Valley of Vision (22:1-25)

- 1. The description of Jerusalem (vs. 1-4).
 - a. Commotion, tumult, and revelry (vs. 1-2).
 - b. Cowardice and capture (v. 3).
 - c. No consolation (v. 4).
- 3. The day of the Lord for Jerusalem (vs. 5-14).
 - a. A day of battering down the walls (vs. 5-8a).
 - b. A day of ignoring God's available help (vs. 8b-11).
 - c. A day of ignorant reveling when sorrow was fitting (vs. 12-13).
 - d. A day for atoning for sin (v. 14).
- 4. The denunciation of Shebna (vs. 15-19).
 - a. His position: House steward (v. 15).
 - b. His pride: Seeking a place among the chosen (v. 16).
 - c. His destiny: Eviction from office (vs. 17-19).
- 5. The installation of Eliakim (vs. 20-25).
 - a. Servant of the Lord (v. 20).
 - b. His clothing (v. 21a).
 - c. His spirit and function (vs. 21b-24).
 - 1) He is like a father to his people (v. 21b).
 - 2) He is to bear the key (v. 22).
 - 3) His tenure of office (v. 23).
 - 4) His glory (v. 24).
 - d. His inevitable fall (v. 25). The nail will ultimately give way.

J. Against Tyre (23:1-18)

- 1. Wail (v. 1). Over Tyre's fall.
- 2. Be silent (vs. 2-3). Before the Lord's judgment.
- 3. Be ashamed (vs. 4-5). Because enemies have reason to gloat over them.
- 4. Consider the Lord (vs. 6-9). He plans your fall.
- 5. Till your land (vs. 10-12). You will rule the sea no more.
- 6. Consider others (vs. 13-14). Other great nations have fallen before you.
- 7. Judgment delayed but still certain (vs. 15-18). The Lord will wait 70 years but will then judge Tyre for the well-heeled harlot she is. All the profits of her harlotry will go to those who live before the Lord.

SELF EXAM FOR LESSON ELEVEN

1. List ten (10) nations upon whom Isaiah prophesied God's judgment.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____

2. There are fifteen (15) phrases which describe the "Day of the Lord" in 13:6-16. List eight of these phrases.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____

3. Who/what was the instrument of God's judgment against Babylon? _____

4. List the five lessons learned from this section (from Jim McGuiggan's book).
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

LESSON TWELVE

THE APOCALYPSE OF ISAIAH

INTRODUCTION

In lesson twelve there is simply a continuation of the previous study. We are calling this section, “The Apocalypse of Isaiah,” chapters 24 through 27. The word apocalypse is a big long word meaning “revelation.” It is a transliteration of a Greek word that means “to uncover.” But apocalypse literally means “the statements of coming judgment in symbolic language.” The book of Revelation is called the Apocalypse. Here in these four chapters is contained an apocalypse, a picture of God’s judgment to come. The judgment itself is discussed in chapter 24.

LESSON TEXT: Isaiah chapters 24 through 27

LESSON AIM: To see that what God does to the nations in this text He can, and will, do to all nations (if necessary).

LESSON OBJECTIVES: You will . . .

1. See that God’s judgment against His enemies brings desolation, degradation, feebleness, abject misery and no escape.
 2. Be able to list five fruits of transgression from Isaiah 24:16-22.
 3. Learn and list five reasons why we should praise God from Isaiah 26:1-21.
 4. Be able to give a five point outline of chapter 27.
-

GOD’S JUDGMENT ON ALL NATIONS

A. God’s Judgment (24:1-23)

1. The charge and the calamity (vs. 1-12).
 - a. God’s charge against His people (vs. 1-5). His accusation is three-fold:
 - 1) They have disobeyed the law of God.
 - 2) They have perverted (violated) His holy statutes.
 - 3) They have broken God’s covenant with them.
 - b. The calamity against God’s enemies (vs. 6-13). Several themes are woven into the fabric of this text:
 - 1) *Desolation*: Waste, devastation, scattering (v. 1); inaccessibility (v. 10). Compare verses 3, 6, 12.
 - 2) *Degradation*: Desolate (v. 10); “completely laid waste” (v. 3); without joy (v. 11).
 - 3) *Feebleness*: The land “languishes and withers” (v. 4); even the gate of the city “is battered to pieces” (v. 12).
 - 4) *Abject misery*: There is no wine and no music (vs. 7-8).

- 5) *No escape*: The same judgment awaits all, no matter what their state in society (v. 2).
2. The voice of the chastened (vs. 13-16). Here we learn three things:
 - a. God tempers judgment with mercy (v. 13).
 - b. From the lips of the chastened often comes sweet and even triumphant strains (v. 14).
 - c. God will be glorified in the midst of His judgment (v. 15).

NOTE: The recognition of God's righteousness is the foundation of all life – religious service (v. 16).

3. Five fruits of transgression (vs. 16-22).
 - a. *It impoverishes* (v. 16). The violation of Divine law not only (1) reduces a man's bodily strength, causing him to waste away, and bringing pale cheek and trembling nerves; but it (2) cuts down a man's resources; (3) impoverishes the mind, causing it to starve on empty folly when it could be nourished on heavenly truth; and ultimately (4) it despoils the soul, making it barren of those noble virtues and exquisite graces which elevate and beautify human character.
 - b. *It deludes* (vs. 16, 17-18). They who look to time or chance for deliverance are only deluding themselves with a hope which will certainly shame those who cherish it.
 - c. *It agitates* (vs. 18-20). There often comes a time in the history of sin and folly when the subject of it finds everything unsettled, shaking beneath his feet. It is to him as if the very ground were rocking; friends fall away, kindred disown, confidence is lost, obligations are pressed against him, the last measures are taken, liberty itself is threatened, the blackest clouds overhang. Behind is folly and ahead is ruin, while within are agitation and alarm.
 - d. *It oppresses and crushes* (v. 20). The sense of guilt, the wearing weight of wrong-doing *depresses* the spirit, takes away its elasticity, its freshness, its vigor. Sometimes it does even more; it *crushes* the soul, making it incapable of attempting anything better. It gives way to a fatal despondency and pursues the evil path to the bitter end. One of the very worst penalties of sin is the dead weight which it lays on the spirit of the sinner, killing his hope and dooming him to despair and death.
 - e. *It imprisons* (vs. 21-22). There is no dungeon, however dark and strong, in which the bodies of men have been confined that is so dark and deplorable as the "pit" or "prison" in which sin shuts up its victims. The children of iniquity are slaves; they wear bonds which are more firmly riveted than the strongest iron fetters on human limbs. They are bondmen *indeed*.

B. God's Redemption (25:1-12)

1. Hymn: Thanksgiving (vs. 1-5). The Deliverer is discussed in this song of praise.
 - a. **His abiding faithfulness** (v. 1). What He has purposed and promised is sure of fulfillment. Heaven and earth are not as sure as His word.
 - b. **His perfect righteousness** (vs. 2, 5). God must not be judged as if a few decades were very much in His measurement. Only wait! When the cup of

human guilt is full, the arm of Divine retribution will deal its stroke. Then all the shoutings of impious arrogance will be silenced – dumb with shame (v. 5).

- c. **His divine compassion** (vs. 3, 4). In every age and in every land He regards the poor and needy, the suffering and the downtrodden with peculiar kindness. He is always ready to shelter them under the pavilion of His loving-kindness.
- 2. **Blessing: Messianic Age** (vs. 6-8). In Christ Jesus, the Messiah, we have all we need, now and forever.
 - a. **Spiritual revival** (vs. 6-8).
 - 1) Spiritual nourishment.
 - 2) Spiritual strength.
 - 3) Spiritual honor.
 - b. **National deliverance** (vs. 7-8). The thing stressed here is that the shroud of death will be forever removed.
- 3. **Hymn: Rejoicing** (vs. 9-12).
 - a. **Our need: Trust completely and ever in God** (v. 9).
 - b. **His work: His hand is stretched out to destroy all of His, and our, enemies** (vs. 10-12).

C. **God's Praise (26:1-21)**

Why should we praise God.

- 1. **He saves (vs. 1-2).**
 - a. *God may defend us by what He does for us* (v. 1). Read Romans 8:28 and remember God's work in the lives of men like David, Asa, Jehosaphat, et al. In this day when man's intellectual and scientific skills receive the greater honor, it is sometimes hard to remember that God is in active control of what happens to His world, and particularly to His people.
 - b. *God may defend us by what He does within us* (v. 2).
- 2. **He gives us peace (vs. 3-7).** What makes us sure He can always give us peace?
 - a. *The firmness of His purpose* (v. 3). Compare Jeremiah 29:11; Psalm 102:6, 7; Philippians 4:7.
 - b. *The constancy of His being* (v. 4). The sacred covenant name is used three times in this one verse. It is as He told Moses in Exodus 3, He is timeless ("I Am That I Am"). He also calls Himself "The Rock." This title is used of God over 40 times in Scripture. Of course, the emphasis is on stability, security, and unchangeable character. The bottom line: **HE IS ETERNAL!!**
 - c. *His irresistible power* (vs. 5-6). No Babylon, No Rome, no empire built on force and fraud, need be a terror to the faithful. We live among falling thrones and rising powers but one kingdom remains – the eternal kingdom of God.
 - d. *His just dealings* (v. 7). A level and straight way is made for the righteous – free from obstacles and opposition. Compare chapter 35 and Proverbs 3:6; 11:5; and 15:19.
- 3. **He judges our enemies (vs. 8-14).** Here we have a meditation on the ways of God, and the relation of the believing soul to Him.
 - a. *Waiting for God:* They had watched, as it were, for the Lord to advance along the great way of judgment by which He was to proceed to open the Messianic kingdom.

- b. *Longing for the revelation of Him:* Oh, to know His **memorial** name! Read and reflect deeply on Exodus 3:13-15. Look up passages that use this name for God.
 - c. *The Messianic hope:* The judgments of God in Isaiah's time are preparing Israel for their Savior and King.
 - d. *The necessity of judgment:* Righteousness is not learned; the need of it, the beauty of it, are not experienced, except in the school of suffering in the midst of Divine chastisement.
 - e. *The effectiveness of judgment:* They **shall see** the jealousy of God for His people. Compare Psalms 69 (esp. v. 9). Remorse, shame, envy, indignation within the bosom reflect the judgment of God. Resistance, rebellion, impenitence make God's fires unquenchable.
 - f. *Peace and deliverance for the chosen:* The past supplies arguments of hope for the future. They had been enslaved to other lords (cf. Isaiah 63:18), and they had done as they pleased with Israel. But those enemies had been swept away into the kingdom of shades and forgotten. So it will be with their present enemies.
4. **He protects the weak (vs. 16-18).**
- a. Israel came to God as a disciplined child (v. 16).
 - b. Israel came to God as a pregnant wife (v. 17).
 - c. Israel could find no success with God (v. 18).
5. **He gives life to the dead (vs. 19-21).**
- a. Two contrasted issues (v. 19).
 - 1) The issue of unrighteousness – death.
 - 2) The issue of righteousness – revival.
 - b. The duty of retirement (v. 20).
 - 1) Make time for devout reflection.
 - 2) Compel each day to yield its time of direct conversation with God.
 - 3) Take up the attitude of reverent expectation.
 - c. The uncovering of the slain (v. 21). God will at length make known that the cry of innocent blood has not been uttered in vain. He never can forget His own people. Witness Abel and the brothers in Revelation.

D. God's Chastisement (27:1-13)

1. **The fight with the monster (v. 1).** In ancient thought, the dragon was symbolic of the power of death in the under-world, into which humanity in its sinfulness and weakness is prone to fall. The Lord will overcome this fiendish power.
2. **The concern over the vineyard (vs. 2-6).** The Lord is its Keeper, who waters, prunes, and watches it by night and by day. His feelings are those of pure love, and His wrath is reserved for those who would injure the grapes. "*The name of the Lord is a strong tower; the righteous run to it and are safe*" (Proverbs 18:10).
3. **The tempering of divine chastisement (vs. 7-9).** The punishment of the people has not been as severe as that of their enemies. God was angry with Israel, but not without love. He had banished them, but not without mercy. When they have honestly put their sins away, He will not only forgive but will forget their iniquities and bring them back to their land.

4. **The fate of the world's city (vs. 10-11).** The reason assigned for its fall is *ignorance, willful ignorance, guilty ignorance*. Such ignorance does not excuse men or lessen the guilt of their wickedness; for they who sin are conscious of their sinfulness, though they are blinded by their lust. Wickedness and ignorance are therefore closely connected, but the connection is of such a nature that ignorance proceeds from the sinful disposition of mind. How dark and dreadful is the ignorance which seems to shut out the favor and compassion of the all-compassionate God.
5. **The Oracle of comfort (vs. 12-13).** The hand that smites and brings low is also the hand that raises up. It scatters in judgment, but recalls and gathers together again in mercy. From the Euphrates to the River of Egypt (the borders of the promised land) the children of Israel will be gathered and brought home. A trumpet will sound – the people of God will come to worship God.

SELF EXAM FOR LESSON TWELVE:

1. List five fruits of transgression from 24:16-22.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. Give five reasons we should praise God from 26:1-21.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

3. Give a five-point outline of chapter 27.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

LESSON THIRTEEN

WOES UPON ISRAEL, JUDAH, EGYPT AND ASSYRIA

INTRODUCTION

Welcome back to Sunset International Bible Institute's lessons on the book of Isaiah. This is lesson number 13. We will cover chapters 28 through 33. This material is connected by the word "woe" which you will find in 28:1, 29:1, 29:15, 30:1, 31:1, and 33:1. The date of these prophecies seem to be during the period of Judah's troubles with Assyria during the early reign of Hezekiah. There are six woes pronounced here on Israel, Judah, Egypt and Assyria in chapters 28 through 33. When we refer to a passage, you be looking at it and reading it. We want to see the connection of this section with the rest of the book of Isaiah and see the outline of these six chapters.

LESSON TEXT: Isaiah chapters 28 through 33

LESSON AIM: To see God's attitude and response toward ungodliness and rebellion in His people and those they rely upon for protection.

LESSON OBJECTIVES: You will . . .

1. Study the woes directed toward Israel and Judah because of the drunken politicians of Ephraim, the formal worshipers of Judah and the deceptive workers in Jerusalem.
 2. Learn of the fallacies of depending upon worldly powers when God moves in judgment upon a nation.
 3. Discover that after judgment has been administered that God will be gracious to His people.
-

WOES UPON ISRAEL AND JUDAH

A. Upon the Drunkard Politicians of Ephraim (28:1-8)

1. A warning to Samaria (vs. 1-4).
 - a. Pronouncement of woe (v. 1).
 - 1) Drunkards.
 - 2) Fading glory.
 - 3) Prideful.
 - b. Announcement of destruction (vs. 2-4).
 - 1) Description of God's destroyer (v. 2).
 - 2) Discussion of God's destruction (vs. 3-4).
2. A promise to the remnant (vs. 5-6).

- a. The Lord Almighty will be their crown (v. 5).
- b. The Lord Almighty will give them strength (v. 6).

B. Upon the Formal Worshipers of Judah (28:7-29)

- 1. Judah's sinfulness (vs. 7-10).
 - a. The character of the priests and prophets (vs. 7-8).
 - 1) Drunken.
 - 2) Stumbling.
 - 3) Filthy.
 - b. The spirit of the people (vs. 9-10).
 - 1) Mockery.
 - 2) Rejection.
- 2. Judah's punishment (vs. 11-13).
 - a. Judgment by a foreign-speaking enemy (v. 11).
 - b. In spite of promise of rest (v. 12).
 - c. In agreement with their own words (v. 13).
- 3. Rebuke of Judah's nobles (vs. 14-22).
 - a. Their earthly reliance fails them (vs. 14-15). This reliance may be many things.
 - 1) Physical force – armies, police, money, allies, etc.
 - 2) Intellectual power – mental strength, unyielding will, keen intellect, fertile imagination, great logical insight.

NOTE: Armies revolt, melt away by sickness and desertion, suffer defeat, become demoralized, surrender themselves; a police force fails; a treasury becomes exhausted; allies draw back in time of danger, as the Egyptians did in the time of Israel's greatest need; and the mighty potentate who has scorned God and His laws finds himself brought to shame, defeated, and ruined.

- b. An external danger threatens (vs. 16-19a).
 - 1) It will be in total agreement with justice.
 - 2) It will bring to an end their refuge in lies.
 - 3) It will annul their covenant with death (sinfulness).
 - 4) It will be constant and thorough.
 - c. The calamity comes at last (vs. 19b-22).
 - 1) To know is to experience sheer terror.
 - 2) Their possessions will not save them.
 - 3) The Lord will come upon them as He had at Perazim and Gibeon.
 - 4) It will be complete on all the mockers.
 - 4. God is a skillful husbandman (vs. 23-29).
 - a. The preparation of the ground (vs. 23-24). The work of preparing the soil is temporary.
 - b. The sowing of the seed (vs. 25-26).
 - 1) Abundantly – sow and scatter.
 - 2) Discriminately – “in its place . . . plot . . . field.”

- 3) Wisely – “God instructs . . . teaches him.”
- c. The gathering of the harvest (vs. 27-29).
 - 1) Discriminately.
 - 2) Purposefully.
 - 3) Wisely.

C. Upon the Deceptive Workers in Jerusalem (29:1-24)

- 1. The City of God (vs. 1-8).
 - a. The place where David dwelt (v. 1).
 - b. The place of reverent and joyous communion (v. 1). “*Add year to year . . . cycle of festivals.*”
 - c. The place of divine judgment (vs. 2-4).
 - d. The object of divine deliverance (vs. 5-8).
- 2. Their spiritual incapacity (vs. 9-12).

There are various degrees of power and weakness among us, but the most important belong to that kind of incapacity to which the text refers.

 - a. *Its domain: spiritual helplessness* – “Be stunned and amazed” (v. 9a). This incapacity is that moral condition in which the soul has (1) lost its native powers, (2) is destitute of the ability which would enable it to stand side by side with the holiest of the heavenly world, (3) lacks the wisdom by which it might defend itself against its adversaries, (4) is therefore the prey of the worst evils, (5) forfeits its birthright, and (6) moves toward its doom.
 - b. *Its three physical manifestations* (vs. 9b-10).
 - 1) Blindness – self-imposed. They refused to see God, either in His word or in His work of judgment.
 - 2) Error – self-imposed. They stagger (in life) as with wine, but because of their own desires.
 - 3) Sleeplessness – imposed by God. He has made them blind – no prophets. He has made them deaf – no seers.
 - c. *Its sealed character* (vs. 11-12). The hearers stare in astonishment at a prophecy seemingly so out of relation to facts. The prophet warns them that, if they wilfully deaden their spiritual faculties, there will be no emerging afterwards from this state of blindness and stupefaction. The Lord will judicially fix them in it. The ruling class is mainly addressed. They are spiritually asleep, with eyes closed and heads wrapped up.
- 3. Lip service and hypocrisy (vs. 13-16).
 - a. Appearance without reality (v. 13). All hypocrisy is a testimony to the grandeur of that which is copied or caricatured. This imitation of true religion can be carried out in speech. And so magical is the effect of “stain-glassed” words on the ear and on the heart for a time they create the illusion of great spirituality. But it is only piety “from the teeth outward.”
 - b. God’s dealing with the hypocrites (vs. 14-16).
 - 1) Destructive of man’s intelligence.
 - 2) Exposing of man’s secrets.
 - 3) Judgmental of man’s corruption.

4. A time of revival (vs. 17-24).
 - a. The change in nature (v. 17).
 - b. The signs of new life (vs. 18-21).
 - 1) The deaf will hear God.
 - 2) The blind will see God.
 - 3) The humble and needy will rejoice in God.
 - 4) The ruthless and mockers will vanish.
 - 5) The evil will be cut down.
 - 6) The unjust rulers will be gone.
 - c. The holy and happy consummation (vs. 22-24).
 - 1) The people will no longer be ashamed.
 - 2) The people will worship God as holy.
 - 3) The people will accept instruction from God.

WOE UPON EGYPT AND ASSYRIA

A. Upon Those Reliant upon Egypt (30:1-26)

1. Alliance with Egypt openly rebuked (vs. 1-7).
 - a. Their sin (vs. 1-3). It is threefold.
 - 1) *Desertion of God.* They take counsel, but not from God. (Compare Joshua 7:6; Judges 20:27; 1 Samuel 23:2; 30:8). Once they would not have dreamed of acting without instruction and encouragement from God, but now they look elsewhere for sanction and guidance. This desertion of Him who was their Lord, and who has always proved Himself their Deliver, had its root in:
 - 2) *Distrust of God.* They trusted in Pharaoh's strength and Egypt's shade. This was because they did not trust the "shadow of His wings" (Psalms 17:8; 57:1; 63:7; 91:1). It was their loss of faith which made them cast about for another power. And this deplorable distrust was due to:
 - 3) *The spirit of materialism.* They preferred the visible nation to the invisible God; the fleshly "power" to the Divine Spirit; the material army of Egypt, whose forces they could count and whose weapons they could wield, to the unseen one whose angels were beyond the view of human eyes and whose instruments of war were powerful beyond human imagination. **This is the sin of mankind.** Desertion of God, departure from His side and from His service; desertion springing from distrust, and this distrust is rooted in a wretched and pitiful materialism.
 - b. Their punishment (vs. 4-7).
 - 1) *Fruitless expenditure* (vs. 4-6). They would take the trouble to secure princely ambassadors, and these would travel through inhospitable and perilous regions, laden with costly gifts, paying servile attention to the foreigner – and all for nothing.
 - 2) *Bitter disappointment* (v. 7). The land from which they hoped so much would prove utterly useless. Their expectations would end in nothing but frustration.

- 3) *Humiliation* (vs. 3, 5). The result of this attempted alliance would be political reproach. The court and the nation would be ashamed of having taken a step that turned out so ill.

NOTE: These are the common penalties of sin. The *waste* of that which is precious – time, money, strength, reputation, energy, affection, etc. *Disappointment* – the soul finds out that what it had trusted in could not do what it hoped and would leave it still empty, still thirsty, still poor. They live in the position of *shame* – dishonored by men and keenly reproached for folly into which they need not have fallen.

- c. Their alternative. God was with them. One of His truest and most faithful prophets was accessible to them at any hour. Why not trust in the Almighty? Why not take counsel of the All-Wise? The alternative to sin is always at hand!
2. Renewal of condemnation (vs. 8-18). (This severe denunciation by the prophet of the sins of the Jews is to remind us of some of the darker and sadder aspects of sin itself.)
 - a. *The permanency of its record* (v. 8). It is said to be “an everlasting witness.” We little think how and where and when our guilt is being recorded (cf. Revelation 20:11-15).
 - b. *Its stubbornness* (v. 9). Stubbornness reaches its utmost length when it closes its ears against the Word of God. It is by degrees that the heart becomes this hardened. Diminished pleasure, inattention, avoidance, the closed ear of the soul – by such stages as these man descends to the stubbornness which is here rebuked.
 - c. *Its power of deception* (vs. 10-11). When sin is in full possession of the soul it makes men believe that to be false which they do not wish to be true, and that true which they do not like to consider false. It prevails on them to regard the rugged things to be wrong, and the smooth things to be sound. Then, it leads them to find a voice for this palatable and comforting doctrine; so that they encourage those to speak who will keep silent to all Divine but disagreeable truth and give utterance to pleasant and profitable perversions.
 - d. *Its sudden and complete penalty* (vs. 12-14).
 - 1) Reason for penalty (v. 12) – Disbelief, oppression, deceit.
 - 2) Suddenness of penalty (v. 13). Judgment generally comes at last with seeming suddenness, like the breaking wall that has long bent but comes down in a moment.
 - e. *Its appropriateness* (vs. 15-17).
 - 1) They had rejected God’s offer of rest (v. 15).
 - 2) They had trusted in “horses” – military might (v. 16).
 - 3) They will flee before even inferior forces (v. 17).
 - f. *Its forgiveness* (v. 18).
 - 1) God’s longing – “to be gracious.”
 - 2) God’s action – “to show compassion.”
 - 3) God’s reward – blessing to those who “wait for Him.”

3. Renewal of promise (vs. 19-33).
 - a. God will hear their prayers (v. 19). To the penitent appeal of the righteous God's ear is particularly alive.
 - b. God will give them faithful teachers again (v. 20).
 - c. God will direct their path again (v. 21). Compare Proverbs 3:1-8 (esp. vs. 5-6).
 - d. The gods that have guided them in the past will be disposed of (v. 22). Compare 2 Timothy 2:19; Ephesians 5:8-14; Romans 12:1-2, 9.
 - e. God will give them abounding joy (vs. 23-26).
 - 1) Prosperous fields (vs. 23-24).
 - 2) Abundant supply (v. 25).
 - 3) Complete healing (v. 26).
 - f. God will judge their enemy (vs. 27-33).
 - 1) His breath will consume Assyria (vs. 27-28).
 - 2) They will sing the song of redemption (v. 29).
 - 3) The Lord will sing the song of judgment (v. 31).
 - 4) The Lord's judgment will be accompanied by music (v. 32).
 - 5) The Lord will cast Assyria into the fire (v. 33).

B. Upon Those Trusting in Power (31:1-32:20)

1. A further warning against trusting in Egypt (31:1-3).
 - a. There is no help in worldly power (v. 1).
 - b. There is help for Israel in their God (v. 2).
 - c. The Lord will destroy both the helped (Israel) and the helper (Egypt) (v. 3).
2. A promise of protection to Israel and of destruction to Assyria (31:4-9).
 - a. Similes of the Almighty Judge (vs. 4-7).
 - 1) The Lion (v. 4). It is a fine image of the undaunted prowess of the bold and steadfast warrior. Invincible toward His foes. What is the Lord toward His friends, the people of His choice and love?
 - 2) The Bird (v. 5). Infinite tenderness mingles with irresistible might in the nature of God. The magnificent queen of birds, the eagle, supplies in its actions and habits a parable of eternal providence.
 - 3) The Application (v. 6). Their return to God will bring to an end their infatuation with idols.
 - b. The fire of the Almighty Judge (vs. 8-9).
 - 1) The fall – By a sword that is not of man.
 - 2) The flight – Before the sword.
 - 3) The terror – At God's standard.
 - 4) The fire – From Zion.
3. A prophecy of Messiah's Kingdom (32:1-8).
 - a. Royalty will be synonymous with righteousness (v. 1).
 - b. Ordinary men will be powerful in that day (v. 2).
 - c. Great changes will occur in the lives of men vs. (3-4).
 - d. The evil will continue to do evil (vs. 5-7).
 - e. The noble will stand forever (v. 8).

4. A denunciation of Israel, intermingled with promises (32:9-20).
 - a. A rebuke of women (vs. 9-13).
 - 1) They are complacent and secure (vs. 9-10).
 - 2) They will be judged (v. 11).
 - 3) They are called to mourning (vs. 12-13).
 - b. A mingling of threats and promise (vs. 14-20).
 - 1) Threat: Strongholds wasted forever (v. 14).
 - 2) Promise: Prosperity assured by the outpouring of the Holy Spirit (vs. 15-20).
 - Fertility
 - Justice
 - Peace
 - Security

C. Upon Wicked Enemies (33:1-24)

1. The Lord is a refuge to His people (vs. 1-6).
 - a. *Woe to Assyria* (v. 1). The time is about 700 B.C. and the allusion is to Sennacherib and his army, who had advanced on a plundering and destroying course. The tables are now to be turned and the greedy conqueror is to become the object of other's greed in turn.
 - b. *Be gracious to us* (vs. 2-4). This is the **attitude of calm confidence**. Here the prophet sees what is impossible to the eye of worldly calculation – the downfall of the proudest power of the time, perhaps of all time. It is not less an **energetic attitude** – the endeavor of the spirit straining after that highest point of view, where the confusions of the time fall into the unity of the Divine purpose. It is a **seeming weak, yet really powerful attitude**. The foe trembles when he sees us on our knees. The arm of the Lord is the symbol of strength, put forth in times of trouble – not only in particular emergencies, but “every morning.”
 - c. *The Lord is exalted* (vs. 5-6).
 - 1) His inviolable strength – He is secure.
 - 2) His abundant resources for good – He is giving.
 - 3) His justice and righteousness – He is the rock upon which the people can depend.
2. The Lord will arise in judgment (vs. 7-12).
 - a. The present state of the land (vs. 7-9).
 - b. The future destruction will exalt the Lord (vs. 10-12).
3. The life close to the Lord (vs. 13-16).

(The Lord has arisen. He has revealed His might in the destruction of the Assyrian host. He now calls upon all the nations to acknowledge Him.)

 - a. The awesomeness of God (vs. 13-14a).
 - b. The picture of true piety (vs. 14b-16).
 - 1) Its fearlessness (v. 14b).
 - 2) Its completeness (v. 15a).
 - 3) Its characteristics (v. 15b)
 - 4) Its security and satisfaction (v. 16).

4. The King and Zion (vs. 17-24).
 - a. The glory of the king (vs. 17-19).
 - 1) Seen in the greatness of the land (v. 17).
 - 2) Seen in the removal of bad rulers (vs. 18-19).
 - b. The glory of the city (vs. 20-24).
 - 1) Festive joy (v. 20).
 - 2) Secure, peaceful living (v. 20).
 - 3) The Lord is the Almighty (v. 21).
 - 4) The Lord is the Judge (v. 22).
 - 5) The Lord is the Lawgiver (v. 22).
 - 6) The Lord is the King (v. 22).
 - 7) The Lord is the Savior (v. 22).
 - 8) The city is at rest (v. 23).
 - 9) The city is prosperous (v. 23).
 - 10) The people are healed (v. 24).
 - 11) The people are forgiven (v. 24).

SELF EXAM FOR LESSON THIRTEEN

1. What three groups in Israel were the woes in 28:1 through 29:24 directed toward?
 - 1) _____
 - 2) _____
 - 3) _____

2. The three woes pronounced in chapters 30 through 33 were directed toward which groups of people?
 - 1) _____
 - 2) _____
 - 3) _____

3. The renewed promises of God in 30:19-33 are seen in what six areas?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

LESSON FOURTEEN

THE DESTINY AND COMFORT OF ISRAEL

INTRODUCTION

This is the climactic section of the first great part of Isaiah's book. In this section, chapters 34 and 35 then 36 through 39, God will do two things. First in 34 and 35, He will contrast the destiny of the worldly powers, all of them, represented by Edom, Israel's primary enemy. He will contrast that with the future glory of the righteous remnant in Israel and speak of a glorious way that He will make for them to walk down and be protected in. Then in 36 through 39, we will take a look at what is called the historical section of Isaiah's book. We will see here two different episodes in Hezekiah's life: the deliverance from Sennacherib's threat when he surrounded this city, and then the prediction of Hezekiah's nation's fall because of his pride when he showed his treasures to the emissary of Babylonia's king.

LESSON TEXT: Isaiah chapters 34 through 39

LESSON AIM: To view the contrast between the destiny of wicked nations and God's nation Israel.

LESSON OBJECTIVES: You will . . .

1. Be able to list four things which characterize the destiny of worldly powers represented by Edom.
 2. List five things which characterize the destiny of the godly remnant represented by Israel.
 3. Be able to give the challenge Assyria presents against God and the answer of God given through His prophet Isaiah.
 4. Present five things that make up Hezekiah's prayer which shows his trust in God's deliverance.
 5. Discuss all the details of Hezekiah's sickness, recovery, his following sin and the consequence of that sin.
-

PART ONE: CONTRAST IN DESTINY (CHAPTERS 34-35)

A. The Destiny of Edom (34:1-17)

1. The terror of judgment (vs. 1-4).
 - a. The Lord's call (v. 1).
 - b. The Lord's anger (v. 2).
 - c. The Lord's judgment (vs. 3-4).
 - 1) The slain bodies.

- 2) The judged world.
2. The destruction of judgment (vs. 5-10).
 - a. The sword of the Lord (vs. 5-6a).
 - b. The sacrifice of the Lord (vs. 6b-7).
 - c. The day of the Lord (v. 8).
 - d. The judgment of the Lord (vs. 9-10).
3. The desolation of judgment (vs. 11-15).
 - a. The characterization of Edom's cities (vs. 11a, 13-15).
 - 1) Inhabited by wild beasts and birds.
 - 2) Decorated by thorns and nettles.
 - b. The judgment of the nation (v. 11b).
 - c. The destiny of her rulers (v. 12).
4. The certainty of judgment (vs. 16-17).
 - a. Not one of the wicked shall escape (v. 16). Their name is in God's book, and His Spirit will gather them.
 - b. All the wicked will receive the portion due them forever (v. 17).

B. The Destiny of Israel (35:1-10)

1. *A glorious way* (vs. 1-2).
 - a. The desert will blossom like a flower (v. 1a).
 - b. The desert will flourish like a forest (vs. 1b-2).
2. *A courageous way* (vs. 3-4).
 - a. Strength for the weak (v. 3).
 - b. Courage for the fearful (v. 4a).
 - c. Vengeance for the oppressed (v. 4b).
 - d. Salvation for the lost (v. 4c).
3. *A healing way* (vs. 5-7).
 - a. For the people (vs. 5-6a).
 - 1) The blind see.
 - 2) The deaf hear.
 - 3) The lame leap.
 - 4) The mute speak.
 - b. For the land (vs. 6b-7).
4. *A safe way* (vs. 8-9).
 - a. Because it is holy (v. 8a).
 - b. Because it is clean (v. 8b).
 - c. Because it is discriminate (v. 8c).
 - d. Because it is clear of wild beasts (v. 9a).
 - e. Because it is redeemed (v. 9b).
5. *A joyful way* (v. 10).
 - a. The joy of singing (v. 10a).
 - b. The joy of privilege (v. 10b).
 - c. The joy of comfort (v. 10c).

PART TWO: HISTORICAL – DURING HEZEKIAH'S REIGN (CHAPTERS 36-39)

The destruction of Judah averted (36:1-37:38).

A. Scene One: God Challenged by Assyria (36:1-22)

1. The messenger from Sennacherib (vs. 1-3).

- a. He is the field commander, the second in command to the king.
 - b. He comes with a large army while Sennacherib is still at Lachish.
 - c. He stops just outside the city by the Upper Pool.
 - d. The rulers of the city (except for the king and the prophet) go out to meet him.
2. The message from Sennacherib (vs. 4-10). “*You must not take confidence in any of the following . . .*”
 - a. *Strategy and military strength.* These are only “empty words.”
 - b. *Alliance on Egypt.* Egypt is a “splintered reed.” Any alliance with anyone must fall before the Great King, Sennacherib. So far this commander is preaching the same lesson as Isaiah has for thirty-five chapters. But, he is about to make a huge mistake.
 - c. *Faith in the Lord God of Israel.* To this commander it looked as if the God of Israel had been robbed of His altars and a part of His due rites. How then could Jerusalem expect His help in this matter.

NOTE: Against these weaknesses he himself opposes with brute force. He is strong in cavalry and Judah is weak. Judah may have two thousand horses if she can find riders for them. How can she resist the attack of a single Assyrian satrap.

3. The response of the officials (vs. 11-12).
 - a. *Speak in Aramaic (v. 11).* The reason was simple: The people on the wall did not understand Aramaic. They spoke only Hebrew.
 - b. *I have come to speak to all (v. 12).* The commander wanted everyone in Jerusalem to hear what his king had sent him to say.
4. The message of the king repeated (vs. 13-20). This entire speech is directed against Isaiah’s preaching. Isn’t it interesting that Sennacherib not only knew what Isaiah was preaching, but was also worried about refuting it? Wouldn’t we like to so preach that wicked kings had to stay up nights and send powerful stooges to try to bring it to naught.
5. The perplexity of the officials (vs. 21-22).

B. Scene Two: Assyria Answered and Judged (37:1-38)

1. Jerusalem will be delivered (vs. 1-13).
 - a. Hezekiah’s contrite speech (vs. 1-4).
 - 1) Tore his clothes, donned sackcloth, went into the temple, called for Isaiah (v. 1).
 - 2) Admitted guilt and called on God to judge (vs. 2-4).
 - b. Isaiah’s confident message (vs. 5-7). “*This is what the Lord says.*”
 - 1) *Do not be afraid (vs. 5-6).* God heard all the blasphemy of the Assyrian commander.
 - 2) *God will send him home (v. 7).* A spirit from the Lord will frighten the king and he will go home.
 - 3) *Sennacherib will be cut down at home (v. 7).*
 - c. Sennacherib leaves Lachish (vs. 8-13).
 - 1) The commander joins Sennacherib (8).

- 2) Sennacherib's message to Hezekiah (vs. 9-13). He claimed he had defeated all the gods of the world and that the Lord of Israel would be helpless before the Assyrian army.
2. Hezekiah prays for deliverance (vs. 14-20).
 - a. *You alone are God.*
 - b. *Hear what Sennacherib is saying.*
 - c. *I confess we cannot defeat him.*
 - d. *Deliver us from the Assyrian.*
 - e. *So that all . . . may know that you alone are God.*
3. The Lord defeats Sennacherib (vs. 21-37).
 - a. The Lord speaks against Sennacherib (21-29).
 - 1) *You have spoken against me, the Holy One of Israel (vs. 21-24a).*
 - 2) *You have boasted of great victories and accomplishments (vs. 24b-25).*
 - 3) *I have ordained the destruction of all the nations that stood and fell before you (vs. 26-27).*
 - 4) *I know where you live and am going to put a hook in your nose and take you back home (vs. 28-29).*
 - b. The Lord speaks to Hezekiah (vs. 30-35).
 - 1) Concerning Israel: There will be survivors in Zion. The Lord will see to it! (vs. 30-32).
 - 2) Concerning Sennacherib: He will go home without "firing a shot" (vs. 33-35).
 - c. The Angel of the Lord and Assyria (vs. 36-37).
 - 1) He killed 185,000 Assyrian soldiers (v. 36).
 - 2) He sent the Assyrian home (v. 37).
 - d. Sennacherib and his sons (v. 38).
 - 1) Two sons kill him and flee to Ararat.
 - 2) One son, Esarhaddon, reigns in his stead.

THE DEATH OF KING HEZEKIAH AVERTED (38:1 – 39:8)

A. Scene One: Hezekiah's Illness and Recovery (38:1-22)

1. The warning (v. 1).
2. The prayer (vs. 2-3). He reminds the Lord that he had lived in faithfulness to Him and weeps bitterly. He was not praying for his life but for God's covenant with Abraham.
3. The death-warrant canceled (vs. 4-6).
 - a. God has heard his prayer and seen his tears (vs. 4-5a).
 - b. God extends his life fifteen years (v. 5b).
 - c. God will deliver the king and the city from the Assyrian threat (v. 6).
4. The song of the recovered king (vs. 9-22).
 - a. He thought he had no hope (vs. 9-14).
 - 1) Robbed of his years.
 - 2) Robbed of seeing the Lord.
 - 3) Robbed of his tent (physical body).
 - 4) Robbed of his hope of recovery.
 - b. He heard the word of God (vs. 15-19).
 - 1) He was restored to health.

- 2) He was forgiven.
- 3) He was praising God.
- 4) He would sing of his salvation all his life.
- c. He was cured completely (vs. 20-22).

B. Scene Two: Hezekiah's Pride and Downfall (39:1-8)

- 1. **The pride of Hezekiah (vs. 1-2).** He showed his future enemies all of his riches and power. How quickly he forgot what happened to the Assyrian who trusted in those things.
- 2. **The rebuke of Isaiah (vs. 3-8).**
 - a. The query (vs. 3-4).
 - b. The rebuke (vs. 5-7).
 - 1) All of Jerusalem's treasures will be carried away.
 - 2) Some of your descendants will become eunuchs in Babylon.
 - c. The response of Hezekiah (v. 8).

SELF EXAM FOR LESSON FOURTEEN

1. How is the destiny of Edom described in 34:1-17?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

2. How is the destiny of Israel described in 35:1-10?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

3. In Sennacherib's challenge to the people of Jerusalem what three things did he say they must not take confidence in?
 - 1) _____
 - 2) _____
 - 3) _____

4. List the five statements made by Hezekiah in his prayer for deliverance in 37:14-20.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

5. How was the pride of Hezekiah manifested and what was the consequence of his pride?

LESSON FIFTEEN

RESTORATION AND COMFORT

INTRODUCTION

Thus far we have looked at two sections in Isaiah's book: the **prophetic section** that dealt with judgment on all the nations, Israel and Judah included, chapter 1 through chapter 35. Chapters 36 through 39 was a **historical section** with two parts. One dealt with God's deliverance of Hezekiah from Sennacherib's threat with the Assyrian army, and the other with God's judgment of Hezekiah and prediction of the fall of the nation of Judah, because he in his pride has trusted in the riches. Chapter 39 had concluded with the fateful prediction of Babylonian captivity. This section, a prophetic section, chapters 40 through 66, is going to prepare them for that judgment and to tell them of ultimate deliverance. They will come back one day to their land. He tells them they will come back, before they ever go away. This will be accomplished because of and in accord with the covenant that God made with Abraham, the promise that He made to David. It will be interwoven with the promise of deliverance, not only from Babylonian captivity due to their sins, but also deliverance from the captivity of sin itself and the gospel and the grace of God to come in the Messiah, Jesus Christ.

Notice the following from the pen of Jim McGuiggan. "The redemption from Babylon which God engineers and carries out is *intended* to model that greater redemption wrought in Christ. When New Testament writers and characters make use of materials in chapters 40 through 66, it is more than simple *application*. It is, in my view, an exposition of the truths and prophecies and persons purposively placed within the Old Testament message." This states my view as if I had written those very words. These chapters, 40 through 66, will be studied under three main headings. **Number one**, there will be promises of restoration in chapters 40 through 48. **Number two**, there will be salvation through God's servant the Messiah depicted in chapters 49 to 55. And then, **number three**, there will be seen the coming glory for Zion in chapters 56 through 66.

LESSON TEXT: Isaiah chapters 40 through 42

LESSON AIM: To see that God promises comfort and consolation to all peoples in a new personage, the Messiah.

LESSON OBJECTIVES: You will . . .

1. Discover the consolation and promised restoration following the judgment of God.
 2. See God's provision of deliverance as He raises up Cyrus to accomplish His promise of deliverance.
 3. Learn of the Messiah's effective work in contrast to Israel's failure.
-

PART THREE: PROPHECIES OF CONSOLATION – CHAPTERS 40-66

COMFORTING PROMISES OF RESTORATION (CHAPTERS 40-48)

A. Consolation and Promise of Restoration (40:1-31)

1. Prologue (vs. 1-11).
 - a. Comfort to the people (vs. 1-2).
 - 1) Comfort (v. 1).
 - 2) Consolation (v. 2a).
 - 3) Completion of judgment (v. 2b).
 - b. Preparation for comfort (vs. 3-5).
 - 1) Get the Lord's way ready (vs. 3-4).
 - 2) See the Lord's glory (v. 5).
 - c. Man is temporary – The Word is eternal (vs. 6-8).
 - 1) "Where have all the flowers gone?" (vs. 6-8a).
 - 2) The Word outlasts all things (v. 8b).
 - d. God – faithful, loving Shepherd (vs. 9-11).
 - 1) The fearless witnesses (v. 9).
 - 2) The faithful witness (vs. 10-11).
 - a) God is the swift judge.
 - b) God is the sweet shepherd.
2. God's might contrasted with man's weakness (vs. 12-31). Also a discussion of the futility of idolatry.
 - a. Five questions asked (vs. 12-13): **"Who . . .?"**
 - 1) Measured the waters and the heavens.
 - 2) Weighed the earth and the mountains.
 - 3) Understands the mind of God.
 - 4) Has ever instructed God.
 - 5) Has ever directed God's path.
 - b. Insignificance of the nations (vs. 15-17).
 - 1) Drop in a bucket.
 - 2) Dust on a scale.
 - 3) Nothing – less than nothing.
 - 4) Worthless.
 - c. Uniqueness of God (vs. 18-20). He is here contrasted to the best man can do – idolatry.
 - d. Sovereignty of God (vs. 21-24).
 - 1) Known from the beginning (v. 21).
 - 2) Known in the heavens (v. 22).
 - 3) Known on the earth (vs. 23-24).
 - e. Creation of God (vs. 25-26).
 - f. Promise of God (vs. 27-31).
 - 1) The impiety of impatience (v. 27).
 - 2) The attributes of God (v. 28).
 - 3) The action of God (v. 29).
 - 4) The failure of those who trust in self (v. 30).
 - 5) The future of those who wait on God (v. 31). *"...but those who hope in*

the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.”

- a) Soar – The flush and rush of faith.
- b) Run – The fervency of faith.
- c) Walk – The perseverance of faith.

B. Rise of Cyrus as Deliverer of God’s Servant Israel (41:1-29)

1. A deliverer announced (vs. 1-7).
 - a. The summons (v. 1). An invitation to come and make war with God.
 - b. The assignment (vs. 2-3).
 - 1) Righteous service.
 - 2) Total rule.
 - 3) Victorious pursuit.
 - c. The power (v. 4).
 - d. The effect (vs. 5-7). The nations try to find help in their gods, making them as secure as they can on their pedestals.
2. A deliverance promised (vs. 8-20).
 - a. God’s faithfulness (vs. 8-9). **He is keeping His covenant with Abraham.**
 - b. God’s promise of help (v. 10).
 - 1) Do not fear.
 - 2) Do not dismay.
 - 3) I will strengthen you.
 - 4) I will help you.
 - 5) I will uphold you.
 - c. God’s threat for enemies (vs. 11-12).
 - 1) Shame.
 - 2) Destruction.
 - d. God’s mighty aid for Zion (vs. 13-14).
 - e. God’s promise of victory (vs. 15-16).
 - 1) You will crush your enemy.
 - 2) You will praise your God.
 - f. God’s promise of refreshment (vs. 17-19).
 - 1) In the present: Thirst for water.
 - 2) In the future: Water and vegetation in the desert.
 - g. God’s power seen (v. 20).
3. A debate held (vs. 21-29).
 - a. Questions asked (vs. 21-24).
 - 1) *Can your idols tell the future?*
 - 2) *Have your idols won in the past?*
 - 3) *Are your idols doing great things now?*
 - 4) *Are your idols not worthless?*
 - b. A judge called for (vs. 25-29).
 - 1) From the north and east.
 - 2) Terrible in aspect.
 - 3) Predicted only by God.
 - 4) Trusting in wind and confusion.

C. The Messiah's Effective Work Contrasted to Israel's Failure (42:1-25)

1. Announcement of the Servant of the Lord and the work He will perform (vs. 1-7).
 - a. He is Elect of God (v. 1). He is chosen by God, empowered by the Spirit of God and judging the nations for God. This is the will of God.
 - b. He is Lowly among men (vs. 2-3a). He is gentle, quiet, spiritual. He speaks, not in the loud voice of passionate debate and contention, but with the still small voice of reasonable persuasion. He does not come to crush life, but to develop it; not to despise the weak, but to encourage them.
 - c. He is Faithful in work (vs. 3b-4). He will establish the divine ideal of justice in the world.
 - d. He is Commissioned by the Lord (vs. 5-8).
 - 1) To establish the eternal covenant with God's people (vs. 5-6a).
 - 2) To bring knowledge and freedom to God's people (vs. 6b-7).
2. Announcement of the coming deliverance and a call for all to sing praise and jubilation (vs. 8-17).
 - a. God alone is God (v. 8).
 - b. God alone knows the future (v. 9).
 - c. God alone should be praised (vs. 10-13).
 - d. God alone will lead them to victory (vs. 14-16).
 - e. God alone will judge the idolaters (v. 17).
3. Address to captive Israel, calling on them to turn from deserved judgment (vs. 18-25).
 - a. Israel is blind and deaf, in spite of clear revelation (vs. 18-21).
 - b. Israel is plundered and looted (v. 22).
 - c. Israel still does not realize that it is their Lord and God that is doing all this (vs. 23-25).

SUMMARY:

It was the people of God who received the severe judgments. In Amos 3:2, God makes a statement saying, "*You only have I known of all the nations of the earth.*" You would think that they are going to be blessed, then, wouldn't you? No, because they have turned away from God. He says, "*You only have I known of all the nations of the earth: therefore, I will visit upon you all your iniquities.*" There is a blessing in being chosen by God, but there is a curse in not obeying the choice. If God has blessed our way, we better be on our way, because God intends for His people to hear it. God intends for His people to see Him, and the pure in heart do. God intends for His people to accept Him into their hearts. God intends for His people to serve Him with their lives. God intends for His people to speak of Him with their lips. God intends to be obeyed. He intends to be followed, and if He is not followed by His people, the severest judgement of all comes upon them. I am grateful that He is going to tell me in the next chapter that if I do follow, if I do turn to Him with all my heart, soul, mind and strength, He will turn to me and He will turn all my defeats into victories, all my sorrows into gladness, and all of my hopelessness into hope.

SELF EXAM FOR LESSON FIFTEEN

1. What is the great promise made by God in chapters 40-48?

2. Who does God raise up to be the promised deliverer for His people?

3. What four questions did God ask concerning their idols?

1) _____

2) _____

3) _____

4) _____

4. In Isaiah 40:31, what three terms describe the future of those who wait on God?

1) _____

2) _____

3) _____

5. Concerning the Servant in 42:1-7, give four truths stated about the Lord and the work He will perform.

1) _____

2) _____

3) _____

4) _____

LESSON SIXTEEN

RESTORATION AND COMFORT II

INTRODUCTION:

We will be covering chapters 43 through 45 in this lesson. This lesson continues our study of God's comforting promises of consolation that go from chapter 40 through chapter 48. We will notice God's use in this section of Cyrus, the king of Persia, to deliver His people from Babylon and to empower them to build Jerusalem and to begin to rebuild the temple. In chapter 43, we see God's redemption of Israel and her deliverance under Cyrus. There is a renewed promise to Israel of protection and of daily deliverance from their enemy.

LESSON TEXT: Isaiah chapters 43 through 45

LESSON AIM: To see how God uses Cyrus, king of the Medes to bring about redemption and restoration.

LESSON OBJECTIVES: You will . . .
Be able to reproduce the 10 point outline of chapters 43 – 45.

COMFORTING PROMISES OF RESTORATION (2) (CHAPTERS 40-48)

A. God's Redemption of Israel and Her Deliverance under Cyrus (43:1-45:25)

1. **Renewed promise to Israel of protection and deliverance (43:1-7).**
 - a. God created and formed Israel (v. 1).
 - b. God redeemed and called Israel (v. 1).
 - c. God will protect and deliver Israel (v. 2).
 - d. God is Israel's Lord and Savior (vs. 3-4).
 - e. God will bring all of Israel back to Him (vs. 5-7).
2. **Renewed challenge to the nations (43:8-13).**
 - a. The gathering of the nations (vs. 8-9).
 - b. The witness to the Lord (vs. 10-12).
 - 1) The requirements of the witnesses (v. 10).
 - a) Chosen by the Lord.
 - b) Know and believe in the Lord.
 - c) Understand the eternal character of the Lord.
 - 2) The contents of the witness (v. 11). There is no other savior but the Lord.
 - c. The irreversible work of the Lord (v. 13).
3. **Declaration against Babylon and promise of Israel's restoration (43:14-21).**
 - a. The word against Babylon (vs. 14-15). They will be totally judged by the Lord, Israel's Holy Creator and King.

- b. Israel's threefold deliverance (vs. 16-21).
 - 1) From the power of Egypt (vs. 16-17).
 - 2) From the oppression of Babylon (vs. 18-20).
 - 3) From the tyranny of sin to the praise of God (v. 21).
 - 4. **Reproach addressed to captive Israel for past mistakes** (43:22-28).
 - a. The faithlessness of the Lord (vs. 22-24).
 - 1) They had not called upon the Lord (v. 22).
 - 2) They had not served the Lord for long (v. 22).
 - 3) They had not sacrificed to the Lord (vs. 23-24).
 - 4) BUT, they had wearied the Lord with their sins (v. 24).
 - b. The mindful mercy of the Lord (vs. 25-28).
 - 1) He forgives sin for His own sake (v. 25).
 - 2) He tries them at the court of His justice (vs. 26-28).
 - a) He challenges them to produce proof of innocence.
 - b) He states their guilt. *Your first father (Abraham) was a sinner. Your spokesmen (the prophets) rebel against me.*
 - c) He sentences them to disgrace, destruction, and scorn.
 - 5. **Prophecy of Israel's spiritual recovery and regeneration** (44:1-5).
 - a. The assurance of the Lord (vs. 1-2).
 - b. The promise of the Lord (v. 3).
 - c. The result of the promise (vs. 4-5).
 - 1) Unparalleled prosperity (v. 4).
 - 2) Unchangeable position (v. 5).
 - 6. **Further contrasts with idols** (44:6-23).
 - a. Self-description of the Lord (vs. 6-8).
 - 1) Their King.
 - 2) Their Redeemer.
 - 3) Their Almighty.
 - 4) Their Eternal Help.
 - 5) Their Covenant Brother
 - 6) Their Unshakably Rock.
 - b. Israel's idolatry criticized (vs. 9-20).
 - 1) The idol and the idolater are both worthless.
 - 2) Any who would support idolatry is blind and ignorant.
 - 3) All who fashion idols do so to their own folly.
 - 4) The idol would be better used for fuel to warm man or cook food.
 - 5) The bottom line is that the idolater will perish with his god.
 - c. The Lord's admonition to Israel (vs. 21-23).
 - 1) Remember – "You are My servant."
 - 2) Return – for "I have redeemed you."
 - 3) Rejoice – for "I am glorious."
 - 7. **Another promise of deliverance – the deliverer is called by name** (44:24-28).
 - a. The description of the Lord (vs. 24a).
 - b. The work and power of the Lord (vs. 24b-27).
 - c. The civil servant of the Lord (v. 28).
 - 8. **God's will concerning Cyrus** (45:1-8).
 - a. The reason of the Divine favor to Cyrus (vs. 1-4).

- It was to show Israel that He was still the Lord.
- b. The description of the Divine Lord (vs. 5-7).
 - 1) Unique in heaven and earth.
 - 2) Creator of light and darkness.
 - 3) Sustainer and destroyer of men.
 - c. The call to the creation (v. 8). Let righteousness and salvation come to the humble.
9. **Israel warned not to question God's modes of action** (45:9-13).
- a. The murmuring against providence (vs. 9-10).
 - 1) Illustration of the potter (v. 9).
 - 2) Illustration of the father (v. 10).
 - b. The absurdity of murmuring (vs. 11-13). It is against the creator and ruler of all the earth.
10. **Conversion of the Gentiles – A consequence of Israel's restoration** (45:14-25).
- a. Israel's enemies (pictured by Egypt) will bow down and serve them (v. 14).
 - b. Israel's God praised for saving Israel (vs. 15-17).
 - c. God, Israel, and the world (vs. 18-25).
 - 1) The reality of the Eternal (vs. 18-19).
 - 2) The call to salvation (vs. 20-25).

SUMMARY:

The way for you to be saved is to recognize that I, the Lord, am unique, that I am eternal, that I have a right to demand, that I have a right to command of you all that I wish to command of you. And He says it again in verse 18, the latter part, what He said five times in these three verses, I am the Lord and there is no other. Paul said that in Ephesians 4, "*There is . . . one God, the Father of all who is above all and through all and in all.*" He is it. He is the only one. No one knows His mind except when He reveals it. "*The secret things, Deuteronomy 29:29, "belong to God, but the revealed belong to us and our children."* We are supposed to search the word, which God has spoken, which God has caused to be written. And in searching that word, we are to see that He alone is God. That is the **first thing** we need to recognize.

The **second thing** we need to recognize is that no one seeks Him in vain. Anyone who seeks the Lord with all of his heart will find the Lord. That's what Jeremiah said in Jeremiah 29:23. **Number three**, we need to forsake all trust in self. Whether it be expressed in idolatry, whether it be expressed in materialism, worldliness, dollars, position, power, or politics, we need to renounce a trust in self. We need to recognize, **number four**, that only God knows the future. Because He knows the future, He can work in my life today that which will benefit me tomorrow and all the tomorrows that I see. **Number five**, my knee must bow. My knee must bow to God. Every knee must bow to God. My tongue must confess that He is God. I must say of God, in the Lord alone, is found righteousness and hope and peace. The last verse, again, "*But in the Lord all the descendants of Israel will be found righteous and will exult.*" My bottom line must be in the Lord. I must believe in him. I must confess, I must repent, I must be immersed into Him. I must rise from that immersion to walk with Him, for in the Lord and in the Lord alone is found salvation. And in the Lord, and in the Lord alone will I exult. Praise ye the Lord, for He is God and He alone is God.

SELF EXAM FOR LESSON SIXTEEN

1. Reproduce the ten-point outline of Isaiah 43-45.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

2. List five things given in the summary needful to obtain salvation.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

LESSON SEVENTEEN

RESTORATION AND COMFORT (III)

INTRODUCTION:

This is the concluding lesson on God's promises of consolation that began in chapter 40 and will end now in chapter 48. This lesson will stress the great contrast between Israel's God and Babylon's gods that are not able to save them from the judgment of God to come. This first section deals with the impotency of Babylonian gods and the statement of Babylon's fall. Bel (the Babylonian "Baal") and his divine secretary (Nebo) are viewed as watching their images being loaded onto beasts and cattle. They can't bear their worshipers, their worshipers must bear them.

LESSON TEXT: Isaiah chapters 46 through 48

LESSON AIM: To see the sovereignty and power of Jehovah God in contrast to the weakness and inability of the gods of Babylon.

LESSON OBJECTIVES: You will . . .

1. Compare the shame of Babylon's gods and the glory of Israel's God.
 2. Learn of Jehovah's judgment pronounced on Babylon which brings humiliation in spite of their blasphemous claims.
 3. Read of God's prediction of Israel's deliverance in chapter 48.
-

THE SOVEREIGNTY OF ISRAEL'S GOD

A. Weakness of Babylon's Gods and the Statement of Babylon's Fall (46:1-47:15)

1. The fall of the gods of Babylon (46:1-2).
 - a. Bel (another name for Marduk): the chief God of Babylon.
 - b. Nebo (also known as Nabu) is the son of Marduk: the god of learning and writing. The chief powerful god and the god of the intellect is both said to bow down and stoop low and impossible to be carried as a burden by people.
2. Admonition to Israel to trust in Jehovah God (46:3-7).
 - a. Listen to me – Don't listen to the foreign gods (vs. 3-4).
 - 1) "I made you!"
 - 2) "I will carry you!"
 - 3) "I will sustain you!"

NOTE: God had cared for them in their youth and now will do so in their old age.

- b. "*To whom will you compare Me?*" (vs. 5-7).
 - 1) "I am not material in my substance."
 - 2) "I can hear you cry."

3. Admonition to Israel to learn from their past (46:8-13).
 - a. *Remember, you rebels! (vs. 8-11).*
 - 1) Remember the past when God brought people upon them to destroy them in the past.
 - 2) The Eternal God is bringing one from the east to judge them for their rebellion.
 - 3) Cyrus hasn't been born yet. It will be over a hundred years before Cyrus is even born. God called him by name, a hundred years before he was born.
 - b. *Listen to me, you stubborn-hearted! (vs. 12-13).*
 - 1) He called them stubborn-hearted because they had refused to melt under His judgment.
 - 2) They had refused to heed His word, and they had refused to be held by His judgment.
 - 3) In spite of their unrighteousness, God will "grant salvation to Zion."
4. Song of triumph over the fall of Babylon (47:1-15).
 - a. **Against luxury** (vs. 1-5). It is generally agreed that luxury saps the vigor of a people, destroying the severer virtues of courage, manliness, and endurance while at the same time producing a debilitating of physical strength. Ease, idleness, and luxury lead to open sin. That's a message in Isaiah.
 - b. **Against cruelty** (vs. 6-7). Cruelty alienates the subject as it races toward that which is shown. It exasperates foreign enemies and causes a people to be hated even by those who have not suffered at their hands. (Compare Isaiah 1:21-24; Zephaniah; 3:1; Nahum 3:1; Jeremiah 51:24-36).
 - c. **Against pride** (vs. 7-11). Babylon thought she would "continue forever" (v. 7). Her pride like her luxury by its natural working, seriously diminished her strength for resistance, making her negligent and prodigal. Compare Proverbs 16:18; Jeremiah. 50:29-30.
 - d. **Against foolish superstition** (vs. 12-15). When religion is discredited, superstitions speedily usurp its place. Such superstition certainly cannot "save" those who trust in them (v. 13); but it is certain that it can destroy them.

NOTE: Chapter 48 concludes this section, which has dealt primarily with Jehovah's controversy with the heathen idols, His plan involving Cyrus, and the destruction of Babylon. His purpose has been twofold: to strengthen Israel's faith in Him and to show the folly of worshiping or fearing idols, for they are impotent and the gods they represent are nonentities.

B. Yahweh's Prediction of Israel's Deliverance (48:1-22)

1. First address (vs. 1-11). COMPLAINT: "*You have not called on me.*"
 - a. Things worth heeding (vs. 1-9).
 - 1) Man's criminal inconsistency with himself (vs. 1-2).
 - 2) Man's hardening of himself (v. 4). In regard to himself, man has acted cruelly and hardened his heart.

- 3) God's evidence concerning Himself (vs. 3, 5-8). I have always known the future and I have always done with you the thing that is right.
- 4) God reasons within Himself (v. 9). I am doing this for my own sake. Not for your sake at all.
- b. Things worth hearing (vs. 10-11).
 - 1) That afflictions of the righteous are of God's sending (v. 10). God has tested them "in the furnace of affliction." Consider Job.
 - 2) That God's purpose in affliction is doubly beneficent (vs. 10-11).
 - a) Our refinement (v. 10).
 - b) God's glory (v. 11).
2. Second address (vs. 12-15). INVITATION: Reflect seriously on your relation to God.
 - a. The God who called them is the Creator and Sustainer of the universe (vs. 12-13).
 - b. The God who called them is calling for a chosen ally (Cyrus) to carry out His will against Babylon (vs. 14-15).
3. Third address (vs. 16-19). ADMONITION: "*Come near and listen to me.*"
 - a. The prophet's statement (v. 16).
 - 1) "*I have not spoken in secret.*"
 - 2) "*I have spoken by the Spirit.*"
 - b. The Lord's message (vs. 17-19).
 - 1) "*I alone am your God.*"
 - 2) "*I would have blessed you if you had only obeyed.*"
 - c. The Lord's message (20-22).
 - 1) "*Leave Babylon!*"
 - 2) "*Tell the world: God has redeemed Israel!*"
 - 3) "*Tell the world: The wicked have no rest!*"

SELF EXAM FOR LESSON SEVENTEEN:

1. Give the four-point outline of chapters 46 and 47.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

2. Yahweh's prediction of Israel's deliverance contains three addresses. List these.

- 1) _____
- 2) _____
- 3) _____

3. The song of triumph over the fall of Babylon was against what four things?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

LESSON EIGHTEEN

SALVATION THROUGH MESSIAH I

INTRODUCTION:

This lesson begins the second section of the last part of Isaiah's book. In the previous section, chapters 40 through 48, four things were at the forefront of our discussion: 1) the court scene, 2) the trial between the Lord and the heathen idols, 3) Cyrus who would deliver Israel from captivity, and, 4) the fall of Babylon. The prophet also expounded on the majesty of the Lord and Israel's relationship to Him as the servant and witness in the midst of a heathen world. These subjects now fade into the background. They will still be there, but they fade into the background.

This present section, which we will call "Salvation Through God's Servant, the Messiah" in chapters 49 through 55 sets forth the character, the mission and the achievement of the divine servant, the Messiah, Jesus Christ, and the glory of redeemed Zion. Cyrus will still be with us, but his involvement will be in the background. Isaiah's major themes now come to fore, and we speak of the Messiah, His kingdom and its glory.

LESSON TEXT: Isaiah chapters 49 through 52

LESSON AIM: To see the character, the mission and achievement of the divine servant, the Messiah, Jesus Christ.

LESSON OBJECTIVES: You will . . .

1. Discover in chapter 49 the Messiah's commission and work.
 2. See in chapter 50 the Messiah's humiliation and steadfastness.
 3. Learn of the Messiah's promised salvation for Zion in chapter 51.
-

SALVATION THROUGH GOD'S SERVANT, THE MESSIAH

A. The Messiah's Commission and Work (49:1-26)

1. The Lord's confirmation (attestation) of His Servant's mission (vs. 1-12).
 - a. His call (v. 1). Isaiah was not a self-made spokesman – he was chosen by God. Israel was not a self-made nation – it was chosen by God. Christ was not a self-made Messiah – He was sent by God
 - b. His endowment (vs. 2-4). Under the figures of sword and arrow, the prophet sees himself as the powerful servant of the Lord.
 - c. His dearness to God (vs. 5-7). This sense of being related to God and His purposes is the source of the purest consolation.
 - 1) I am, the prophet knows, the servant of God.
 - 2) I am, Israel knows, the servant of God.

- 3) I am, the Messiah knows, the Servant of God.
- d. His great reward (vs. 8-12).
 - 1) The covenant will be kept (v. 8).
 - 2) The people will be freed (v. 9). See John 8:32 and Galatians 5:1.
 - 3) The people will be fed, led, and protected on the way home (vs. 10-12).
 - 4) The people will receive joyful compassion (v. 13).
- 2. Zion comforted in her despondency (vs. 14-26).
 - a. The temptation (v. 14). They are tempted to believe that God is against them. They were being afflicted.
 - b. The answer of God (vs. 15-18).
 - 1) "You are in My heart!" God is Israel's mother.
 - 2) "You are in My hand!" God is Israel's deliverer.
 - c. The unfailing hope of God (vs. 19-21). Their land will be too small to hold them.
 - d. The untold blessing of God (vs. 22-23). The nations will carry them home and kings will serve them there.
 - e. The answer of God to their fears (vs. 24-26). "I will disarm the mighty and make them eat their own flesh!"

B. The Messiah's Humiliation and Steadfastness (50:1-11)

- 1. Rebuke of the exiles despair (vs. 1-3).
 - a. The Lord's complaint (vs. 1-2a). "Where is my wife?"
 - b. The Lord's judgment (vs. 2b-3).
 - 1) Dry up the sea.
 - 2) Rivers become deserts.
 - 3) Fish die from thirst.
 - 4) Sky clothed with sackcloth.
- 2. Song of the Servant of The Lord (vs. 4-9).
 - a. The prophet's commission (v. 4).
 - b. The prophet's submission (v. 5).
 - c. The prophet's persecution (v. 6).
 - d. The prophet's dedication (v. 7).
 - e. The prophet's conviction (vs. 8-9).
- 3. The Lord's address to His people (vs. 10-11).
 - a. To the righteous: Walk in the light God gives.
 - b. To the rebellious: Wait for the torment of God.

C. The Messiah's Promised Salvation for Zion (51:1-52:12)

- 1. Comfort to faithful Israel (51:1-8).
 - a. The lesson from their origin (vs. 1-2).
 - b. The promise for their future (vs. 3-6).
 - 1) External blessings (v. 3).
 - 2) Spiritual blessings (vs. 4-6)
 - c. The comfort for their present (vs. 7-8).
 - 1) Keep the law in the heart.
 - 2) Do not fear men.
 - 3) Accept God's righteous salvation.

2. The prophet's appeal to God and His promise of restoration (51:9-11).
 - a. The arm of the Lord as symbolic of His power (vs. 9-10).
 - 1) Cut Rahab (Egypt) in pieces.
 - 2) Dried up the sea for the redeemed to pass over.
 - b. The future seen in the light of this past (v. 11).
 - 1) Return.
 - 2) Rejoicing.
 - 3) Redemption.
3. God's address to His captive people (51:12-16).
 - a. The demanding questions (vs. 12-13).
 - 1) "Why do you fear men?"
 - 2) "Why did you forget Me?"
 - 3) "Where is your enemy?"
 - b. The deciding power (vs. 14-16).
 - 1) "I am the Lord Almighty."
 - 2) "My word is in your mouth."
 - 3) "You are my people."
4. The prophet's address to Jerusalem (51:17-52:6).
 - a. Awake (51:17-23).
 - 1) To the reason judgment overtook them (vs. 17-20).
 - 2) To the judgment that awaits their enemies (vs. 21-23).

NOTE: They need to awake to the fact that judgment is of God, that judgment overtook them because they rebelled against God, that judgment will overtake their enemies because they have rebelled against God.

- b. Awake (52:1-6).
 - 1) To freedom and honor (vs. 1-4).
 - 2) To the glory of God's name (vs. 5-6).
 5. The vision of the day of deliverance (52:7-12).
 - a. The beautiful messenger (v. 7). Notice what he proclaims:
 - 1) Good news.
 - 2) Peace.
 - 3) Salvation.
 - 4) God rules.
 - b. The faithful watchmen (v. 8). They shout for joy as they see the ransomed of God returning to their city and temple.
 - c. The rejoicing rubble (vs. 9-10). The ruins of the city rejoice in God's "bare arm."
 - d. The departing people (vs. 11-12). The obedience of the people.
 - 1) In cleanness.
 - 2) In honor.
 - 3) In no hurry.
 - 4) With God before them.

NOTE: You cannot be harmed when you are the people of God. Let's be obedient. Let's be a people that depart from wickedness. Let's be a people that leave the world and

leave materialism and leave pride and leave sexuality and leave all these things that would drag folk down. Let's come to stand, if necessary, alone in a wilderness with God and have God as our helper, God as our guide and God as our protector.

SELF EXAM FOR LESSON EIGHTEEN:

1. In Isaiah 49:1-12 the Lord's confirmation of His Servant's mission is given in what four areas?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

2. The Servant's reward in verses 8-12 is seen to be verified by what four things?
 - 1) _____
 - 2) _____
 - 3) _____
 - 3) _____

3. Give the three-point outline of Isaiah 50:1-11 as presented in your study guide book.
 - 1) _____
 - 2) _____
 - 3) _____

4. As the prophet addresses Jerusalem in 51:17 – 52:6 he exhorts the people to awake to what four things?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

5. The beautiful messenger in 52:7 proclaims what four encouraging things?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

6. The prophet encourages the captive people by telling them how they will come back to the holy city in 52:11-12. What four statements describe their return?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON NINETEEN

SALVATION THROUGH MESSIAH II

INTRODUCTION

This is lesson number nineteen, a continuation of number eighteen, so make sure as you look at this lesson, you also confer with your outline for lesson eighteen. Most scholars agree with me that a better chapter division would have been to make chapters 52:13 – 53:12 to be one single chapter. It has one subject. In this song, the servant is going to conquer, but not as a warrior. He's going to conquer as a sufferer, the way the Messiah will on the cross. In this song, the servant doesn't appear in person nor does He speak, but He is the central figure in the message of both the Lord and the prophet. There is no time factor found in this song, so we don't know exactly when Isaiah saw this vision. But it does deal with all of time. It deals with the past, the present, and the future. He talks about Israel's past, in their problems and in their sin; their present as they are being won back to God by the suffering in the future, when the Messiah will come to bring to them salvation. This theme embraces the whole of time. In 52:13 – 53:12 we learn of the Messiah's suffering and His glory. 52:13-15 is a prelude, which speaks of the exultation of the servant of God.

LESSON TEXT: Isaiah 52:13 – 55:13

LESSON AIM: Same as lesson 18

LESSON OBJECTIVES: You will . . .

1. Learn four things said about God's Servant from 52:13-15 and be able to list them.
 2. Be able to give a four-point outline of Isaiah 53 and give two descriptions of the Servant..
 3. Study carefully Isaiah 54:1 – 55:33 listening to Richard, reading the text and getting acquainted with the outline.
-

PRELUDE

It is generally acknowledged by students of the prophets that in this the fourth of the Servant Song is attained the loftiest height of prophecy. It was pointed out in the third song (50:4-11) that the Servant will suffer in obedience to the word of God, but the purpose of His suffering is not explained. This final song deals with both purpose and achievement. The Servant is to conquer as a sufferer, not as a warrior (cf. Revelation 5:4-6). From His shameful suffering and inhumane treatment He is to emerge in triumph and glory.

A. The Messiah's Suffering and Glory (52:13-53:12)

The Servant, here, is distinct from Israel as a whole. And, as we'll discover as we get on into chapter 53, the servant is viewed as distinct from the spiritually awakened in Israel.

1. Prelude (52:13-15).
 - a. God's Servant will act wisely (v. 13). *"See, my servant will act wisely. . ."*
 - b. God's Servant will be exalted (v. 13). *"...he will be raised and lifted up and highly exalted."*
 - c. God's Servant will be marred by man (v. 14). *"Just as there were many who were appalled at him – his appearance was so disfigured beyond that of any man and his form marred beyond human likeness. . ."*
 - d. God's Servant will confound the nations (v. 15). *"...so will he sprinkle many nations, and kings will shut their mouths because of him."*
2. Prophecy of the suffering Messiah (53:1-13). He is acquainted with grief.
 - a. People's amazement (vs. 1-3).
 - 1) At the message of judgment (v. 1). *"Who hath believed our message?"*
 - 2) At the unlikely Servant (v. 2). Just another Jew in the midst of many other Jews.
 - 3) At the rejection of the Servant (v. 3). *"He was despised, and rejected by men. . . . we esteemed him not."* See Matthew 27:43.
 - b. The "Cursed Servant" (vs. 4-6). Ill treatment.
 - 1) He bore our weaknesses and sorrows (v. 4). *"Surely he hath borne our griefs, and carried our sorrows. . ."*
 - 2) He died for our sins (v. 5). *But he was wounded for our transgressions,"*
 - 3) He gave us peace (v. 5). *"...the chastisement of our peace was upon him . . ."*
 - 4) He healed our wounds (v. 5). *"...and with his stripes we are healed."*
 - 5) He returned us to God (v. 6). *"All we like sheep have gone astray . . ."*
 - c. The "Sinless Servant" (vs. 7-9).
 - 1) Silent when oppressed (v. 7). *"...he opened not his mouth."*
 - 2) Unprotesting when killed (v. 8). *"By oppression and judgment he was taken away . . ."*
 - 3) Un-honored when buried (v. 9). *"He was assigned a grave with the wicked . . ."*
 - 4) Non-violent and genuine through it all (v. 9). *"...he had done no violence, neither was any deceit in his mouth."*
 - d. The blessed effect (vs. 10-12).
 - 1) He, as a sin-offering, will see God's will done (v. 10). *"...the pleasure of Jehovah shall prosper in his hand."*
 - 2) He, because of His resurrection, will justify many (v. 11). *"...by the knowledge of himself shall my righteous servant justify many."*
 - 3) He, because of His death, will reign over all (v. 12). *"Therefore will I divide him a portion with the great."*
 - 4) He makes intercession for sinners (v. 12). *"...yet he bare the sin of many, and made intercession for the transgressors."*

B. The Messiah's Coming Restoration of Israel (54:1-55:13)

In chapter fifty-two redemption and deliverance had been promised to the people of God, addressed as Zion and Jerusalem. In chapter fifty-three the work of redemption is described as spiritual. In this chapter the prophet turns to the redeemed ones, the Church, and speaks of its glorious exaltation.

1. The promise of great increase and continuous protection (54:1-10).
 - a. Fruitfulness (v. 1).
 - b. Expansion (vs. 2-3).
 - c. Intimacy (vs. 4-8).
 - d. Covenant (vs. 9-10).
2. The glory of New Jerusalem and its happy inhabitants (54:11-17).
 - a. The city is rebuilt with great glory and security (vs. 11-12).
 - b. The city's inhabitants are taught and peaceful (v. 13).
 - c. The city is established, unafraid, and assured of victory over all future enemies (vs. 14-15).
 - d. The city has God's word for all this (vs. 16-17).
3. The exhortation to repentance and spirituality (55:1-7).
 - a. Come, eat and drink free of charge (vs. 1-2).
 - b. Come, enjoy covenant relation with God (vs. 3-4).
 - c. Come, receive honor from God (v. 5).
 - d. Come, find God and pardon (vs. 6-7).
4. The assurance of deliverance from Babylon (55:8-13).
 - a. The need for God to speak (vs. 8-9).
 - b. The power seen when God speaks (vs. 10-11).
 - c. The result when God speaks (vs. 12-13).
 - 1) Great joy.
 - The people sing.
 - The hills sing.
 - The trees clap their hands.
 - 2) Great beauty – Pine and myrtle trees.
 - 3) Great glory – An everlasting sign of renown.

SELF EXAM FOR LESSON NINETEEN:

1. Give a two-point outline of Isaiah 52:13-55:13

1) _____

2) _____

2. List four things said about the Servant in 52:13-15.

1) _____

2) _____

3) _____

4) _____

3. Give the four-point outline of Isaiah 53.

1) _____

2) _____

3) _____

4) _____

LESSON TWENTY

THE COMING GLORY FOR ZION

INTRODUCTION:

This section, which we will study for three lessons, is the last section of the book, the last eleven chapters of the book. It includes many words of encouragement as well as several stern reminders of sin and its consequences. Chapter 56 contains consolation for the rejected nation as well as a rebuke of their blind watchmen. Chapter 57 is a rebuke of the wickedness in Isaiah's day. Judah's worship, good and bad, is discussed in chapter 58. Sin is discussed as the separating wall between Israel and God in chapter 59. Chapter 60 to 62 will depict Zion as the glorious city of God, saved by God's marvelous grace. God's vengeance and mercy calls forth a most earnest prayer by the prophet, representing the people. Chapter 65 and 66 contains the Lord's response to their prayer. A furnace of fire will come upon all their enemies and a new heaven and new earth will be built for the righteous remnant. The entire section could be called, "The Coming Glory for Zion," chapters 56 to 66. First of all, let's notice Israel's unfaithfulness rebuked and righteousness commanded in chapters 56 to 59.

LESSON TEXT: Isaiah chapters 56 through 59

LESSON AIM: To grasp the severity and graciousness of God as seen in His judgment on the wicked and His salvation for the righteous.

LESSON OBJECTIVES: You will . . .

1. Learn of God's judgment exercised in His wrath upon a wicked people who are exhorted to repent but do not.
 2. See that after God's wrathful judgment He will show compassion and give deliverance to His oppressed people.
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PREVIEW:

The prophet has comforted the people who will find themselves in Babylonian exile by assuring them of Jehovah's concern and care for them. Through Cyrus He will deliver them from their captivity. This deliverance foreshadows a greater redemption and deliverance by the Servant from a more severe bondage.

THE COMING GLORY FOR ZION (CHAPTERS 56-59)

A. Israel's Unfaithfulness Rebuked and Righteousness Commanded (56:1 – 59:21)

1. Exhortation to obedience (56:1-8).
 - a. The duty of obedience (v. 1). The reason: His salvation is near at hand.
 - b. The illustration of obedience (v. 2). He holds the Word, he keeps the Sabbath, he does what is right.

- c. The universal invitation to obedience (vs. 3-6). It is not just Israel. But all the nations are going to be invited.
 - d. The blessings of the House of Prayer (vs. 7-8). He says, “*My house will be a house of prayer for all the nations*” in verse 7.
 - 2. Blind guides rebuked (56:9-12).
 - a. The blind watchmen (vs. 9-10).
 - b. Their sluggishness and greed (vs. 10-12).
 - 1) Love to sleep and dream (v. 10).
 - 2) Never get enough (v. 11).
 - 3) Lack understanding (v. 11).
 - 4) Pursue their own selfish desires (v. 11).
 - 5) Lustfully unmindful of their destiny (v. 12). The leaders of Israel are bringing about the death of the nation.
 - 3. The death of the righteous accounted for (57:1-2).
 - a. Mercy shown in sparing them from coming judgments (v. 1). “*Those who do right are being taken away from evil*” (NCV).
 - b. Peace and rest found in death (v. 2). “*He entereth into peace. . . they rest in their beds.*”
 - 4. Rebuke of idolatrous people (57:3-14).
 - a. Their description (vs. 3-5).
 - 1) Offspring of a sorceress.
 - 2) Offspring of adulterers and prostitutes.
 - 3) Offspring of liars (mockers).
 - 4) Lustful idolaters.
 - b. Their idolatrous activity (vs. 6-10).
 - 1) Offered great sacrifices (v. 6).
 - 2) Committed great abominations (vs. 7-8).
 - 3) Sought covenants among the nations (vs. 9-10).
 - c. Their coming judgment (vs. 11-13).
 - 1) They should have feared and sought God (v. 11).
 - 2) God will expose their corruption (v. 12).
 - 3) God will not hear their prayers (v. 13).
 - 4) God will bless those who trust Him (v. 13). “*But he that taketh refuge in me shall possess the land, and shall inherit my holy mountain*” (cf. Nahum 1:7).
 - 5. Promise of salvation to the humble and further warning to the wicked (57:14-21).
 - a. The Lord’s exaltation (vs. 14-15). “. . . *the high and lofty One that inhabiteth eternity.*”
 - b. The Lord’s acceptance of the lowly (v. 15). He condescends to dwell “*with him also that is of a contrite and humble spirit. . .*”
 - c. The Lord’s faithfulness and love (v. 16).
 - d. The Lord’s gracious healing (vs. 17-18).
 - e. The Lord’s guiding and restoring hand (v. 18)
 - f. The Lord’s universal peace-bringing (v. 19).
 - g. The Lord’s troubling judgment (vs. 20-21).
- NOTE:** What Jehovah will do after the day of wrath:
- 1) First, Jehovah promises healing – forgiveness of sins and restoration to

- a proper relationship with Himself (cf 43:25).
 - 2) Second, He will lead the people, directing their paths aright (40:11; 52:12).
 - 3) Third, He will restore the spiritual comforts which have been withdrawn because of sins, comforts which result from His presence (Psalm 23:4).
- 6. Rebuke of formalism and teaching about fasting (58:1-12). “*Cry aloud!*”
 - a. Their formalism and hypocrisy (vs. 1-2).
 - b. Their spurious fasting (vs. 3-5).
 - 1) They thought God was not watching (v. 3). “*Wherefore have we fasted . . . and thou seest not?*”
 - 2) They did only what they desired (v. 3).
 - 3) They did not change their evil ways (v. 4).
 - 4) They were only bowing their heads, not their hearts (vs. 4-5).
 - c. The true fasting (vs. 6-7). “*Is not this the fast that I have chosen?*”
 - 1) To bring justice.
 - 2) To provide for the poor.
 - d. The blessings to those who fast (vs. 8-12).
 - 1) Light will break forth.
 - 2) Healing will quickly come.
 - 3) God will guide and protect.
 - 4) God will hear and answer.
 - 5) God will strengthen and satisfy.
 - 6) The city and the wall will be rebuilt.
- 7. Strict Sabbath observance urged (58:13-14).
 - a. The holiness of the Sabbath (v. 13).
 - 1) A day for pleasing the Lord.
 - 2) A day of delight to the soul.
 - 3) A day for honoring the Lord.
 - 4) A day for denying self.
 - b. The blessings of observing the Sabbath (v. 14).
 - 1) Joy in the Lord.
 - 2) Peace in the land.
 - 3) Prosperity in the covenant.
- 8. General rebuke for manifold sins (59:1-8). Why have the people not realized the salvation so often promised by the Lord? The Lord responds that the reason is not a shortened hand (lack of power on His part, cf. 50:2) nor a deaf ear (i.e., He is not ignorant of their desires and needs); indeed, He has repeatedly revealed both His omnipotence and omniscience.
 - a. The channel of communication closed (vs. 1-2).
 - 1) No fault with God (v. 1).
 - 2) Their sin is the cause (v. 2).
 - b. A listing of their sins (vs. 3-8).
 - 1) Hands stained with blood.
 - 2) Mouth full of lies.
 - 3) No justice in courts.
 - 4) All their deeds are evil.
 - 5) Their path runs to blood.

- 6) Their mind is on evil.
- 7) They pursue wicked ways.
- 9. Humble confession to God (59:9-15a). In response to Jehovah's accusation against the nation, the prophet answers for the people by confessing their sins.
 - a. They live and grope in the darkness of their own wisdom (vs. 9-10).
 - b. They, like animals, find no deliverance (v. 11).
 - c. They confess their sins (vs. 12-15).
 - 1) Rebellion and treachery.
 - 2) Oppression and revolt.
 - 3) Lies and dishonesty.
 - 4) Injustice and fraud.
- 10. Promise of deliverance to oppressed people (59:15b-21). Whatever distress Israel may have experienced at the hands of the heathen, the greater part of her suffering was self-inflicted, coming from within.
 - a. The Lord observes human affairs (v. 15b).
 - b. The Lord works on behalf of the oppressed (vs. 16-20).
 - 1) By His own righteousness (v. 16).
 - 2) With His own armor of vengeance (v. 17).
 - 3) In absolute justice on the oppressor (v. 18).
 - 4) So that the world will see His glory (v. 19).
 - 5) To redeem the penitent (v. 20).
 - c. The Lord keeps and makes covenant with His people (v. 21).

NOTE: Jehovah makes the covenant. Man either accepts its terms and enters into it, or rejects it. The covenant in view here is "the sure mercies of David" (see 55:3). It is established in the Servant (42:6; 49:8), it shall not be removed (54:10).

There will always be a seed (a remnant) holding faithfully to His word, passing it on from one generation to the next.

SELF EXAM FOR LESSON TWENTY:

1. Give the five points which outline Isaiah 56 and 57 as given in this study guide book.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

2. What are five characteristics of the blind guides rebuked in 56:9-12?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

3. What does God mean when He says that the idolatrous people are the offspring of a sorceress, offspring of adulterers and offspring of liars?

4. List four things from this study guide which reflect the people's spurious fasting.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

5. The Lord works on behalf of the oppressed (59:16-20) in what way and for what reasons?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

LESSON TWENTY-ONE

THE COMING GLORY OF ZION II

INTRODUCTION:



his is lesson number twenty-one. It will be a continuation of the study began in lesson number twenty. The great and eternal glory of Zion will be the emphasis here. Chapters 60 through 66 deal with Zion's coming glory.

In these three chapters there is not a critical note or rebuke of the people; here Jehovah reveals the future glory of Zion, the work of His hands. In their enthusiasm on hearing that they are free to return home, the exiles "*shall mount up with wings as eagles*" (40:31). Zion will appear exceeding glorious in their eyes. And yet, only under the Redeemer (59:20) can the glowing description of chapters 60-62 be fulfilled. The exaltation of Zion is in sharp contrast to the lowly condition of the people (chs. 58-59).

LESSON TEXT: Isaiah chapters 60 through 62

LESSON AIM: To see that from the ashes of physical Zion, which fades into the background, arises the splendor of the new city under the Messiah

LESSON OBJECTIVES: You will . . .

1. See that out of the darkness of judgment and degradation will arise a new glorious city of God.
 2. Learn that the glorious condition of Zion will be due to the presence and provision of a glorious God.
 3. Discover that Zion's glorious appearance and condition attracts all the nations of the world who will bring bountiful gifts.
-

ZION'S COMING GLORY

A. Zion Made Glorious Through the Light of Jehovah's Presence

Zion has lain prostrate in a drunken stupor from which she is to awake (51:17) and put on beautiful garments (52:1). A barren and desolate wife, she will someday break forth in singing because of her children (54:1). She has looked for light, only to behold darkness and walk in obscurity (59:9). Now she receives a double command: *Arise, shine*.

1. *Zion's bright glory* (60:1-4).
 - a. The nations will come to Zion (vs. 1-3). Jehovah's Servant will be a light unto all peoples, Jews and Gentiles.
 - b. All of Zion's children will return (v. 4). They are coming from every quarter of the earth, both from far and near (cf. 49:18).
2. *Zion's vast wealth* (60:5-9).

- a. The riches of the nations will be theirs (vs. 5-7a).
- b. These riches will be offered to God (v. 7b).

NOTE: When people come from the world unto God's spiritual Zion, they bring and dedicate to Him all that they have.

- c. The nations themselves will honor God (vs. 8-9).

NOTE: Drawn to Zion because she has been glorified and beautified by Jehovah's presence, light, and name, multitudes of foreigners from throughout the world come bringing their all.

3. *Zion's reconstruction* (60:10-14).
 - a. Foreigners will willingly serve them and build their city (v. 10).
 - b. Foreigners will bring their wealth into the city (v. 11).
 - c. Foreigners who do not serve them will be judged by the Lord (v. 12).
 - d. Foreigners will bring their tribute to God and worship Him (vs. 13-14).
4. *Zion's prosperity* (60:15-18). Zion is made glorious through her eternal excellency.
 - a. They will be the pride and joy of all nations (v. 15).
 - b. They will be cared for and nourished by all the nations of the world (v. 16).
 - c. They will be prospered physically and spiritually by the Lord (v. 17).
 - d. They will be secure and safe in their city (v. 18). In the kingdom of peace ruled from Zion, *violence will no more be heard*.
5. *Zion's crowning glories* (60:19-22). Zion will be made glorious through Jehovah's everlasting light.
 - a. The Lord God will be their Light and Glory (v. 19).
 - b. The Lord God will be their Light and Joy (v. 20).
 - c. The Lord God will be their Savior and Sustainer (v. 21).
 - d. The Lord God will swiftly make them a mighty nation (v. 22). The number and strength of the citizens will be multiplied.
6. *Zion's Messiah* (61:1-3). The herald of good tidings.
 - a. The preaching of good tidings (v. 1).
 - b. The healing of the brokenhearted (v. 1).
 - c. The freeing of those captive (v. 1).
 - d. The relieving of the oppressed (v. 1).
 - e. The proclamation of God's favor (v. 2).
 - f. The proclamation of God's vengeance (v. 2).
 - g. The comforting of those who mourn (v. 2).
 - h. The crowning of those who grieve (v. 3).
 - 1) The planting of the faithful (v. 3).
 - 2) The manifestation of God's splendor (v. 3)
7. *Zion and God's mercy* (61:4-9). The mission and blessing of the redeemed.
 - a. They will rebuild all their ruined cities (v. 4).
 - b. They will rule over all their enemies (v. 5).
 - c. They will serve the Lord their God (v. 6).
 - d. They will possess the riches of their enemies (v. 6).
 - e. They will possess the portion of the firstborn (v. 7).

- f. They will be blessed by the Covenant God (vs. 8-9).
- 8. *Zion's acceptance of grace* (61:10-11). Zion's burst of praise.
 - a. The figure of the bride and bridegroom (v. 10).
 - 1) Delight and joy in God.
 - 2) Beautiful clothes – salvation and righteousness.
 - 3) Glorious adornment – miter and jewels.
 - b. The figure of a garden (v. 11). The nations will see the righteousness and praise of Israel.
- 9. *Zion's new name* (62:1-12).
 - a. Zion's new witness from God (v. 1). Zion is saved!
 - b. Zion's new situation (vs. 2-5).
 - 1) Manifestly righteous.
 - 2) Royally crowned.
 - 3) No longer named "Deserted" or "Desolate."
 - 4) New names, given by God Himself.
 - a) For the people, The Delight of God.
 - b) For the land, The Bride of God.
 - c. Zion's new protection (vs. 6-7).
 - d. Zion's new promise (vs. 8-10).
 - e. Zion's new rewards (vs. 11-12).
 - 1) The presence of their Lord (v. 11).
 - 2) The testimony of their Lord (v. 12).
 - a) A Holy people.
 - b) A Redeemed people.
 - c) A Sought people.
 - d) An Inhabited city.

SELF EXAM FOR LESSON TWENTY-ONE:

1. Zion is made glorious through what? _____

2. Jehovah's servant will be a light unto whom? _____

3. In Isaiah chapters 60 through 62 there are nine phrases concerning Zion which give us an outline. List these nine phrases.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
4. In chapter 62 Zion's new situation is seen in what she was called and what she will be called. What are these three designations?
What she was called: _____
What the people will be called: _____
What the land will be called: _____
5. The testimony of the Lord concerning His people and His city in verse 12 is:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON TWENTY-TWO

THE COMING GLORY OF ZION III

INTRODUCTION:

In antiquity, national Israel stood as the symbol of Jehovah worship, representing the one true God. Edom, its brother-nation, stood as a symbol of opposition to Jehovah and the true religion, for as it opposed and hated Israel, it also hated Jehovah. Its enmity against Jacob is demonstrated throughout the history of the two nations. Edom always stood on the other side, the side of the opponents and destroyers of Israel. For this perpetual hatred of its brother-nation and Jehovah, Edom must be judged and brought to an end.

This closing section of the book, chapters 63 to 66, records the prayer of the righteous people, not only in appreciation for the forgiveness of their sins, but for the promises of restoration and the rebuilding of their covenant kingdom and the re-establishment of their covenant with God. Chapter 63:1-14 is Israel's gratitude over the destruction of her enemies, particularly personified in the nation of Edom. Verses 1-6 is a judgment on Edom, but also on all of their enemies represented by Edom.

LESSON TEXT: Isaiah chapters 63 through 66

LESSON AIM: To gain a clearer understanding of God's judgments upon the wicked and the enlargement of the righteous.

LESSON OBJECTIVES: You will . . .

1. Learn of Israel's great emotional gratitude because of God's concern for them manifested in His judging their enemies.
 2. Listen as God's people pour out their hearts in prayer for redemption and deliverance.
 3. Marvel at God's response to the godly remnant, a promise of the salvation they had been praying for.
-

ISRAEL'S FUTURE GLORY

A. Israel's Gratitude over the Destruction of Her Enemies (63:1-14)

Personified in the nation of Edom.

1. Judgment on Edom (vs. 1-6).
 - a. Description of the Warrior of God (vs. 1-2).
 - 1) Blood soaked garments. He has been out in judgment before
 - 2) Royal garments. He is a judging King.

- 3) Great strength.
- 4) Righteous speaker.
- 5) Mighty savior.
- 6) Sufficient judge.

NOTE: It causes great consternation when He says He is the Savior because He doesn't look like one. Only in Christianity do we have one man, one person, the Lord Jesus Christ, who is both the powerful warrior, sufficient judge, strong condemner and yet mighty savior.

- b. Description of the war of God (vs. 3-6).
 - 1) Unaided in action. Nobody comes to the aid of God, not only because no one is needed, but also because no one agrees with the judgment of God.
 - 2) Angry in attitude. God is angry. Because they touched the apple of His eye, because they have come in fierce cruel judgment upon His people
 - 3) Vengeful and redeeming at heart. Every time God comes in judgment, it has a two-fold purpose. It is to bring vengeance upon the evil. It is to avenge God for their refusal to accept him. And it is to redeem those who have trusted in him.
 - 4) Total in character. It is one from which Edom and all the nations of the earth will not ever recover
- 2. God praised for His mercies (vs. 7-14).
 - a. The prophet's praise (vs. 7-10).
 - 1) The goodness of God to His people (v. 7).
 - 2) The expectation of God of His people (v. 8).
 - 3) The sympathy of God for His people (v. 9).
 - YET: They rebelled against Him (v. 10).
 - b. The people remember God's mercy (vs. 11-14). They were led by, empowered by, and given rest by the Holy Spirit.

B. Prayer for Redemption and Deliverance (63:15 – 64:12)

- 1. Prayer for deliverance from sin and suffering (63:15-19).
 - a. The majesty of God (v. 15a).
 - b. The seeming indifference of God (v. 15b).
 - c. Faith in the Covenant Father (v. 16).
 - d. Cry for deliverance (vs. 17-19).
- 2. Call for God to act (64:1-12).
 - a. Figures of the presence of God (vs. 1-3). "*Come, and . . .*"
 - 1) "*Rend the heavens.*"
 - 2) "*Shake the mountains.*"
 - 3) "*Make your name known.*"
 - 4) "*Do awesome things among the nations.*"
 - b. Man's ignorance of God's wisdom (v. 4). This passage quoted by Paul

in 1 Corinthians 2:9.

- c. The confession of sin (vs. 5-7).
 - 1) Continued to sin against the way of God (v. 5).
 - 2) Even their good deeds were nothing but bloody rags (v. 6).
 - 3) No one consistently called God to mind (v. 7).
- d. The two-fold plea to God (vs. 8-12). They remind God of two great facts.
 - 1) The intimacy and fulness of God's relationship with them (vs. 8-9). *"Remember, O Lord, we are your children. You are our father."*
 - 2) The severity of their distress (vs. 10-12).
NOTE: Their belief: God will not be able to hold back His love for them.

C. God's Answer to the Exiles' Pleas (65:1 – 66:24)

- 1. Israel's sufferings and the justice of God (65:1-7).
 - a. God's past dealings with Israel (v. 1).
 - b. Israel's present dealing with God (vs. 2-5).
 - 1) Stubborn evil-doing.
 - 2) Continual provocation.
 - 3) Persistent idolatry.
 - 4) Unclean food and behavior.
 - 5) Conceited rebellion.**NOTE:** The Lord's response: *"You are smoke in my nostrils!"*
 - c. God's future dealing with Israel (vs. 6-7). *"It is written . . ."*
 - 1) *"I will not keep silent."*
 - 2) *"I will repay in full."*
- 2. Salvation promised the remnant (65:8-16).
 - a. The beam of hope (vs. 8-10).
 - 1) A remnant will be saved (v. 8).
 - 2) The elect will inherit the land (vs. 9-10).
 - b. The blast of anger (vs. 11-12).
 - 1) Against those who forget and forsake God.
 - 2) Against those who believe in "Fortune" and "Destiny."
 - 3) Against those who did not hear the Lord's call.
 - 4) Against those who chose to displease God.
 - c. The compensation of the Almighty (vs. 13-16).
 Notice the contrast between the servants and "you." The servants will eat, drink, rejoice, sing, etc. "You" will go hungry, thirsty, be put to shame, be in anguish and broken, etc. God never forgets willful rebellion against Him and never remembers the sins of those who love Him and serve Him.
- 3. Promise of New Heavens and New Earth (65:17-25).
 - a. The new creation (vs. 17-19). Compare 2 Corinthians 5:16-18. This is what awaits the remnant when they return to God and His land.
 - b. The new conditions (vs. 20-25).
 - 1) Long life and prosperity.

- 2) Peace and security.
- 3) Success and blessing.
- 4) Answered prayer.
- 5) Non-violent existence.
4. The ungodly exiles rebuked (66:1-4).
 - a. God's self-description (vs. 1-2).
 - 1) Heaven is His throne.
 - 2) Earth is His footstool.
 - 3) Heaven and earth His creation.
 - b. God's estimation of man (vs. 3-4).
 - 1) The humble, contrite, and fearful are esteemed by Him.
 - 2) The idolatrous evildoer will be judged by Him.
5. The godly exiles encouraged (66:5-13).
 - a. The Lord will repay His enemies (vs. 5-6).
 - b. The Lord will bless Israel "in one day" (vs. 7-9).
 - c. The Lord will make Jerusalem a nursing mother (vs. 10-11).
 - d. The Lord will give Israel "peace like a river" (vs. 12-13).
 - e. The Lord will make Zion "flourish like grass" (v. 14).
6. The vengeance of God on His enemies (66:15-18).
 - a. The flaming chariot of God's terrible judgment (vs. 15-16).
 - b. The idolatrous and unclean will meet the anger of the Lord (vs. 17-18).
7. The coming condition of God's people – the redeemed on earth (66:19-24).
 - a. The gathering of the scattered (vs. 19-21).
 - b. The blessings of the gathered (vs. 22-24).
 - 1) Their name and descendants will endure.
 - 2) Their worship will be continuous.
 - 3) Their enemies will be forever destroyed.

SELF EXAM FOR LESSON TWENTY-TWO:

1. Against whom is the judgment of God directed in 63:1-14 and how in what six ways is the warrior of God depicted?

Against _____

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

2. Give a four-fold description of the “war of God.”

1) _____

2) _____

3) _____

4) _____

3. In their prayer for redemption and deliverance for what two things did they ask?

1) _____

2) _____

4. The promise of New Heavens and New Earth is a promise of what?

1) _____

2) _____

LESSON TWENTY-THREE

THE GREATNESS OF GOD

INTRODUCTION:

Today we are going to be simply reading passages from Isaiah, so have your Bibles with you. We will open them and we will read passages all dealing with one single subject: the greatness of God. I am persuaded that Isaiah wrote primarily to contrast the greatness of God with the stupidity and the impotence of idolatry. And in doing that, he told us some of the most magnificent things about God found anywhere in all of God's word. So today, primarily, we are just going to open our book and read passages from Isaiah. Let's notice, first of all, some passages on the salvation of God, His saving character and His saving action.

LESSON TEXTS: All the scriptures listed in this lesson

LESSON AIM: To read scriptures from Isaiah which show the greatness of God in contrast to the impotence and stupidity of idols.

LESSON OBJECTIVE: You will . . .

Read about the greatness of God as presented by Isaiah in sixteen different areas which greatly contrast the greatness of His nature, character and eternal being with the stupidity of dumb, powerless idols.

GOD'S SAVING CHARACTER AND SAVING ACTION

A. God Is Our Savior (12:1-5)

"In that day you will say: 'I will praise you, O LORD. Although you were angry with me, your anger has turned away and you have comforted me. Surely God is my salvation; I will trust and not be afraid. The LORD, the LORD, is my strength and my song; he has become my salvation.' With joy you will draw water from the wells of salvation. In that day you will say: 'Give thanks to the LORD, call on his name; make known among the nations what he has done, and proclaim that his name is exalted. Sing to the LORD, for he has done glorious things; let this be known to all the world.'"

NOTE: I will trust. I will not be afraid. I will accept Him as my strength. I will accept Him as my son. I will give thanks to him.

1. He will destroy death (25:8-9). He will handle our sorrow. He will take away our shame, and we will praise His name because of that. *"He will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth."*

The Lord has spoken. In that day they will say, 'Surely this is our God; we trusted in him, and he saved us. This is the Lord, we trusted in him; let us rejoice and be glad in his salvation.'"

2. The salvation of God (55:1-2, 6-8).

"Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare.

Seek the Lord while he may be found; call on him while he is near. Let the wicked forsake his ways and the evil man his thoughts. Let him turn to the Lord, and he will have mercy on him, and to our God, for he will freely pardon."

"For my thoughts are not your thoughts, neither are your ways my ways,' declares the Lord."

NOTE: These verses say He will provide all my needs. He will have mercy upon me in the midst of my sin, and He will pardon me from all of my sins.

3. Salvation is a result of our relationship with Him (61:10). He does and will clothe me with righteousness. He loves me as his bride. Isaiah says God is our Savior.

"I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels."

B. God Is a Righteous God (59:17)

"He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance and wrapped himself in zeal as in a cloak."

1. He has as a breastplate His own personal righteousness.
2. He has as a helmet the salvation that He intends to bring to the righteous.
3. He has as His clothing the vengeance that He intends to bestow upon the enemy.
4. He has as His mantle, His outer robe, zeal.

C. God Is a Graceful God (30:18-19)

"Yet the Lord longs to be gracious to you; he rises to show you compassion. For the Lord is a God of justice. Blessed are all who wait for him! O People of Zion, who live in Jerusalem, you will weep no more. How gracious he will be to you when you cry for help! As soon as he hears, he will answer you. "

D. God Is a Glorious God (42:8)

"I am the Lord; that is my name! I will not give my glory to another or my praise to idols. (Notice verse 9) See, the former things have taken place, and new things I declare; before they spring into being I announce them to you."

E. God Is a Universal God (59:19)

“From the west, men will fear the name of the Lord, and from the rising of the sun (that’s the east), they will revere his glory. For he will come like a pent-up flood that the breath of the Lord drives along.”

F. God Is a Holy God

The holiness of God is to be praised over and over and over again in this book.

1. In Isaiah’s call (6:1-3). *“In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: ‘Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.’”*
2. Isaiah 57:15: *“For this is what the high and lofty One says—he who lives forever, whose name is holy: ‘I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.’”*

God is eternal. God is enthroned above all the angels, but God is also down with the lowly to bring them to redemption.

G. God Is a Merciful God Worthy of Praise

That’s not simply grace. Grace is where we get what we could never earn and never deserve. Mercy is where we do not get what we do deserve and what we ought to receive.

Notice 14:1: *“The Lord will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.”*

Notice 25:4: *“You have been a refuge for the poor, a refuge for the needy in his distress, a shelter from the storm and a shade from the heat: For the breath of the ruthless is like a storm driving against a wall and like the heat of the desert.”*

He said He will give them refuge, a place to hide, and shade, a place of comfort. The poor and the needy need primarily a place.

*Breathes there a man with soul so dead
Who never to himself has said,
“This is my home, my native land.”*

H. God Is a Compassionate God Worthy to Be Praised (63:7-10)

“I will tell of the kindnesses of the Lord, the deeds for which he is to be praised, according to all the Lord has done for us—yes, the many good things he has done for the house of Israel, according to his compassion and many kindnesses. He said, ‘Surely they are my people, sons who will not be false to me’; and so he became their Savior. In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old. Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them.”

All of His judgment was after He bestowed so many good things. Here is some of those good things:

1. First, we are His people. He has chosen us. He has given us a secure, happy, peaceful place to dwell.
2. Secondly, He is afflicted in our affliction. A father hurts in the hurt of His children. When we hurt, our Father hurts. When we are judged, our Father feels judged, and He will come to our aid.
3. Thirdly, and sweetest of all in this section, He carries us like children that He has born in the womb. He becomes both a father and a mother in this text. He begat us by the gospel, and He raises us as a faithful father. Our Lord is compassionate.

I. God Is a Wrathful God, Ready to Judge the Wicked (63:10)

Notice 30:27: *“See, the Name of the Lord comes from afar, with burning anger and dense clouds of smoke; his lips are full of wrath, and his tongue is a consuming fire.”*

Notice verse 28: *“His breath is like a rushing torrent, rising up to the neck. He shakes the nations in the sieve of destruction; he places in the jaws of the peoples a bit that leads them astray.”*

J. God Is a God of Wisdom Worthy of Praise

1. His wisdom is unique (40:13-14). *“Who has understood the mind of the Lord, or instructed him as his counselor? Whom did the Lord consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding?”*
2. God’s wisdom is uncaused (42:9). *“I am the Lord; that is my name! I will not give my glory to another or my praise to idols. see, the former things have taken place (Whatever I said would happen has happened), and new things I declare; before they spring into being I announce them.”*

K. God Is a Powerful God Worthy to Be Praised

1. Isaiah 40:12: *“Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens?”*
2. God created the earth; God created the heavens 40:15, 17). *“Surely the nations are like a drop in a bucket; they are regarded as dust on the scales; he weighs the islands as though they were fine dust. Lebanon is not sufficient for altar fires, nor its animals enough for burnt offerings. Before him all the nations are as nothing; they are regarded by him as worthless and less than nothing.”*
3. God created all the nations. God is in control of all that the nations intend to do. Then notice verses 21 and 22. He says: *“Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in.”*
4. All the stars of the universe are simply the place of His inhabitation. In verses 25 and 26 He says, *“To whom, therefore, will you compare me? Or*

who is my equal?’ says the Holy One. ‘Lift your eyes and look to the heavens; Who created all these? He who brings out the starry host one by one and calls them each by name. Because of his great power and mighty strength, not one of them is missing.’”

5. God brings the stars out each and every night. And then notice verses 29 through 30: *“He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will mount up with wings like an eagle; they will run and not be weary, they will walk and not faint.”*

L. God Is an Eternal God in Nature (43:10; 44:6)

M. God Is a Long-Suffering God in His Character (1:18)

“‘Come now, let us reason together,’ says the Lord. ‘Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.’”

N. God Is a Triune God – His Triune Character Is Discussed by Isaiah (48:16)

“Come near me and listen to me: From the first announcement I (this is the Son of God speaking, the Messiah) have not spoken in secret; at the time it happens I am there and the Sovereign Lord has sent me, with his Spirit.”

O. God Is a Unique God (45:56)

“I alone am God and besides me there is none else.”

P. God Is a God of Love (41:8-10)

1. God loves His people. *“But you, O Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, ‘You are my servant’; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.”*
2. God loves the world (40:6, 8). *“A voice says, ‘Cry out.’ And I said, ‘What shall I cry?’ All men are like grass, and all their glory is like the flowers of the field. . . . The grass withers and the flowers fall, but the word of our God stands forever.” You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, ‘Here is your God!’ See, the Sovereign Lord comes with power.”*

CONCLUSION: God not only loves Israel, His people, in the book of Isaiah. He loves the world. He loves His world. He does that because He is love. I think we need to be grateful today for the book of Isaiah. Not simply because of all the great teachings of judgment and of Jesus that is in the book, but its description of God. What a great God our Father is, not simply to put up with, but to love with a compassionate love the unloving and the unlovable.

SELF EXAM FOR LESSON TWENTY-THREE:

1. List the sixteen descriptions/characteristics of God in discussed in this lesson.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____
- 12) _____
- 13) _____
- 14) _____
- 15) _____
- 16) _____

LESSON TWENTY-FOUR

GREAT LESSONS FROM ISAIAH

INTRODUCTION:

This is the last of our lessons in the book of Isaiah. We will be looking at some great lessons from the book. We look first of all in chapter 1 at some lessons for the nation. In chapter 1:2-31, there is a history lesson from Israel that we need to learn as a group of people, whether it is a state, a province, a nation, a church, whatever it might be. There are some problems with humankind that Isaiah handles in the very beginning of his book. Now we looked at it briefly, but I think it worth our time to come back and look at some detail in this lesson that He teaches Israel.

LESSON TEXT: Isaiah chapters 1 and 53

LESSON AIM: To learn some lessons from the book of Isaiah relating both to separating sins and redemption through the Messiah.

LESSON OBJECTIVES: You will. . .

1. Study several lessons for the group, the nation and the church from chapter one.
 2. Learn several reasons Christ died as discussed in Isaiah 53.
-

LESSONS FOR THE NATION (THE CHURCH).

A. Israel's Rebellion (1:2-4)

1. They had turned against Him. *"Hear, O heavens! Listen, O earth! For the Lord has spoken: I reared children and brought them up, but they have rebelled against me. The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand. Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption. They have forsaken the Lord; they have spurned the Holy One of Israel and turned their backs on him."*
2. Notice, beginning in verse 10, the same idea of rebellion. He says: *"Hear the word of the Lord, you rulers of Sodom; listen to the law of our God, you people of Gomorrah! 'The multitude of your sacrifices—what are they to me?' says the Lord. 'I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to meet with me, who has asked this of you, this trampling of my courts?'"*
3. Then in verse 21, still on the idea of rebellion, He says: *"See how the faithful city has become a harlot! She once was full of justice; righteousness*

used to dwell in her—but now murders! Your silver has become dross, your choice wine is diluted with water. Your rulers are rebels, companions of thieves; they all love bribes and chase after gifts.”

NOTE: Therefore, the Lord, Jehovah of hosts will come. They had been talked to by God, taught by God. He had sent the prophets to them again and again and again, and they had rebelled.

B. God’s Retribution Following Israel’s Rebellion

1. Notice back in 1:5-8 . *“Why would you be beaten any more? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted. From the sole of your foot to the top of your head there is no soundness—only wounds and welts and open sores, not cleansed nor bandaged nor soothed with oil. Your country is desolate, your cities burned with fire, your fields are being stripped by foreigners right before you, laid waste as when overthrown by strangers. The Daughter of Zion is left like a shelter in a vineyard, like a hut in a field of melons, like a city under siege.”*
2. Look at verse 15. *“When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers; I will not listen.”* (Why?) ***“Your hands are full of blood.”***
3. Look at verse 20 – still on the idea of retribution. *“But if you resist and rebel, you will be devoured by the sword.”*
4. Then notice verse 28. He says: *“But rebels and sinners will both be broken together, and those who forsake the Lord will perish.”*

C. Israel’s Repentance in Response to God’s Retribution

The rebellion led to retribution, but then God wanted them to repent.

1. Notice chapter 1 beginning with verse 16. He says: *“Your hands are full of blood; wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow. Come now, let us reason together. Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.”*
2. Then notice, also, over here in verse 27. He says: Zion will be redeemed with justice, her penitent ones with righteousness.

NOTE: God says, if you would be willing and repent, if you would be penitent, if you seek righteousness, if you come reason with me, then I will give you the blessings. And that will bring about restoration. They have rebelled against God. That’s brought retribution upon them, calling for repentance. And now what will happen if they repent is they will be restored. See also 1:9, 18, 24, 31

D. Israel’s Restoration Back to Their Place of Honor and Glory Again

1. Reasons for God’s judgment in time? (5:8-10).

- a. **Materialism** (vs. 8-10). He says very simply that if people add house to house, if they are overcome with a desire to have material goods, then God finds them unfaithful to him.
- b. **Intemperate frivolity** (vs. 11-17). Isaiah talks about these people, people that have given themselves to partying and to sexuality and to all the things that drink and the concept of having fun would bring upon mankind. God wants us to have a joyful people, but He wants us also to be sober in our relationship to Him.
- c. **Contempt for God** (vs. 18-19).
- d. **Hypocrisy** (v. 20). *“Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.”* The number one thing God wants His people to be is honest.
- e. **Conceit** (v. 21). They are wise in their own eyes.
- f. **Drunkenness** (v. 22). It doesn’t mean simply drunk on wine. It can be drunk on power. It can be drunk on anything. They are intoxicated.

SUMMARY: Therefore, judgment is going to come upon them by the Lord, verse 24 and 25 says, and they will be judged by foreigners, the people that they thought they were wiser than, the people they thought they were more powerful than. Those are the very people that are going to come and judge them. So there are a couple of lessons for the nation, for the city, for the province, for the church. We must not ignore God. We must not ignore His word, we must not ignore His character.

LESSONS FOR THE INDIVIDUAL

A. Why Jesus Died (53:1-18)

1. ***He died to bear our griefs and our sorrows*** (v. 4). *“Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.”* Jesus said in John 14, there’s the New Testament passage, *“Let not your hearts be troubled. You believe in me. Believe also in my father.”* He says, you need to understand that I have come to carry your griefs and your sorrows. He bore them away.
2. ***He died to forgive our transgressions*** (v. 5). *“He was pierced for our transgressions. He was crushed for our iniquities.”* (See Ephesians 1:7; Hebrews 9:15)
3. ***He died to give us peace*** (v. 5). *“The punishment that brought us peace was upon him, by his stroke we are healed. He came to give us peace.”* See Ephesians 2:11-22.
4. ***He died to return us to God*** (v. 6). *“We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.”* See 2 Corinthians.
5. ***He died to satisfy the justice of God*** (vs. 7-9). *“He was oppressed and afflicted, yet he did not open his mouth. He was led like a lamb to the*

slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment, he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.” See Romans 3:21-31 where Paul says very clearly and very simply that Jesus died, (vs. 26-27), to prove God righteous in the forgiving of the sins done in the Old Testament and to show God righteous in forgiving sins today.

6. ***He died to fulfill the purpose of God*** (v. 10). “*Yet it was the Lord’s will to crush him and to cause him to suffer, and though the Lord makes his life a guilt offering.*” See Ephesians 1:3-14 where Paul begins in eternity and ends in eternity and says all between what God has intended to do is to fulfill His purpose in Jesus Christ.
7. ***He died to glorify himself, to glorify the Shepherd*** (v. 11). “*After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.*” See Philippians 2:5-10.
8. ***He died to make intercession for the saints*** (v. 12). “*For he bore the sins of many, and made intercession for the saints.*” See Hebrews 7:25 which said Jesus ever lives to make intercession for the saints. In Romans 8:24 which says Jesus also makes intercession for the saints, all the verbs in Isaiah 53 have been past tense verbs until it comes to this one. Jesus died in order to continually make intercession for the saints.

CONCLUSION:

He pleads our case. In Isaiah chapter 6 we see the secret of successful living in Isaiah’s call. We see conviction, for Isaiah says, “*Woe is me. I am undone.*” We see confession where Isaiah says, “*I am a man of unclean lips and I dwell in the midst of a people of unclean lips.*” We see cleansing. God says to Isaiah, “*Your sin is purged.*” We see consecration, for Isaiah says, “*Here am I. Send me.*” We see commission, where God says, “*Okay, go and speak.*” And we see continuance. He says, “*You speak until there be no more.*” No more cities; no more people by which to speak. Isaiah says more about Christ probably than any of the other prophets of the Old Testament. He speaks of His birth in Isaiah 7:14 and in Isaiah 9:6 and says that He will be born of a virgin. He speaks of the family from which He will come. In Isaiah 11:1 He says He will come from David’s family. He speaks of Him being anointed by the Holy Spirit in chapter 11:2 and 61:1, 3. And the result of that will be not only His preaching, but the healing of the sick and the giving of sight to the blind and the raising of the dead. Isaiah speaks of His character in Isaiah 11:3-4 and says He will be wise and just and powerful and gentle and merciful. He speaks specifically of His gentleness in Isaiah 42:1-4 and He says that He will not bruise a quenched reed. He speaks of His death in Isaiah 53; His resurrection in 25; His glorious reign in chapter 32. But that’s an entire different study that we will have to make in another time. What is the whole force of Isaiah’s book? To a people, it is repent; to the church, it

is rejoice in the salvation that God has given us; and to Jesus, it is that He is the Lord of lords and the King of kings. What a book this is! I commend it to your continual and constant study, and you will find peace and hope and comfort in believing in Jesus.

SELF EXAM FOR LESSON TWENTY-FOUR

1. Give the four points under “Lessons for the nation (the church)” which reflect the people’s response to God and God’s response to the people.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

2. List eight reasons Richard discusses from chapter 53 why Jesus had to die.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____

3. Would you please write a short paragraph stating what this study has meant to you and your knowledge of God among His people.

Study Guide

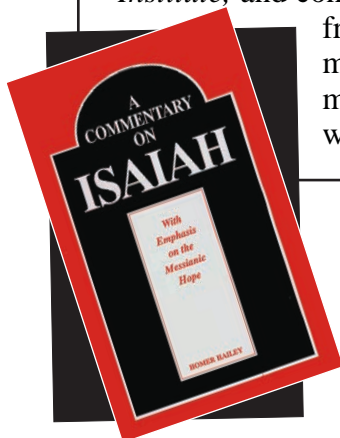
Richard Rogers



Richard Rogers was a great student of the Old Testament. He was able to give unique insights into the many books of the Old Testament and relate them to Christians today. His study on Isaiah has this same practical and useful approach. Richard gives fresh understanding into the mission of Isaiah and the many prophecies found in this book. The name Isaiah means “The Lord Is Salvation.” We are reminded of this abundant blessing throughout this study, because as Richard points out, Isaiah “prophesied from the mouth of the Almighty.” Richard gives special attention to the Messianic prophecies found in the book of Isaiah.

This is a wonderful, user-friendly study guide for Bible students who desire a deeper appreciation of the tremendous prophecies of Isaiah. This study is fundamental to understanding the eternal purpose of God sending His only Son on a death mission to redeem sinful mankind.

Richard was an instructor in the *Sunset International Bible Institute*, and continues to teach through audio and video tapes from *Sunset External Studies*. He also taught in many mission field training schools and assisted missionaries in most parts of the world. Richard went to be with the Lord in July 2000.



➔ The book *A Commentary on Isaiah* by Homer Hailey is used as required reading for the SIBI video course “Isaiah.”

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