

The Book Of Isaiah



**A Study Guide With Introductory Comments,
Summaries, And Review Questions**

(Student Edition)

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The outlines were developed in the course of my ministry as a preacher of the gospel. Feel free to use them as they are, or adapt them to suit your own personal style.

To God Be The Glory!

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The Book Of Isaiah

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This study guide was developed in preparation for teaching adult Bible classes.

- ◆ The objectives for each section are usually things I plan to emphasize during the class.
- ◆ I have found that summarizing and outlining helps me to better understand the Word of God. It is a practice I highly recommend to others.

The Book Of Isaiah

The Man, The Times, And The Book

Isaiah is often referred to as “**The Messianic Prophet**”, because of his many prophecies that were fulfilled in Jesus. The New Testament quotes and applies more scriptures from the book of Isaiah than any other Old Testament prophet.

Yet Isaiah’s work was not solely foretelling the future. A prophet of God was not primarily a future teller, but one who spoke God’s word to the people of his own day. The word “**prophet**” literally means “to boil up like a fountain.” Therefore a prophet was a **spokesman** for God; not so much a “foreteller” as a “forth teller”!

Isaiah was God’s spokesman to **Judah** and **Jerusalem** at time when the nation was immersed in sin. He spoke God’s indictment against their sins, urging them to repent. He then foretold destruction upon them if they did not return to God.

In the midst of these dire warnings, Isaiah also foretold of a bright future with the coming Messiah. God would not forget His covenant made to Abraham, Isaac, Jacob, and David. He would spare a remnant of the nation of Israel out of which would come the Messiah and His new kingdom.

ISAIAH, THE MAN

His name (Isaiah) means “**salvation of the Lord**” or “**the Lord is salvation**”, and is certainly symbolic of his message. He is described as “the son of Amoz” (**Isa 1:1; 2:1; 13:1**), of whom the Bible reveals nothing. He was married and had two sons, **Shear-Jashub** (“the remnant shall return”, **Isa 7:3**) and **Maher-Shalal-Hash-Baz** (“in-speed-spoil-booty-hastens”, **Isa 8:3**), whose names also symbolized his message.

Tradition says that Amoz was a brother of Amaziah, the son of Joash, king of Judah (**2 Kin 14:1**). This would make Isaiah a close relative to those who were kings during his lifetime, and would explain his close association with kings and priests and involvement with world affairs.

Isaiah received his visions in the days of “Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah” (**Isa 1:1**). It is generally thought the vision of the throne scene which occurred “in the year Uzziah died” (**Isa 6:1**) was the beginning point of his ministry as a prophet (ca. **739 B.C.**). According to Jewish tradition, Isaiah was executed by Manasseh only a few years after he ascended the throne. One source describes Isaiah as having been sawn asunder with a wooden saw (cf. **He 11:37**). This would mean Isaiah prophesied during a period of approximately fifty years (ca. **739-690 B.C.**).

ISAIAH, THE TIMES

It was a time of great political turmoil for the nation of Judah. Assyria was expanding its empire, attacking Israel and Syria to the north. When Judah refused to join a coalition with Israel and Syria to resist Assyria, Judah was attacked by Israel and Syria in retaliation. As Judah seriously considered inviting Assyria to help, Isaiah sought to encourage the king and the people to trust only in Jehovah.

King Ahaz of Judah rejected Isaiah's advice and asked Assyria to come to his aid. Assyria accepted, and the capital of Israel (Samaria) fell in 722 B.C. (**Hendriksen**)

It soon became apparent that Judah was next on Assyria's hit list. Judah began looking to Egypt in the south for help. Once again, Isaiah counseled the nation to make no alliances but trust only in the Lord. King Hezekiah heeded Isaiah and God rewarded his faith by destroying the Assyrian host (**Isa 36-37**). But in a moment of weakness Hezekiah showed the ambassadors from Babylon (Assyria's enemy) the house of his treasures (**Isa 39:1-2**). This prompted Isaiah to foretell that the king's treasures and his descendants would be taken away to Babylon (**Isa 39:5-7**). With this prophecy as an introduction, in chapters **40-66** Isaiah speaks from the viewpoint of Babylonian exile and foretells of coming pardon, deliverance, and restoration. (**ibid.**)

During this time God sent several prophets to Israel and Judah. **Hosea (750-725 B.C.)** prophesied mainly to Israel, the northern ten tribes. **Micah (735-700 B.C.)** together with Isaiah spoke primarily to Judah in the south.

ISAIAH, THE BOOK

Two major themes run throughout the book. There is the exhortation to **"Trust in the Holy One of Israel"**. Faith in the Lord would assure forgiveness for their transgressions and deliverance from their enemies. Eight times the people are urged to "wait upon the Lord" (cf. **Isa 40:28-31**). **"The Messiah to come and the glory of His age"** is another dominant message. Isaiah spoke frequently of the events to come, foretelling the fall of heathen nations and the establishment of the kingdom of the Messiah who would rule in justice and righteousness (cf. **Isa 2:1-5**).

Isaiah's favorite designation for Jehovah (Yahweh) is **"The Lord of Hosts"**, used 62 times in the book.

"The name designates the Lord as omnipotent, and...is used by all the writing prophets except Ezekiel, Joel, Obadiah, and Jonah. The term 'hosts' designated the armies of Israel. It could also refer to the angels, the heavenly messengers of the Lord, and to the stars as God's hosts. When, as here, it appears without further qualification, it designates the Lord as the God of all hosts, and is thus an equivalent expression for the 'all-powerful God'." - **Edward J. Young**

Another designation for the Lord used by Isaiah is **"The Holy One Of Israel"**. In his book it is used 25 times, while found only six times in all the rest of the Bible.

The book of Isaiah can be divided into two major parts:

The Assyrian Period (chapters 1-39) - The prophet proclaims the Lord's indictment against Judah and Jerusalem, and the coming judgment against them. He portrays the sovereign rule of the Lord of Hosts who judges not only Israel, but heathen nations as well. He prophesies that the Lord will use Assyria, Babylon, and the Medes to execute His purposes, and afterward judge each of these along with other nations, bringing them to desolation because of their sins. (**Harkrider**)

The Babylonian Period (chapters 40-66) - Isaiah exhorts an afflicted people to have faith and patience. He describes the salvation and future blessings to come upon the true Israel of God. Though Isaiah did

not live during the period of Babylonian captivity, through inspiration he was able to speak words of comfort to those who would experience that difficult time of Israel's history. (**ibid.**)

GENERAL OUTLINE

I. THE ASSYRIAN PERIOD - CONFLICT AND VICTORY (1-39)

A. PROPHECIES CONCERNING JUDAH AND JERUSALEM (1-12)

B. PROPHECIES CONCERNING THE NATIONS (13-27)

C. THE SOURCE OF TRUE DELIVERANCE (28-35)

D. HISTORICAL INTERLUDE (36-39)

II. THE BABYLONIAN PERIOD - HOPE FOR TROUBLED TIMES (40-66)

A. THE ONE TRUE GOD VERSUS IDOLS (40-48)

B. SALVATION THROUGH THE SUFFERING SERVANT (49-53)

C. THE FUTURE GLORY FOR GOD'S PEOPLE (54-66)

REASONS TO STUDY THE BOOK

There are many reasons why Christians should read and study the book of Isaiah. Among them:

- ◆ It **increases faith** in Jesus as the Messiah, as one reads the messianic prophecies that were fulfilled in Him.
- ◆ It **strengthens hope** in God as the One who is ultimately in control of all things, and will bring His purposes to pass.
- ◆ It **inspires love** for God and His Messiah, as one reads of the blessings to be found in obedience to God's Word.
- ◆ It **enlarges understanding** as to how God ruled in the nations of men in the past, and how Christ may exercise His rule in the nations today.

Give yourself the opportunity to be blessed by this wonderful book of the Bible!

REVIEW QUESTIONS FOR THE INTRODUCTION

1) What is Isaiah frequently called? What does his name mean?

2) Who did he primarily preach to? During what kings of Judah did he prophesy?

- 3) **Approximately when did he serve as a prophet of God? How many years?**
- 4) **What other prophets were contemporary with Isaiah? To Whom did they prophesy?**
- 5) **What nation was threatening Israel and Judah from the north? What coalition attacked Judah for not aligning with them against the northern invader?**
- 6) **To whom did Judah turn for help in the days of King Ahaz?**
- 7) **When did Samaria fall and Israel taken into captivity?**
- 8) **When Assyria threatened Judah, what country was Judah tempted to look to for help?**
- 9) **Who did Isaiah convince to place his trust in the Lord instead of political alliances?**
- 10) **How did God reward this king for his faith?**
- 11) **What mistake did the king make that prompted the prophesy of Judah's captivity?**
- 12) **What are the two major sections of the book?**
- 13) **What are two major themes running through the book?**

The Book Of Isaiah

Introduction To The Entire Prophecy (1)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To begin our study of Isaiah, with an introduction and sample of the entire prophecy
- 2) To observe God's condemnation of Judah for lack of compassion and justice for the fatherless and widows, along with idolatrous worship
- 3) To see the redemption God offered for those willing to repent, and the destruction promised to those who persist in their rebellion

SUMMARY

The book of Isaiah begins with a heading that defines the nature of Isaiah's message as a 'vision' concerning Judah and Jerusalem received during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah. This would place the date of Isaiah's work approximately **739-690 B.C. (1)**.

The first chapter serves as an introduction to the entire prophecy, especially the first section of the book (**Prophecies Concerning Judah And Jerusalem, chs. 1-12**), and provides an example of the messages God wanted Isaiah to deliver. It begins with what has been described as "The Great Arraignment", in which the Lord indicts Israel for rebellion. The corrupt condition of the nation and city is described and their hypocritical worship condemned (**2-15**).

Even so, the Lord offers a call to repentance. For those willing to cleanse themselves and replace their evil doings with justice and compassion, they can be forgiven and eat the good of the land. For those who refuse and continue in their rebellion, they will be devoured by the sword (**16-20**).

The last half of chapter contains an announcement of the coming judgment upon Judah and Jerusalem. The corrupt condition of Jerusalem is described, for the 'faithful' city has become a 'harlot.' The city is full of murderers and rebellious princes who care not for the widows and fatherless, but only rewards and bribes. The Lord promises to purge the city of His enemies and restore good judges and counselors, that she might once again be the 'faithful' city. Those who repent will see Zion redeemed with justice and righteousness, but those who continue to forsake the Lord will be consumed. The gardens in which they worshiped idols will be burned like dry vegetation (**21-31**).

How the Lord will carry out His judgment will be revealed later in the book.

OUTLINE

I. THE HEADING (1:1)

A. NATURE OF THE BOOK...

1. Called a 'vision'
2. Prophets were originally called 'seers' - **1 Sam 9:9**

3. Therefore the “vision of Isaiah...which he saw” refers to the ‘sight’ or ‘word’ inspired from God; i.e., a prophecy

B. AUTHOR OF THE BOOK...

1. “Isaiah the son of Amoz”, possibly a kinsman to the king
2. His name means “Salvation is of the LORD”, very much in keeping with the theme of his prophecy

C. SUBJECT OF THE BOOK...

1. “concerning Judah and Jerusalem”
2. The moral conditions of Judah and Jerusalem, and what God plans to do with them

D. DATE OF THE BOOK...

1. “in the days of Uzziah, Jotham, Ahaz, and Hezekiah”
2. Approximately 739-690 B.C.

II. JUDAH’S SINFUL CONDITION (1:2-15)

A. “THE GREAT ARRAIGNMENT”...

1. In which the LORD ‘indicts’ Israel in the presence of witnesses (heaven and earth)
2. The ‘indictment’ - **1:2-3**
 - a. Rebellious children who do not know their Father
 - b. Unlike the ox that knows its owner, and the donkey its master’s crib

B. THE CONDITION OF THE NATION...

1. A sinful, corrupt nation that has turned away from God - **1:4**
2. Like a body festering with wounds and sores, yet asking for more - **1:5-6**
3. The countryside overthrown by strangers, Jerusalem besieged - **1:7-8**
4. Except for a small remnant, would have become like Sodom and Gomorrah - **1:9**

C. THEIR HYPOCRITICAL WORSHIP...

1. God can no longer endure their religious activities - **1:10-14**
2. God will not answer their prayers, for blood is on their hands - **1:15**

III. THE CALL TO REPENTANCE (1:16-20)

A. AN APPEAL TO REPENT...

1. Cleanse yourselves, put away evil - **1:16**
2. Do good, seek justice, reprove the oppressor, defend the fatherless and widow - **1:17**

B. GOD’S GRACIOUS INVITATION AND WARNING...

1. An invitation to be made “white as snow” and “white as wool” - **1:18**
2. Blessings for those who obey, dire consequences for those who rebel - **1:19-20**
 - a. Those who heed will eat of the land
 - b. Those who refuse will be devoured by the sword

IV. ANNOUNCEMENT OF THE COMING JUDGMENT (1:21-31)

A. THE CORRUPT CONDITION OF JERUSALEM...

1. Once faithful, now a 'harlot' - **1:21a**
2. Once full of justice and righteousness, now murderers - **1:21b**
3. A 'polluted' city - **1:22**
4. Her princes corrupt and heartless, caring not for fatherless and widows - **1:23**

B. THE CITY TO BE PURIFIED...

1. The Lord to get rid of His enemies - **1:24**
2. The Lord to purge away the "dross" - **1:25**
3. The Lord to restore good judges and counselors - **1:26a**
4. Once again it will be called "the righteous city, the faithful city" - **1:26b**

C. PENITENTS REDEEMED, TRANSGRESSORS CONSUMED...

1. Those penitent will be redeemed with justice and righteousness - **1:27**
2. Those who forsake the Lord will destroyed and consumed - **1:28**
 - a. They will be ashamed of their trees and gardens (where idolatry was practiced) - **1:29**
 - b. Despite their strength, they shall be consumed like dry vegetation - **1:30-31**

REVIEW QUESTIONS FOR THIS SECTION

- 1) **How does Isaiah describe his message? Who does it concern? (1:1)**
- 2) **During what kings did Isaiah proclaim his message? Approximately when? (1:1)**
- 3) **Whom does God call as witnesses against Israel? (1:2)**
- 4) **What charges does He bring against her? (1:2-3)**
- 5) **How is the nation described? (1:4)**
- 6) **How is the condition of the nation depicted? (1:5-6)**
- 7) **What is the condition of the countryside? The city of Jerusalem? (1:7-8)**
- 8) **If God had not left them a remnant, what would they have been like? (1:9)**
- 9) **What is it that God can no longer endure? (1:10-14)**

10) Why will God not accept their worship and prayers? (1:15)

11) What does God want them to do? (1:16-17)

12) What comforting promise does God offer regarding their sins? (1:18)

13) What is promised to the obedient? To the rebellious? (1:19-20)

14) How is the city of Jerusalem described? (1:21-23)

15) What does God promise to do with Zion, that is, Jerusalem (1:24-27)

16) What will happen to the transgressors and sinners? (1:28-31)

The Book Of Isaiah

Early Messages Of Isaiah (2-5)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To survey several messages of Isaiah, possibly presented in the early years of his ministry
- 2) To consider the first prophesy that looked forward to the age of the Messiah in which we now live
- 3) To introduce “foreshortening” and “figurative language” as concepts to understanding Biblical prophecy

SUMMARY

Chapter one (**Introduction To The Entire Prophecy**) provided an example of the message God gave Isaiah to proclaim to Judah. The next four chapters (**2-5**) contain messages which speak of both the future and present of Judah and Jerusalem. Edward J. Young (*The Book Of Isaiah*) proposes that they were **Early Messages Of Isaiah** presented near the beginning of his ministry.

The first message is one of great hope, in which **Zion’s Glorious Future** is foretold. The mountain of the Lord’s house will be established in the latter days, in which the word of the Lord will go forth from Jerusalem. Many will want to go up to the mountain of the Lord to learn of His ways and walk in His paths of peace. This message is clearly Messianic and its fulfillment began with the coming of Christ (cf. **Lk 24:46-47**) and the establishment of His church, the house of the living God (cf. **1 Ti 3:15**; also **He 12:22-25**). The culmination of the prophecy may extend even beyond the second coming of Christ, to the eternal destiny of the redeemed, depicted in Revelation as the New Jerusalem coming down out of heaven (**Re 21:1-7,10-11,23-27**). If so, then we have an example of what has been described as “prophetic foreshortening”, in which events far removed in the future are spoken of as if they were close together (like looking at distant mountains; they may appear close together, but actually be far apart). It is in the fulfillment that we learn various elements of a prophecy may be separated by a long period of time (e.g., **Joel 2:28-32**). Even so, the prophecy like Zion’s Glorious Future would encourage those of Isaiah’s day to look forward with hope (**2:1-4**).

The future hope of Zion (Jerusalem) is tempered, however, by Isaiah’s message concerning **Zion’s Inglorious Present**. The people of Judah in Isaiah’s day were being forsaken by God because they had left him to go after worldliness, materialism, and idolatry. Thus the “day of the Lord” was about to come upon them, a time in which the arrogant would be humbled, good leadership would cease to exist, and the women of Israel disciplined for their wantonness. Yet the purpose of this judgment was to purify, and the remnant could look forward to blessings of “The Branch” (the Messiah, **11:1**), described in figurative terms that could be understood by and give hope to Isaiah’s original audience (**2:5-4:6**).

The reality of impending judgment is driven home by a message that begins with a song depicting the relationship between **God And Judah**. The Beloved (God) has built a vineyard and planted a choice vine (Judah) that produced “wild grapes” (sin). The Beloved is therefore forced to lay waste the vineyard. After categorizing the sins of the people upon whom woe is to befall, judgment is described as nations from afar coming to carry them away (**5:1-30**).

OUTLINE

I. ZION'S GLORIOUS FUTURE (2:1-4)

A. THE MOUNTAIN OF THE LORD'S HOUSE...

1. A message pertaining to Judah and Jerusalem - **2:1**
2. Events to occur in "the latter days" - **2:2a**; cf. **Dan 2:28,44-45; Ac 2:16-17; He 1:2**
3. The mountain of the Lord's house to be established - **2:2b**
 - a. On the top of the mountains
 - b. Exalted above the hills
 - c. All nations shall flow to it - cf. **He 12:22-25**

B. THE WORD OF THE LORD FROM JERUSALEM...

1. Many will want to go up to the mountain of the Lord - **2:3**
 - a. To the house of God Jacob - cf. **Ac 15:14-17**
 - b. To learn of His ways, to walk in His paths - cf. **Mt 11:28-30; 28:20**
2. Out of Zion shall go forth the law - **2:4**
 - a. The word of the Lord from Jerusalem - cf. **Lk 24:46-47; Ac 2,8**
 - b. He shall judge between the nations, rebuke many people
 - 1) They shall beat their swords into plowshares, spears into pruning hooks
 - 2) Nation shall not lift up sword against nation, nor learn war anymore - cf. **Ep 2:11-22; Co 3:11; Ro 12:18; 14:17,19; also Re 21:10-11,23-27**

II. ZION'S INGLORIOUS PRESENT (2:5-4:6)

A. DESCRIPTION OF THE PEOPLE...

1. Perhaps in view of the glorious future, a plea to walk in the light of the Lord - **2:5**
2. For God has forsaken them, and for good reasons
 - a. They are infatuated with pagan customs and peoples - **2:6**
 - b. They are filled with symbols of wealth and power - **2:7**
 - c. The land is filled with idols, to which they worship and bow down - **2:8-9a**
3. Even Isaiah has lost his patience - **2:9b**

B. THE COMING OF "THE DAY OF THE LORD"...

1. Coming upon all that are haughty and their idols - **2:10-18**
2. The fate of the people and their idols - **2:19-21**
3. An admonition to cease trusting in man - **2:22**

C. THE REMOVAL OF GOOD LEADERSHIP...

1. The Lord will deprive the nation not only of supplies, but of good leaders - **3:1-7**
2. Because of Judah and Jerusalem's blatant wickedness - **3:8-9**
3. The righteous will be cared for, but not the wicked! - **3:10-11**
4. So poor leaders will be given to the people, and leaders who misused their power will be judged - **3:12-15**

D. THE WOMEN AND THEIR COMING TRAGEDY...

1. Judgment to come upon them for their haughtiness and wantonness - **3:16-17**

2. A detailed description of their loss - **3:18-4:1**
 - a. The Lord will take away their finery
 - b. Their men will fall by the sword and war
 - c. They shall be left desolate, and desperate to remove their reproach

E. THE RENEWAL OF ZION...

1. “The Branch of the Lord shall be beautiful and glorious” - **4:2**
 - a. “In that day” - in the time of the Messiah
 - b. For the Messiah is often depicted as a “branch” - e.g., **Isa 11:1; Jer 23:5; Zech 6:12**
2. Blessings for the remnant, in figures giving hope to Israel - **4:3-6**
 - a. The fruit of the earth shall be excellent and appealing
 - b. They shall be holy when the filth and blood has been purged by judgment
 - c. Above every dwelling place, a cloud of smoke by day, shining fire by night, a covering over all the glory
 - d. A tabernacle for shade in the daytime heat, a place of shelter from storm and rain

III. GOD AND JUDAH (5:1-30)

A. THE SONG OF THE BELOVED AND HIS VINEYARD...

1. The Beloved planted a vineyard, but it produced wild grapes - **5:1-2**
2. The Lord tells Judah and Jerusalem that He will lay waste His vineyard - **5:3-6**
3. The vineyard identified as the house of Israel and the men of Judah; what the Lord wanted was justice and righteousness, what He got was oppression and cries for help - **5:7**

B. WOES TO THE “WILD GRAPES”...

1. The rich who overbuild the land, they shall become desolate - **5:8-10**
2. The pleasure seekers, who shall go into captivity; they shall be humbled while the Lord will be exalted - **5:11-17**
3. The blatant sinners, who dare the Lord to do anything - **5:18-19**
4. The confused moralists, who call evil good and good evil - **5:20**
5. The arrogant and self-righteous - **5:21**
6. The mighty at drinking wine, taking bribes, depriving the righteous of justice - **5:22-23**

C. THE IMPENDING JUDGMENT...

1. For rejecting the law of the Lord, and despising His word - **5:24**
2. The Lord’s anger is aroused against His people, He has already struck the land - **5:25**
3. He will call for mighty nations to invade the land - **5:26-30**
 - a. Nations from afar, that will not stumble nor sleep
 - b. Whose weapons are ready, and will devour like the lion
 - c. Who will take them away, while the land is left in darkness and sorrow

REVIEW QUESTIONS FOR THIS SECTION

- 1) **What do chapters 2-5 likely contain?**

- 2) **What is foretold at the beginning of this section? (2:1-4)**

- 3) **When will it happen? When did it begin? (2:2)**

- 4) **What will happen in those days? (2:2-3)**

- 5) **What will the Lord do? What will His people do? (2:4)**

- 6) **What does Isaiah describe in the rest of chapters 2-4?**

- 7) **What was the moral condition of the people in Isaiah's day? (2:5-9)**

- 8) **What was coming, and upon whom? (2:10-22)**

- 9) **What would the Lord take away from them? What would He give them in return? (3:1-12)**

- 10) **What is said concerning the righteous that is comforting? (3:10)**

- 11) **Whose is then condemned by the Lord? Why? (3:16-23)**

- 12) **What will happen to them? (3:24-4:1)**

- 13) **What is promised for the remnant who survive? (4:2-6)**

14) What song does Isaiah then sing? What is it about? Who is it about? (5:1-7)

15) Upon whom were “woes” to come? (5:8-23)

16) In summary, what was the reason for their impending judgment? (5:24)

17) How was the Lord’s anger aroused against His people? (5:25-30)

The Book Of Isaiah

Isaiah's Vision Of The Holy God (6)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To examine Isaiah's vision of God sitting on His throne
- 2) To consider how God hardens the hearts of those who refuse to hear
- 3) To note that desolation and captivity would be themes of Isaiah's prophecy

SUMMARY

The sixth chapter contains **Isaiah's Vision Of The Holy God**. It is commonly thought the vision served as his commission to be a prophet of God and thus marks the beginning of his ministry. Others believe it came to him after years of preaching and was designed to deepen his spirituality (**ISBE**). If it occurred at the beginning of his ministry, Isaiah may have delayed its mention to stress his message rather than himself as prophet.

The significance of the vision merits careful examination. The first section can be described as **The Prophet's Vision**, in which Isaiah describes the revelation of the Lord of hosts exalted in the temple and praised by seraphim (**6:1-4**). The second section depicts **The Prophet's Reaction** as his consciousness of guilt fills him with despair in what he has seen (**6:5**). In the third section, we read of **The Prophet's Absolution** in which he is purged from his sin (**6:6-7**). The final section reveals **The Prophet's Commission** as Isaiah first accepts the call for service and then told what the Lord would have him say to the people. The prospect for success appears dim for he is being sent to a hardhearted people, but the vision closes on a promising note regarding the holy seed (**6:8-13**). What is noteworthy is that the apostle John says that in this vision Isaiah saw the glory of Jesus Christ (**Jn 12:37-41**)!

OUTLINE

I. THE PROPHET'S VISION - REVELATION (6:1-4)

A. THE DATE OF THE VISION...

1. In the year King Uzziah died - **6:1a**
2. This would be about 740-739 B.C.
 - a. Many believe this vision was the prophet's first call to preach
 - b. If so, then Isaiah's ministry spanned nearly 50 years

B. THE LORD IN THE VISION...

1. Sitting on a throne, high and lifted up - **6:1b**
2. The train of His robe filling the temple (Solomon's temple?) - **6:1c**

C. THE SERAPHIM IN THE VISION...

1. Their position - **6:2a**
 - a. Standing above the throne - cf. NKJV, KJV

- b. Or above the Lord - cf. ASV, NASB, NIV, NRSV
- c. Or around Him - cf. the Septuagint
- 2. Their wings - **6:2b**
 - a. Each had six wings
 - b. Two covered their faces, two covered their feet, with two they flew
 - c. Not to be confused with 'cherubim' (cf. **Eze 10:1-22**)
 - 1) Cherubim were below the throne; seraphim were above it
 - 2) Cherubim primarily provided transportation; seraphim offered praise
 - 3) "The most that can be said with certainty about the seraphim is that they were a separate group of attendants who praised God at His throne" - **ISBE (revised)**
- 3. Their praise - **6:3**
 - a. "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory!"
 - b. "The threefold recital of 'holy' probably indicates the absolute holiness of Him who sits on the throne" - **Hailey**

D. THE AUDIOVISUALS IN THE VISION...

- 1. The posts of the door shaken by the voice of the seraphim - **6:4a**
- 2. The house was filled with smoke - **6:4b**
 - a. The smoke may have been part of the 'Shekinah' or 'glory-cloud'
 - b. Which was often a manifestation of the presence of God - cf. **Exo 40:34-38; 1 Kin 8:10-11; Eze 10:4; Re 15:8**

II. THE PROPHET'S REACTION - PROSTRATION (6:5)

A. HIS DESPAIR...

- 1. "Woe is me, for I am undone!" - **6:5a**
- 2. Compare with others who had similar visions
 - a. Ezekiel (fell on his face) - **Ezek 1:28**
 - b. Daniel (lost all strength, face on the ground) - **Dan 10:5-10**
 - c. John (fell as dead) - **Re 1:17**

B. HIS CONSCIOUSNESS OF GUILT...

- 1. "Because I am a man of unclean lips" - **6:5b**
- 2. "And I dwell in the midst of a people of unclean lips" - **6:5c**
- 3. "This expression evidently denotes that he was a 'sinner,' and especially that he was unworthy either to join in the praise of a God so holy, or to deliver a message in his name." - **Barnes**

C. HIS REASON FOR HIS DESPAIR...

- 1. "For my eyes have seen the King, The Lord of hosts" - **6:5d**
- 2. Perhaps he was mindful of **Exo 33:20** ("for no man shall see Me, and live")
- 3. How do we reconcile other statements like it? - cf. **Jn 1:18; 6:46; 1 Ti 6:16; 1 Jn 4:12**
 - a. What Isaiah saw was just a 'vision'
 - b. Yet it appeared to him as real, and he reacted accordingly

III. THE PROPHET'S ABSOLUTION - PURIFICATION (6:6-7)

A. APPROACHED BY A SERAPHIM...

1. One of the seraphim flew to him - **6:6a**
2. In his hand a live coal taken with tongs from the altar - **6:6b**
3. If this was in the literal temple, then the altar was likely the ‘altar of incense’

B. PURGED OF HIS SIN...

1. The seraphim touch Isaiah’s mouth with the coal - **6:7a**
2. His iniquity is declared taken away and his sin purged - **6:7b**
3. He could now offer acceptable service to the Lord - cf. **Psa 51:12-15**

IV. THE PROPHET’S COMMISSION - CONSECRATION (6:8-13)

A. THE LORD’S QUESTION AND ISAIAH’S RESPONSE...

1. “Whom shall I send, And who will go for Us?” - **6:8a**
 - a. The ‘Us’ may reflect the triune nature of the Godhead
 - b. Compare **Gen 1:26; Jn 1:1; 12:39-41**
2. “Here am I! Send me.” - **6:8b**
 - a. Free from guilt, Isaiah has no fear in serving the Lord
 - b. If we really believe our sins are forgiven, would we hesitate to go and do whatever or wherever the Lord would have us?

B. THE COMMISSION GIVEN TO ISAIAH...

1. The charge - **6:9-10**
 - a. What to tell the people
 - 1) “Keep on hearing, but do not understand;”
 - 2) “Keep on seeing, but do not perceive.”
 - b. What effect this will have on the people
 - 1) “Make the heart of this people dull, And their ears heavy, And shut their eyes;”
 - 2) “Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed.”
 - c. Isaiah was to preach, but God knew their hearts would only harden
 - 1) Jesus dealt with people who had similar hearts - cf. **Mt 13:13-15**
 - 2) Then why preach?
 - a) So those with hardened hearts will know on the day of judgment just how hard their hearts really were!
 - b) As we shall see, there is always a ‘remnant’ who will accept the word
2. The term - **6:11-12**
 - a. Isaiah asks “How long?” - **6:11a**
 - b. The Lord’s response **6:11a-12**
 - 1) “Until the cities are laid waste and without inhabitant”
 - 2) “The houses are without a man, The land is utterly desolate,”
 - 3) “The Lord has removed men far away, And the forsaken places are many in the midst of the land.”
 - c. I.e., until the day of judgment has come and passed; in Isaiah’s day, until cities are destroyed and people taken captive
3. The remnant and holy seed - **6:13**
 - a. A remnant shall return and be for consuming, like the stump of a tree cut down
 - b. The stump shall contain the holy seed (the faithful remnant) - cf. **Ro 11:5**

REVIEW QUESTIONS FOR THIS SECTION

- 1) What vision does the sixth chapter of the book of Isaiah contain?**
- 2) What purpose did the vision serve? What does it tell us about Isaiah's ministry? (6:1)**
- 3) What did Isaiah see? Where was it? (6:1)**
- 4) What stood above or around the Lord? What did one say to another? (6:2-3)**
- 5) What sounds and sights accompanied the voice of the one who cried out? (6:4)**
- 6) What was Isaiah's reaction? Why did he feel this way? (6:5)**
- 7) How was Isaiah assured that his sin was purged? (6:6-7)**
- 8) What did Isaiah hear the Lord say? How did he respond? (6:8)**
- 9) What was Isaiah to tell the people? What was he to do by such preaching? (6:9)**
- 10) How long was Isaiah to proclaim his message? (6:11-12)**
- 11) What small ray of hope was revealed to Isaiah in this vision? (6:13)**

The Book Of Isaiah

Judah's True Hope: The Messianic King (7-12)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To note the prophecies of Isaiah during reign of Ahaz, king of Judah, those related to the Assyrian invasion and those that looked to the coming of the Messiah
- 2) To glean principles related to God's use of the nations in exercising His judgment
- 3) To consider "prophetic suggestion" as a concept to understanding Biblical prophecy

SUMMARY

Chapters seven through twelve complete the first major section of the book of Isaiah (**Prophecies Concerning Judah And Jerusalem, chs. 1-12**). They contain historical narrative and prophecies delivered during the time of Ahaz, king of Judah (ca. 735-732 B.C.). Jerusalem was being threatened by Syria and Israel for refusing to join them in their resistance against Assyria. Ahaz and Judah were tempted to seek help from Assyria in the north and Egypt in the south. Isaiah and his sons were used by God to encourage Ahaz and his nation to trust in the Lord, not political alliances. Isaiah's prophetic utterances not only looked to the more immediate deliverance from God, but also to the time in which God would provide ultimate deliverance for Judah. This section can therefore be entitled, "**Judah's True Hope: The Messianic King (7-12)**" (as outlined by **Edward J. Young**).

Chapter seven describes **The Syrian-Israel Crisis** in which God sent Isaiah and his son to encourage Ahaz and offer a sign from the Lord. Though rebuffed by Ahaz, the Lord provides a sign related to a son to be born of a virgin whose name would be Immanuel ("God with us"). Some commentators opine that this prophecy had an initial fulfillment during the time of Ahaz, but was intended by God to offer hope for a time yet in the future: "...nothing is more common in Isaiah than for him to commence a prophecy with reference to some remarkable deliverance which was soon to occur, and to terminate it by a statement of events connected with a higher deliverance under the Messiah. By the laws of 'prophetic suggestion,' the mind of the prophet seized upon resemblances and analogies; was carried on to future times, which were suggested by something that he was saying or contemplating as about to occur, until the mind was absorbed, and the primary object forgotten in the contemplation of the more remote and glorious event." (**Barnes**). That this sign finds its ultimate fulfillment in the birth of the Messiah is evident from Matthew's inspired application of it in his gospel (**Mt 1:18-23**). While the sign was intended to show that Judah would be safe from the threatened invasion by Syria and Israel, Isaiah does foresee that Judah will later suffer desolation from Assyria and Egypt, the very nations from which Ahaz was seeking help (**7:1-25**)!

Beginning with another sign (though some relate it to the same sign in **7:14**) involving a son of Isaiah, we find prophecies pertaining to **The Assyrian Invader**. Syria and Israel will fall at the hands of the kings of Assyria, who will then pass through Judah seeking to destroy it as well. Judah is encouraged to place their trust in God and His Word with the assurance that better days are ahead. This sparks another glimpse into the time of the Messiah, when His coming and government will usher in peace and justice. In the meantime, Assyria's schemes are restricted by God, who will allow the invader to do only what

fits the Divine Purpose in disciplining Judah and preserving a remnant of Israel. Once that purpose is accomplished, God will judge Assyria for its own arrogance (**8:1-10:34**).

The prophecies concerning the invasion by Assyria and its aborted end are followed by prophecies related to **Judah's Hope In The Messiah**. From the branch of Jesse (the father of David) will come One who will reign in righteousness and peace, in Whom even the Gentiles will seek. The Lord will recover a remnant of Israel "a second time" to participate in His reign. They will be moved to offer hymns of praise for God's wonderful salvation, inviting others to join with them (**11:1-12:6**).

As suggested before, the Messianic prophecies may be looking to the time of the Messiah as a whole (prophetic foreshortening), in which the **inauguration** of the Lord's kingdom and its **culmination** are described as one picture seen from a great distance. The actual fulfillment, its **timing** (what relates to the first coming of Christ, what relates to His second coming) and **nature** (is it literal or figurative), can be fully understood only as it comes to pass and with the help of inspired interpretations provided by the Lord and His apostles (e.g., **Lk 24:44-47**; **2 Pe 3:13-14**).

OUTLINE

I. THE SYRIAN-ISRAEL CRISIS (7:1-25)

A. AHAZ THE FEARFUL...

1. Jerusalem besieged by Syria and Israel - **7:1-2**; cf. **2 Kin 16:5**
 - a. In the days of Ahaz (ca. 735-732 B.C.)
 - b. A coalition of Rezin king of Syria and Pekah king of Israel
 - c. Ahaz and his people shaken
2. Isaiah and his son sent to encourage Ahaz - **7:3-9**
 - a. He and Shear-Jashub ("A Remnant Shall Return") sent to Ahaz
 - b. Ahaz told not to fear the plotting of Rezin and Pekah
 - c. For within sixty-five years Ephraim (i.e., Israel, where Syria's forces were deployed) will be broken
 - d. Ahaz must have faith for him to be established

B. THE LORD'S SIGN...

1. Ahaz refuses a sign from the Lord - **7:10-13**
 - a. Ahaz offered the opportunity to ask for a sign
 - b. He refuses, hypocritically refusing to test the Lord
2. The sign of the child Immanuel - **7:14-16**
 - a. A virgin shall conceive and bear a son, whose name shall be Immanuel
 - b. Before the child to know right from wrong, the land will be forsaken by both kings

C. THE COMING DESOLATION...

1. The Lord will call for Assyria and Egypt - **7:17-20**
 - a. Nations that Ahaz thought might deliver him - cf. **2 Kin 16:7**
 - b. Whom the Lord will use to bring desolation upon Judah!
2. The desolation in those days - **7:21-25**
 - a. Curds and honey for those left in the land
 - b. It will become a place of briars and thorns

II. THE ASSYRIAN INVADER (8:1-10:34)

A. THE DOWNFALL OF DAMASCUS AND SAMARIA FORETOLD...

1. The sign of Mahar-Shalal-Hash-Baz (“Speed the Spoil, Hasten the Booty”) - **8:1-3**
 - a. Isaiah told to record the name in the presence of witnesses
 - b. He and the prophetess have a son, his name Mahar-Shalal-Hash-Baz
2. Before the child would know his parents, the riches and spoil of Damascus and Samaria would be taken by the king of Assyria - **8:4**

B. ASSYRIA WILL PASS THROUGH JUDAH...

1. Because the people rejected the waters of Shiloah, trusting more in Rezin and Pekah - **8:5-6**; cf. **Jer 2:13,18**
2. The ‘waters’ of Assyria will fill Judah (Immanuel’s land) to the neck - **8:7-8**
3. Yet the plans of Assyria will not stand, for “God is with us” (Immanuel) - **8:9-10**

C. CONFIDENCE TO BE PLACED IN GOD...

1. Fear Him - **8:11-15**
 - a. Not conspiracy theories or threats
 - b. The Lord will be a sanctuary, but a stumbling block and rock of offense to those who don’t believe - cf. **1 Pe 2:7-8**
2. The prophet’s own trust and confidence in the Lord - **8:16-18**
 - a. The testimony (i.e., prophecy) to be bound and sealed - cf. the scroll, **8:1-2**
 - b. He will wait on the Lord and hope in Him
 - c. He and his children are signs from the Lord of hosts - cf. **7:3**; **8:1-4**
3. Mediums and wizards not to be consulted - **8:19-22**
 - a. People should seek their God!
 - b. They should look to the law and testimony (His Word) - cf. **8:1-4,16-17**
 - c. If not, they will wander in trouble and darkness, gloom of anguish
4. Better days are coming (i.e., the days of the Messiah) - **9:1-7**
 - a. Those in Zebulun and Naphtali (Galilee) will see a great light - cf. **Mt 4:12-17**
 - b. The yoke and rod of oppression will be broken, as in day of Midian - cf. **Judg 7:22-25**
 - c. A Child will be born, His government of peace and justice will have no end - **Lk 1:30-33**

D. THE COMING DESTRUCTION OF ISRAEL...

1. Israel (Ephraim and Samaria) to fall despite their arrogance - **9:8-12**
 - a. Despite their arrogance and attempts to rebuild
 - b. The Syrians and Philistines shall devour Israel
 - c. Even so, God’s anger is not turned away
2. Israel to fall for refusing to repent - **9:13-17**
 - a. They do not turn to God nor seek Him
 - b. Their leaders will be removed, for they have misled Israel; the young men, the fatherless, the widows, they are all hypocrites and evildoers
 - c. Even so, God’s anger is not turned away
3. Israel’s punishment described - **9:18-21**
 - a. The land is burned up, the people as fuel for the fire
 - b. Brother will turn against brother, Manasseh against Ephraim
 - c. Even so, God’s anger is not turned away

4. Woe to those who decree unrighteous decrees - **10:1-4**
 - a. Who rob the needy of justice, prey on widows and the fatherless
 - b. Desolation from afar will come, they shall be taken captive or fall among the slain
 - c. Even so, God's anger is not turned away

E. THE FUTILE BOASTING OF ASSYRIA...

1. It arrogantly believes it conquers by its own strength - **10:5-11**
 - a. It is the rod of God's anger, used to punish His people (Israel, then Judah)
 - b. It presumes that it can do to Jerusalem what it did to other nations and their gods
2. God will punish Assyria when He through using it - **10:12-19**
 - a. When the Lord has finished His work on Mount Zion and Jerusalem
 - b. The Lord will then punish the king of Assyria for his arrogance
 - c. Assyria is but an instrument in the hand of God
 - d. The Lord will send leanness, a burning fire to consume the glory of his forest and field

F. THE DELIVERANCE BY THE LORD...

1. A remnant of Israel will be saved - **10:20-23**
 - a. Those who will never again depend on him (Assyria) who defeated him
 - b. They will depend on the Lord, the Holy One of Israel
 - c. A remnant will return after the Lord makes a determined end in the land
2. Therefore those in Zion (Judah) should not fear the Assyrian - **10:24-27**
 - a. Though he strike you with the rod and lift his staff against you, as did Egypt
 - b. Yet a little while, and God's indignation and anger will cease
 - c. The Lord of hosts will then stir up a scourge for him like He did Midian and Egypt - cf. **Judg 7:25; Exo 14:21-31**
 - d. The Assyrian's burden and yoke will be removed and destroyed
3. The march and defeat of Sennacherib (king of Assyria) foretold - **10:28-34**
 - a. He will advance through Aith, Migron, Michmash, Geba, Ramah, Gibeah, etc.
 - b. He will threaten Zion and Jerusalem
 - c. The Lord of hosts will cut his forest (army) down - cf. **2 Kin 19:32-37**

III. JUDAH'S HOPE IN THE MESSIAH (11:1-12:6)

A. THE REIGN OF THE "BRANCH"...

1. A reign of righteousness - **11:1-5**
 - a. A "Rod" or "Branch" will come from the stem of Jesse (David's father)
 - b. The Spirit of the Lord will be upon Him, His delight in the fear of the Lord
 - c. He will judge with righteousness, equity, and the rod of His mouth
 - d. He will be adorned with righteousness and faithfulness
2. A reign of peace - **11:6-10**
 - a. The wolf and the lamb, etc., will dwell together and a little child shall lead them
 - b. No harm shall be in His holy mountain, the earth full of the knowledge of the Lord
 - c. The Root of Jesse will stand as a banner, Gentiles will seek Him
 - d. His resting place will be glorious

B. THE REMNANT OF ISRAEL...

1. The Lord shall recover them - **11:11**
 - a. Setting His hand "the second time" (the restoration being the first?)

- b. From areas where they have been taken into captivity
- 2. They shall be restored and reign over the nations - **11:12-16**
 - a. Those outcast and dispersed of Judah shall be assembled from the four corners
 - b. The rivalry between Judah and Ephraim (Israel) shall cease
 - c. They shall dominate their former enemies (Edom, Moab, Ammon, Egypt)
 - d. There will be a highway for the remnant of His people left from Assyria

C. THE HYMN OF PRAISE...

- 1. Because of the salvation God brings them - **12:1-3**
 - a. Though once angry, the Lord will be the source of comfort - cf. **2 Co 1:3-4**
 - b. God will become their salvation, their strength and song - cf. **Ep 6:10; Ph 4:13**
 - c. With joy they will draw from the wells of salvation - cf. **Jn 4:13-14**
- 2. Inviting others to join in songs of praise - **12:4-6**
 - a. To praise the Lord, call upon His name, declare His deeds, exalt His name
 - b. To sing to the Lord for the excellent things He has done
 - c. To cry out and shout, inhabitant of Zion, for great is the Holy One of Israel in your midst - cf. **1 Pe 2:9; Re 21:2-3**

REVIEW QUESTIONS FOR THIS SECTION

- 1) **What is suggested as the theme of Isaiah chapters 7-12?**
- 2) **Who was the king of Judah at this time? Was he good or evil? (7:1; 2 Kin 16:1-4)**
- 3) **What two kings of what two nations were besieging Jerusalem? (7:1)**
- 4) **What was Isaiah told to tell Ahaz and the house of David about these kings? (7:4-7)**
- 5) **What sign did the Lord give to the house of Israel? To whom did it ultimately refer? (7:14)**
- 6) **What would happen within the time frame of the sign? (7:16)**
- 7) **Instead of the two nations Ahaz feared, what two nations would desolate Judah? (7:17-19)**
- 8) **What was the name of Isaiah's second son? What does it mean? (8:3)**
- 9) **What would happen before the child was old enough to know his parents? (8:4)**

- 10) Why would this desolation come upon Judah? (8:6)

- 11) What did God tell Isaiah he should do? To those who heeded the Lord, what would He be? To those who did not? (8:13-14)

- 12) To whom was Isaiah not to turn? Where was he to look instead? (8:19-20)

- 13) What hope was offered to those who lived in Galilee (northern Israel)? When was this prophecy fulfilled? (9:1-2)

- 14) What would the Child or Son who would govern be called? (9:6)

- 15) What would be the nature of His government? (9:7)

- 16) Why would judgment come upon Israel, the northern kingdom? (9:8-9,13)

- 17) What means would God use to chasten Israel? (9:11-12,19-21)

- 18) What other misdeeds of Israel angered God? (10:1-4)

- 19) What phrase is repeated four times to show that worse was yet to come? (9:12,17,21; 10:4)

- 20) How did God view Assyria in His plans? (10:5-6)

- 21) How did the king of Assyria view his conquests? (10:7-11)

- 22) What would God do to the king of Assyria once His work on Jerusalem was done? (10:12)

- 23) What would be the end result of God's use of Assyria on Israel? (10:20-23)

- 24) So what does the Lord tell His people who live in Zion, or Jerusalem? (10:24-27)**
- 25) When the king of Assyria made his way near Jerusalem, what would he do? (10:28-32)**
- 26) What would the Lord do in return? (10:33-34)**
- 27) What was to come from the roots of Jesse? (11:1)**
- 28) What was to rest upon Him? What would be His delight? (11:2-3)**
- 29) How shall He judge the poor and meek? How shall He slay the wicked? (11:4-5)**
- 30) How is the peaceful nature of His kingdom depicted? (11:6-9)**
- 31) Who shall seek the Root of Jesse? What is said of His resting place? (11:10)**
- 32) Whom shall the Lord set His hand to recover a second time? (11:11)**
- 33) In that day what would the remnant do? What would they encourage others to do? (12:1,4)**

The Book Of Isaiah

Prophecies Concerning The Nations (13-27)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To survey the prophecies of Isaiah concerning the nations surrounding Judah, related to the rise and fall of Babylon and restoration of Israel after her captivity
- 2) To glean the importance of an obedient trust in the Lord and waiting for His ultimate deliverance

SUMMARY

From prophetic utterances related to Judah and Jerusalem (**chs. 1-12**), Isaiah expands his horizon to include prophecies concerning the surrounding nations (**chs. 13-27**). Nearly all are introduced as a “burden” (e.g., **13:1; 15:1; 17:1**). Barnes says “...the term is applied to those oracles or prophetic declarations which contain sentiments especially weighty and solemn; which are employed chiefly in denouncing wrath and calamity; and which, therefore, are represented as weighing down, or oppressing the mind and heart of the prophet.” In pronouncing God’s judgments on the nations, Isaiah reveals the Lord not only as the God of Israel, but the God who rules in all the nations of men (cf. **Dan 5:18-21**).

The first “burden” pertains to **Babylon (13:1-14:23)**, upon whom “the day of the Lord” is described in figurative terms depicting worldwide and universal calamities (**13:9-13**). The actual instrument of God’s judgment is identified as the Medes (**13:17**), who together with the Persians did in fact conquer Babylon (cf. **Dan 5:28-31**). The fall of Babylon will result in Israel’s restoration, prompting a proverb to be sung against the king of Babylon (**14:3-4**) whose arrogance would lead him to the depths of Sheol.

Judgment on **Assyria** is pronounced (**14:24-27**), the dominant empire in the days of Isaiah about which much has already been said (cf. **10:5-19**), with a brief mention of how God would “break the Assyrian in My land”, the fulfillment of which is later described by Isaiah (cf. **37:36-38**).

In the year that King Ahaz died, Isaiah received a burden against **Philistia**, Israel’s longtime nemesis. They were not to rejoice over the death of their enemy’s king, for their destruction was coming while the Lord would continue to uphold Zion, or Jerusalem (**14:28-33**).

The judgment on **Moab** is next foretold (**15:1-16:14**), her destruction related to her pride (**16:6-7**). Unlike other prophecies that were general and indefinite, this one came with a definite time period in which it was to be fulfilled.

The fall of **Syria** (Damascus) and **Israel** (Ephraim) are described together (**17:1-14**), appropriate in light of their alliance against Judah (cf. **7:1-2**). The strongholds in the nations’ capitals will become desolate. While a remnant of Israel will be spared, and men will turn from their idols back to God, trouble will be in store for those who sought to plunder God’s people.

Ethiopia, “the land shadowed with buzzing wings” will be chastised for seeking an alliance with a nation “tall and smooth of skin”. Indeed, the very nation they sought help from would send a present to the Lord of Hosts (**18:1-7**).

The burden against **Egypt (19:1-25)** is introduced by the figure of the Lord “riding on a swift cloud” as He comes in judgment. The actual nature of God’s judgment is described as first civil war (**19:2**) and then foreign occupation (**19:4**). The Nile will turn foul, and the Lord will confound the famed wisdom of Egypt. But eventually Egypt would come to fear the Lord and even be blessed along with Israel and Assyria (**19:24-25**).

The prophecies against Egypt and Ethiopia were reinforced by Isaiah being used by God to serve as a visible sign. For three years Isaiah had to walk barefoot and naked, depicting their future captivity by the king of Assyria (**20:1-7**).

The burden against the **Wilderness of the Sea** comes next (**21:1-10**). Mention of Elam (Persia) and Media (the Medes) along with proclamation “Babylon is fallen, is fallen!” lead many commentators to suggest this is a proclamation against Babylon. It may describe the distress to be felt by the captives in the land of Babylon. A brief burden against **Dumah** (Edom) is mentioned (**21:11-12**), depicting the perplexity to be felt by them at that time. Likewise a brief burden against **Arabia (21:13-17)**, in which the fall of the glory of Kedar (Arabia in general) is foretold.

The burden against the **Valley Of Vision (22:1-25)** evidently refers to the city of Jerusalem. A siege is depicted, in which efforts to defend the city fail because they do not include God and heeding the calls to repent. The treasurer under King Hezekiah (**Shebna**) will be removed from office and replaced by Eliakim, God’s servant.

The last “burden” in this section pertains to the city of **Tyre (23:1-18)**. Those who traded with her will be dismayed when they hear of her fall, a destruction to come at the hands of the Chaldeans. For seventy years Tyre will be forgotten, but then restored. The fruit of her “labor” will be devoted to the Lord and His people.

This section ends with prophecies related to **Judah** in particular, apparently designed to comfort the faithful for the days ahead (**24:1-27:13**). God’s judgment upon the land is depicted in worldwide terms, similar to those used to describe the judgment upon Babylon (**24:1,3-6**; cf. **13:9-11**). While desolation will initially remove song and drink in the land, the remnant will glorify the Lord in song (**24:1-16a**). The judgment of the wicked who afflict the righteous will be inescapable and complete, and the Lord will reign on Mount Zion (**24:16b-23**). This leads the prophet to offer songs of praise for God’s judgments, in which an ungodly city (Babylon?) is made a ruin and enemies (e.g., Moab) trampled down, while wonderful things will be done for God’s people in His mountain and holy city (**25:1-26:6**). Isaiah reflects on God’s judgments, expressing his trust and hope in God, pleading with his people to quietly wait for the Lord (**26:7-21**). When the Lord has slain the great serpent Leviathan (Babylon?), another song of the vineyard will be song about flourishing Israel (**27:1-6**; cf. **5:1-7**). Whereas Israel received measured discipline, the enemies of Israel were to receive no mercy, and God’s people from Egypt to Assyria would return to worship in the holy mount at Jerusalem (**27:7-13**).

OUTLINE

I. PROPHECIES CONCERNING VARIOUS NATIONS (13:1-23:18)

A. JUDGMENT AGAINST BABYLON...

1. The judgment announced - **13:1-16**

- a. The summoning of the army for battle - **13:1-5**
- b. The coming destruction of “the day of the Lord” - **13:6-16**
- 2. The instrument and extent of God’s judgment - **13:17-22**
 - a. He will stir up the Medes against them - **13:17-18**
 - b. Babylon will be desolated like Sodom and Gomorrah - **13:19-22**
- 3. The Lord’s mercy on Israel - **14:1-2**
 - a. The house of Jacob will be resettled in their own land - **14:1a**
 - b. Strangers will receive them and even serve them - **14:1b-2**
- 4. The proverb (song) against Babylon’s king - **14:3-21**
 - a. To be sung when the Lord gives rest to Israel - **14:3-4a**
 - b. The oppressor’s fall ends the cruelty of Babylon - **14:4b-6**
 - c. The earth and trees break out into song - **14:7-8**
 - d. Sheol is excited over its reception of the king - **14:9-11**
 - e. The extent of the fall of the king of Babylon (Lucifer) - **14:12-17**
 - f. The king will have a dishonorable burial, his children slaughtered - **14:18-21**
- 5. Summation of God’s judgment and desolation on Babylon - **14:22-23**

B. JUDGMENT AGAINST ASSYRIA...

- 1. God’s purpose is to destroy Assyria - **14:24-25**
- 2. His purpose cannot be annulled - **14:26-27**

C. JUDGMENT AGAINST PHILISTIA...

- 1. Despite the death of Ahaz, desolation will be total - **14:28-31**
- 2. While Zion shall provide refuge for God’s people - **14:32**

D. JUDGMENT AGAINST MOAB...

- 1. Desolation and wailing foretold for the cities of Moab - **15:1-4**
- 2. Even the Lord will cry for Moab, when drought and lions afflict the land - **15:5-9**
- 3. Moab encouraged to make peace with Israel, show kindness to her outcasts; for mercy, justice and righteousness will come from One in the tabernacle of David - **16:1-5**
- 4. Moab’s notable pride and the coming desolation - **16:6-8**
- 5. The Lord will bewail the destruction of Moab - **16:9-12**
- 6. The time period set for Moab’s judgment - **16:13-14**

E. JUDGMENT AGAINST SYRIA AND ISRAEL...

- 1. The fall of Damascus (Syria) and Ephraim (Israel) foretold - **17:1-3**
- 2. The glory of Jacob will wane, but a remnant will be spared - **17:4-6**
- 3. In that day a man will return to the Lord, not to idols - **17:7-8**
- 4. In that day the cities will be desolate, because Israel forgot her God - **17:9-11**
- 5. The unexpected collapse of the nations who plunder - **17:12-14**

F. JUDGMENT AGAINST ETHIOPIA...

- 1. Woe for trusting in diplomacy and alliances - **18:1-2**
- 2. For the Lord will take care of the enemy in His own time - **18:3-6**
- 3. And the dreaded enemy (or potential ally) will eventually bring homage to the Lord - **18:7**

G. JUDGMENT AGAINST EGYPT...

- 1. The Lord will bring civil strife and tyranny upon the nation - **19:1-4**

2. The Nile will turn foul, devastating those who depend upon it - **19:5-10**
3. The Lord will confound the famed Egyptian wisdom - **19:11-15**
4. In that day Egypt will fear the Lord and the land of Judah - **19:16-17**
5. In that day Egypt will turn to the Lord and be blessed along with Assyria - **19:18-25**

H. ISAIAH - A SIGN AGAINST EGYPT AND ETHIOPIA...

1. Isaiah serves as a sign when Assyria invaded Ashdod - **20:1-4**
 - a. By walking naked and barefoot for three years - **20:1-2**
 - b. To portend the captivity of Egypt and Ethiopia - **20:3-4**
2. To discourage placing hope in those nations for deliverance from Assyria - **20:5-6**

I. JUDGMENT AGAINST BABYLON, EDOM, AND ARABIA...

1. The burden against **The Wilderness of the Sea** (Babylon) - **21:1-10**
 - a. Like a whirlwind, Elam and Media (Persia) to plunder the land - **21:1-2**
 - b. Isaiah distressed when he heard and saw that to come - **21:3-4**
 - c. A watchman appointed, who reports the fall of Babylon - **21:5-9**
 - d. To those (Judah?) who have experienced his threshing, Isaiah has declared what God has told him - **21:10**
2. The burden against **Dumah** (Edom) - **21:11-12**
 - a. Isaiah is inquired by those from Seir, "Watchman, what of the night?" - **21:11**
 - b. His reply suggests their inquiry was not sincere; he calls for them to return (to God?) - **21:12**
3. The burden against **Arabia** - **21:13-17**
 - a. Judgment to involve fleeing caravans - **21:13-15**
 - b. Within a year the glory of Kedar will fail - **21:16-17**

J. JUDGMENT AGAINST JERUSALEM...

1. The city shall be under siege - **22:1-7**
2. Efforts to defend the city fail to include God - **22:8-11**
3. Judgment to come for their failure to heed calls for repentance - **22:12-14**
4. Shebna (treasurer under King Hezekiah) to be removed - **22:15-19**
5. The Lord to replace him with Eliakim, who will serve as a symbol of security - **22:20-24**
6. Yes, the day will come when the peg (Shebna) will be removed - **22:25**

K. JUDGMENT AGAINST TYRE...

1. The dismay of those who traded with Tyre when they hear of her fall - **23:1-7**
2. Her destruction planned by the Lord, carried out by the Chaldeans - **23:8-14**
3. For seventy years Tyre will be forgotten - **23:15a**
4. Tyre will be restored, and her 'service' devoted to the Lord and His people - **23:15b-18**

II. PROPHECIES CONCERNING JUDAH IN PARTICULAR (24:1-27:13)

A. GOD'S JUDGMENT ON THE LAND...

1. Administered by the Lord, it is thorough - **24:1-3**
2. Rendered to haughty people due to their disobedience - **24:4-6**
3. Desolation removes song and drink - **24:7-12**
4. The remnant will glorify the Lord in song - **24:13-16a**
5. The prophet bewails being afflicted by the wicked, but proclaims their judgment will be

inescapable and complete - **24:16b-20**

6. Following the judgment of His rivals, the Lord will reign on Mount Zion - **24:21-23**

B. SONGS OF PRAISE FOR GOD'S JUDGMENT...

1. For overthrowing the ungodly city that oppressed His people - **25:1-5**
2. For the wonderful things God will do for His people in His mountain - **25:6-9**
3. For overthrowing Moab, typifying God's judgment on His enemies - **25:10-12**
4. For the strong city of God in which the righteous will enter - **26:1-6**

C. PRAYERFUL REFLECTION ON GOD'S JUDGMENTS...

1. The prophet's trust in God, while the wicked refuses - **26:7-11**
2. The prophet's hope in the Lord's peace and restoration of the nation - **26:12-15**
3. The prophet's confidence that all who trust in the Lord will rise from the dead - **26:16-19**
4. The prophet's plea for his people to quietly wait for the Lord - **26:20-21**

D. THE FUTURE PROSPERITY OF ZION...

1. In that day, Leviathan the great serpent will be destroyed - **27:1**
2. In that day, another "song of the vineyard": Israel shall flourish - **27:2-6**; cf. **5:1-7**
3. Israel's punishment is in measure, only for a time - **27:7-9**
4. Her enemies will receive no mercy - **27:10-11**
5. In that day, the Lord will gather His people from Egypt and Assyria to worship in the holy mount at Jerusalem - **27:12-13**

REVIEW QUESTIONS FOR THIS SECTION

- 1) What is suggested as the theme of Isaiah chapters 13-27?
- 2) What are the two main divisions of this section?
- 3) Against what nation does Isaiah prophecy first? (13:1)
- 4) In announcing the judgment against Babylon, what does Isaiah say is "at hand"? (13:6)
- 5) In describing Babylon's judgment, how is it figuratively depicted? (13:9-13)
- 6) Whom will God stir up against Babylon as part of this judgment? (13:17)
- 7) What will be the end of the city of Babylon? (13:19-20)

- 8) **What will happen to Jacob or Israel during this time? (14:1)**
- 9) **When Babylon falls, against whom shall Israel take a proverb? (14:3-4)**
- 10) **How is the judgment of this individual described? By what name is he called? (14:9-20)**
- 11) **Against what nation does Isaiah prophecy next? What will God do? (14:24-25)**
- 12) **What nation's judgment described in the year Ahaz died? What will God do? (14:28-30)**
- 13) **Against what nation does Isaiah prophesy in chapters 15-16?**
- 14) **What was that nation's primary sin? What would happen within three years? (16:6-7,14)**
- 15) **Against what two nations does Isaiah prophesy in chapter 17?**
- 16) **What will happen to these two nations? (17:3-4)**
- 17) **What would happen as a result of this judgment? (17:7-8)**
- 18) **Why were their efforts to sow and harvest becoming a heap of ruins? (17:10-11)**
- 19) **Against what nation is judgment proclaimed in chapter 18?**
- 20) **To whom would this nation send ambassadors for help? (18:2)**
- 21) **What would the Lord do? Who would bring a present to Mount Zion? (18:5-7)**
- 22) **Against what nation is judgment proclaimed in chapter 19?**

- 23) How is the Lord depicted as coming in judgment upon this nation? (19:1)**
- 24) In what two forms would judgment against this nation take place? (19:2,4)**
- 25) How are future blessings described for this and two other nations? (19:23-25)**
- 26) How did Isaiah serve as a sign against Egypt and Ethiopia? What did this symbolize? (20:2-4)**
- 27) Against whom does Isaiah first prophesy in chapter 21? (21:1)**
- 28) What two nations would be used to judge this nation? (21:2)**
- 29) To which nation did this prophecy refer? (21:9)**
- 30) Against what other two regions are judgments pronounced in chapter 21? (21:11,13)**
- 31) Against whom does Isaiah first prophecy in chapter 22? (22:1)**
- 32) How would the city be defeated? (22:1-11)**
- 33) Why would God not protect the city? (22:12-14)**
- 34) Against what individual was judgment pronounced in chapter 22? (22:15-19)**
- 35) Who would replace this individual? (22:20-21)**
- 36) Against what city does Isaiah prophesy in chapter 23?**
- 37) How would others react to the fall of this city? (23:1,4,5)**

- 38) What nation would bring this destruction to this city? (23:13)**
- 39) How long would this city be forgotten? (23:15)**
- 40) Concerning whom do the prophecies of chapters 24-27 refer? (24:23; 25:6; 26:1; 27:13)**
- 41) What is first depicted in graphic terms? (24:1-6)**
- 42) When merriment ceases and the city destroyed, what shall the remnant do? (24:13-16)**
- 43) Shall those destined for judgment be able to escape? (24:17-18)**
- 44) When the earth is shaken, the moon and sun disgraced, what will the Lord do? (24:19-23)**
- 45) What do we find Isaiah doing in chapter 25? (25:1)**
- 46) What has the Lord done to cause Isaiah to respond in this way? (25:2-5)**
- 47) What will the Lord do in His mountain? (25:6-8)**
- 48) What will be said in that day? (25:9)**
- 49) Against whom in particular will judgment come? (25:10-12)**
- 50) What will be sung in that day in the land of Judah? (26:1)**
- 51) What is said of those who trust in the Lord? (26:3-4)**

52) What is the attitude of those who wait on the Lord? (26:8-9)

53) What is Isaiah's confidence in the Lord? (26:12,19)

54) What does Isaiah counsel his people to do when the Lord begins His judgment? (26:20-21)

55) Who would the Lord punish in that day? (27:1)

56) What will be sung in that day? (27:2-3)

57) How was Israel's judgment different from nations that struck it? (27:7-9)

58) What would be the case of the 'fortified city' (Babylon)? (27:10-11)

59) What will the Lord do 'in that day'? (27:12-13)

The Book Of Isaiah

The Source Of True Deliverance (28-35)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To review the messages Isaiah delivered when Israel and Judah were being threatened by Assyria
- 2) To note the condemnation for seeking help from Egypt when the people should have looked to the Lord for deliverance

SUMMARY

The messages in this section (**chs. 28-35**) seem to relate mostly to the approaching calamities involving **the Assyrian invasion**. During the reigns of **Ahaz** and **Hezekiah**, kings of Judah, **Shalmaneser** king of Assyria came against Israel to the north and took them away captive (cf. **2 Kin 17:1-18:12**). In the fourteenth year of Hezekiah, **Sennacherib** king of Assyria sought to do the same thing with Judah (cf. **2 Kin 18:13-17**). What was Judah to do? Surrender to the Assyrians? Put their trust in an alliance with Egypt to the south? Isaiah's message was simple: The source of true deliverance was in the Lord!

Chapters **28-29** reveals **the Lord's design for Ephraim (Israel) and Ariel (Jerusalem)**. Ephraim's crown of pride would fade, while the Lord would be a crown of glory for the remnant. Led to error by intoxicating drink, Israel's leaders had not been able to benefit from God's instructions. As for Ariel, her leaders (like Ahaz) had trusted in a false confidence for deliverance. God would instead lay in Zion a sure foundation based on justice and righteousness (a shadow of Christ, cf. **1 Pe 2:4-8**). Removing their false and inadequate confidences, God would have Ariel besieged but then her enemy mysteriously defeated. The house of Jacob would again fear the God of Israel, and those who erred and complained would come to understand and learn the ways of God.

In chapters **30-31** we find the desire to create **alliances with Egypt denounced**. Confidence in Egypt was futile and those who trusted in her would be judged. On the other hand, God would be gracious and merciful to those who trusted in Him. As God would judge the nations, including Assyria, it was folly to trust in Egypt with her chariots and horsemen. God would deliver Jerusalem Himself, having Assyria fall by a sword not of man, fleeing with fear (cf. **37:36-39**).

Chapter **32** describes the coming of a new regime in which **a King will reign in righteousness** and his princes in justice. It will be preceded by difficult times, but the work of righteousness will produce peace, quietness and assurance. Some think there may have been an initial reference to Hezekiah, but virtually all believe its ultimate reference is to the coming of **the Messiah**.

Chapter **33** depicts how **the plunderer** (Assyria) will be defeated while **the plundered** (Judah) looks to the Lord for deliverance and salvation. The Lord will indeed intervene with His might, and Zion (Jerusalem) will be made a quiet and secure home. Assyria's plunder will be divided, while God's people will be healed and forgiven.

Chapters **34-35** contain a fitting conclusion to the prophecies delivered by Isaiah during the Assyrian period. It is a beautiful poem consisting of two parts, both of which proclaim **the sovereignty of God**.

God's sovereignty would be manifested **in His judgment on the nations** of the world, with a focus on His judgment on Edom in particular. His sovereignty would then be manifested **in His salvation for Zion**, in which the land will be transformed and the redeemed traveling to Zion with singing and everlasting joy. While some might see an initial fulfillment with the deliverance from Assyrian or Babylonian oppression, its ultimate fulfillment is likely Messianic: "The prophecy before us I regard as a kind of summing up, or recapitulation of all that he had delivered; and the general idea is, that the people of God would be delivered from all their foes, and that happier times under the Messiah would succeed all their calamities. This he had expressed often in the particular prophecies; he here expresses it in a summary and condensed manner." (**Barnes**)

OUTLINE

I. TRUE DELIVERANCE FOUND NOT IN EGYPT (28:1-31:9)

A. THE LORD'S DESIGN FOR EPHRAIM AND ARIEL...

1. Regarding Ephraim (Israel) - **28:1-13**
 - a. Her crown of pride will fade - **28:1-4**
 - b. The Lord will be a crown of glory for the remnant - **28:5-6**
 - c. Intoxicating drink has led them to error - **28:7-8**
 - d. They are unable to benefit from God's instructions - **28:9-13**
2. Regarding Ariel (Jerusalem) - **28:14-29:27**
 - a. Her leaders have trusted in false confidences for deliverance - **28:14-15**
 - b. God will lay in Zion a sure foundation - **28:16**; cf. **1 Pe 2:4-8**
 - c. God will remove their false and inadequate confidences - **28:17-22**
 - d. Learn from the farmer; so God varies His judgments accordingly - **28:23-29**
 - e. Ariel will be besieged, but her enemy mysteriously defeated - **29:1-8**; cf. **37:36**
 - f. Her blindness the result of disobedience and impiety - **29:9-13**
 - g. Judgment to come on those who try to hide their counsel from the Lord - **29:14-16**
3. The future restoration of the house of Jacob - **29:17-24**
 - a. Lebanon shall be a fruitful field, esteemed as a forest - **29:17**
 - b. The deaf shall hear, the blind shall see - **29:18**
 - c. The humble and poor shall rejoice in the Holy One of Israel - **29:19**
 - d. The wicked and scornful are brought to nothing, sinners are cut off - **29:20-21**
 - e. Jacob will not be ashamed, but fear the God of Israel - **29:22-23**
 - f. Those who erred and complained will come to understand and learn - **29:24**

B. ALLIANCE WITH EGYPT DENOUNCED...

1. Woe to those seeking aid from Egypt - **30:1-17**
 - a. Trusting in Egypt is to be deceived, for her help is in vain - **30:1-7**
 - b. God will break those who reject Him for their rebellious attitudes - **30:8-14**
 - c. Their trust in God should be their strength; but no, they would not - **30:15-17**
2. God would yet be gracious and merciful to those who trust Him - **30:15-33**
 - a. People will dwell at Jerusalem after adversity and reformation - **30:15-22**
 - b. God would bless the land as He heals the bruise of His people - **30:23-26**
3. God will judge the nations, especially Assyria - **30:27-33**
 - a. With indignation toward the nations, while His people worship Him - **30:27-30**
 - b. Assyria will be beaten down, followed by rejoicing - **30:31-33**

C. FOLLY OF TRUSTING EGYPT AND NOT GOD...

1. Woe to those who trust in Egypt - **31:1-3**
 - a. Trusting in her horses and chariots rather than in God - **31:1**
 - b. God will bring disaster on Egypt and those helped by her - **31:2-3**
2. The Lord will defend Jerusalem from the Assyrians - **31:4-9**
 - a. As a lion He will fight for Mount Zion - **31:4-5**
 - b. Return to Him against Whom they revolted with their idolatry - **31:6-7**
 - c. Assyria will fall by a sword not of man, fleeing with fear - **31:8-9**; cf. **37:36-38**

II. TRUE DELIVERANCE FOUND IN THE LORD (32:1-35:10)

A. THE NEW REGIME TO COME...

1. With a righteous King and spiritual illumination - **32:1-8**
 - a. The King and His princes will rule with righteousness and justice - **32:1**
 - b. A man (Messiah? Hezekiah?) will offer protection and provision - **32:2**
 - c. Spiritual blindness and deafness removed, knowledge understood - **32:3-4**
 - d. Moral distinctions made clearer - **32:5-8**
2. Preceded by painful judgment - **32:9-14**
 - a. Upon women at ease and complacent - **32:9-11**
 - b. People will mourn the devastation of the land - **32:12-14**
3. Inaugurated by the outpouring of God's Spirit - **32:15-20**
 - a. Producing a fruitful field and forest from the wilderness - **32:15**
 - b. In which justice and righteousness will produce peace - **32:16-17**
 - c. Peace and security, even in hard times - **32:18-20**

B. ASSYRIA'S DEFEAT AND JERUSALEM'S VICTORY...

1. The plunderer (Assyria) will be defeated - **33:1-16**
 - a. The plunderer will himself be plundered - **33:1**
 - b. The plundered looks to the Lord for deliverance and salvation - **33:2-6**
 - c. The pitiful condition of the land before deliverance - **33:7-9**
 - d. The Lord to intervene with His might - **33:10-13**
 - e. The sinners in Zion will be fearful, the righteous secure - **33:14-16**
2. Jerusalem to be a quiet home, made secure by the Lord - **33:17-24**
 - a. They shall see the King (Messiah? Hezekiah?) in His beauty - **33:17**
 - b. The people will later wonder: why all the worry? - **33:18-19**
 - c. Zion (Jerusalem) will be peaceful, secured by the Lord - **33:20-22**
 - d. Assyria's plunder will be divided; God's people healed and forgiven - **33:23-24**

C. THE SOVEREIGNTY OF GOD...

1. Manifested in His judgment on the nations - **34:1-17**
 - a. Judgment on the nations as a whole - **34:1-4**
 - b. Judgment on Edom in particular - **34:5-17**
 - 1) A great slaughter in the land - **34:5-7**
 - 2) The day of the Lord's vengeance, with total devastation - **34:8-15**
 - 3) It's judgment inevitable - **34:16-17**
2. Manifested in His salvation for Zion - **35:1-10**
 - a. The transformation of the land - **35:1-2**
 - b. The weak and fearful reassured - **35:3-4**

- c. The blind, deaf, and lame healed; the dry land filled with pools and springs - **35:5-7**
- d. The Highway of Holiness, upon which the redeemed will travel to Zion with singing and everlasting joy - **35:8-10**

REVIEW QUESTIONS FOR THIS SECTION

- 1) What is suggested as the theme of Isaiah chapters 28-35?**
- 2) What are the two main divisions of this section?**
- 3) Upon what and whom does Isaiah pronounce woe in chapter 28? (28:1)**
- 4) For whom will the Lord be “a crown of glory” and “a diadem of beauty”? (28:5)**
- 5) What had caused the people, including their religious leaders, to err? (28:7)**
- 6) To whom does Isaiah begin to address his comments in verse 14?**
- 7) With whom had they made a covenant? What were they hoping to escape? (28:15)**
- 8) What would the Lord lay in Zion? Who would therefore not act hastily? (28:16)**
- 9) To whom is this applied in the New Testament? (cf. 1 Pe 2:4-6)**
- 10) What would God do to those who made their covenant with Sheol? (28:18)**
- 11) Whom does Isaiah use to illustrate how God varies His ways of judgment? (28:23-29)**
- 12) What will happen to Ariel (Jerusalem)? (29:1-3)**
- 13) Yet what would happen to those nations who fight against it? (29:7-8; cf. 37:36)**

- 14) What caused the blindness of so many at that time? (29:9-13)
- 15) What would come upon those who try to hide their counsel from the Lord? (29:14-16)
- 16) Yet what did the future hold for the house of Jacob? (29:17-24)
- 17) Upon whom were the rebellious children of Israel placing their trust? (30:1-7)
- 18) What would God yet do for those who trusted Him? (30:15-26)
- 19) As God sifted the nations with “the sieve of futility”, what nation in particular would be beaten down? (30:27-33)
- 20) Why was it foolish for the people to trust in Egypt and her chariots? (31:1-3)
- 21) Who would defend Jerusalem from the Assyrians? (31:4)
- 22) How would Assyria fall? (31:8)
- 23) What is foretold that would give hope? (32:1)
- 24) What would precede this hopeful future? (32:9-14)
- 25) What would inaugurate the time of justice and righteousness? (32:15-16)
- 26) What would be the result of this justice and righteousness? (32:17-19)
- 27) What will happen to the one (Assyria) who has been plundering? (33:1)
- 28) To Whom does the faithful look for deliverance and salvation? (33:2-5)

29) What will provide stability and the strength of salvation? (33:6)

**30) When the Lord brings His judgment on Zion, who will be afraid, and who will be secure?
(33:10-16)**

31) What will Jerusalem become? (33:20-22)

32) What will happen to the prey of the plunderer? To those in the city? (33:23-24)

33) How is the sovereignty of God depicted in chapter 34? (34:1-4)

34) What nation in particular is marked for judgment? (34:5-17)

35) How is the sovereignty of God depicted in chapter 35? (35:1-10)

36) How shall the ransomed of the Lord return to Zion? (35:10)

The Book Of Isaiah

Historical Interlude (36-39)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To note the pivotal role played by the historical interlude contained in chapters 36-39
- 2) To see the fulfillment of prophecies found previously in the book regarding the defeat of Assyria
- 3) To consider Hezekiah's fervent prayers, both for deliverance from Assyria and from his illness
- 4) To note how the visit from Babylonian emissaries provided Isaiah the opportunity to foretell the Babylonian captivity

SUMMARY

We now come to a **historical interlude** in which two events are described. They both involve Isaiah the prophet and Hezekiah, king of Judah. The first event reveals a climax to the first section of the entire book (**The Assyrian Period**), while the second event includes a prophecy pertaining to the setting of the second section (**The Babylonian Period**).

In chapters **36-37**, the prophecies foretold in the first section regarding the Lord's deliverance of Jerusalem from the Assyrian menace are fulfilled (cf. **10:12,24-26; 14:24-27; 30:30-31; 31:4-5,8-9**). In the fourteenth year of King Hezekiah (ca. 701 B.C.), Sennacherib king of Assyria was capturing the fortified cities of Judah. He sends the Rabshakeh to Jerusalem to persuade Hezekiah to surrender and in doing so blasphemes against the Lord. Hezekiah is encouraged by Isaiah to trust in the Lord. When word of war with Ethiopia comes to the ears of Sennacherib, he sends more emissaries to threaten the king of Judah. Hezekiah looks to the Lord for deliverance, and the Lord responds with a message via Isaiah concerning the fall of Sennacherib. Then in one night, the angel of the Lord kills 185,000 Assyrians in their own camp, forcing the king of Assyria to return home where he is later killed by his sons while worshiping in the house of Nisroch his god.

In chapter **38-39**, we read of Hezekiah's illness and the subsequent extension of his life. Told by Isaiah to set his house in order for his death was imminent, Hezekiah prayed and wept fervently to the Lord. The Lord then had Isaiah tell Hezekiah he would live fifteen more years, and offered the turning back of the shadow ten degrees on the sundial of Ahaz as a sign he would be healed. When he recovered, Hezekiah then wrote a psalm describing his illness and deliverance by the Lord. Unfortunately, when the king of Babylon heard Hezekiah had recovered from his sickness and sent him letters and gifts, Hezekiah showed the emissaries from Babylon all the treasures of his house. Isaiah then told the king the time would come when all his treasures and his sons would be carried away to Babylon.

This ends the first section of the prophecy of Isaiah. The second section contains prophecies designed to comfort the people of God when they found themselves in Babylonian captivity as foretold by Isaiah.

OUTLINE

I. TOTAL VICTORY OVER ASSYRIA (36:1-37:38)**A. THE THREAT TO JERUSALEM...**

1. The arrival of the Assyrian army and the Rabshakeh - **36:1-3**
 - a. Sent by Sennacherib in the 14th year of Hezekiah (701 B.C.) - **36:1-2**
 - b. Received by Eliakim, Shebna, and Joah at the aqueduct - **36:2-3**; cf. **7:3**
2. The demand of the Rabshakeh to pledge allegiance to Assyria - **36:4-10**
 - a. Not to place confidence in Egypt or in the Lord - **36:4-7**
 - b. An offer of 2000 horses if allegiance is sworn to Sennacherib - **36:8**
 - c. Resistance is futile; claims to have been sent by the Lord - **36:9-10**
3. Response by Hezekiah's officials, rebuttal by the Rabshakeh - **36:11-20**
 - a. Eliakim, Shebna, and Joah plead for transactions to be in Aramaic - **36:11-12**
 - b. The Rabshakeh refuses, and speaks to the people in Hebrew - **36:13-20**
 - 1) Ignore Hezekiah - **36:13-15**
 - 2) Make peace with the king of Assyria and be led away - **36:16-17**
 - 3) Do not put their trust in the Lord, who cannot deliver them - **36:18-20**
4. Eliakim, Shebna, and Joah return to Hezekiah - **36:21-22**
 - a. With orders not to answer the Rabshakeh - **36:21**
 - b. With clothes torn, reporting the words of the Rabshakeh to the king - **36:22**

B. THE VICTORY BY THE LORD...

1. Isaiah assures deliverance - **37:1-7**
 - a. Hezekiah's grief, and plea sent to Isaiah - **37:1-5**
 - b. Assurance from the Lord that Sennacherib will depart and perish - **37:6-7**
2. Sennacherib's threat repeated - **37:8-13**
 - a. Sennacherib informed of war with Tirhakah of Ethiopia - **37:8-9a**
 - b. Blasphemous letter sent warning Hezekiah not to trust in the Lord - **37:9b-13**
3. Hezekiah's prayer for deliverance - **37:14-20**
 - a. Hezekiah receives the letter, spreads it out before the Lord in the temple - **37:14**
 - b. He prays for God to note Sennacherib's words and save them - **37:15-20**
4. Isaiah's answer: The Word of the Lord - **37:21-35**
 - a. Because of Hezekiah's prayer, the Lord will turn Sennacherib back - **37:21-29**
 - b. A sign to Hezekiah: by the third year they will be planting vineyards and a remnant will go forth from Jerusalem - **37:30-32**
 - c. Jerusalem will not be attacked; the Lord Himself will defend the city - **37:33-35**
5. The disastrous defeat of the Assyrians and Sennacherib - **37:36-38**
 - a. The angel of the Lord kills 186,000 Assyrians in one night - **37:36**
 - b. Sennacherib returns to Nineveh where he is assassinated - **37:37-38**

II. FUTURE CAPTIVITY IN BABYLON (38:1-39:8)**A. THE EXTENSION OF HEZEKIAH'S LIFE...**

1. Hezekiah's sickness, promise of recovery, and confirming sign - **38:1-8**
 - a. Informed by Isaiah of impending death, Hezekiah prays to the Lord - **38:1-3**
 - b. The Lord promises Hezekiah 15 more years, and deliverance from the king of Assyria - **38:4-6**
 - c. The shadow returns ten degrees on the sundial as a sign to Hezekiah - **38:7-8**
2. Hezekiah's psalm - **38:9-20**

- a. His feelings and fears while ill - **38:9-14**
- b. His praise for God's goodness to him - **38:15-20**
3. Isaiah's cure - **38:21-22**

B. THE ENVOYS FROM BABYLON...

1. Envoys from Babylon and the treasures of Hezekiah's house - **39:1-2**
 - a. The king of Babylon sends letters and a gift to Hezekiah, having heard he had been sick and recovered - **39:1**
 - b. Hezekiah shows the envoys the treasures of his house - **39:2**
2. The prophecy of Isaiah regarding future exile to Babylon - **39:3-8**
 - a. Isaiah cross-examines Hezekiah concerning envoys' visit - **39:3-4**
 - b. Isaiah foretells the Babylonian captivity and exile - **39:5-7**
 - c. Hezekiah grateful that at least there will be peace in his days - **39:8**

REVIEW QUESTIONS FOR THIS SECTION

- 1) **What is suggested as the theme of Isaiah chapters 36-39?**
- 2) **What are the two main divisions of this section?**
- 3) **What king came to the fortified cities of Judah and took them? (36:1)**
- 4) **Who did this king send to Jerusalem with a great army? (36:2)**
- 5) **What two entities did this emissary of Assyria warn Jerusalem not to trust? (36:6-7)**
- 6) **What did he call upon Jerusalem to do? (36:8)**
- 7) **Who did he claim had sent him to destroy the land? (36:10)**
- 8) **What did he warn them not to heed? (36:14-15)**
- 9) **What did the king of Assyria promise if they made peace? (36:16-17)**
- 10) **What blasphemy did the emissary utter as he concluded his message? (36:20)**

- 11) To whom did Hezekiah send his representatives to ask for his prayers? (37:1-4)
- 12) What were the representatives told about the threats of the king of Assyria? (37:6-7)
- 13) What prompted the king of Assyria to resend his messengers to threaten Hezekiah? (37:9)
- 14) How did the king of Assyria try to convince Hezekiah not to trust in the Lord? (37:10-13)
- 15) When Hezekiah heard this, what did he do? (37:14-20)
- 16) What did the Lord tell Hezekiah regarding the king of Assyria? (37:21-35)
- 17) What then happened? (37:36-37)
- 18) What later happened to the king of Assyria? (37:38)
- 18) What also happened about that time? (38:1)
- 19) What did the king do, and what was the result? (38:2-6)
- 20) What sign was given to the king that he would be healed? (38:7-8)
- 21) What did Hezekiah do when he recovered from his sickness? (38:9-20)
- 22) What medicinal remedy did Isaiah prescribe for the king in his sickness? (38:21)
- 23) Who came to visit Hezekiah after he recovered from his sickness? (39:1)
- 24) What did Hezekiah show them? (39:2)

25) What did Isaiah tell Hezekiah would happen as a result? (39:5-7)

26) What good did Hezekiah see in Isaiah's prophecy? (39:8)

The Book Of Isaiah

The One True God Versus Idols (40-48)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To see how God used Isaiah to comfort to a generation of Israel long after his own death
- 2) To consider the challenge made to the nations of men and their idols proves the existence and identity of the One True God
- 3) To note the prophetic references that were fulfilled with the coming of Jesus Christ

SUMMARY

We now begin a new section that continues through the rest of the book of Isaiah. Chapters **40-66** contain prophecies and proclamations that were designed to comfort God's people when they found themselves in Babylonian captivity. Though Isaiah himself did not live during the period of Babylonian captivity, as a prophet he was able to speak words of comfort to those who would experience that difficult time of Israel's history. In chapters **40-48**, a recurring theme is the challenge that the God of Israel makes to idols and those who worship them: to prove their existence by proclaiming what shall happen and then bring it to pass.

Chapter **40** serves as a prologue offering comfort and assurance, not only in view of the coming deliverance (ultimately fulfilled with the coming of Christ, **40:3-5**), but in light of the incomparable greatness of God, who supports and strengthens all who place their trust in Him.

In chapter **41**, God's greatness is illustrated by His challenge to the nations. He challenges those who trust in idols to do as He did in announcing His plans and bringing them to pass. He also challenges Israel to not fear, for He will not forsake them. Chapters **42-43** describe God's care for Israel, especially through His coming Servant (Christ, **42:1-4**), and His superiority over the nations including Babylon. Chapters **44-45** reassure the people of Israel as God's chosen, as the Lord promises to deliver them through Cyrus of Persia. Such deliverance will cause many others to turn to God.

Chapters **46-48** reveal God's coming judgment on Babylon and His plans for Israel. The idols of Babylon are nothing, and certainly unable to do as God has done in announcing His plans beforehand and then bringing them to pass. God's judgment will humiliate Babylon, and then He will redeem Israel, having refined her for His glory.

These chapters (**40-48**) contain one of most powerful arguments for the existence of God. Through prophecies uttered by His servants hundreds of years before they are fulfilled, we find evidence that God exists, and that He is the God of Israel!

OUTLINE

I. PROLOGUE OFFERING COMFORT AND ASSURANCE (40:1-31)

A. TAKE COMFORT IN THE COMING OF THE LORD...

1. A charge to comfort God's people - **40:1-2**
2. The voice of one preparing people for the coming of the Lord - **40:3-8**
3. Zion (Jerusalem) to announce the coming of the Lord God - **40:9-11**

B. THE INCOMPARABLE GREATNESS OF GOD...

1. He is beyond human measure and counsel - **40:12-14**
2. Before Him the nations are nothing - **40:15-17**
3. Men try to make images in His likeness - **40:18-20**
4. God is too great, for no likeness can be equal to Him - **40:21-26**
5. Lack of trust in God rebuked, for He provides strength to the weary - **40:27-31**

II. THE LORD'S CHALLENGE (41:1-29)

A. CHALLENGING THE NATIONS...

1. It is He Who raised up one from the east (Cyrus of Persia?) - **41:1-4**
2. While the nations seek comfort in their idols - **41:5-7**

B. CHALLENGING ISRAEL...

1. To fear not, for as God's servant He will help them - **41:8-13**
2. To fear not, for He will not forsake them - **41:14-20**

C. CHALLENGING THOSE WHO SERVE IDOLS...

1. To prove their case by declaring what will come and bringing it to pass - **41:21-24**
2. Even as He has raised up one from the north (Cyrus of Persia?) - **41:25**
3. Who among idolatrous men has declared things from the beginning? - **41:26-29**

III. THE LORD'S CARE FOR ISRAEL (42:1-43:28)

A. THROUGH HIS SERVANT...

1. His Elect One (the Messiah?), through Whom He will bring justice to the Gentiles - **42:1-9**
2. Let all praise the Lord and give Him glory - **42:10-12**

B. THROUGH HIS REDEMPTION...

1. While those who trust in idols will be turned back - **42:13-17**
2. Though Israel has been slow to learn - **42:18-25**
3. For He has ransomed Israel - **43:1-7**

C. THROUGH HIS SUPERIORITY...

1. Over the nations, challenged to declare and deliver as He has done - **43:8-13**
2. Over Babylon, which He has purposed to destroy - **43:14-17**
3. Doing a new thing, making a road in the wilderness and rivers in the desert - **43:18-21**

D. THROUGH HIS PLEADING...

1. To Israel, for her unfaithfulness to Him - **43:22-24**
2. Whom He will forgive, though her sins had led to her reproach - **43:25-28**

IV. THE LORD'S DELIVERANCE OF ISRAEL (44:1-45:25)

A. ISRAEL SHOULD NOT FEAR...

1. For Israel is God's Chosen, and He will pour His Spirit on their descendants - **44:1-5**
2. The Lord, their King and Redeemer, is the only true God - **44:6-28**
 - a. Only He can declare events that are to come - **44:6-8**
 - b. Idols are made by men who are blind and foolish - **44:9-20**
 - c. The Lord has redeemed and will restore Israel through Cyrus - **44:21-28**

B. THE LORD PROMISES TO DELIVER ISRAEL...

1. He, the only True God, has anointed Cyrus to be their deliverer - **45:1-13**
2. Israel's deliverance will cause many to turn to God - **45:14-25**
 - a. The effect of Israel's redemption upon the Gentiles - **45:14-17**
 - b. The Creator calls upon all, especially Israel, to come to Him - **45:18-25**

V. THE LORD'S JUDGMENT ON BABYLON (46:1-47:15)

A. THE LORD OF ISRAEL VERSUS THE GODS OF BABYLON...

1. Babylon must carry their gods - **46:1-2**
2. Israel is upheld by the Lord - **46:3-4**
3. The idols made by men cannot answer nor do they save - **46:5-7**
4. The Lord declares the end from the beginning, and brings His salvation to pass - **46:8-13**

B. THE LORD'S JUDGMENT PRONOUNCED ON BABYLON...

1. The Lord will humiliate Babylon - **47:1-7**
 - a. Upon her He will take vengeance - **47:1-3**
 - b. For she showed no mercy when He used her to judge His people - **47:4-7**
2. Babylon will not escape her judgment - **47:8-15**
 - a. Because of the arrogance of her sorceries, wickedness, and knowledge - **47:8-11**
 - b. Her sorceries and counselors will be unable to save her - **47:12-15**

VI. THE LORD'S REDEMPTION OF ISRAEL (48:1-22)

A. ISRAEL WILL BE REFINED FOR GOD'S GLORY...

1. Israel has not leaned on the Lord in truth and righteousness - **48:1-2**
2. To cure their hardness and idolatry, God told them in advance what He would do - **48:3-8**
3. For His Name's sake He will not cut Israel off, but refine her - **48:9-11**

B. ISRAEL WILL BE REDEEMED AS GOD FORETOLD...

1. Israel called to heed, as God will do His pleasure on Babylon - **48:12-15**
2. God had not spoken in secret; if only Israel had heeded! - **48:16-19**
3. Even so, Israel will go forth from Babylon, redeemed by the Lord! - **48:20-22**

REVIEW QUESTIONS FOR THIS SECTION

- 1) What is suggested in the Introduction as the theme of Isaiah chapters 40-66?

- 2) **According to the Introduction, what period of Israel's history do chapters 40-66 relate to?**
- 3) **How was Isaiah able to speak such words of comfort to people who lived after he died?**
- 4) **What is suggested in this study as the theme of Isaiah chapters 40-48?**
- 5) **What are the six main divisions of this section as outlined above?**

- 6) **In what would Israel be able to take comfort? (40:1-9)**

- 7) **What two qualities are noted regarding the Lord when He comes? (40:10-11)**

- 8) **How does Isaiah describe the incomparable greatness of God? (40:12-17)**

- 9) **Why was it folly to make images in His likeness? (40:18-26)**

- 10) **Why is lack of trust in God rebuked? (40:27-31)**

- 11) **What claim did God make in challenging the nations? Who was He talking about? (41:1-4)**

- 12) **How would the nations try to find comfort? (41:5-7)**

- 13) **Why should Israel not fear? (41:8-20)**

- 14) **What challenge does God make to those who serve idols? (41:21-24)**

- 15) Who was able to declare from the beginning what would happen? (41:25-29)
- 16) How does the Lord show His care for Israel? (42:1)
- 17) Who else would the Servant bless? (42:1,6)
- 18) How did Jesus fulfill the prophecy in Isaiah 42:2-3?
- 19) What does God say about His glory? What does this say about Jesus? (42:8; cf. Jn 17:5)
- 20) What response is called for by those among the nations? (42:10-13)
- 21) What does the Lord promise to do for those who were spiritually blind and deaf? (42:14-16)
- 22) For those who trust in idols, what will happen? (42:17)
- 23) Why had Israel as God's servant been robbed and plundered? (42:18-25)
- 24) What did God promise to do for Israel following her judgment? (43:1-7)
- 25) What challenge to the nations is once against extended? (43:8-9)
- 26) Who were God's witnesses of His ability to deliver what He has declared? (43:10-13)
- 27) What did God promise regarding Babylon? (43:14-17)
- 28) While Israel had been unfaithful, what did God promise? (43:22-28)
- 29) Why is Israel, God's Chosen, told not to fear? (44:1-3)
- 30) What evidence proves that the Lord, the King of Israel, is the only true God? (44:6-8)

- 31) What is said of those who make idols? (44:18-20)
- 32) Through whom does God promise to restore Jerusalem and the temple? (44:28)
- 33) Through whom does God promise to deliver Israel from exile? (45:1,13)
- 34) What effect will Israel's deliverance have among the Gentiles? (45:14-17)
- 35) Whom does God call to come to Him and be saved? (45:22-23)
- 36) In whom shall the descendants of Israel be justified? (45:25)
- 37) What two things illustrated the weakness of the gods of Babylon? (46:1-2)
- 38) Who had upheld Israel from birth to old age? (46:3-4)
- 39) What were idols made out of gold or silver unable to do? (46:5-7)
- 40) What distinguished the Lord God from all other gods? (46:8-11)
- 41) What did the Lord promise to Israel? (46:12-13)
- 42) What did the Lord promise to do to Babylon? (47:1-3)
- 43) Why was God angry with Babylon? (47:4-7)
- 44) Why would Babylon not escape her judgment? (47:8-11)
- 45) What would be unable to save Babylon? (47:12-15)
- 46) How had Israel failed in their leaning on the Lord? (48:1-2)

47) How would God cure their hardness and idolatry? (48:3-8)

48) Why would God not totally cut Israel off, but instead refine her? (48:9-11)

49) As Israel is called to pay heed, what did God promise to do? (48:12-15)

50) What passage strongly implies three distinct personalities in the Godhead?

51) What plaintive cry by God is made? (48:17-19)

52) Despite His judgment on Israel, what wonderful assurance was given by God? (48:20-21)

53) What ominous warning is given? (48:22)

The Book Of Isaiah

Salvation Through The Suffering Servant (49-53)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To consider the role of the Servant in providing comfort and salvation for Israel
- 2) To observe that light and salvation would also be extended to the Gentiles
- 3) To note the remarkable prophecy concerning the Suffering Servant, who would bear the sin of many and make intercession for the transgressors

SUMMARY

In this section God continues to extend words of comfort for those who would experience exile in Babylon. While there is some reference to their deliverance from captivity (**52:1-12**), the focus is on the Suffering Servant to come, who would bring ultimate redemption.

In chapter **49**, the Servant Himself speaks of His commission to bring salvation to Israel and to be a light to the Gentiles. The Lord will offer the Servant as a covenant to the people, providing restoration and comfort to the afflicted. Zion, who fears that the Lord has forsaken her, is reassured that she is remembered. She will overflow with new children, and those who would oppress her will have to contend with the Lord.

In chapters **50-52**, the Servant is offered as Israel's true hope. Rebuked for thinking that their sufferings were due to the Lord's inability, the exiles are admonished to trust in the Lord to save them in response to their plea. Zion (Jerusalem, the holy city) is called to awake, for those who have experienced His righteous judgment will find that He offers redemption and comfort.

The last of chapter **52** and all of chapter **53** contain a description of **the Suffering Servant**. Despised and rejected by men, smitten and afflicted by God, the Servant would bear the sin of many and make intercession for the transgressors. Of course, this prophecy was fulfilled when God sent His Son Jesus Christ to be crucified for our sins. Thus God would provide salvation for Israel, and for all mankind.

OUTLINE

I. THE SERVANT IS COMMISSIONED (49:1-26)

A. HE WILL BRING SALVATION...

1. He has been called to be the Lord's Servant - **49:1-3**
2. His work has been difficult - **49:4**
3. He will bring salvation to both Israel and Gentiles - **49:5-6**
4. Kings and princes will arise and worship Him - **49:7**

B. HE WILL COMFORT GOD'S PEOPLE...

1. He will become a covenant to the people - **49:8a**

2. He will provide restoration and comfort for the afflicted - **49:8b-13**

C. GOD WILL REMEMBER ZION...

1. He has not forgotten her, her destroyers will go away - **49:14-17**
2. She will overflow with new children who come to her - **49:18-21**
3. The nations shall bring her children, kings and queens will foster them - **49:22-23**
4. The Lord will contend those who oppress Zion and her children - **49:24-26**

II. THE SERVANT WILL BE ISRAEL'S HOPE (50:1-52:12)

A. ISRAEL ADMONISHED TO TRUST IN THE LORD...

1. The exiles rebuked for thinking their sufferings were due to the Lord's inability - **50:1-3**
2. The Lord will help His Servant - **50:4-9**
3. Therefore those who fear the Lord should rely on God, not themselves - **50:10-11**

B. THE RIGHTEOUS ENCOURAGED TO LOOK TO THE LORD...

1. God's righteous people called to listen to the Lord who will save them - **51:1-8**
2. A plea to the Lord, and His response promising comfort - **51:9-16**

C. JERUSALEM CALLED TO AWAKE...

1. God will deliver her who has suffered from His righteous judgment - **51:17-23**
2. God will redeem and comfort the holy city - **52:1-12**

III. THE SERVANT WILL SAVE THROUGH SUFFERING (52:13-53:12)

A. HIS DESTINY...

1. To be exalted and extolled - **52:13**
2. Though subjected to great humiliation - **52:14**
3. He will startle and amaze even kings by what they will see - **52:15**

B. HIS LIFE...

1. Some would not believe - **53:1**
2. His humble beginnings and ignoble appearance - **53:2**
3. Despised and rejected by men, a man of sorrows not highly esteemed - **53:3**

C. HIS SUFFERING...

1. Bearing our grief and sorrow, He is esteemed smitten and afflicted by God - **53:4**
2. His wounds and stripes were for our sins and healing - **53:5**
3. The Lord laid on Him our sins because we like sheep have gone astray - **53:6**

D. HIS SUBMISSION...

1. Though oppressed and afflicted, like a lamb He did not open His mouth - **53:7**
2. With an unjust death He was stricken for our transgressions - **53:8**
3. His grave was with the wicked and the rich, though innocent of violence and deceit - **53:9**

E. HIS REWARD...

1. The Lord would be pleased by His offering for sin - **53:10**
2. The Lord would be satisfied by the Righteous Servant justifying many - **53:11**

3. The Lord would reward Him for bearing the sin of many, making intercession - **53:12**

REVIEW QUESTIONS FOR THIS SECTION

- 1) **What is suggested in this study as the theme of Isaiah chapters 49-53?**
- 2) **What are the three main divisions of this section as outlined above?**
- 3) **Who is the Servant in this section? (49:1-3)**
- 4) **To whom will the Servant bring salvation? Who will worship Him? (49:5-7)**
- 5) **How will the Servant comfort God's people? (49:8-13)**
- 6) **Who has God not forgotten? (49:14-17)**
- 7) **What is promised to Zion? Where will they come from? (49:18-23)**
- 8) **How will all flesh know that the Lord is Zion's Savior and Redeemer? (49:24-26)**
- 9) **Why were the exiles rebuked? (50:1-3)**
- 10) **When the Servant suffers abuse, who helps Him? (50:4-9)**
- 11) **Upon whom should one rely in times of darkness? What of those who do not? (50:10-11)**
- 12) **Where are the righteous encouraged to look? (51:1-2)**
- 13) **What does God promise for Zion? (51:3)**

- 14) What does God promise to do with His salvation and righteousness? (51:4-8)**
- 15) What does Isaiah offer at this point in his prophecy? (51:9-11)**
- 16) How does the Lord respond? (51:12-16)**
- 17) Why is Jerusalem called to awake? (51:17-23)**
- 18) Why is Zion (Jerusalem, the holy city) called to awake? (52:1-3)**
- 19) Though Israel has suffered both in Egypt and Assyria, what is she promised? (52:4-6)**
- 20) What does Isaiah see happening one day in Israel? (52:7-9)**
- 21) What will all the ends of the earth see? (52:10)**
- 22) In view of such things, what are the people of Israel told? (52:11-12)**
- 23) What will be the destiny of the Servant? (52:13-14)**
- 24) What impact will He have among the nations? (52:15)**
- 25) What is first revealed about the Suffering Servant? (53:1-3)**
- 26) Why would He suffer, and who afflicted Him? (53:4-6)**
- 27) How would the Suffering Servant submit to such oppression and affliction? (53:7)**
- 28) Why would He be taken from prison and cut off from the land of the living? (53:8)**

29) With whom would He make His grave? (53:9)

30) What would the Suffering Servant receive from all this? (53:10-12)

The Book Of Isaiah

The Future Glory For God's People (54-66)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To conclude our study of Isaiah with a look at the future glory promised for God's people
- 2) To note the inclusion of Gentiles in the fulfillment of this promise
- 3) To consider how this promise relates to the first coming of Christ, with the inauguration of the Messianic age, but also how it may look forward to when the Lord's reign is culminated at the end of time (following His second coming, the resurrection of the dead, and the Day of Judgment)

SUMMARY

We come to the last section of the book of Isaiah (chapters **54-66**). It contains more words of comfort designed especially for the Babylonian captives who would experience God's judgment foretold in the first half of the book. The focus is mostly on **The Future Glory For God's People**, yet also with a reminder that their present shame (captivity) was due to their own wickedness.

The future splendor of Zion is the theme of **54:1-56:8**. Though barren in her present condition of captivity, the Lord promises to show mercy and a covenant of peace to the faithful remnant. An invitation is given to all who thirst, and people are encouraged to seek the Lord while He may be found if they desire joy and peace. Participation in the future glory of Zion is offered also to righteous Gentiles, who will be given a place in the house of God and in His holy mountain. This future glory of Zion pertains to the age of Messiah, inaugurated with the first coming of Christ and the proclamation of the gospel beginning in Jerusalem (cf. **Lk 24:44-47; He 12:22-24**).

The captives in Babylon are then reminded of the conditions that led to her downfall, and the contrition that will led to her restoration (**56:9-59:21**). Her watchmen (i.e., religious leaders) had failed in their duties, and the death of the righteous became a blessing because it removed them from such evil. Their idolatry had profited them nothing, and cost them everything. Yet those who were humble and contrite would experience God's mercy if they would cast away hypocritical formalism and return to true religion. Rebuking them for their sins, Isaiah then joins with them in confessing their sins. In response, the Lord promises salvation through a Redeemer who will come to Zion and to those who turn from their transgression. Again, this is looking forward not just to their restoration from Babylonian captivity, but also to the coming of Jesus Christ who would bring full redemption through His blood (cf. **Ro 11:26-27**).

The final seven chapters (**60-66**) concentrate on the glory to come for restored Zion. Her light will come and even Gentiles will come, contributing their wealth to the glory provided by the Lord. The mission of the Servant (Christ) is reviewed, who will come to rebuild and restore, prompting Isaiah to express great joy for His salvation. The Lord promises not to rest until that times comes, and thus appoints watchmen who are charged not to give Him rest until He makes Jerusalem a praise in the earth. Following a brief look back at the judgment on Edom and the Lord's mercy on Israel in the past, Isaiah offers a prayer for the present condition of Israel, and the Lord responds with a promise of a glorious

new creation for the remnant who heed His call. The promise involves new heavens and a new earth, with Jerusalem as a rejoicing, depicted in terms that would be especially comforting to the people in Babylonian captivity. The prophecy of Isaiah ends with a chapter containing a reminder that the Lord looks favorably upon the poor and contrite in spirit who tremble at His word, repeating the promises to come for Jerusalem and the end of the wicked (again framed in terms to comfort the captives in Babylon).

I believe much of this section was fulfilled with the **inauguration** of the Messianic age in the first coming of Christ. Yet in view of the words of Peter (cf. **2 Pe 3:13-14**) and the vision of John (cf. **Re 21-22**), Isaiah may have also looked forward to the future glory of Zion (spiritual Israel, i.e., the church) to be experienced at the **culmination** of the Messiah's reign at the end of time, following the resurrection and final judgment. The difference is that Isaiah couched his description of the new heavens and new earth in terms to which the Babylonian captives could easily relate, while John was shown the eternal destiny of God's people in pictures especially comforting to the persecuted Christians of the first century A.D.

OUTLINE

I. THE FUTURE SPLENDOR OF BARREN ZION (54:1-56:8)

A. PROMISED TO THE REMNANT OF ZION...

1. The Lord will be merciful to her who was barren and desolate - **54:1-8**
2. His covenant of peace ensures glory and permanence - **54:9-17**
3. The invitation to all who thirst - **55:1-13**
 - a. An everlasting covenant of mercy to those who accept - **55:1-5**
 - b. Seek the Lord while He may be found to have joy and peace - **55:6-13**

B. OFFERED TO RIGHTEOUS GENTILES...

1. They will be given a place in His House and an everlasting name - **56:1-5**
2. They will be brought to His Holy mountain along with the outcasts of Israel - **56:6-8**

II. THE PRESENT SHAME OF WICKED ZION (56:9-59:21)

A. CONDITIONS THAT LED TO HER DOWNFALL...

1. Her irresponsible watchmen - **56:9-12**
2. Evil that made the death of the righteous a blessing - **57:1-2**
3. Idolatry that profited nothing and cost everything - **57:3-14**

B. CONTRITION THAT WILL LEAD TO RESTORATION...

1. The humble and contrite will receive blessings, not the wicked - **57:15-21**
2. True religion, not hypocritical formalism, will be blessed by God - **58:1-14**
 - a. Why their fasting had not pleased God - **58:1-5**
 - b. The kind of fasting that pleases God - **58:6-14**
3. Confession and repentance will lead to redemption - **59:1-21**
 - a. The people are rebuked for their sins - **59:1-8**
 - b. Their sins are acknowledged and confessed - **59:9-15a**
 - c. The Lord responds with vengeance for His enemies and blessings for those who repent - **59:15b-21**

III. THE FUTURE GLORY OF RESTORED ZION (60:1-66:24)

A. THE GLORY TO COME FOR ZION...

1. The glory of the Lord on Zion - **60:1-22**
 - a. Her light has come - **60:1-2**
 - b. The Gentiles (nations) will contribute their wealth - **60:4-16**
 - c. Her glorious condition provided by the Lord at that time - **60:17-22**
2. The mission of the Servant - **61:1-11**
 - a. The purpose of His mission: to proclaim and console - **61:1-3**
 - b. The effect of His mission: to rebuild and restore - **61:4-9**
 - c. The response to His mission: great joy for His salvation! - **61:10-11**
3. The Lord prepares for Zion's salvation - **62:1-12**
 - a. He will not rest until that time comes - **62:1-5**
 - b. He appoints watchmen who are charged not to give the Lord rest - **62:6-7**
 - c. The people are assured, and told to look for their salvation that is coming - **62:8-12**

B. THE HOPE OF THE FUTURE PROMPTS PRAYER FOR THE PRESENT...

1. The Lord's judgment on Edom reviewed - **63:1-6**
2. The Lord's mercy on Israel remembered - **63:7-14**
 - a. His great goodness on Israel - **63:7-9**
 - b. Notwithstanding their rebellion in the wilderness - **63:10-14**
3. An earnest prayer of supplication - **63:15-64:12**
 - a. For mercy and return of His sanctuary, which they do not deserve - **63:15-19**
 - b. To come to those who need to be saved, indeed, His own people - **64:1-9**
 - c. For Zion has become a wilderness, the temple destroyed by fire - **64:10-12**
4. The Lord's response to their prayer - **65:1-25**
 - a. Their rejection and suffering due to their rebelliousness - **65:1-7**
 - b. A remnant shall be saved, but not those who failed to heed His call - **65:8-16**
 - c. The promise of a glorious new creation - **65:17-25**
 - 1) New heavens and a new earth, Jerusalem as a rejoicing - **65:17-19**
 - 2) The blessings of the inhabitants - **65:20-25**

C. FINAL ADMONITIONS AND PROMISES...

1. Those upon whom the Lord will look with favor - **66:1-4**
 - a. The poor and contrite in spirit who tremble at His word - **66:1-2**
 - b. Not the hypocrites who spurn His voice - **66:3-4**
2. The word of the Lord to those who tremble at His word - **66:5-18**
 - a. Rejoice in the blessings to come for Jerusalem - **66:5-14**
 - b. The Lord will come in judgment on the wicked - **66:15-17**
 - c. All nations will come with their scattered brethren to worship in Jerusalem - **66:18-23**
 - d. They shall see the terrible end of the wicked - **66:24**

REVIEW QUESTIONS FOR THIS SECTION

- 1) What is suggested in this study as the theme of Isaiah chapters 54-66?

- 2) **What are the three main divisions of this section as outlined above?**

- 3) **How is Israel depicted in her condition of Babylonian captivity? (54:1-8)**

- 4) **Why is she told to break forth into singing? (54:1-3)**

- 5) **Who is her husband? (54:5)**

- 6) **What does He promise her? (54:8)**

- 7) **How does He depict her future splendor? (54:11-17)**

- 8) **What is offered to those who thirst and have no money? (55:1-3)**

- 9) **What is necessary for them to have joy and peace? (55:7-13)**

- 10) **To whom does the Lord promise His salvation? (56:1-2)**

- 11) **Who else will be given a place in the house of the Lord? (56:3-8)**

- 12) **What was one condition that led to Zion's downfall? (56:9-12)**

- 13) **How bad was the evil that existed at that time? (57:1-2)**

- 14) **How are the wicked described? (57:3-4)**

- 15) **Of what sins were they guilty? (57:5-10)**

16) Who would be the one to possess the land and inherit His holy mountain? (57:13)

17) Who will receive the promise of dwelling with the Lord? (57:15)

18) What of those who remain in their wickedness? (57:21)

19) Why had their fasting not pleased God? (58:1-5)

20) What kind of fasting would please the Lord? (58:6-14)

21) Why had the Lord not heard their prayers? (59:1-2)

22) Of what kind of sins had they been guilty? (59:3-8)

23) What does Isaiah do for Israel at this point in his prophecy? (59:9-15a)

24) How does the Lord respond to such penitence? (59:15b-21)

25) Who therefore will come to Zion, to those who turn from transgression? (59:20)

26) When the future glory of Zion arrives, what will the Gentile nations do? (60:1-16)

27) What will God do for Zion? (60:17-22)

- 28) When will the Lord do this? (60:22)**
- 29) What is to be the purpose of the One anointed by the Lord? (61:1-3)**
- 30) What will be the effect of His mission? (61:4-9)**
- 31) What will be response to His mission? (61:10-11)**
- 32) The Lord shall not rest until when, for Zion's sake? (62:1)**
- 33) Who shall see her righteousness and glory? (62:2)**
- 34) What will she be called? (62:2)**
- 35) What had she been called? What shall she be called? (62:4)**
- 36) What are the duties of the watchmen that the Lord has set over Jerusalem? (62:6-7)**
- 37) What has the Lord proclaimed regarding the daughter of Zion? (62:11)**
- 38) What shall they be called? (62:12)**
- 39) From where is the Lord pictured as coming, having trodden down in anger? (63:1-6)**
- 40) What does the prophet remember about the Lord's dealings with Israel? (63:7-14)**
- 41) For what does Isaiah pray? (63:15-19)**
- 42) Whom does Isaiah see is in need of salvation? (64:1-9)**

43) What was the present condition of Zion, Jerusalem, and the temple? (64:10-11)

44) In the Lord's response, was the cause of their rejection and suffering? (65:1-7)

45) Who does the Lord promise to save? (65:8-16)

46) To encourage them, what does the Lord promise? (65:17-19)

47) List some of the blessings described in this promise (65:20-25)

48) Upon whom will the Lord look with favor? Upon whom will He not? (66:1-4)

49) What are those who tremble at the word of Lord told to do? (66:5-14)

50) What will happen to the wicked? (66:15-17)

51) What final picture is given as comfort to the captives in Babylon? (66:18-24)