

# ISAIAH

## STUDY GUIDE

for use with

# The Holy Bible

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This self-study course was designed with careful attention to teaching methods for distance learning. It has course aims, lesson objectives, questions (and answers) on important matters, and preparations for unit examinations based on objectives. This present version has all the same features but no exams.

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## GOALS

First of the major prophets, Isaiah wrote about most of the great prophetic themes. Many are easy to understand. Isaiah has some of the most memorable and inspiring passages in all literature.

You can understand this course even if you have little background in Bible study, though Bible Survey would help. The course guides you in an introductory reading and study of the entire book of Isaiah. You will become acquainted with the book as a whole, its historical background, and some of its main teachings. For example, you will learn

- ◆ a simplified outline of the whole book
- ◆ many truths about the living God
- ◆ prophecies that were fulfilled in Christ
- ◆ prophecies that were fulfilled in the nation Israel
- ◆ prophecies to be fulfilled before and during the future kingdom
- ◆ how any person may be redeemed

## ABBREVIATIONS

A.D.	( <i>Anno Domini</i> ) of the Christian era
B.C.	Before Christ
cf.	compare
ch.(chs.)	chapter(s)
KJV	King James Version of the Bible
NASB	New American Standard Bible
NIV	New International Version of the Bible
p.(pp.)	page(s)
v.(vv.)	verse(s)
√	shows a question that is part of basis for examination

## BIBLE BOOK ABBREVIATIONS

Gen.	2 Kings	Isa.	Nah.	Rom.	Titus
Exod.	1 Chron.	Jer.	Hab.	1 Cor.	Philem.
Lev.	2 Chron.	Lam.	Zeph.	2 Cor.	Heb.
Num.	Ezra	Ezek.	Hag.	Gal.	James
Deut.	Neh.	Dan.	Zech.	Eph.	1 Peter
Josh.	Esth.	Hos.	Mal.	Phil.	2 Peter
Judg.	Job	Joel	Matt.	Col.	1 John
Ruth	Ps. (Pss.)	Amos	Mark	1 Thess.	2 John
1 Sam.	Prov.	Obad.	Luke	2 Thess.	3 John
2 Sam.	Eccl.	Jonah	John	1 Tim.	Jude
1 Kings	S. of Sol.	Mic.	Acts	2 Tim.	Rev.

## **IMPORTANT INSTRUCTIONS**

Welcome to the WW LIT course on Isaiah, which has been called “the Mount Everest of Hebrew prophecy.” This first and most comprehensive prophetic book is the one most often quoted in the New Testament. Its powerful phrases will change your life.

### **MATERIALS**

This study guide will lead you as you study Isaiah in your own Bible in order to reach the goals listed earlier. Comparing different versions of the Bible often gives greater understanding of God’s Word. For this reason we have used the New International Version of the Bible (NIV) in this study guide. (We also provide special helps to understand the King James Version. For example, be sure to read the glossary in every lesson.)

### **UNITS AND LESSONS**

The whole course consists of four units, each unit containing three or four lessons plus a unit examination. Most lessons follow this order:

1. Lesson objectives in question form
2. Brief introductions to longer and shorter sections of Isaiah
3. Reading assignments of those Bible sections
4. Helps with some of the difficult words and expressions
5. Questions and answers over important matters

### **QUESTIONS**

The questions in the lessons are designed to help you learn—not to test you. They are all based on information in this study guide or your own Bible study. Their main aim—like the course itself—is to help you become acquainted with Isaiah.

Some of the questions are checked (✓) and will serve as basis for the examination for that unit. Nearly all questions are answered in the back of this study guide. Unless requested otherwise, you should not send your answers to your school or teacher, but save them to study for your unit examinations.

### **READING ISAIAH**

To understand any Bible book there is no substitute for reading the whole book repeatedly. Isaiah is too long for such a requirement in this course; you will read it section by section. But you will know it better if you read it much more often.

### **SCRIPTURE MEMORY**

When memorizing assigned verses, you may use any translation of the Bible approved by your teacher. However, since the verses are to be quoted word-for-word, you might not receive credit if you fail to state which version you are quoting.

### **UNIT EXAMINATIONS**

You will be told when and how to prepare for unit examinations, which are based on the questions marked ✓. There is room on the examination pages for you to write all the answers.

Now begin lesson 1 with prayer!

# UNIT ONE

## LESSON 1

### Introduction, Isaiah 1

Have you read “Important Instructions”?
--

*What did the prophet’s name mean? Which enemy nation was emphasized in each main part of Isaiah? After being purged, what would Jerusalem become?*

In this course *Isaiah* refers either to the prophet or his book. *Prophets* usually refers to writing prophets, those who wrote down their prophecies. *Israel* refers either to the entire chosen nation (including Judah) or to the ten tribes that had separated from Judah. All dates are B.C. (before Christ).

**CHIEF PROPHETIC BOOK.** In English Bibles Isaiah is at the head of the Old Testament “prophetic” writings. It covers more prophetic themes than any other of those books. It is also the one most quoted in the New Testament—chapter 53 alone is quoted from or alluded to at least eighty-five times. Because of his powerful and majestic language, Isaiah has been called “Shakespeare of the prophets.” Because he preaches the gospel, he has been called “the evangelical prophet.”

**MUCH ABOUT CHRIST.** Of all Old Testament books, Isaiah has the clearest and most definite prophecies about the Messiah (Christ). These cover both advents (that is, Messiah’s first and second comings). They include the unique “Servant Songs” in Isaiah 42, 49, 50, and 52-53. No other prophet has so much about Messiah’s coming kingdom.

**THE PROPHET ISAIAH.** Isaiah was one of the writing prophets the LORD raised up before He began to dissolve His kingdom over the whole nation of Israel. Isaiah, along with Micah, Amos, and Hosea, gave the LORD’s case against His chosen people. Of these four, only Isaiah preached mostly to Judah; the others preached to Israel. All four of them looked beyond judgment to describe a final glorious future. Even Isaiah’s name suggested such a future. It meant “Yahweh is salvation,” which is the theme of his book. Chapters 1-39 emphasize the need for this salvation; chapters 40-66 emphasize its provision.

**NOTE:** Isaiah’s name in Hebrew is *Yesha’yahu* or *Yeshaiiah*. It has two parts: *yesha* and *yahu* or *iah*. *Yesha* means salvation, a word used twenty-six times in the book. *Yahu* or *iah* is short for *Yahweh* (see below).

Isaiah’s wife, a “prophetess,” bore him at least two sons (7:3; 8:3). Besides his prophetic book he wrote a biography of good King Hezekiah (2 Chron. 32:32). According to tradition, he was killed in the time of King Manasseh by being sawed in two (Heb. 11:37).

**ISAIAH’S GOD.** As stated above, the second part of Isaiah’s name is short for *Yahweh*, God’s covenant name. *Yahweh* is sometimes written as *Jehovah*. Used over three hundred times in Isaiah, this name seems to refer both to His eternal existence and His self-revelation to His people. Whenever the Jews read their Scriptures aloud, they do not read the name *Yahweh* but say *Adonai* (Lord) instead. The King James Version translators followed their example. When they found *Yahweh*, they did not write it in English or translate it; instead, they substituted *the LORD* (in all-capital letters). So do many other versions. When we write “the LORD” in this study guide, we refer to that same name. Some of the other names for Him in Isaiah are *God*, *Lord* (with only one capital letter), and *the Holy One of Israel* (twenty-five times).

**ISAIAH’S TIMES.** Isaiah ministered for about sixty years, about 740 B.C. to 680 B.C. During this time the greatest threat to Israel and Judah was the ancient nation of Assyria. Assyria’s capital was Nineveh, far east of Israel, on the Tigris River (where Iraq is today). Look up this area on maps 1 and 2. Assyria grew strong under Tiglath-Pileser III (745-727). By 722 Assyria took captive the ten tribes of Israel and destroyed its capital, Samaria (see Israel and Samaria on maps 2 and 3). Later it took most of Judah but could not conquer its capital, Jerusalem.

After 722, however, Isaiah began warning Judah of a different nation that would be a future threat: ancient Babylonia. We often call Babylonia by the name of its capital city, Babylon on the Euphrates River. Like Nineveh, Babylon was also far east of Israel and in the territory of modern-day Iraq. Look up Babylon and Babylonia on maps 1 and 2. The first main part of Isaiah ends (in chapters 36-39) by looking back to Assyria and forward to Babylonia. It tells how King Hezekiah of Judah (a) obeyed Isaiah and successfully resisted Assyria but (b) endangered Judah by being careless about Babylon.

The end of the LORD’s Old Testament kingdom came when Judah and Jerusalem fell to Babylon. This did not take place until 586, about a hundred years after Isaiah’s ministry. The main prophet at that later time was Jeremiah; other prophets still in Judah then were Habakkuk and Zephaniah. By seeing the relationship of writing prophets to the fall of Samaria, the fall of Jerusalem, and the return of the remnant, we can put those prophets in four different groups. (See the “[Jeremiah Study Guide](#).”)

**TWO PARTS.** Isaiah has the same number of chapters as the Bible has books: 66. These chapters—and the books of the Bible—are grouped into two main parts: 39 and 27.

Part I - chapters 1-39 (as the Old Testament has 39 books)

Part II - chapters 40-66 (as the New Testament has 27 books)

Part I emphasizes the LORD’s judgment, against Israel and Judah (chs. 1-6, 7-12, and 28-39), neighboring nations (13-23), and the whole world (24-27). Part II emphasizes His grace, revealing His glory and compassion as well as Messiah’s suffering and ruling. John Martin (pp. 1032-1033, see Acknowledgments) calls Part I “The Retribution of God” and Part II “The Restoration by God.”



In general, these two parts seem addressed to two different groups of people at two different times. The first part warns about Assyria in Isaiah's day—up to the Assyrian invasion and the exile of the ten northern tribes. The second part seems addressed to Jewish exiles in Babylon about a century and a half after Isaiah's life and ministry. These exiles are about to return to the Holy Land. Their deliverer is even predicted by name: King Cyrus of Persia (44:28; 45:1), who is about to conquer Babylon.

These two parts of Isaiah are so different that some assume they had different authors. That view calls Part II "Deutero-Isaiah" (second Isaiah) and ascribes it to an unknown prophet in the time of Cyrus. Since Cyrus was already present, this prophet only pretended to predict him (43:19).

The "Deutero-Isaiah" view is wrong. Instead, the whole book (Isa. 1-66) is a unity, all written by the same prophet. In Part II Isaiah wrote, predicting the future, as if he had been carried forward in time. From his new vantage point he foresaw not only the small return from Babylon but events of the last days. Many evangelical commentators have given proofs of Isaiah's unity. For example, there is only one prophet Isaiah in each of the following:

1. in consistent Jewish tradition
2. in the Greek Septuagint version (made about 250 to 150 B.C.)
3. in the complete Isaiah Dead Sea Scroll (also copied long before Christ)
4. in New Testament references to every part of Isaiah

Besides, Isaiah itself strongly argues that predictions are evidence of the true God (42:9; 43:5-6, 16, 19). Could the author expect to convince anyone if the things he "predicted" already existed?

Answer the following questions about the material you just read. Then compare your answers to those in Answers, beginning on page 55. All questions are important, but the most important are marked √; the unit examination is based on them.

1. Of all Old Testament prophetic books, Isaiah may be the most important. Of the reasons we gave for saying this, which one impressed you most?
- 2.√ Isaiah and other prophets had to announce the LORD's judgment on His people Israel. The prophet's name *Isaiah* suggested the final outcome of this judgment. What did his name mean?
- 3.√ God's kingdom was brought to an end primarily by two ancient nations: one during Isaiah's ministry, the other one later. The two parts of Isaiah have these two nations in the background. Which one was emphasized in each part?
  - a. in Part I
  - b. in Part II

Your acquaintance with Isaiah will depend on how often you read it and think about it. At this point, if your time is not limited, read the entire book of Isaiah. Read it rapidly in the language

you know best. Read aloud, observing what kind of book it is. If your time is limited, do at least the following exercise.

4. Look rapidly through the following chapters, most of which begin new sections of the book: chapters 1, 7, 13, 24, 28, 34, 36, 40, 49, 58. List things that seem particularly interesting or important.

The book of Isaiah is a message from the true God, the God of Israel: the LORD. He rules over the whole universe (Ps. 103:19, 21). But when He brought Israel out of Egypt, He established a kingdom on earth. This happened at Mount Sinai. By covenant the nation of Israel became His kingdom and He became Israel's king (Exod. 19:5-6). The main story of the Old Testament is the story of that kingdom. But Israel was unfaithful to the LORD's covenant. When Isaiah became a prophet, the time was near for the earthly kingdom to cease. Isaiah was one of the prophets telling why and how the LORD would do this—and what would happen later.

**Isaiah 1-6.** This first section of Isaiah introduces the rest of the book by presenting the LORD's case against His people.

5. Chapter 1 is a cosmic lawsuit—for the whole universe to hear. In it the LORD gives evidence against Israel, then pronounces a sentence. Like a musical overture, it briefly sounds themes that will be developed in Part I of the book. For example, verses 2-4 say that Israel has stupidly rebelled against the LORD. This verb “rebel” was used in treaties to mean “disobey, violate” the treaty. You can probably find other themes in some of these paragraphs: verses 5-9, 10-15, 16-18, 19-20, 21-23, 24-28, and 29-31. Read Isaiah 1, listing at least three other main points. List them in your own words.

At the end of this lesson you will find a glossary to help with difficult terms in the King James Version. Also, “Zion” (v. 8) is a synonym for Jerusalem; “the Daughter of Zion” (meaning “Daughter Zion”) here refers to Jerusalem's inhabitants. “Justice” (v. 21) refers to proper judicial procedures and results; “righteousness” is the behavior of those who seek justice. “Dross” (v. 22) is the worthless residue left after pure silver is removed from ore by smelting.

6. Isaiah 1:1 is a title for the book. Notice that the book deals primarily with “Judah and Jerusalem.” List the four kings in Judah during Isaiah's ministry, with a significant fact for each king. You can find such facts by looking up 2 Kings 15:1-7, 32-38; 16:1-20; and 18:1-12. *Azariah* is another name for Uzziah.
7. Isaiah 1:2-15 describes the moral, physical, and religious aspects of Israel's condition during Isaiah's ministry. Summarize that condition with one or two adjectives for each aspect:
  - a. moral aspect (vv. 2-4)
  - b. physical aspect (vv. 5-9)
  - c. religious aspect (vv. 10-15)

**NOTE:** Verses 11-15 are not opposed to the sacrificial system, which the LORD Himself instituted, but to religious pretense (hypocrisy).

- 8.√ The LORD invited Israel to come in repentance for cleansing (1:16-20). “Reason” was a legal term. It meant to argue and decide in court, in other words, to let the LORD convince Israel that He was right. Yet, the LORD knew that Israel would not be convinced. In order to purge (cleanse) Israel, He would have to punish them first. Verses 24-31 give the legal sentence by which the LORD concluded this lawsuit. After being purged, what would Jerusalem become (vv. 24-26)?

### KJV GLOSSARY

1:6	<i>mollified</i> —eased	1:28	<i>consumed</i> —destroyed
1:8	<i>cottage</i> —booth	1:29	<i>oaks</i> —pagan shrines
1:12	<i>tread</i> —trample		<i>desired</i> —preferred, chosen
1:20	<i>devoured</i> —destroyed		<i>confounded</i> —confused
1:22	<i>dross</i> —worthless	1:31	<i>tow</i> —weak, dry

## LESSON 2

### Isaiah 2-7

*In the last days who will come to Jerusalem and with what purpose? What parable introduces the list of sins in Isaiah 5? What do the seraphs constantly say in the LORD’s temple? What was Isaiah commissioned to do? with what result? Who were the “near threat” and the “far threat” for Judah in Ahaz’s day? In view of the danger from Aram and Israel, what sign would the LORD give to the house of David?*

You are studying Isaiah 1-6, introduction to the entire book. In chapter 1 you considered the book’s title and a summary of themes for Part I. Now you will study Isaiah 2:1 to 4:6. This subsection begins and ends with descriptions of the future glorious kingdom. Between these descriptions is an explanation of why and how the LORD would purge His people.

1. Read Isaiah 2:1 to 4:6, marking anything that impresses you. In 2:3 “house” refers to the LORD’s temple. In 2:5 “house of Jacob” means the entire nation of Israel. In 2:12 “LORD Almighty” is literally “Yahweh [the LORD] of hosts,” a title used sixty-two times in Isaiah.
- 2.√ Probably you marked something impressive in Isaiah 2:2-4. This marvelous picture of the LORD’s kingdom “in the last days” features Jerusalem as His capital. The whole passage is repeated in Micah 4:1-3. If you have time, memorize it. According to this passage, who will come to Jerusalem and with what purpose?

3. Isaiah 2:10-22 is the first detailed revelation of the Day of the LORD, the subject of many prophecies. There was a Day of the LORD in Isaiah's time, foreshadowing the future fulfillment. As often, repetition indicates emphasis. What thought is seen three times in verses 10, 19, and 21?
4. Isaiah 3:1 to 4:1 sketches the punishment of Israel's men (particularly the leaders) and Israel's women. Reread this passage, then briefly summarize what will happen to the men and to the women.
5.
  - a. What accusation does the LORD make against the leaders in 3:14-15?
  - b. How will the punishment affect the availability of leaders?
  - c. How will the punishment affect wealthy women? (3:24)
6. Reread the description of the future kingdom in 4:2-6 and tell what two blessings are emphasized. It is unclear whether the "Branch [Sprout] of the LORD" in 4:2 refers to agricultural abundance or to the Messiah. The Hebrew word for Branch is translated "crops" in Psalm 65:10. But it is a name for Messiah in Jeremiah 23:5; 33:15; and Zechariah 3:8—because He sprouts from David's line and bears fruit.

In Isaiah 2:1 to 4:6 you have seen why and how the LORD would purge Israel, along with two descriptions of the final future kingdom. Isaiah 5 now lists six sins (each introduced by "woe") for which the LORD would punish His people. The sins and punishment are related to a powerful parable.

7. Read Isaiah 5, then answer the questions below. English cannot reproduce the powerful assonance (likeness of sound) of verse 7 in Hebrew:  
Instead of MISHPOT (justice) the LORD found MISPOC (bloodshed).  
Instead of TSEDAQAH (righteousness) He found TSEAQAH (a cry of distress).  
The point of verse 10 is that the harvest would be pitiful: a homer (six bushels) of seed sown would produce only an ephah of grain (that is, a half bushel, one/twelfth as much).  
  - a. ✓ What parable introduces the list of sins?
  - b. List the six sins in your own words.
8. Isaiah 6 relates Isaiah's vision of the LORD in the temple as King, Isaiah's purification, and his call. Read this chapter, noticing who talk and what they say.  
**NOTE:** John 12:41 says that Isaiah saw Jesus' glory and spoke about Him. John may refer to this vision in Isaiah 6. The LORD Isaiah saw may have been the preincarnate Son (that is, the Son before He became a man). If so, other Old Testament manifestations of the LORD may have also been the preincarnate Son. On the other hand, John may have referred not to this chapter but to Isaiah's visions of the **future** Messiah.

- 9.√ “Seraphs,” which probably means “burning ones,” are angels mentioned by this name only in Isaiah 6. The Hebrew plural is *seraphim* (with no final *s*). Seraphs worship and serve the King. What do they constantly say?
10. Three times Isaiah responds to what he sees or hears, and is answered. What are his responses (two or three key words for each)?  
**NOTE:** Truly seeing God should always make us recognize our own sin. See Job 42:5-6; Luke 5:8; Revelation 1:17; 1 John 1:8-10.
11. It is interesting that the account of Isaiah’s call and commission are related at the end, rather than the beginning, of the introductory chapters (chs. 1-6). This does not mean that he began preaching before he was called.  
a. Can you think of a reason for the position of the call?  
b.√ Summarize what Isaiah was commissioned to do.  
c.√ What would the result be?
12. This chapter 6 makes new revelations. For example, Israel lacked spiritual insight—had ears dull, eyes closed, and heart calloused (hardened). This condition continued centuries later when Messiah came (Matt. 13:14-15; Acts 28:25-27). As another example, how would Israel respond or not respond to Isaiah’s message?

**Isaiah 7-12** features prophecies of deliverance. This section is sometimes called “The Book of Immanuel”; see 7:14; 8:8, 10; 9:6; 12:6. Important in understanding it is the historical background, partly reflected in 7:1-3 (also 2 Kings 16 and 2 Chron. 28). First, consider **Judah**, where Isaiah lived (maps 2 and 3). The capital of Judah was Jerusalem. Its king was young Ahaz, of the house of David (7:2, 13), a grandson of Uzziah and son of Jotham. The LORD had given David an eternal covenant, guaranteeing the ultimate future of his own royal house and kingdom (2 Samuel 7:8-16). Second, consider the ancient and powerful nation of **Assyria** (maps 1 and 2). Though its capital was on the Tigris River far north and east from Judah, Assyria had forced into submission the nations between it and the Mediterranean Sea. It had become a “far threat” to Judah.

Third and fourth, consider two nations rebelling against Assyria: **Aram** (called “Syria” on some maps and in KJV) and **Israel** (also called “Ephraim,” from the leading tribe). Israel, whose capital was Samaria (7:9; see map 3), was just north from Judah. A little further north and east was Aram (see “Syria” on the maps 1 and 3), with its capital in Damascus (7:8). Aram was a long-time enemy of Israel and Judah. But Aram and Israel were now allies and were trying to force Judah to join them (7:1, 5-6) in rebellion. The “house of David” had to decide how to respond to this near threat (Aram and Israel) and to the far threat (Assyria).

13. Look quickly through Isaiah 7-12, marking verses that refer to the historical background.

As stated above, Aram and Israel were trying to force Judah to join them in rebellion against Assyria. Their kings were Rezin and Pekah. The LORD knew that Rezin would be the last king of Aram. He knew also that Pekah, a usurper, would be the next-to-last king of Israel. Calling Pekah “son of Remaliah” (7:4, 5, 9; 8:6) was like calling him “son of nobody.” He had no divine covenant guaranteeing his future, as King Ahaz of Judah had.

Isaiah, whose name meant “the LORD is salvation,” went out to meet Ahaz as he inspected the water supply for Jerusalem. With him Isaiah took his son Shear-Jashub (7:3), whose name meant “a remnant will return” (10:21-22), reflecting the promise of 6:13. This meeting took place in 734 B.C., two years before Assyria killed both Rezin and Pekah (in 732 B.C.), crushed Aram, and overran Israel.

14. Read Isaiah 7, then summarize the LORD’s message to Ahaz.
15. Isaiah told Ahaz the LORD’s message. Ahaz should calmly trust the LORD and not fear the alliance against him by the “two smoldering stubs of firewood,” Rezin and Pekah (vv. 3-6). What would happen to their plan against the house of David (vv. 7-9)?
16.
  - a.√ To review, who were the “near threat” and the “far threat” for Judah in Ahaz’s day? (Only one of these was the enemy emphasized in Part I.)
  - b.√ According to 7:10-16, the LORD would give a sign to the house of David. This sign would involve three items: a mother, a child, and the child’s diet. What would the sign be?
  - c. Isaiah 7:17-25 shows how the LORD’s judgment on Israel would affect Judah: Assyria would devastate the land. Why would Immanuel eat curds and honey?

**NOTE:** Matthew 1:22-23 quotes Isaiah 7:14, saying that the sign of the “virgin” and her son “Immanuel” were “fulfilled” by Mary and Jesus. Some interpreters believe that was the only meaning of Isaiah’s prophecy. But could a fulfillment over seven centuries later be a sign for Ahaz’s day? And what happened to the prediction about the child’s diet? It is probably better to interpret this prophecy as having a double fulfillment, a common pattern in Matthew. Several times Matthew (as for example in Matt. 2:15, 18) showed that the people and events of the Old Testament were typical of Messiah. If that is the case in 7:14, then a “virgin” who got pregnant and her child born in Isaiah’s day became pictures of a far more important virgin and Child.

## KJV GLOSSARY

2:6	NIV You have abandoned your people, the house of Jacob. They are full of superstitions from the East; they practice divination like the Philistines and clasp hands with pagans.	2:16	<i>pictures</i> —imagery
2:9	<i>mean</i> —common <i>boweth down</i> —is humbled	2:20	<i>cast</i> —throw away
2:11	<i>lofty</i> —proud <i>haughtiness</i> —pride	2:22	<i>wherein is he to be accounted of?</i> —of what account is he?
2:15	<i>fenced</i> —fortified	3:1	<i>stay and staff</i> —supply and support
		3:2	<i>prudent</i> —soothsayer, diviner <i>ancient</i> —elder
		3:5	<i>base</i> —lowly
		3:7	<i>healer</i> —helper or one who provides a remedy

3:8	<i>the eyes of his glory</i> —his anger or his glorious presence	5:15	<i>mean man</i> —lowly man
3:9	<i>the shew of their countenance</i> —the look on their faces <i>declare</i> —reveal	5:17	<i>waste places of the fat ones</i> —ruins of the rich
3:14	<i>eaten up</i> —ruined	5:18	<i>vanity</i> —deceit
3:16	<i>mincing</i> —tripping along	5:21	<i>prudent</i> —clever
3:17	<i>discover</i> —uncover	5:26	<i>ensign</i> —banner <i>hiss</i> —call
3:18	<i>bravery</i> —beauty, finery <i>cauls</i> —headbands <i>round tires</i> —crescent-shaped necklaces	6:2	<i>seraphims</i> (seraphim)—seraphs, angels <i>twain</i> —two
3:22	<i>wimples</i> —shawls <i>crisping pins</i> —purses, handbags	6:13	NIV And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.
3:23	<i>glasses</i> —mirrors	7:2	<i>confederate</i> —allied
3:24	<i>girdle a rent</i> —sash a rope <i>stomacher</i> —fine robe	7:4	<i>take heed</i> —be very careful
3:26	<i>desolate</i> —deserted	7:5	<i>taken evil counsel</i> —made evil plan
4:2	<i>comely</i> —fine	7:6	<i>vex</i> —attack <i>make a breach</i> —force an entrance
4:5	<i>upon</i> —over	7:9	<i>be established</i> —stand, made secure
4:6	<i>covert</i> —covering	7:12	<i>tempt</i> —test
5:1	<i>touching</i> —about, concerning	7:14	<i>immanuel</i> —God is with us
5:5	<i>go to</i> —listen	7:15	<i>that he may know to refuse the evil</i> —when he knows enough to reject the wrong
5:7	<i>judgment</i> —justice <i>cry</i> —cry of distress	7:16	<i>abhorrest</i> —hate
5:10	<i>bath</i> —six gallons <i>homer</i> —six and a half bushels <i>ephah</i> —a little over one half bushel	7:20	<i>consume</i> —shave off or take away
5:11	<i>follow</i> —devote themselves to	7:21	<i>nourish</i> —feed
		7:23	<i>silverlings</i> —shekels
		7:25	<i>lesser cattle</i> —sheep

### LESSON 3

#### Isaiah 8-12

*What special purpose did Isaiah and his children fulfill? In Isaiah 7-12 what were five names (two of them having four parts each) symbolic of the LORD's predictions? Can you give the meanings of the four Hebrew names? What fullness will Messiah have, enabling Him to rule well? What is the function of Isaiah 12?*

You are studying “The Book of Immanuel,” Isaiah 7-12. Reread what we said in lesson 2 about its historical background.

1. Isaiah 8:1 to 9:7 refers to the same circumstances as in chapter 7. Read this subsection, noticing the people it mentions. “Shiloah” in 8:6 means “Siloam,” a spring in Jerusalem. Since Israel (or Judah) rejected this, the LORD’s supply of water, they would get flood waters from the Euphrates River (8:7), where Assyria was.

- 2.√ Isaiah has another son born, whose name refers to the coming downfall of Israel and Aram. What is his name and its translation? (KJV and NIV give his name in 8:1 and 3. See glossary for its meaning.)
- 3.√ Isaiah 8:5-8 describes Assyria's invasion of Israel, which would destroy Israel (v. 7; cf. 7:16), and its continuation into Judah (v. 8; cf. 7:17-20). Yet, nations hostile to Judah will all be shattered eventually (vv. 9-10). The reason they will be destroyed is a fact expressed in a Hebrew name at the ends of verses 8 and 10 (and already seen in ch. 7). That name has three parts—though not so seen in English. What is the name and its meaning?
- 4.√ Isaiah 8:11-18 shows that only a remnant in Israel feared and dreaded the LORD Almighty, who would be their sanctuary. In this situation of danger, fear, and hope, what special purpose did Isaiah and his children fulfill?  
**NOTE:** Hebrews 2:13 quotes from verses 17 and 18, putting Isaiah's words into Jesus' mouth. This is allowable because Jesus fulfills the meaning of Isaiah's person as well as his prophecies. Even their names mean the same ("the LORD is salvation"); the Hebrew form of the name *Jesus* has the same parts as *Isaiah* in reverse order.
5. Isaiah 8:19-22 warns against consulting the dead through mediums. Instead, what should one consult?  
**NOTE:** This warning should keep us from calling on the dead—even so-called "saints"—for help.

The last two verses (21-22) of Isaiah 8 warn of the darkness of coming judgment under Assyria. Isaiah 9:1 mentions areas in Israel where this darkness began: in the land of Zebulun and the land of Naphtali, crossed by the famous trade route called "the way of the sea." These were in northern Galilee, which became an Assyrian province under Tiglath-Pileser III. Centuries later, it was in this same area that the light of Jesus' life and early ministry began to shine (Matt. 4:15-16).

- 6.√ Read 9:1-7, in which yet another Child is introduced. This one will bring joy and peace (v. 3) and put an end to war and oppression (vv. 4-5).  
**NOTE:** In verse 3 the King James Version disagrees with the statement just made, saying that the LORD has "not increased the joy." But the word translated "not" probably means "for it" (for the nation). The Hebrew words meaning "not" and "for it" sounded the same.
  - a. What is the name (in four parts) of this exalted Person?
  - b. This Child is truly the Deliverer, not just another sign. What is His position?
7. Isaiah 9:8 to 10:4 is a poem of four stanzas (9:8-12, 13-17, 18-21; 10:1-4) about the LORD's anger against and increasing punishment of Israel. Reread 5:24-25, which looks like an earlier stanza of the same poem. Then look through the poem, noticing especially Israel's pride (9:8-10), refusal to repent (9:13-16), wickedness and brotherly

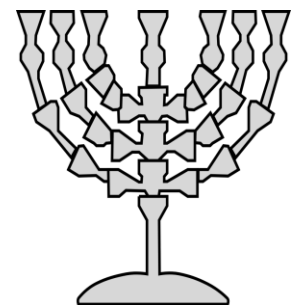


hatred (9:18-21), and lack of justice (10:1-2). Eating the flesh of one's own arm (KJV, 9:20) is a figure for civil war. Manasseh and Ephraim (9:21), tribes descended from the same father, were eating each other!

8. What is the refrain that ends each of the five stanzas?
9. Isaiah 10:5-34 focuses on (a) Assyria, the LORD's agent to punish Israel, and (b) the remnant of Israel that will survive. This passage prepares for the marvelous chapters (11-12) about the future kingdom. Its background is in 2 Kings 18-19 and 2 Chronicles 32. Read Isaiah 10:5-34. As you read, find and list four figurative names that the LORD gives Assyria. (Two are in v. 5.)
10. In pride Assyria considers itself superior to other nations. What is its mistake about Jerusalem?
11. In 10:20-23 we see only a small remnant from Israel surviving the LORD's complete and decreed destruction (as predicted in 6:13). What will the remnant have learned?
12. Isaiah 10:24-34 announces the fall of Assyria and describes it with words that paint a picture. What is this fall compared to in the last verses?

**Isaiah 11** describes Messiah and His worldwide kingdom, which follow the fall of Assyria just described. Assyria did fall (Nineveh was destroyed in 612); yet Messiah and His kingdom did not come at that time. How do we explain this apparent failure in sequence? First, the passage does not say that Messiah would come **immediately** after the fall of Assyria. Second, Isaiah did not know about the long interval of time between Assyria and Messiah (see 1 Peter 1:10-12). Third, the fall of Assyria may have a double fulfillment (see the note at the end of lesson 2).

13. Isaiah 11 is one of the outstanding Old Testament descriptions of God's coming kingdom. Read Isaiah 11, picturing the kingdom to yourself as you read.
14. Isaiah 11:1-5 calls Messiah the shoot/Branch from Jesse (11:1) and emphasizes His character and His rule. It is the seven-fold fullness of Messiah's anointing (v. 2) that enables Him to rule with righteousness and fairness (vv. 3-5). That fullness is described like the seven-branched lampstand in the tabernacle (Exod. 25:31-36): a central shaft plus three pairs of branches.
  - a.√ In summary, what is that fullness? (the central shaft)
  - b. What are the seven parts of that fullness? (the central shaft plus the three pairs)
15. Isaiah 11:6-9 describes nature as participating in the glory of Messiah's worldwide kingdom. This will really happen (see Rom. 8:20-22). All will know the LORD (v. 9). With what picture do these verses show the resultant peace and security?



Menorah

16. Isaiah 11:10-16 shows the LORD recovering the remnant of His people and giving them dominance over other nations. This will be the final restoration of Israel (including both Israel and Judah, v. 12). What will Messiah Himself (“the Root of Jesse,” v. 10) be for all nations?

**Isaiah 12** also pertains to the LORD’s future kingdom. It records the thanksgiving by the redeemed remnant at that time (vv. 1-3) and the call they will make for others (or each other) to praise the LORD. Short but beautiful, this chapter has several similarities to the song of Miriam in Exodus 15. It is a fitting hymn of praise for God’s people in any age. Notice the wide meaning of “salvation,” referring to prosperity as well as deliverance and peace of mind.

As conclusion to the “Book of Immanuel,” Isaiah 12 has as backdrop the symbolic names of several people: for example, *Isaiah* in verse 2 (“the LORD is my salvation”) and *Shear-Jashub* in verses 1-3 (it is the returned remnant who are giving thanks, 11:16).

17. Read all six verses of Isaiah 12, then answer.  
a.√ What is the function of Isaiah 12?  
b. What person with a symbolic name is the background of the last verse?
- 18.√ In Isaiah 7-12 you have seen five names symbolic of the LORD’s predictions. What were these names? For the four Hebrew names give also their meanings.

Now it is time to prepare for your first examination. You are not permitted to use your Bible, study guide, or notes as you take it. Prepare by learning the correct answers to the checked questions in lessons 1-3. Check yourself by answering the “objectives” questions at the beginning of each lesson. Then try the **review** questions that follow; they are merely samples. As on the examination, spaces are provided for your answers. For each matching or multiple-choice question, there is one best answer. Write the letter for that answer before the number.

### REVIEW QUESTIONS

- \_\_\_ 1. Which enemy nation was emphasized in the first main part of Isaiah?  
a) Assyria b) Babylonia c) Israel d) Aram
- \_\_\_ 2. Which enemy nation was emphasized in the second main part of Isaiah?  
a) Assyria b) Babylonia c) Israel d) Aram
- \_\_\_ 3. After being purged, what would Jerusalem become (Isa. 1)? a) like Sodom and Gomorrah b) like Nineveh c) a city of righteousness d) a fruitful vine
- \_\_\_ 4. In the last days who will come to Jerusalem (Isa. 2)? a) all nations b) all angels c) only the twelve tribes of Israel d) only the saved remnant

- 5. What parable introduces the list of sins in Isaiah 5? a) the LORD's mountain b) the storm c) the LORD's threshing floor d) the LORD's vineyard
- 6. What is the first part of what the seraphs constantly say in the LORD's temple? a) Holy, holy, holy is the LORD's temple b) Woe, woe, woe to the unclean people c) Hear, O heavens! d) Holy, holy, holy is the LORD Almighty
- 7. What was Isaiah's commission? a) make many disciples in Israel b) cleanse Israel with coals from God's altar c) invite the nations to invade Israel d) speak God's word to Israel
- 8. In the time of King Ahaz, what nation was part of the "near threat" for Judah? a) Babylonia b) Aram c) Moab d) Assyria
- 9. In view of the near threat, what sign would the LORD give to the *house of David*? a) waters from the River Euphrates b) the water of Siloam c) the virgin, child, and diet d) the vine with bad grapes
- 10. What special purpose did Isaiah and his children fulfill? They were a) primarily reminders of the LORD's anger b) like stones and rocks c) signs and symbols d) people to consult.
- 11. Isaiah 11 shows that in order to rule well, Messiah will have the fullness of being a) perfect b) anointed with the Spirit c) divine d) virgin born.
- 12-15. Here are four Hebrew names in Isaiah 7-12 that were symbolic of the LORD's predictions. For each name choose the correct meaning.
- | NAMES              | MEANINGS                  |
|--------------------|---------------------------|
| — 12. Isaiah       | a) Quick Loot             |
| — 13. Shear-Jashub | b) A remnant will return. |
| — 14. Maher-Shalal | c) God is with us.        |
| — 15. Immanuel     | d) Yahweh is salvation.   |
|                    | e) Hear, O heavens        |
- 16-19. Besides the names just considered, there was another name in Isaiah 7-12 for Messiah. Give its four parts.
- |     |     |
|-----|-----|
| 16. | 18. |
| 17. | 19. |

**KJV GLOSSARY**

8:1 *Maher-shalal-hash-baz*—Quick-Loot-Fast-Plunder  
 8:4 *before*—by  
 8:7 *the river*—the Euphrates

8:8 *the stretching out of his wings*—he shall extend his power over  
 8:11 *with a strong hand*—with emphasis, strongly  
 8:14 *rock of offence*—a cause of confusion

8:19	<i>peep</i> —whisper	10:20	<i>stay upon</i> —rely on
8:21	<i>hardly bestead</i> —in trouble	10:22	<i>consumption</i> —destruction
9:1	<i>vexation</i> —trouble	10:33	<i>lop</i> —cut off
9:10	<i>hewn</i> —smooth <i>change...into</i> —replace...with	10:34	<i>iron</i> —axe
9:12	<i>is stretched out still</i> —continues to chasten	11:1	<i>grow</i> —bear fruit
9:14	<i>rush</i> —reed	11:4	<i>reprove with equity</i> —judge fairly
10:6	<i>hypocritical</i> —godless	11:5	<i>loins</i> —strength <i>reins</i> —emotions
10:8	<i>altogether</i> —as great as	11:8	<i>cockatrice</i> —poisonous snake
10:10	<i>them</i> —those	11:10	<i>ensign</i> —banner, signal
10:12	<i>high</i> —proud, arrogant	11:15	<i>dryshod</i> —NIV in sandals
10:13	<i>valiant</i> —mighty	12:5	<i>this is known</i> —let this be known

After reviewing well, complete the exam for unit 1, then send it to your school or teacher.

# UNIT TWO

## LESSON 4

### Isaiah 13-16

*Can you list seven nations or cities dealt with in Isaiah 13-23?  
How would Babylon become as a result of the LORD's judgment?  
What had the king of Babylon boasted? In the prophecy about  
Moab, what promise did Isaiah include about Israel?*

**Isaiah 13-23** is a collection of prophetic messages (as in Jer. 46-51, Ezek. 25-32, Amos 1-2) about various nations of Isaiah's day. All of these messages are related to the LORD's people Israel; several refer to the future kingdom. Some of them seem to require double fulfillment: one fulfillment in or near the prophet's time, another in the last days. Most of them are introduced as "burdens" (KJV, 13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; "oracles" in NIV). This probably means that they are weighty messages of judgment. By hearing them, the LORD's people were assured of His plans. Israel's enemies will some day be destroyed so that the glorious kingdom can come.

These prophecies are clearly related to Isaiah's day and yet seem to include pictures of the future kingdom. It is sometimes hard to determine what is now past and what is still future—and how they are related. Conservative commentators come to different conclusions. Some see nearly everything as past, with much of the language figurative. Others see nearly everything as future—and tend to interpret more literally. We will give you samples of this difficulty in the first prophecy.

1. Quickly look through Isaiah 13-23, marking the names of at least seven different nations or cities dealt with.
  - a. If the locations of any of these nations or cities are unknown to you, look them up on the maps at the end of this study guide.
  - b.√ Memorize these seven: Babylon, Moab, Aram, Cush, Egypt, Jerusalem, Tyre.

**Isaiah 13:1 to 14:27.** Interestingly, this first message deals mostly with "Babylon" (13:1) rather than "Assyria." Assyria was the leading power throughout Isaiah's ministry, but Babylon had been the first enduring center of rebellion against God (Gen. 10:8-10; 11:1-9; Rev. 18:21-24; 19:2). Both nations were ancient neighbors to each other on the Tigris and Euphrates rivers, Babylon being to the south (maps 1 and 2). After early supremacy Babylon for centuries had been a vassal to (subject to) Assyria. From 728 B.C. the king of Assyria was also crowned king of Babylon, which became the cultural and religious capital of Assyria. Thus a prophecy about Babylon in Isaiah's day might actually refer to Assyria as well.

Babylon tried repeatedly to regain its independence from Assyria. Usually, it was reconquered. In 689 B.C. it was briefly destroyed by Sennacherib of Assyria, which is possibly the destruction predicted in Isaiah 13. In fact, Sennacherib may be both the "king of Babylon" referred to in 14:3-21 and (even more certainly) the "Assyrian" in 14:24-26 (John Martin, p. 1060). Babylon

was rebuilt a few years later by Sennacherib's son Esarhaddon. It then continued through the final years of Assyrian supremacy and—with even greater glory—through the neo-Babylonian empire. It was again conquered in 539 B.C. by the Medes and Persians; after which Persia replaced Babylonia as the great world power. But this time the city of Babylon was not destroyed; it continued more or less as before.

2. Read Isaiah 13:1 to 14:27, noticing what the LORD would do (a) to Babylon and its king and (b) to Israel.
3. In Isaiah 13 the LORD calls His consecrated warriors (v. 3) to execute His wrath (vv. 3, 5, 9, 13) against the land (vv. 5, 9). This “day of the LORD” will punish the whole world (vv. 11, 13-14) but particularly Babylon (vv. 17, 19).
  - a. What heavenly signs will accompany this judgment? (vv. 10, 13)
  - b.√ In no more than six words summarize the resultant condition of Babylon (vv. 19-22; cf. 14:22-23). Then learn the summary given in Answers.

Could this destruction have been the one by Sennacherib in 689 B.C.? Some say no: (1) In Isaiah 13 the wicked of all nations would be punished (vv. 11, 14); yet Sennacherib destroyed only Babylon. (2) There would be heavenly signs (vv. 10, 13), which did not occur in 689. (3) As a result of being destroyed, Babylon would never again be inhabited (v. 20); yet, it was rebuilt and continued for centuries.

Here are possible answers to those objections: (1) There were people from all nations living in Babylon. (2) The heavenly signs may not be literal but a figure of speech referring to widespread judgment against the political structure. The same signs are figurative in Jeremiah 4:23-28 in connection with the fall of Jerusalem. (3) This picture of the results of destruction may also be figurative, in hyperbolic (exaggerated) language. Isaiah clearly uses such hyperbole elsewhere (24:20; 34:8-17<sup>1</sup>); it was common in the Near East. Therefore, we need more evidence.

4. Isaiah 14:1-27 turns from judged Babylon to restored Israel. The time can be inferred from verses 1-3, which describe major changes for the nation of Israel. These are changes prophesied elsewhere in Isaiah (for example, ch. 11) and other books.
  - a. Find and list at least three such changes.
  - b. To what time do they point?
5. As you have seen, Isaiah 14:1-27 begins by saying that the LORD will again choose Israel and give them rest and supremacy in their own land (vv. 1-3). They will then speak about the king of Babylon (vv. 4-8), who has now been slain and received into

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<sup>1</sup> In 24:20 it is said that “the earth...falls—never to rise again.” Yet, there is still an earth, with “Mount Zion” and “Jerusalem” in verse 23. In 34:8-17 Edom burns night and day—and is inhabited by wild creatures—forever. Yet, 11:9 describes the whole earth as “full of the knowledge of the LORD as the waters cover the sea.”

Sheol, the abode of the dead (vv. 9-21). The dead remind him of his former prideful boasts (vv. 12-15).

- a. In summary, what do they say about the rule of the slain king of Babylon (vv. 4-8)?
- b. What do they call him (v. 12)?
- c.√ What has he boasted? (Summarize vv. 13-14.)

**NOTE:** Pope Gregory the Great (A.D. 540-604) popularized a view first presented by Tertullian (A.D. 160-230), that the “king of Babylon” in Isaiah 14 is Satan. Many good commentators now hold this view. In fact, the poetic name *Lucifer* (Latin for “morning star”) given to the king in verse 12 has now become—rightly or wrongly—a name for Satan. Here are three of the reasons for this view: (1) the king’s boasts in verses 13-14; (2) Jesus’ statement that He saw Satan fall like lightning from heaven (Luke 10:18, partly similar to Isa. 14:12); (3) Satan apparently did fall from an exalted original position (possibly referred to in Ezek. 28:11-19; cf. Rev. 12:3-4; 2 Pet. 2:4).

**However**, this author is not convinced that the “king of Babylon” (Lucifer) is Satan. The first three arguments that follow respond to the reasons given for the Satan view. (1) The boasts in verses 13-14 were not unusual for ancient kings (as seen in Isa. 37:21-29). In the following verses of Isaiah 14, this king of Babylon is still called a “man” (v. 16), is killed but unburied (vv. 19-20), and has children (v. 21). (2) In Luke 10:18 Jesus was referring to what was happening in His own day through His disciples, not to the distant past. (3) A desire to know more about Satan does not justify applying language to him just because it seems to fit. Furthermore, we know no evidence that (4) Satan ever was or will be king over one nation or that (5) Jesus or any Bible passage apply Isaiah 14 and “Lucifer” to Satan.<sup>2</sup>

6.
  - a. Who do you think is the king of Babylon referred to in Isaiah 14:4-21?
  - b. How does your decision affect your interpretation of chapter 13?
7. Since Isaiah 14:24-27 does not have a separate title, it is probably part of the same message. If the whole prophecy refers to Isaiah’s time, the Assyrian mentioned here was Sennacherib. Where would the LORD “crush” him and “trample him down”?

**Isaiah 14:28-32** is a separate but closely related prophecy. Philistia bordered the Mediterranean Sea west of Judah. Philistia was elated because the rod that struck her (probably a powerful king of Assyria) was broken (v. 29). She had sent messengers to Judah, seeking an alliance against Assyria (v. 32). But Assyria would do her even more harm in the future (vv. 29-31).

8. Read Isaiah 14:28-32. What would the correct response be to the messengers from Philistia? (Summarize v. 32b.)

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<sup>2</sup> For further support for our view, see the following: John Martin, *The Bible Knowledge Commentary*, p. 1061; *Theological Wordbook of the Old Testament*, II, p. 217; *The NIV Study Bible*, footnote on p. 1037.

**Isaiah 15-16.** Moab was just east of the Dead Sea. See map 3. Though related to Israel, Moab had been an enemy for centuries. Note Moab's pride (16:6). Yet, note Isaiah's deep feelings (15:5; 16:9, 11). The destruction he foresaw made the Moabites flee south to Edom (map 3). His specific prophecy of three years (16:13-14) may refer to the Assyrian invasion in 732 B.C. or the one in 701 B.C.

- 9.√ Read Isaiah 15-16, noting the facts just mentioned. Then answer. In this prophecy about Moab, what promise did Isaiah include about Israel?

**NOTE:** This promise involves the future kingdom.

### KJV GLOSSARY

13:2	<i>exalt the voice</i> —call loudly	15:5	NIV My heart cries out over Moab; her fugitives flee as far as Zoar, as far as Eglath Shelishiyah. They go up the way to Luhith, weeping as they go; on the road to Horonaim they lament their destruction.
13:4	<i>mustereth</i> —calls together	16:3	<i>bewray</i> —betray
13:7	<i>faint</i> —weak	16:4	<i>covert</i> —shelter
13:12	<i>more precious</i> —more scarce		<i>extortioner</i> —ruthless creditor
13:21	<i>doleful creatures</i> —weird animals (or jackals-NIV)	16:8	<i>stretched out</i> —plucked up, trodden down (NIV)
	<i>satyrs</i> —wild goats	16:11	<i>my bowels shall sound</i> —my heart laments
14:1	<i>cleave to</i> —unite with	16:12	<i>prevail</i> —have power
14:8	<i>feller</i> —wood cutter	16:14	<i>condemned</i> —despised
14:11	<i>pomp</i> —glory, rich display	17:14	<i>he is not</i> —he is destroyed
	<i>viols</i> —harps		
14:18	<i>house</i> —tomb		
14:20	<i>renowned</i> —honored		
14:23	<i>besom</i> —broom		
14:32	<i>trust in</i> —take refuge in		

## LESSON 5

### Isaiah 17-23

*What will the Cushites do indicating their conversion to the LORD?  
In the future kingdom what will the LORD call Egypt? Assyria?  
Israel? What was the "Valley of Vision"? Why was it so called?*

**Isaiah 17.** This chapter, like chapters 7 and 10, again predicts the fall of Aram and Israel (the Northern Kingdom). See lesson 2. This fall took place in Isaiah's lifetime. Damascus was the capital of Aram (v. 3; KJV), just northeast of Israel. Aram came to an end at the Assyrian invasion of 732 B.C. At the same time, the Assyrians spread destruction into Israel.

1. Read Isaiah 17, noting especially the description of the invading force suddenly destroyed (vv. 12-14). How long would this destruction take?

**Isaiah 18.** Cush is translated "Ethiopia" in the King James Version, "Sudan" in Today's English Version. Cush included the modern-day areas of southern Egypt, Sudan, and northern Ethiopia.



The “whirring wings” (v. 1) were probably those of locusts or of insects in general. Cushites were famous for their tall and impressive bodies (vv. 2, 7). Their envoys sent on swift papyrus vessels (v. 2) were seeking an alliance against Assyria.

- 2.√ Read Isaiah 18, then answer. What will the Cushites do indicating their conversion to the LORD?

**Isaiah 19-20.** Chapter 19 prophesies about Egypt, chapter 20 about both Egypt and Cush. Egypt would vainly resort to its idols and spiritists for help. The “cruel master” (v. 4) to be put over Egypt was probably the Assyrian king, but possibly Psammeticus, who reunited the parts of Egypt, or his son. Drying up the Nile River would ruin their economy and prove the stupidity of their wise men.

3. Read Isaiah 19, then answer the following about Egypt’s conversion:
  - a. What would happen to five cities? (v. 18)
  - b. What two constructions would show their faith? (v. 19)
  - c.√ In the future kingdom what will the LORD call Egypt? Assyria? Israel?
4. Read Isaiah 20 about the three years Isaiah walked about without his outer cloak and sandals. What did this mean? (v. 4)

**Isaiah 21.** The Wilderness of the Sea (KJV has “desert of the sea”) refers to Babylon. The fall of Babylon foreseen here was not the one many years later (in 539 B.C.) at the hands of Media and Persia. At that later fall the captives from Judah and Israel rejoiced, because it freed them to return to their land. In contrast, the fall reported here (vv. 6-9) caused alarm. It probably happened much earlier, destroying Judah’s hope against Assyria. Merodach-Baladan (Isa. 39:1) twice freed Babylon from Assyrian control but was killed by Sennacherib, who reconquered Babylon and later destroyed it.

5. Read Isaiah 21:1-10, noting especially what the lookout (v. 6; KJV “watchman”) hears and reports about Babylon. Then look at Revelation 14:8, spoken just before the Babylon of the last days is destroyed. What words from the Isaiah report are repeated in Revelation?
6. Read Isaiah 21:11-12: the “burden of Dumah” (KJV). “Dumah” (silence) is either (a) a word-play on the name *Edom* and suggesting the land of the dead, or (b) the Hebrew form of an ancient Mesopotamian name for Edom, or (c) both. Seir is the mountain range where Edom was located—extending south from the Dead Sea. The prophecy probably means that Edom’s political distress (“night”) would not change soon.
7. Read Isaiah 21:13-17, which pictures the troubles Arabian tribes would have at the hands of Assyria.

**Isaiah 22:1-14.** The “Valley of Vision” (vv. 1,5) means Jerusalem (see v. 10). This title was appropriate because the LORD let prophets like Isaiah see the future of the nations from there. In

this prophecy Jerusalem itself was being besieged (vv. 6-7). It was full of people who had escaped from Assyrian destruction in their own towns (vv. 2-3). They were preparing against the Assyrians with weapons (v. 8) and by repairing the wall and protecting their water supply (vv. 9-11).

8. Read Isaiah 22:1-14.
  - a.√ What was the “Valley of Vision”?
  - b.√ Why was it so called?
  - c. What did the people in Jerusalem fail to do? (vv. 11, 12-14)

**Isaiah 22:15-25** tells of the LORD’s judgment on Shebna, a high official. The LORD would hurl him into a far country (vv. 17-18) and put Eliakim into his office (vv. 19-24) until the time for Jerusalem’s destruction (v. 25).

9. Read Isaiah 22:15-25. Shebna wrongly thought that his future honor was assured by something he had made. What and where?

**Isaiah 23.** Tyre was on the coast north of Israel, in present-day Lebanon. Whereas Babylon, as part of Assyria, represented political and cultural supremacy, Tyre dominated commerce (vv. 1-3). Tyre’s commercial activities, which gave her political power as well (v. 8), are compared to harlotry (vv. 16-18). When restored, her wages would benefit the LORD’s people Israel (vv. 17-18).

10. Read Isaiah 23. For how long would Tyre be “forgotten”?
- 11.√ To review, what were seven nations or cities dealt with in Isaiah 13-23?

## KJV GLOSSARY

18:1	<i>shadowing with wings</i> —of whirring wings (probably refers to locusts)		<i>confounded</i> —troubled
18:2	NIV which sends envoys by sea in papyrus boats over the water. Go, swift messengers, to a people tall and smooth-skinned, to a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers.	19:10	<i>broken in the purposes thereof</i> —defeated in their plans
18:4	NIV This is what the LORD says to me: “I will remain quiet and will look on from my dwelling place, like shimmering heat in the sunshine, like a cloud of dew in the heat of harvest.”		<i>sluices</i> —dams
18:6	<i>summer upon</i> —feed on all summer	19:11	<i>brutish</i> —foolish
18:7	<i>scattered and peeled</i> —tall and smooth-skinned	19:12	<i>purposed upon</i> —planned against
19:7	<i>paper reeds</i> —papyrus	19:13	<i>the stay</i> —cornerstone
19:8	<i>angle</i> —hooks	19:19	<i>pillar</i> —monument
19:9	<i>networks</i> —fine linen	21:2	<i>spoiler spoils</i> —robber robs
		21:8	<i>a lion</i> —as a lion
		22:2	<i>stirs</i> —commotions
		22:3	NIV All your leaders have fled together; they have been captured without using the bow. All you who were caught were taken prisoner together, having fled while the enemy was still far away.
		22:4	<i>spoiling</i> —robbing
		22:6	<i>bare</i> —takes up
		22:11	<i>ditch</i> —reservoir

22:16 *sepulchre*—tomb22:24 *flagons*—bottles or jars23:2 *replenished*—enriched23:3 *mart*—trading center23:6 *isle*—coast23:8 *traffickers*—traders

## LESSON 6

### Isaiah 24-27

*What is Isaiah 24-27 often called—and why? Why will the LORD judge the whole world? What will happen for “many days,” embarrassing the sun and moon? In Isaiah 25 (a) with what celebration does the description of the kingdom begin? (b) what great victory is applauded in verses 7-8?*

**Isaiah 24-27.** After prophecies about individual nations (chs. 13-23), Isaiah turns to the final consummation they all point to. Isaiah 24-27 is often called “Isaiah’s Apocalypse” because it deals with the final tribulation and God’s eternal kingdom, just as the Book of Revelation (Apocalypse) does.

**Isaiah 24.** This chapter begins with the LORD’s destruction of the whole earth, which will leave only a small remnant alive. (The word “earth” occurs sixteen times. The Hebrew word translated “world”—24:4, 21; 13:11; 18:3; 26:9, 18; 27:6—always refers to the whole globe or all inhabitants.) This devastation, which includes all levels of society and leaves all earthly cities in ruins, is elsewhere called the “tribulation.” It is described more in detail in Revelation 6-18.

1. Read Isaiah 24.
  - a. ✓ Why does the LORD bring this judgment?
  - b. In verses 21-23 the host of heaven (angelic beings) and the kings of the earth are put in a prison for “many days.” What will happen to the angels and kings after that?
  - c. ✓ During these “many days” what will happen that will embarrass the moon and sun?
  - d. Look at Revelation 20, which describes this same period of time.
    1. How long is the period Isaiah calls “many days”?
    2. Where is the devil kept prisoner?
    3. Who will reign?
    4. Where will the judgment take place?

**Isaiah 25-27** sketches some blessings of the kingdom that comes after the tribulation. This section begins with a psalm of praise (ch. 25; cf. Isa. 12).

**Isaiah 25** is a psalm extolling the LORD’s victory (vv. 1-5) and describing His kingdom (vv. 6-12). The LORD has faithfully done just as He planned (v. 1b), judging all that oppose Him and preserving His own (vv. 2-5).

2. Read Isaiah 25. Notice especially the description of the kingdom, beginning at verse 6. There will be joy in the LORD and His salvation (v. 9) and security from all enemies, represented by Moab (vv. 10-12).
  - a.√ With what celebration does the description of the kingdom begin?
  - b.√ What great victory is applauded in verses 7-8?

**NOTE:** Jesus' miracles prove that He has the power to bring and rule over such a kingdom. His changing the water to wine (John 2) and feeding the 5000 (John 6), for example, reflect the great coming banquet.

  - c. The Old Testament says very little about this victory over death. The New Testament reveals much more. For example, read 1 Corinthians 15:25-26, 54, and Revelation 20:14; then tell when the victory will be complete for each of the following:
    1. for believers
    2. for the whole creation

In **Isaiah 26** the redeemed in the future kingdom continue to praise the LORD. They celebrate the strong city (Jerusalem) that remains for the righteous nation after the LORD has laid the proud city low (vv. 1-6). In the rest of the chapter, some parts seem to apply better to Isaiah's own time. The LORD is asked to make level the path of the righteous and to teach the wicked righteousness through judgment (vv. 7-11). He alone has accomplished everything for His people and destroyed their enemies. In distress His people were like a woman in labor who cannot give birth, but the LORD promises resurrection (vv. 12-19).

3. Read Isaiah 26. What does the LORD invite His people to do while He punishes the earth? (vv. 20-21)

In **Isaiah 27** verse 1 celebrates the LORD's great victory over His enemies. It pictures them as the mythical sea dragon Leviathan. There follows a poem about the LORD's protecting His vineyard (not destroying it, as in 5:1-7), which results in much fruit (vv. 2-6). By smiting Israel—less than He smites her foes—He purifies her for the coming kingdom (vv. 7-11). He will gather Israel from every nation (vv. 12-13).

4. Read Isaiah 27. What will be the signal for Israel to come and worship at Jerusalem?
- 5.√ To review. What is Isaiah 24-27 often called? Why?
6. Later you will memorize a short outline for the entire book of Isaiah. Learn the first part of it now:
 

PART I	JUDGMENT (chs. 1-39)
A.	Introduction (chs. 1-6)
B.	Book of Immanuel (chs. 7-12)
C.	Nations (chs. 13-27)
D.	Book of Woes (chs. 28-35)
E.	Historical Interlude (chs. 36-39)

7. In this unit you have seen several more descriptions of the future kingdom. Look again at 14:1-3; 16:5; 19:18-25; 24:21-23; and 25:6-9, listing at least eight facts about that kingdom.

**KJV GLOSSARY**

24:3 *spoiled*—plundered, robbed  
24:6 *desolate*—guilty  
24:15 *in the fires*—in the east  
24:16 *my leanness*—I waste away  
24:19 *clean*—completely  
24:22 *visited*—punished  
25:2 *defenced*—fortified

25:3 *terrible*—ruthless, cruel  
25:11 *spoils*—craft, cleverness  
26:14 *visited*—punished  
27:1 *sore*—fierce  
27:5 *take hold of*—call upon  
27:12 *beat off*—thresh (as grain)

Prepare for unit 2 examination by learning to answer questions marked √ in this unit. Practice by answering “objectives” questions in each lesson. Then take the examination from memory.

# UNIT THREE

## LESSON 7

### Isaiah 28-35

*What was Israel's complaint against Isaiah's teaching? What was Isaiah's response? What should the confidence of Judah's rulers have been? What were two things wrong with the way they honored the LORD? Can you write Isaiah 32:1 from memory? In the kingdom what will happen to (a) the desert? (b) the weak and fearful? (c) the blind, deaf, lame, and dumb?*

**Isaiah 28-35** gives prophecies leading to the historical climax of Isaiah's ministry in chapters 36-39. These prophecies show his struggle with the leaders of Israel and Judah, exhorting them to trust the LORD rather than earthly alliances and deceit. This section begins with six woes (28:1; 29:1,15; 30:1; 31:1; 33:1) against the LORD's unfaithful people and Assyria. It then reaches a high point describing (a) the judgment of all enemies (symbolized by Edom, ch. 34) and (b) the ensuing kingdom (ch. 35).

**Isaiah 28.** This first woe is against a city, as the New International Version 28:1 makes clear (see glossary). This city was Samaria, capital of the Northern Kingdom (Israel, here called "Ephraim"). The people are told to honor the LORD rather than a city.

1. Read Isaiah 28:1-6. The city of Samaria is described by two metaphors paired twice in these verses. What metaphors?  
**NOTE:** In a metaphor one thing is compared to another without saying that it is a comparison. For example: a person is compared to a lion in "lion of the tribe of Judah."
- 2.√ Read Isaiah 28:7-13. In these verses Isaiah draws a sorry picture of drunken priests and prophets.
  - a. What is their complaint against Isaiah? (vv. 9-10)
  - b. What is his response? (v. 11)
3. Read Isaiah 28:14-29. Here Isaiah speaks to the rulers in Judah, who think they can evade disaster (death, the grave, and the scourge) by deceit.
  - a.√ What should they have their confidence in?
  - b. In verses 21-28 he says that punishing is an unusual task for the LORD, but He must do it. The LORD will punish in the right way and in the right amount. To what is such activity compared?

**Isaiah 29:1-14.** This second woe is against Ariel, a name for Jerusalem. The Hebrew word *Ariel* can mean "city of God" (cf. v. 1), "lion of God," or "altar hearth" (cf. v. 2; 31:9; Ezek. 43:15, 16). All these meanings were appropriate but especially "altar hearth," both because of the temple and God's coming "fire" there (vv. 1-4). Yet God would suddenly deliver Ariel from the Assyrian besiegers (vv. 5-8, fulfilled in ch. 37). The picture of the nations attacking Jerusa-

lem (vv. 7-8) was repeated two centuries later by Zechariah (Zech. 14:1-3), referring to the end of the still-future tribulation.

- 4.√ Read Isaiah 29:1-14. In Isaiah's time the LORD's people in Jerusalem did not understand what He was saying (vv. 9-12); yet they claimed to serve Him. What were two things wrong with the way they honored the LORD? (v. 13)

**Isaiah 29:15-24.** These verses finishing chapter 29 are the third woe. It contrasts Jerusalem's present insensitivity (vv. 15-16, as just seen in vv. 9-12) to future understanding (vv. 17-24).

5. Read Isaiah 29:15-24. What did the people wrongly think they could do to the LORD?

**Isaiah 30-32.** The fourth woe (Isa. 30) and the fifth woe (Isa. 31-32) both complain about Judah's making an alliance with Egypt against Assyria. Egypt is called "Rahab the Do-Nothing" (30:7), that is, a useless monster.

6. Read the fourth woe, Isaiah 30. Note that this woe ends with a picture of the LORD's victory over Assyria (vv. 27-33).
- The caravans taking Judah's treasures across the southern desert to Egypt (v. 6) did so in the time of King Hezekiah. What should they do instead of trusting Egypt?
  - In verses 18-26 there is another description of the future kingdom. List two or three features it mentions.
7. Read Isaiah 31, the first part of the fifth woe. This woe is also opposed to alliance with Egypt. What reason does Isaiah give for not trusting Egypt?
- 8.√ Isaiah 32 continues the fifth woe. This chapter has two descriptions of the future kingdom: verses 1-5 and 15-20. Read the first description (vv. 1-5). It begins by telling about the future rulers (vv. 1-2), then the physical and moral restoration of the citizens (vv. 3-5). After you read these verses, memorize 32:1 **without errors**. It says (in the NIV):

See, a king will reign in righteousness  
and rulers will rule with justice.

9. Read Isaiah 32:6-20, which concludes the fifth woe. First, it points out (vv. 6-8) that the current rulers are not like the future ones just described. Next follows a warning to complacent (self-satisfied) women about to be judged (vv. 9-14). Finally there is a second description of the future kingdom (vv. 15-20). Notice the promise of the Holy Spirit. What effect will righteousness produce in the future kingdom?

**Isaiah 33.** In this sixth woe the destroyer (Assyria, though not named) is to be destroyed (vv. 1-16). But the godly will survive the LORD's destructive fire (vv. 13-16).

10. Read Isaiah 33. What do verses 17-24 picture? In other words, when will there be an absence of enemies (vv. 18-19), a stable Zion (vv. 20-22), and healthy inhabitants in Zion (v. 24)?

**Isaiah 34-35** concludes the last of three sets of prophecies dealing with the Assyrian danger: chapters 7-12, 13-27, and 28-35. Each set ends with (a) a powerful picture of the LORD's destruction of Zion's enemies (chs. 10, 24, 34) leading to (b) a major description of the LORD's kingdom (chs. 11, 25-27, 35). Possibly Isaiah 34-35 was designed as a grand conclusion to all the "Assyrian" prophecies.

**Isaiah 34.** The LORD in wrath punishes all nations (vv. 1-4). Several elements in this chapter seem to be figures of speech (in which words have a non-literal meaning). For example, (a) even the heavens ("stars" and "sky") are destroyed (v. 4; see the discussion of Isa. 13-14); (b) the LORD's judgment is pictured as a sword gorging itself with blood (vv. 5-6); (c) Edom is singled out (vv. 6-17), to become an eternal desolation, inhabited by wild animals (cf. 13:19-22).

11. Read Isaiah 34. What is the cause of this divine anger?

**Isaiah 35** is a powerful picture of the LORD's future kingdom. As in previous pictures, many of the blessings it describes are material—not just "spiritual." There is no hint that this kingdom will come only if men are wise enough or strong enough. It depends on God. Therefore, it will surely come when He is ready.

12. Read Isaiah 35, then answer.
- a. ✓ In the kingdom what will happen to each of the following?
    1. the desert (vv. 1-2)
    2. the weak and fearful (vv. 3-4)
    3. the blind, deaf, lame, and dumb (vv. 5-6)
  - b. Look through Matthew 8:23-27; 9:1-8; 27-35; and tell what relationship you see to Isaiah 35.
  - c. What will the highway be for? (vv. 8-10)
13. In Isaiah 28-35 you have seen several more descriptions of the glorious promised kingdom. Look again at the following passages and list at least ten features of that kingdom: 30:18-26; 32:2-5, 15-20; 33:17-24; 35:1-6.

## KJV GLOSSARY

28:1 NIV Woe to that wreath, the pride of Ephraim's drunkards, to the fading flower, his glorious beauty, set on the head of a fertile valley—to that city, the pride of those laid low by wine!  
 28:4 *hasty*—unripe  
 28:9 *doctrine*—the message  
 28:11 *stammering*—foreign  
 28:16 *make haste*—be dismayed or forced to flee

28:17 NIV I will make justice the measuring line and righteousness the plumb line; hail will sweep away your refuge, the lie, and water will overflow your hiding place.  
 28:18 *trodden down*—defeated  
 28:21 *wroth*—angry  
 28:22 *consumption*—destruction  
 28:25 *made plain*—leveled  
*cast abroad*—sow



	<i>fitches</i> —caraway or dill seed	31:4	<i>abase himself for</i> —be disturbed by
	<i>rie</i> —rye or spelt	31:8	<i>discomfited</i> —enslaved
28:28	<i>corn</i> —grain	32:5	<i>liberal</i> —noble
	<i>bruised</i> —ground		<i>churl</i> —scoundrel, greedy one
29:1	<i>Ariel</i> —Jerusalem	32:12	<i>teats</i> —breasts
29:5	<i>strangers</i> —enemies	32:18	<i>sure</i> —safe, secure
29:7	<i>munition</i> —fortress	32:19	<i>low in a low place</i> —leveled
29:15	<i>counsel</i> —plans	33:1	<i>thee that spoilest</i> —you who destroy
29:21	<i>a thing of nought</i> —nothing	33:2	<i>their</i> —our
29:24	<i>murmured</i> —complained	33:6	<i>stability</i> —foundation
30:6	<i>bunches</i> —humps	33:9	<i>hewn</i> —cut
30:8	<i>table</i> —writing tablet	33:15	<i>blood</i> —violence
30:9	<i>hear</i> —obey	33:19	<i>stammering</i> —strange
30:10	<i>smooth</i> —pleasant		<i>solemnities</i> —festivals
30:12	<i>stay</i> —trust	33:21	<i>galley</i> —ship
30:15	<i>returning</i> —repentance	34:5	<i>Idumea</i> —Edom
30:24	<i>ear</i> —till or work	35:5	<i>unstopped</i> —opened
	<i>clean provender</i> —good animal fodder	35:6	<i>an hart</i> —a deer
30:29	<i>pipe</i> —flute	35:8b	NIV it will be for those who walk in that
31:1	<i>stay</i> —depend, rely		Way; wicked fools will not go about on it.
31:3	<i>holpen</i> —helped	35:12	<i>dung...piss</i> —refuse...urine

## LESSON 8

### Isaiah 36-39

*To what does Isaiah 36-39 look backward? forward? In summary, what two predictions had Isaiah made about his own days? What was the LORD's final response to Sennacherib's threat?*

*Regarding Hezekiah's sickness and recovery: (a) what sign did the LORD give him that he would recover? (b) what unwise thing did Hezekiah do? (c) what did Isaiah predict?*

*Can you write a simplified outline for Part I of Isaiah?*

**Isaiah 36-39** has two main functions: (a) it records the vindication (confirmation) of the LORD's Word previously spoken by Isaiah; (b) it prepares for His further prophecies. In regard to the first function, Isaiah has previously predicted the following near developments:

- a. the beginning of the breakup of the LORD's kingdom, which has happened in the Assyrian defeat of Samaria and overwhelming invasion of Judah
- b. divine intervention to spare Jerusalem

You will see how the "house of David" (Hezekiah) at this point trusts the LORD and His prophet, and how the LORD responds. Much in these chapters is history, easier to understand than predictive prophecy. You will be asked to make several summaries.

1. ✓ As just explained, Isaiah 36-39 looks both backward and forward.
  - a. To what does it look backward?

- b. To what does it look forward?
- c. In summary, what two main predictions had Isaiah made about his own days?

**Isaiah 36-37.** The year is 701 B.C. The king in Judah is Hezekiah. The proud and powerful Assyrians, led by King Sennacherib, have taken nearly all the fortified cities of Judah. Now the Rabshakeh comes with an army to get Jerusalem to surrender. To the official delegation he gives Sennacherib's message (36:6-20): Egypt cannot help (36:6); the LORD won't help, because Hezekiah has destroyed His high places (36:7); Judah has no horsemen (36:8-9); the LORD has sent Sennacherib (36:10). He tells the listening people on the wall (36:11-13) not to believe Hezekiah's promise of deliverance (36:14-17a) because no god has been able to deliver his people from Assyria (36:17b-20).

2. Read Isaiah 36, then answer.
  - a. In twenty words or less, give your own summary of Sennacherib's message through the Rabshakeh.
  - b. How did the people and the official delegation respond?
3. Isaiah 37 tells the six points listed below. Read it. As you read, make your own summary for each point.
  - a. Hezekiah's response to Sennacherib's threat (vv. 1-4)
  - b. Isaiah's response to Hezekiah (vv. 5-7)
  - c. Sennacherib's response (vv. 8-13)
  - d. Hezekiah's second response (vv. 14-20)
  - e. Isaiah's second response (vv. 21-35; make summaries for vv. 21-23, 24-27, 28-29, 30-32, 33-35)
  - f.√ The LORD's final response (vv. 36-38)

**Isaiah 38-39.** The story in these chapters took place before that in chapters 36-37 (see 38:6). But they are put last because they prepare for the rest of Isaiah's prophecies (chs. 40-66). Isaiah 38 tells about Hezekiah's sickness and healing.

- 4.√ Read Isaiah 38:1-8. Isaiah tells King Hezekiah he is about to die (v. 1). Hezekiah prays and is granted fifteen more years of life and the promise of seeing the LORD's deliverance from the Assyrians (vv. 2-6). What sign does the LORD give him? (vv. 7-8, 22)
5. Read Isaiah 38:9-22, which records primarily Hezekiah's psalm of thanksgiving: his response to the news that he will die (vv. 10-15), his request to live (vv. 16-19), his vow when the LORD answers (v. 20). Verse 21 tells of Isaiah's medical prescription that helps to heal Hezekiah. What is Hezekiah's vow?

In Isaiah 39 Hezekiah receives an official delegation from Babylon. They are sent by Merodach-Baladan, with a present, to congratulate Hezekiah on his recovery (vv. 1-2). This king, whom we mentioned in respect to Isaiah 21, really wanted help against Assyria.

- 6.√ Read Isaiah 39, then answer.
- What unwise thing did Hezekiah do? (v. 2)
  - After questioning him (vv. 3-4), what did Isaiah predict? (vv. 5-8)  
**NOTE:** Isaiah's prediction was fulfilled more than a century later (Dan. 1:2; 5:3, 23). Note Hezekiah's grateful response for the delay (39:8).
- 7.√ You have now finished your survey of Part I of Isaiah. Practice writing this simplified outline from memory.

**PART I JUDGMENT (chs. 1-39)**

- Introduction (chs. 1-6)
- Book of Immanuel (chs. 7-12)
- Nations (chs. 13-27)
- Book of Woes (chs. 28-35)
- Historical Interlude (chs. 36-39)

**KJV GLOSSARY**

37:27 *blasted*—dried up

37:33 *cast a bank*—build a siege ramp

38:3 *sore*—bitterly

38:16 *recover*—restore

38:20 *house of the LORD*—temple

38:22 *house of the LORD*—temple

39:2 *precious things*—treasures

**LESSON 9**  
**Isaiah 40:1 to 44:5**

*What are the chapters and emphases of each of the two main parts of Isaiah? the three sections in Part II? What words are at the end of each of the first two sections? How can Israel get the Creator's great strength? What will the LORD do to control history? What is the Servant's main mission?*

Now you have arrived at Part II of Isaiah, chapters 40-66. Its point of view is quite different from that of Part I (chs. 1-39). Part I warned Israel of coming judgment by Assyria, which climaxed in the year 701 B.C. Part II finds Israel in captivity under Babylon, which captivity did not even begin until 605 B.C. Furthermore, Part II promises Israel's soon restoration to the Holy Land, which took place after the fall of Babylon in 539 B.C. The contrast in these two parts is so great that many believe they were written by different authors at different times. The New Testament, however (for example, in John 12:38 and 39-40), attributes both parts to Isaiah. In the second part Isaiah writes as if carried forward by the Holy Spirit nearly two hundred years. Reread what we said under "Two Parts" in lesson 1.

<b>The Two Parts of Isaiah</b> “The vision of Isaiah...concerning Judah and Jerusalem”	
<b>Part I Judgment (chs. 1-39)</b>	<b>Part II Comfort (chs. 40-66)</b>
Point of view: in Isaiah’s day	Point of view: nearly 200 years after Isaiah
Judgment beginning, by Assyria	Restoration from Babylon coming
Addressed mostly to Judah and Israel in the Holy Land	Addressed mostly to Jewish exiles in Babylon

- 1.√ What are the chapters and emphases of each of the two main parts of Isaiah?
- 2.√ Many commentators divide this second part of Isaiah into three sections of nine chapters each: 40-48, 49-57, 58-66 (see the chart that follows). This division seems correct.
  - a. Memorize the chapter references of these three sections.
  - b. All three sections end with a similar thought. What words do you find at the end of each of the first two sections?

<b>Isaiah Part II (Chs. 40-66)</b> <b>Comfort: “The Rhapsody of Zion Redeemed”</b>			
<b>Section</b>	<b>A: The Restoration</b> Chapters 40-48	<b>B: The Restorer</b> Chapters 49-57	<b>C: The Restored Ones</b> Chapters 58-66
<b>Subsections</b>	40 Introduction to Part II 41:1—42:9 42:10-25 43:1—44:5 44:6—45:25 46 47 48	49-50 51:1—52:12 52:13—53:12 54-55 56-57	58-59 60 61:1—63:6 63:7—65:25 66

Richard G. Moulton calls Isaiah 40-66 “The Rhapsody of Zion Redeemed.” By “Rhapsody” he means that it is a “Spiritual Drama,” for which he lists twelve speakers or kinds of speakers.<sup>3</sup> Its key thought is that the LORD will redeem Zion (Jerusalem).

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<sup>3</sup> *The Modern Reader’s Bible: The Books of the Bible with Three Books of the Apocrypha Presented in Modern Literary Form* (NY: The Macmillan Co, 1908) 512-513. Among the speakers he lists Jehovah; The Celestial Hosts; The Nations; Israel; Zion; The Voice of Prophecy; and Impersonal Voices, Cries, and Hymns.

**Isaiah 40-48.** This is the first section of Part II. It emphasizes the LORD's restoring His people to their land through a deliverer He anoints. We will look at it by subsections.

**Isaiah 40.** This first subsection introduces the whole second part of Isaiah (the rhapsody), giving its main themes. It has been suggested that chapter 40, like chapter 1 (see lesson 1), presents a cosmic court scene. In it the LORD is the main speaker and Isaiah represents Israel. There was a similar scene in Isaiah 6. On that occasion, however, the LORD decreed judgment; this time, in contrast, He decrees forgiveness and return to the Land (vv. 1-2). This is a great chapter to memorize.

3. The basis for the whole rhapsody is announced in Isaiah 40:1-11. Read those verses. The LORD commands His heralds to comfort His afflicted people by announcing His coming to deliver and restore them. The last verses (9-11) picture His coming. He comes as Hero (v. 10) and Shepherd (v. 11). Some of the voices in this passage belong to the LORD's heavenly servants. One voice commands to prepare the way in the desert for Him to come and reveal His glory (vv. 3-5). Answering another voice, Isaiah complains<sup>4</sup> (vv. 6-7b) that human flesh is too weak to survive. How does the voice in verses 7c-8 reassure Isaiah?  
**NOTE:** The message in verses 9-11 is spoken either to or—more likely—by Jerusalem (also called Zion). This message is spoken from a mountain and announces to other towns the LORD's coming.
4. Read the rest of Isaiah 40, verses 12-31. Divine strength is available for an exhausted people. As Creator, the LORD is greater than (1) the nations (vv. 12-17) and (2) the idols made by men (vv. 18-20). The "islands" often referred to in Isaiah 40-66 (40:15; 41:1, 5; 42:4, 10, 12, 15; etc.) are the farthest nations.
  - a. The LORD is greater than what other groups? (vv. 21-24 and 25-26)
  - b.√ Far from forgetting Israel, He makes His strength available to those who need it (vv. 27-31). How can they get it?

Though this introduction and all of Isaiah 40-66 was partly fulfilled when the remnant returned from Babylon, the complete fulfillment is still future.

**Isaiah 41:1 to 42:9.** This is another cosmic court scene—or perhaps two (41:1-20 and 41:21 to 42:9). As it begins, the LORD summons the nations (41:1) and asks legal questions that give evidence of His control of history (41:2-4).

5. Read Isaiah 41:1-7 before you answer. Using a common technique for prophets, Isaiah here speaks of future things as though they are past or present.

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<sup>4</sup> NIV follows another possible interpretation: the words "all men" (KJV, "all flesh") in v. 6 begin the message rather than a complaint.

- a.√ What does (meaning, what will) the LORD do to control history, as related in verses 2-4?
  - b. Fearful of the LORD's agent, what do (will) the nations do (vv. 5-7)?
6. Read Isaiah 41:8-20, choosing a verse to memorize when you can. In contrast to the helpless and silent gods of the nations, the LORD encourages His silent servant Israel (vv. 8-13). He tells His plans for Israel to thresh the nations (vv. 14-16) and glorify Him in being restored (vv. 17-20).
- NOTE:** In verses 18-19 the LORD again promises, as He did in chapters 11, 33, 35, that He will transform nature. This will be the final answer to the world's ecological problems (that is, between living beings and their environment).

Isaiah 41:21 to 42:9 may be a separate scene. There is another summons (41:21, "Present your case," NIV, NASB), then more questions from the LORD. These emphasize the LORD's ability—in contrast to the nations' inability—to explain the past and predict the future (41:22-23).

7. Read 41:21-29, then answer.
- a. When challenged to give evidence for themselves (v. 23), what do the idols answer?
  - b. What is the LORD's verdict about them (v. 24)?
- NOTE:** As the LORD said from the beginning, He will raise up a deliverer, one from the north and the east, who will change history as the LORD does (vv. 25-29).<sup>5</sup> Only the LORD has announced this good news to Zion; idols have nothing to say.

In 41:8 the LORD has addressed Israel as His servant. In 42:1-9 He again presents that Servant, who will accomplish His purposes. Verses 1-9 are called the first "Servant Song." (Commentators differ on the length of these Servant Songs.)

8. Read Isaiah 42:1-9, then answer the following.
- a. Summarize these verses as follows:
    - 1. v. 1    2. vv. 2-4    3. vv. 5-7    4. vv. 8-9
  - b.√ The Servant's main mission can be summarized in one thought, found three times in the first four verses. What thought?
- NOTE:** Matthew 12:18-21 quotes these verses as being fulfilled by the Lord Jesus. They help to explain why He did not retaliate when the spiritual leaders of Israel decided to destroy Him.

**Isaiah 42:10-25.** The LORD has referred to two deliverers: (1) the one from the north and east (41:25-29) and (2) His Servant (42:1-9). Through these two the LORD will destroy all enemies

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<sup>5</sup> This deliverer was from the east because he was born and began his rule east of Babylon. By the rapid expansion of his kingdom, however, he would come to Babylon from the north. The idea of his participating with the LORD in the creation of history is seen in the figure of him treading on princes as a potter treads on clay (41:25).

and liberate His people from such idolaters. This triumph calls for a new song of praise by all the earth (42:10-17). He exhorts His Servant to perceive why the LORD permitted him to suffer (vv. 18-25).

9. Read Isaiah 42:10-25, then answer.

- a. What are two defects of the LORD's Servant? (vv. 18-19)
- b. Why did the LORD permit him to be spoiled and plundered? (vv. 24-25)

**NOTE:** It may seem surprising that the Servant is so disobedient that he needs severe discipline (vv. 18-25). Verses 1-4 of the same chapter have pictured him as delightful to the LORD and bringing justice (order) to the earth. How can these contradictory pictures both be true? Because (a) the nation Israel was elected to be the Servant but so far has failed; (b) the true Israel, the Lord Jesus, is achieving that mission.

**Isaiah 43:1 to 44:5.** This subsection emphasizes the LORD's reason for redeeming Israel. First, He promises to be with Israel in the process of redemption (43:1-7).

10. Read Isaiah 43:1-7, then answer.

- a. Find and write down three reasons why Israel should not fear. Each reason is introduced by the word "for" (vv. 1,3,5).
- b. Why has the LORD created Israel?

11. Read Isaiah 43:8-25. Israel is the LORD's nation of witnesses, who proclaim that He is the only God and is sovereign (vv. 8-13). Israel's redemption from Babylon will be similar to the Exodus from Egypt, when the enemy was judged and a way was made through all danger (vv. 14-21). This redemption will not be deserved, because Israel has not honored the LORD but dishonored Him (vv. 22-25). (In fact, in Babylon they did not even have an altar on which to make sacrifices.) What reason does the LORD give for forgiving Israel (v. 25)?

12. Read Isaiah 43:26 to 44:5. Far from deserving God's grace, Israel through constant sin has forced the LORD to punish him (43:26-28). But now the One who chose and created him as His Servant will pour out His greatest blessing on him (44:1-5). What is this blessing?

**NOTE:** Jeshurun (44:2; also in Deut. 32:15 and 33:5, 26) means "the upright one" and is a poetic name for Israel.

## KJV GLOSSARY

40:2 *comfortably*—kindly  
*warfare*—conflict  
 40:7 *spirit*—breath  
 40:15 *taketh up the isles*—considers the islands  
 40:20 *oblation*—offering  
*cunning*—skillful

41:9 *chief men*—corners  
 42:13 *jealousy*—fury  
 42:14 *holden*—held  
*devour*—consume  
 43:24 *made me to serve*—burdened me  
 44:5 *subscribe*—write

Prepare for unit 3 examination by learning to answer questions marked √ in this unit. Check yourself by answering “objectives” questions. You will be given the outline of Part I with blank spaces to fill in. Also, can you write Isaiah 32:1 without errors?



# UNIT FOUR

## LESSON 10

### Isaiah 44:6 to 48:22

*What is the main evidence the LORD gives of His uniqueness? What specific evidence did Israel have? What famous ruler was predicted in Isaiah 44-45 about 150 years before he existed? What would this ruler accomplish for the LORD (45:13)? What will all people ultimately do about the LORD (ch. 45)?*

**Isaiah 44:6 to 45:25.** This is the center and high point of Isaiah 40-48. In it the LORD emphasizes the fact that He is the only God, then announces the name of the deliverer from the east.

1. Read Isaiah 44:6-23. The LORD's uniqueness (having no like or equal) is clearly stated at the beginning of the first paragraph (vv. 6-8).
  - a.√ What is the main evidence He gives here of His uniqueness?
  - b. In verses 9-20 is a masterful description of others who do not have His abilities. Who are they?
2. In chapter 44 the Hebrew verb *yatzar* is used at the beginning of verse 9 and the beginning of verse 10. It is translated "fashion" in the New American Standard Bible; "make," "shape," or "form" in the King James Version and New International Version. *Yatzar* is used again near the beginning of each of the next two paragraphs: verses 21-23 and verses 24-28 ("made" or "formed"). Repetition of this word implies a comparison. Tell what men have formed (vv. 9-10) and what God has formed (vv. 21, 24; see also v. 2 and 43:1, 7, 21).

Having asserted His control over history, the LORD in 44:24 to 45:8 gives clear proof of it. This passage is often called "The Cyrus Oracle" because it calls by name Cyrus the Great of Persia (44:28 and 45:1) about 150 years before he existed! The LORD will enable Cyrus to subdue nations (45:1-3) so that Cyrus can proclaim the rebuilding of the LORD's city and temple (44:28).

3. Read Isaiah 44:24 to 45:8, then answer.
  - a.√ What famous ruler was predicted in Isaiah 44-45 about 150 years before he existed?
  - b. What two other titles does He give Cyrus?
4. Isaiah 45:7 is sometimes used as evidence that God foreordains all evil as well as good. But the word translated "evil" (KJV) here does not necessarily include moral evil; the New International Version translates it "disaster" (NASB, "calamity"). Look up Habakkuk 1:13; 2 Timothy 2:13; and James 1:13 and summarize what they indicate about God and (moral) evil.

In Isaiah 45:9-25 the LORD first speaks against those who quarrel with their Maker for the way He orders history (45:9-12). In this case they question His raising up Cyrus to restore Israel (v. 13). Other nations will honor Israel for having the true God (v. 14). Though invisible, through His triumph in saving Israel He will put idol-makers to shame (vv. 15-17). Being the Creator, He will bring order in accordance with His word spoken openly (vv. 18-19). Those who survive His judgment are challenged to either present evidence for their idols or turn to Him for salvation (vv. 20-22).

- 5.√ Read Isaiah 45:9-25, then answer.
- How does the LORD summarize in 45:13 what Cyrus will accomplish for Him?
  - Willingly or not, what will all people do with regard to the LORD? (vv. 23-25; cf. Phil. 2:10-11)

**Isaiah 46.** In this chapter the LORD is seen as carrying His people to His city. By doing this, He shows His superiority to the gods of Babylon, such as Bel and Nebo (vv. 1-2). Bel was another name for Marduk, the Babylonian sun god. Nebo was Marduk's son: god of learning, writing, and astronomy. Following another description of men making idols that can do nothing (vv. 5-7), rebels (NIV) are reminded that only the LORD is God and can ordain history (vv. 8-11). He will soon bring righteousness and salvation to Zion (vv. 12-13).

6. Read Isaiah 46, then answer. What is the contrast between the picture in verses 1-2 and the one in verses 3-4?

**Isaiah 47.** In contrast to chapter 46, this one predicts the destruction of Babylon. It describes her humiliation and shame (vv. 1-5). In a day Babylon would lose her feeling of security (vv. 8-10), in spite of the sorceries and astrology she had always relied on (vv. 11-15).

7. Read Isaiah 47, then answer. What are two reasons for Babylon's punishment, according to verses 6-7?

**Isaiah 48.** This final chapter of section A has exhortations based on the fulfillment of the prophecies in chapters 41-47. The LORD calls on Israel to profit from discipline and flee from Babylon.

8. Read Isaiah 48:1-11, then answer.
- √ Falsely confident because of the LORD's past mercy, Israel now has evidence that only He is God (vv. 1-5). What evidence? (Try to decide what *specific* evidence Israel had even before Cyrus came.)
  - What else does the LORD now announce? (vv. 6-11)
9. Read Isaiah 48:12-22. Israel is again challenged to listen as the LORD, their Creator (vv. 12-13) speaks. He announces that Babylon will fall to Cyrus (vv. 14-16; either Isaiah or the Messiah is speaking in v. 16b). If Israel had paid attention sooner, they could have

avoided the Captivity (vv. 17-19). Now they should listen and leave Babylon to be led safely home (vv. 20-21). With what warning does this section end?

### KJV GLOSSARY

44:8 *there is no god*—there is no other Rock  
 44:26 *decayed*—waste  
 45:14 *men of stature*—tall men  
*make supplication*—plead  
 46:4 *hoar*—gray  
 46:8 *shew yourselves men*—be responsible  
 46:11 *executeth*—carries out  
 46:12 *stouthearted*—stubborn hearted  
 47:6 *wroth*—very angry  
*ancient*—old men

47:13 *counsels*—advisors  
 47:15 *quarter*—own place  
 48:2 add “citizens” after “themselves”  
*stay themselves upon*—trust  
 48:4 *obstinate*—stubborn  
 48:9 *defer*—hold back, delay  
 48:10 *with*—as  
 48:11 *polluted*—made impure  
 48:13 *spanned*—spread out  
 48:21 *clave*—split

## LESSON 11

### Isaiah 49-55

*About the Servant of the LORD, (a) what was His attitude when He seemed to be a failure? (b) when did His lessons begin each day? (c) what are three specific things He suffered physically? (d) what gave Him confidence to face rejection? (e) besides being honored—even by kings—what will He accomplish? Can you write Isaiah 53:6 from memory? What does the LORD invite everyone to do when He prepares His feast?*

**Isaiah 49-57.** This is section B of Part II of Isaiah (see the chart in lesson 9). It emphasizes the One through whom the LORD restores Israel both physically and morally: *His suffering Servant*. Section A emphasized the Restoration; section B emphasizes the Restorer.

**Isaiah 49-50.** These chapters present the LORD’s Servant as rejected. They begin with what is called the second “Servant Song” (49:1-7). The word “Gentiles” in verse 6 literally means “nations,” usually considered as distinct from Israel.

1. Read the second Servant Song, Isaiah 49:1-7, then answer.
  - a. When did the LORD choose this Servant?
  - b. How did the LORD prepare Him?
  - c. What does the LORD call Him?
  - d.√ Though the Servant seems to be a failure, what is His attitude?
  - e. What will He accomplish for Israel?
  - f. What will He accomplish for the nations?
  - g. What recompense for Him is mentioned in verse 7?

In Isaiah 49:8-26 the LORD again describes Israel's redemption—how He will care for them as He brings them back (vv. 8-13). Then, in several ways He assures Zion that her sons will return (vv. 14-26):

- He cannot forget Jerusalem (vv. 14-16).
  - Zion sees her children returning (vv. 17-18).
  - Zion is filled with her children (vv. 19-21).
  - The nations cooperate in this return, but enemies perish (vv. 22-26).
2. Read Isaiah 49:8-26, then answer. In these verses, as in most of Part II, by what figure of speech are the Israelites designated?
  3. Ezra 1-2 relates Cyrus's edict for Israel to return and gives the numbers of those who did so. Look up Ezra 2:64-65 and say if you think that the prophecy of Isaiah 49:14-26 was completely fulfilled at that time.
  4. Read Isaiah 50:1-3, which shows that Israel's plight did not result from the LORD's divorcing Zion or selling her children into slavery to pay debts.<sup>6</sup> Instead, as the LORD reminds Zion's sons, the cause of her suffering was sin. By what power could the LORD have prevented this plight? (vv. 2b-3)

Isaiah 50:4-11 has the third Servant Song (vv. 4-9) and its sequel (vv. 10-11). Remember that all this was fulfilled in Jesus. Though rejected by men, the Servant learned from the LORD, by daily lessons, how to comfort the weary (see 1 Peter 2:22-23). He was not disobedient (v. 5; contrast 48:8), though obedience cost Him shame and suffering. In verses 10-11 the Servant's followers are exhorted to trust the LORD God—as the Servant did—and not live by their own light.

5. Read Isaiah 50:4-11, then answer.
  - a.√ When did the Servant's lessons begin each day?
  - b.√ Name three specific things He suffered physically.
  - c.√ What gave Him confidence to face rejection?
  - d. Philippians 2:5-16 shows that we should be like this Servant. Can you find and list at least three ways?

**Isaiah 51:1 to 52:12** centers on the exaltation of the remnant. One key word is "righteousness," referring to the LORD's holy standards (51:1, 5, 6, 7, 8). Three times here (51:5, 6, 8; and earlier in 46:13) "righteousness" is paired with "salvation," which refers to the LORD's victorious work. His "arm" (51:5, 9; also 40:10) refers to His power. As in 30:7 "Rahab" (51:9) refers to Egypt.

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<sup>6</sup> Some understand Isaiah 50:1a to imply that the LORD did not divorce Zion. But the last part of the verse probably means that He did. If so, the law of Deut. 24:4 should be considered. That law prohibited a husband from taking back his wife if she had remarried after he divorced her.

6. Read Isaiah 51:1-8. Just as the remnant comes from Abraham, whom the LORD multiplied, it will receive the LORD's blessing as he did (vv. 1-3). The LORD's victory will extend His eternal kingdom (vv. 4-8). How wide will that kingdom reach?
7. Read Isaiah 51:9-23. Either the remnant or the prophet prays for another "Exodus" (vv. 9-11; notice that v. 11 is nearly identical to 35:10). Next, the LORD speaks to comfort the remnant (vv. 12-23). Whereas their enemies are like grass, Israel's Deliverer is the Creator Himself (vv. 12-16). In exile Jerusalem has drunk to the bottom from the cup of the LORD's anger. Now the LORD will take away that cup and give it to others (vv. 17-23). To whom will He give it?
8. Read Isaiah 52:1-6. The LORD's city will be free and beautiful. His people will no longer be enslaved nor will they be the reason why others feel contempt against the LORD. What did the nations pay to have Israel as slaves?
9. Read Isaiah 52:7-12. This paragraph ends the subsection with a glorious message to Zion: the LORD is returning to rule and is leading His people home. As in previous passages, some of His promises here will be fulfilled only in His future kingdom.<sup>7</sup>

**Isaiah 52:13 to 53:12** is the fourth Servant Song and the high point of the second section of Part II. It has five stanzas of three verses each: 52:13-15; 53:1-3, 4-6, 7-9, 10-12. It makes the clearest statements in the Old Testament of one dying to pay for another's sins. Of course, that was the main lesson of the sacrificial system, though never understood by the Jews. No wonder they failed to recognize the Servant (Jesus) when He came to fulfill this song! Even today, they refuse to read this song in their synagogues. Those that understand it believe in Jesus.

- 10.√ Memorize Isaiah 53:6: We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.
- 11.√ Read the first and introductory stanza of this song: Isaiah 52:13-15. It sketches the Servant's degradation (humiliation) and exaltation. In verse 13 there are three verbs emphasizing His being exalted (the first two being the same as in 6:1). This glory contrasts with His seeming less than human in His suffering (v. 14). Besides being honored—even by kings—what will He accomplish?
12. The next four stanzas are in chapter 53. For most or all of it, the speaker is the Servant's people. (They quote the LORD in vv. 8b, 11b-12.) They say this after they have changed their mind about the Servant. Read Isaiah 53, summarizing each stanza in your own words: a. verses 1-3 b. verses 4-6 c. verses 7-9 d. verses 10-12.

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<sup>7</sup> For example, see 49:19-21, 23. Promises in Isa. 52:1-12 that were not fulfilled in the return from Babylon: (a) no unclean will enter Jerusalem (v. 1); (b) the LORD will reign in peace (v. 7); (c) all nations will see His salvation (v. 10).

**Isaiah 54-55** pictures the LORD rebuilding His bridal city, Zion (ch. 54), and inviting everyone to His feast (ch. 55).

13. Read Isaiah 54:1-5. The LORD calls on Zion to rejoice,<sup>8</sup> for her husband has returned and she has many children.
  - a. What figure is used in verse 2 for making more room for Zion's family?
  - b. Who is Zion's husband?
14. Read Isaiah 54:6-17. This time Zion's husband will stay with her permanently, not punish her again (vv. 6-10).<sup>9</sup> The LORD will build Zion with beauty (vv. 11-12), teach her sons (v. 13), and establish her in righteousness and absolute security (vv. 14-17). List the materials here named for rebuilding Zion.
 

**NOTE:** In 54:17 there is a reference to the "servants [plural] of the LORD." No longer is the "Servant [singular] of the LORD" mentioned by name, though He speaks in 61:1-3.

**Isaiah 55.** It was common in antiquity for a king who had built a new temple to invite everyone to its celebration feast. Now that the LORD has built new Zion as His temple, He invites everyone to come eat without charge (vv. 1-2). Actually, this is an offer to participate in the everlasting covenant providing the mercies promised to David (vv. 3-5). This is either the Davidic covenant (2 Sam. 7) or the new covenant. The "David" when this takes place will be Messiah (Jesus).<sup>10</sup> The "you" of verse 5 is glorified Zion, to which the nations will come to worship. Verses 6-11 are a call to repentance—leaving one's own ways to accept the LORD's invitation—based on the LORD's word.

15. Read Isaiah 55:1-11, then answer.
  - a.√ What does the LORD invite everyone to do at the celebration feast for His temple?
  - b. What are four designations for Messiah in verses 3-4?
  - c. To what is the LORD's word compared in verses 10-11?
  - d. In what two respects is it so compared?
16. Read Isaiah 55:12-13. Once again the return to Zion is pictured as joyous, with nature's participation. Nature will be transformed. The curse imposed at the fall (Gen. 3:17-19)

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<sup>8</sup> The "barren woman" (v. 1) is not identified here, but in parallel passages (like 52:7-9 and ch. 60) is Zion. The city (vv. 11-12) and her sons (v. 13) represent God's people.

<sup>9</sup> In 54:9-10 the LORD promises Zion, as He promised mankind after the flood, that He will no more show such anger. As in previous passages (see our footnote for 52:7-12), this was not fulfilled after the historic return from Babylon. Neither was the promise in 54:14 of righteousness and freedom from fear. These will be fulfilled in His still-future kingdom.

<sup>10</sup> "David" several times stands for a descendant of David. For example: 1 Kings 12:16; Jer. 30:9; Ezek. 34:23, 24; 37:24, 25; Hos. 3:5.

will be lifted (Rev. 22:3). Look at Romans 8:19-22 and tell what that passage says about the future of the creation.

### KJV GLOSSARY

49:2	<i>shaft</i> —arrow	52:3	<i>nought</i> —nothing
49:16	<i>continually before me</i> —always in my thoughts	52:8	<i>see eye to eye</i> —see it with their own eyes
49:17	<i>forth of</i> —away from	52:10	<i>made bare his holy arm</i> —revealed his power
49:19	NIV Though you were ruined and made desolate and your land laid waste, now you will be too small for your people...	52:12	<i>rereward</i> —rear guard
49:20	<i>strait</i> —small	52:14	<i>visage</i> —appearance
49:21	<i>removing to and fro</i> —wandering	53:2	<i>comeliness</i> —majesty
50:9	<i>wax old</i> —grow old	54:3	<i>gentiles</i> —nations
50:10	<i>stay upon</i> —rest on	54:6	<i>refused</i> —cast off
51:1	<i>whence</i> —from where	54:12	<i>pleasant</i> —precious
51:5	<i>isles</i> —farthest nations	55:2	<i>fatness</i> —abundance
51:6	<i>not be abolished</i> —never fail, NIV	55:3	<i>sure mercies of David</i> —my faithful love promise to David
51:10	<i>art thou not it</i> —was it not you	55:7	<i>abundantly</i> —fully
		55:11	<i>void</i> —empty

## LESSON 12

### Isaiah 56-61

*What is the ultimate goal for the LORD's temple? In what spirit should discipline be received? What is the "fasting" the LORD accepts? What is the point of Isaiah 59? of Isaiah 60? When Jesus read Isaiah 61:1-2 in the synagogue, where did He stop?*

In this lesson you will finish the second section of Part II and begin the third section (see the chart in lesson 9).

**Isaiah 56-57** is the final subsection of section B (The Restorer). It looks at (a) godly foreigners (KJV, "strangers"), who will be accepted in the LORD's kingdom, then at (b) wicked Israelites, who will be condemned.

**Isaiah 56:1-8** begins with a brief description of those who anticipate His salvation and righteousness: they keep the Sabbath sacred and keep their lives pure (vv. 1-2). The Sabbath was the sign of the LORD's covenant with Israel. But this passage also refers to people who were outside the covenant and historically had no rights to Israel's blessings. Even they, if they keep the Sabbath (as a sign of their faith), can be included in the future kingdom (vv. 3-8).

1. Read Isaiah 56:1-8, then answer.
  - a. What are two categories of people, formerly excluded, who can be included in the kingdom? (See also Deut. 23:1-3.)

**NOTE:** Acts 8 gives an outstanding example of one man who fit both categories—and will be in the kingdom.

- b.√ What is the ultimate goal for the LORD's temple? (This was quoted by Messiah, Matt. 21:13.)
- c. We have called Sabbath observance a sign of faith. Why do you think this was true?

**Isaiah 56:9 to 57:21** looks at wicked Israelites in Isaiah's own day. First, it describes evil leaders, who do not watch after the people but care only for their own appetites (56:9-12). Then it describes the evil people (ch. 57). They care nothing about the death of the righteous, not realizing that by dying the righteous escape something worse (vv. 1-2). When it calls the wicked the "offspring of adulterers and prostitutes" (v. 3, NIV), it states more than a figure. Sexual relations with religious prostitutes (vv. 7-8) were an important element in fertility religions like Baalism. Such relations were thought to guarantee fertility in crops, animals, and humans.

- 2. Read Isaiah 56:9 to 57:13, then answer.
  - a. What is the underlying sin of the wicked in 57:3-10?
  - b. in 57:11-13?
- 3. Read Isaiah 57:14-21, then answer.
  - a.√ It is the high and lofty One who has brought severe discipline. In what spirit should it be received?
  - b. For those who mourn in repentance there will be "peace, peace" (complete well being). In contrast, to what are the wicked compared?

**Isaiah 58-66** is the final section of the book, section C of Part II (see the chart in lesson 9). It deals with the same themes as before, bringing them to a climax. It emphasizes The Restored Ones (those who are restored). John Martin titles this section "Restoration realized and completed" (p. 1113). In it, as Martin notes, Isaiah looks both to his own day and to the future. In Isaiah's day most in Israel were so wicked (ch. 58) that only the LORD could restore the nation (ch. 59). He will bring peace and prosperity—centered in Zion—to the whole world (ch. 60). This He will do through the coming of Messiah and the Father (61:1 to 63:6), in answer to the nation's prayer (63:7 to 65:25). The conclusion (ch. 66) once more emphasizes the LORD's fulfilled promises to Israel and the world.

**Isaiah 58-59.** Restoration must come at the LORD's initiative. Chapter 58 begins by showing why this is true; it contrasts false worship and true worship. The LORD's heralds point out the nation's rebellion (vv. 1-2). Yet the nation complains, saying that the LORD should notice their fasting (v. 3a). He answers that obedience is more important than ritual (vv. 3b-7)—and lists the great benefits that would follow obedience (vv. 8-14).

- 4. Read Isaiah 58, then answer.
  - a.√ What is the "fasting" that the LORD accepts?



- b. What blessings would result from such fasting? (List at least eight blessings from vv. 8-14.)

**Isaiah 59.** Though the LORD is able to save, Israel's sin has distanced her from Him (vv. 1-8). Israel (through the prophet?) cries out, recognizing her hopeless condition (vv. 9-15a). The LORD Himself takes the initiative to bring salvation and righteousness (vv. 15b-17). By destroying His enemies, He brings salvation to the repentant in Zion (vv. 18-20). Then He puts His Spirit and His words into the redeemed (v. 21).

- 5. Read Isaiah 59, then answer.
  - a.√ Summarize this chapter in ten words or less. Then learn the summary as given in Answers.
  - b. There are several possible reasons for the times when the LORD does not rescue us from hardship. It is not that He is incapable or unwilling. What reason is given in Isaiah 59?
  - c. The gift of the LORD's Spirit and His words is elsewhere seen as the operative power of an eternal covenant. See 2 Corinthians 3:3,6. What is this covenant called?

**Isaiah 60** is one of the most beautiful chapters ever written. It sketches the future glory, peace, and prosperity for Zion redeemed. First, Zion is told to prepare for the LORD to rise (like the sun) in glory over her (vv. 1-3). Then the nations bring her children home—also rich gifts for the temple and the altar (vv. 4-9). All the nations must honor Zion or perish (vv. 10-14). The last verses describe her full restoration: from ruin and destruction to prosperity and security (vv. 15-22).

- 6. Read Isaiah 60, then answer.
  - a. In verses 1-3 how will the LORD's rising in Zion affect the nations?
  - b. Verses 7 and 13 refer to one component (element, part) of the future kingdom described in detail in Ezekiel 40-48. What component?
  - c. From verses 10-14 give at least three examples of Zion's superiority.  
**NOTE:** Many other Old Testament and New Testament passages reflect the glory of Jerusalem in the future kingdom: for example, Isaiah 2:1-4; Haggai 2:7-8; Zechariah 14:14-19; Revelation 21.
  - d. It is the LORD who has restored Zion. Zion will recognize that the LORD is what for her? (vv. 16, 19-20)
  - e. Pick at least one verse good to memorize from 60:15-22 and tell why.
  - f.√ As you did for chapter 59, summarize chapter 60 in ten words or less. Then learn the summary in Answers.

**Isaiah 61:1 to 63:6** looks at the coming of Messiah (ch. 61) and the coming of the LORD (62:1 to 63:6). Only the New Testament reveals plainly that Messiah is also divine.

In Isaiah 61 the LORD's Servant, Messiah, announces His work of restoring Zion's children (vv. 1-3), then lists several results of His coming (vv. 4-9). One result is that Israel will receive a double portion of inheritance (v. 7). Zion expresses joy in the LORD (vv. 10-11).

7. Read Isaiah 61, then answer.
  - a. Who speaks at least in verses 1-3?
  - b. *Messiah* is a Greek form of the Hebrew word *mashiac*, which means Anointed. The Greek translation is *cristos*, which we say as *Christ*. (This was explained for Isaiah 11.) With what, as Messiah explains here, was He anointed?
  - c.√ When Jesus read verses 1-2 in the Nazareth synagogue, He stopped in the middle of a verse. Apparently this was because there would be a gap of time at that point. Look up Luke 4:18-19 and tell where He stopped.
  - d. From verses 4-9 list at least five results of Messiah's coming.
  - e. The double portion (v. 7) was for the firstborn (Deut 21:17). Look up Exodus 4:22 and tell why Israel should receive it.
- 8.√ Practice writing Isaiah 53:6 until you can do so without errors.

### KJV GLOSSARY

56:1	<i>keep ye judgment</i> —do what is right	57:16	<i>contend</i> —accuse
56:3	<i>eunuch</i> —man physically unable to have children		add “of man” after “spirit”
56:4	<i>take hold of</i> —hold fast to	57:17	<i>smote</i> —punished
56:9	<i>devour</i> —destroy		<i>frowardly</i> —rebelliously
57:3	<i>hither</i> —here	58:1	<i>spare not</i> —have no pity
	<i>whore</i> —harlot	58:3	<i>ye find pleasure and exact all your labours</i> —you do as you please and make your servants work.
57:4	<i>sport yourselves</i> —mock		
	<i>make a wide mouth</i> —sneer	58:5	<i>afflict his soul</i> —humble himself
57:5	<i>enflaming yourselves</i> —burning with lust	58:7	<i>deal</i> —share
57:6	<i>receive comfort in these</i> —relent because of these	58:8	<i>rereward</i> —protection
57:10	NIV You were wearied by all your ways, but you would not say, ‘It is hopeless.’ You found renewal of your strength, and so you did not faint.	59:3	<i>perverseness</i> —error, wicked things
		59:8	<i>judgment</i> —justice
57:11	<i>held my peace</i> —remained silent	59:13	<i>lying against</i> —denying
57:14	<i>cast</i> —build	59:15	<i>a prey</i> —an easy victim
		60:11	<i>forces</i> —strength
		60:12	<i>wasted</i> —destroyed

## LESSON 13

### Isaiah 62-66

*When the LORD finally comes to Zion, why are His garments red? In the remnant's prayer in Isaiah 63-64, what are their two main requests? In His answer what does the LORD call the kingdom He will create? Whom does the exalted Creator esteem? Do you know by memory an outline for Isaiah?*

1. ✓ Before you study the last chapters, finish learning by memory the following outline for Isaiah. Practice writing it from memory.

**PART I JUDGMENT (chs. 1-39)**

- A. Introduction (chs. 1-6)
- B. Book of Immanuel (chs. 7-12)
- C. Nations (chs. 13-27)
- D. Book of Woes (chs. 28-35)
- E. Historical Interlude (chs. 36-39)

**PART II COMFORT (chs. 40-66)**

- A. The Restoration (chs. 40-48)
- B. The Restorer (chs. 49-57)
- C. The Restored Ones (chs. 58-66)

**Isaiah 62** continues a subsection (61:1 to 63:6). It shows the LORD's eagerness to come to Zion. Restoring Zion will be like celebrating a wedding (vv. 1-5). The LORD is determined to do so (vv. 6-9), posting watchmen to keep track (v. 6a), answering insistent prayer (vv. 6b-7), swearing by His own hand and arm (vv. 8-9). The day of His coming and Zion's transformation finally arrives (vv. 10-12).

2. Read Isaiah 62, then answer.
  - a. Who do you think is speaking in this chapter? (not easy to determine)
  - b. According to this chapter, what two new names (signifying new character) will Zion have?
3. Read Isaiah 63:1-6, in which the LORD's coming is finally pictured.
  - a. ✓ Why are His garments red?
  - b. Edom is again taken as representative of enemy nations—as in what previous chapter?

**Isaiah 63:7 to 65:25** records the remnant's prayer and the LORD's response.

**Isaiah 63:7 to 64:12** is the prayer of the Jewish believing remnant in captivity. First, they recall the LORD's kindnesses to them in the past (63:7-9): He saw them in distress in Egypt and redeemed them (63:9). Yet, they rebelled and forced Him to discipline (63:10). When being disciplined, Israel would recall how He redeemed them from Egypt (63:11-14). As His children, they now present Him two main petitions (63:15-19 and 64:1-7)—and plead for forgiveness, confessing their trust in Him (64:8-12).

4. Read Isaiah 63:7 to 64:12, then answer.
  - a. On what basis can the remnant approach Him? (stated in ch. 63 and ch. 64)
  - b.√ What are their two main requests?
  - c. They know that they do not deserve His kindness. How do they describe their sinful condition? (64:6-7)
  - d. When they plead for forgiveness, to what do they compare themselves and the LORD?
  - e. Such repentance is absolutely essential; there is no saving faith without it. Have you repented?

**Isaiah 65** records the LORD's response to the remnant's prayer. In a way, it sums up the message of the entire book. The LORD points out that He has constantly offered Israel His love, only to be rejected and provoked (vv. 1-5). Therefore, He has been forced to punish them (vv. 6-7). Yet, He will preserve a remnant in the midst of judgment (vv. 8-10). Those who serve the gods of Fortune and Destiny (in order to know the future), He will destine to the sword (vv. 11-12). He contrasts the final condition of both groups: the remnant (His servants) and the rebels (vv. 13-16). Then He describes the kingdom He will create (vv. 17-25), calling it "new heavens and a new earth" (v. 17).

**NOTE:** Referring to the same thing, Jesus called His future kingdom "the renewal of all things" (Matt. 19:28). Peter called it "the time...for God to restore everything, as he promised long ago through his holy prophets" (Acts 3:21). This renewal is a process; Messiah will take the first thousand years of His kingdom (that is, the millennium) to finish it (as seen in 1 Cor. 15:23-28). Many things will be new and eternal at the beginning of the millennium; all things will be so by its end. By then, even death will be abolished (1 Cor. 15:26; Rev. 20:14).

5. Read Isaiah 65, then answer.
  - a. Twice in this lesson (65:4 and 66:17) attention is drawn to the sin of eating the flesh of pigs. To separate Israel from the nations, the LORD had prohibited their eating several animals, including pork (Lev. 11:7). Look up Acts 10:9-16 and tell what Peter learned about this law.
  - b.√ What does the LORD call the kingdom He will create? (See comments above.)
  - c. From verses 17-25 list at least seven more "new" things He will create.

**Isaiah 66** draws section C—and the whole book—to a close by reviewing the LORD's judgment and salvation.

In **Isaiah 66:1-17** the LORD begins by reminding that He is great above His creation (vv. 1-2a). Therefore, He esteems the lowly who tremble at His word, not the proud hypocrites, whom He will punish (vv. 2b-6). In a single day He will restore Israel (vv. 7-9). Then those who love Zion will receive blessings from her (vv. 10-14a). But those opposed He will judge (vv. 14b-17). It is important to remember that these results were foreseen and promised in the Abrahamic covenant (Gen. 12:1-3).

6. Read Isaiah 66:1-17, then answer the following.
- ✓ As at the end of section B (in 57:15), the LORD reminds us that He is high and lofty. Whom does He esteem?
  - What was wrong with the worshipers of verse 3?
  - With what figure(s) of speech does the LORD picture
    - His restoring Israel? (vv. 7-9)
    - people receiving blessings from Zion? (vv. 10-11)
    - His judging those opposed? (vv. 14-16)

**Isaiah 66:18-24** concludes with a universal theme. When the nations see the LORD's kindness to Israel and hear His glory proclaimed by Israelites (vv. 18-19), they will come to Jerusalem, bringing other Israelites as an offering (vv. 20-21). For all eternity redeemed Israel and the saved nations will worship the LORD, but rebels will be eternally destroyed (vv. 22-24). The nations mentioned as samples here include Tarshish (probably in southwest Spain), Libya (in north Africa), Lydia (in western Asia Minor), and Tubal (in northeast Asia Minor).

7. Read Isaiah 66:18-24.
- When the nations come to Jerusalem, what honor will the LORD bestow on them?
  - To what does He compare the longevity for Zion and her descendants?  
**NOTE:** He does not say how long it will take to destroy "the dead bodies of those who rebelled"—but assures that the destructive worm and fire will not cease. The LORD's people can be sure that rebels will never ruin His kingdom.
8. ✓ Practice remembering your outline. From memory fill in the blanks with the proper information (titles and chapter reference numbers).

	TITLES	CHAPTER REF'S
PART I		
A.	<u>Introduction</u>	<u></u>
B.	<u></u>	<u></u>
C.	<u></u>	<u></u>
D.	<u>Book of Woes</u>	<u></u>
E.	<u></u>	<u></u>
PART II		
A.	<u>The Restoration</u>	<u></u>
B.	<u></u>	<u></u>
C.	<u></u>	<u></u>

### KJV GLOSSARY

62:1 *hold my peace*—keep silent  
 63:2 *wherefore*—why  
*winefat*—winepress  
 63:14 *a beast*—the cattle

63:15 *bowels and mercies*—tenderness and compassion  
 64:1 *rend*—open

64:5b NIV But when we continued to sin against them, you were angry. How then can we be saved?

64:11 *laid waste*—ruined

64:12 *afflict us very sore*—punish us severely

65:3 *gardens*—pagan shrines

*altars of brick*—pagan altars

65:12 *number you to*—destine you for

66:9 *cause*—enable

66:19 *isles*—coastlands (farthest nations)

Review in the usual way. Then take out unit 4 examination and answer it from memory. Congratulations for finishing the survey of this marvelous book!

## ANSWERS

### UNIT 1

#### LESSON 1

1. Perhaps it impressed you that Isaiah is the prophetic book most quoted in the New Testament.
2. Yahweh (the LORD) is salvation
3. a. Assyria b. Babylon(ia)
4. (your answer)
5. (your answer)
6. Here are some of the possible facts:  
Uzziah—reigned 52 years, did right; the LORD smote him with leprosy.  
Jotham—the LORD began to send Rezin of Syria (Aram) and Pekah of Israel against Judah.  
Ahaz—did not do right (made his son pass through the fire); paid Tiglath-Pileser of Assyria to help him, who proceeded to destroy Damascus; made a new altar for the temple.  
Hezekiah—removed high places and destroyed idols; the Assyrians took Samaria.
7. Here are some of the possible adjectives:  
a. rebellious b. beaten, devastated c. hypocritical, unclean
8. The City of Righteousness, The Faithful City (1:26; cf. 1:21)

#### LESSON 2

2. All nations (many peoples) will come, to learn God's ways and walk in them.
3. hiding in the rocks from dread of the LORD and His majesty (when He shakes the earth)
5. a. that for their own gain they take advantage of the poor  
b. All mature leaders will be taken away (3:1-4); no one will want to lead (3:6-7).  
c. Instead of smelling like perfume, they will stink, etc.
6. Probably you said beauty and safety.
7. a. the parable of the LORD's vineyard (Israel)  
b. Your answer may be similar to this:  
(1) materialism (4) perverted values  
(2) drunkenness (5) conceit  
(3) doubting God (6) taking bribes
9. Holy, holy, holy is the LORD Almighty; the whole earth is full of His glory.
10. Woe to me. Send me. For how long?
11. a. It makes all that Isaiah sees, hears, and says in chapter 6 more meaningful. The Holy One on the throne is in contrast to the unholy people already described. Isaiah's commission is justified.  
b. to speak God's Word to Israel  
c. They would not hear.
12. Israel would not turn from sin. (But there would always be a remnant, 6:13.)
14. (your answer)
15. It would not come to pass.

16. a. near threat—Aram and Israel far threat—Assyria
- b. a virgin bearing Immanuel, who would eat curds and honey
- c. because there would be so few people that curds and honey would abound

**LESSON 3**

2. Maher-Shalal-Hash-Baz, meaning Quick-Loot-Fast-Plunder  
**NOTE:** Another translation is “Quick to the plunder, swift to the spoil.” Either way, these are words victorious soldiers would say to each other, as the Assyrians did in 732 after conquering Damascus and Samaria.
3. Immanuel, meaning God is with us. **NOTE:** 8:18 also has this thought.
4. They were “signs and symbols...from the LORD Almighty” (8:18).  
**NOTE:** They were signs both in their names and in their faith.
5. God (8:19)
6. a. Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (9:6)
- b. the Ruler on the throne of David (9:7)  
**NOTE** that Isaiah 9:1-7 mixes Christ’s two advents: verses 1-2 being the first advent and verses 3-7 being mostly the second advent.
8. Yet for all this, His anger is not turned away, His hand is still upraised.
9. rod, club, ax, saw (10:5, 15)
10. to think that Jerusalem is just like other cities (10:10-11)
11. to trust only God
12. to cutting down the forest of Lebanon
14. a. anointing with the Spirit of the LORD
- b. He has (1) the Spirit of the LORD, (2-3) the Spirit of wisdom and understanding, (4-5) of counsel and power, (6-7) of knowledge and the fear of the LORD.
15. Wild animals will live in peace with tame ones, with a child leading such animals.
16. a banner (standard) to which they come
17. a. It is the thanksgiving of the redeemed remnant in the future kingdom.
- b. Immanuel
18. Isaiah - Yahweh (the LORD) is salvation.  
 Shear-Jashub - a remnant will return.  
 Maher-Shalal-Hash-Baz - Quick-Loot-Fast-Plunder  
 Immanuel - God is with us.  
 Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace

**REVIEW QUESTIONS**

- |      |       |       |                         |
|------|-------|-------|-------------------------|
| 1. a | 6. d  | 11. b | 16. Wonderful Counselor |
| 2. b | 7. d  | 12. d | 17. Mighty God          |
| 3. c | 8. b  | 13. b | 18. Everlasting Father  |
| 4. a | 9. c  | 14. a | 19. Prince of Peace     |
| 5. d | 10. c | 15. c |                         |



**UNIT 2****LESSON 4**

3. a. Heavenly bodies will darken; heaven and earth will shake.  
b. Learn this: Only wild animals will live there.
4. a. You may have noticed the following:
  - (1) The LORD will again have compassion on Israel and choose it (v. 1).
  - (2) He will give Israel relief from suffering and bondage (v. 3).
  - (3) He will restore Israel back to the Promised Land—through the service of other nations (vv. 1-2).
  - (4) Israel will rule over other nations (v. 2).
 b. to the restoration of the kingdom under Messiah, which is still future
5. a. that he oppressed the whole earth  
b. morning star, son of the dawn  
**NOTE:** “Morning star” (the planet Venus) was *Lucifer* in Latin, a term adopted by the King James Version in this verse and used only here. Note that Jesus is called “the Morning Star” in Revelation 2:28 and 22:16.
6. a. that he would become like God  
 a. You may have decided, along with many interpreters, that he is probably the human king of Babylon (the final world ruler) before the Lord comes—sometimes called the Antichrist.  
 b. If the king is future in chapter 14, so is his capital city in chapter 13.  
**NOTE:** Another possibility is that chapter 13 refers to the past and 14:1-23 to the future—with an **unstated gap of time** between them. That was the case in Isaiah 10-11: an unstated gap separated the fall of Assyria in chapter 10 from the future messianic kingdom in chapter 11. Yet another possibility is that of double reference—the fall of Babylon in the past and the fall of another Babylon in the future.
7. in the LORD’s land (14:25)
8. that Zion was safe (because the LORD was with them)
9. that a descendant of David will rule justly in Zion (16:5)

**LESSON 5**

1. one night (17:14)  
**NOTE:** This is exactly what happened to Sennacherib’s army (37:36-37).
2. bring a gift (perhaps consisting of themselves) to the LORD in Jerusalem (v. 7)  
**NOTE:** Apparently this is still unfulfilled, belonging to the future kingdom.
3. a. They would speak the language of Canaan (in order to worship the LORD).  
 b. an altar to the LORD and a monument at the border  
 c. Egypt—my people Assyria—my handiwork Israel—my inheritance (v. 25)
4. that the king of Assyria would lead the Egyptians and Cushites into exile
5. Babylon is fallen, is fallen.
8. a. Jerusalem  
 b. because the LORD let prophets like Isaiah see the future of the nations from there  
 c. look to God in repentance

9. a grave (tomb) for himself in the rock in a high place (v. 16)
10. seventy years (v. 15)
11. Babylon, Moab, Aram, Cush, Egypt, Jerusalem, Tyre

**LESSON 6**

1.
  - a. because the earth is defiled (polluted) by its inhabitants, who have disobeyed God's laws (vv. 5,20)
  - b. They will be punished. (v. 22; compare Rev. 20:11-15)
  - c. The LORD Almighty will reign from Jerusalem. (v. 23; compare 2:2-4; Zech. 14:9)
  - d.
    1. 1000 years
    2. in the Abyss
    3. Christ and resurrected believers (those beheaded for Christ are named)
    4. at the great white throne
2.
  - a. a great banquet at Zion (v. 6)  
**NOTE:** The New Testament often refers to this kingdom feast. For examples see Matt. 8:11 and Luke 14:15-24.
  - b. God will swallow up death.
  - c. Victory over death will be complete
    1. for believers when they are resurrected (1 Cor. 15:54, which quotes Isa. 25:8)
    2. for the whole creation at the end of the millennium (1 Cor. 15:25-26; Rev. 20:14)
3. to hide
4. the blowing of the great trumpet (shofar—ancient music instrument made of a ram's horn) (v. 13)
5. "Isaiah's Apocalypse," because it deals with the final tribulation and God's eternal kingdom
7. Some of the facts you should have listed:
  - (a) 14:1 - The LORD will again choose Israel and bring them to their land.
  - (b) 14:2 - Israel will be dominant over the nations.
  - (c) 16:5 - One from the house of David will rule in righteousness.
  - (d) 19:18-21 - Egyptians will swear allegiance to the LORD and worship Him.
  - (e) 19:23-25 - The LORD will claim Egypt, Assyria, and Israel, all three.
  - (f) 24:21-22 - For "many days" the heavenly powers and earthly kings will be shut up in prison, then punished.
  - (g) 24:23 - The LORD will rule gloriously on Mount Zion and Jerusalem.
  - (h) 25:6 - The LORD will prepare a feast for all peoples.
  - (i) 25:7-8 - The LORD will destroy death.

**UNIT 3****LESSON 7**

1. a wreath (of pride) and a fading flower (vv. 1, 3-4)  
**NOTE:** According to vv. 5-6, God is the real wreath they should take pride in.
2.
  - a. that he is teaching them with simple repetition, as one teaches a child

- b. that God will teach them with “foreign lips and strange tongues,” that is, by the Assyrian invaders
- NOTE:** The use of this verse in 1 Corinthians 14:21 indicates that the New Testament gift of tongues was a similar judgment against unbelieving Israel.
- 3. a. the LORD’s foundation stone in Zion (v. 16). This probably refers to God and His promises. The same thought is applied to Messiah in Zechariah 10:4; Ephesians 2:20; and 1 Peter 2:6.
- b. to that of farmers, who have learned how and how long to break up ground and to thresh
- 4. (a) They honored Him with their mouth and lips but not their heart.
- (b) Their fear of God consisted only of manmade rules.
- 5. hide their plans from Him (vv. 15-16)
- 6. a. repent and trust the LORD (v. 15)
- b. The LORD will be gracious, will teach them where to walk, and will give abundant harvests.
- 7. the fact that Egyptians are just men and not God (v. 3)
- NOTE:** As verses 6-7 show, choosing Egypt also involved choosing idols instead of God.
- 9. quietness and confidence forever (v. 17)
- 10. the future kingdom
- 11. the nations’ bad treatment of Zion (v. 8)
- 12. a. 1. It will blossom abundantly.
- 2. They will be strengthened by God’s coming to save.
- 3. They will be healed.
- b. You probably realized that Jesus showed that He has the power to accomplish what Isaiah 35 predicts.
- c. for the clean/redeemed/ransomed to go to Zion
- 13. You probably included most of the following features:  
 The LORD being gracious, teaching, giving abundance  
 Righteous king and rulers, bringing security and healing  
 The Spirit poured out  
 Quietness and confidence  
 No enemies, Zion stable, all healthy  
 Desert blossoming  
 All the sick restored

## LESSON 8

- 1. a. It records the vindication of the LORD’s Word previously spoken by Isaiah.
- b. It prepares for His further prophecies.
- c. (1) the beginning of the breakup of the LORD’s kingdom
- (2) divine intervention to spare Jerusalem
- 2. a. Perhaps your summary is like this: Sennacherib said that Jerusalem should surrender because no one could help her: Egypt, horsemen, or the LORD.

- b. They said nothing.
- 3. Here are some possible summaries.
  - a. He entered the temple in sackcloth and sent a delegation to get Isaiah to pray.
  - b. Don't fear, because God will send the king of Assyria home, where he will be killed.
  - c. Don't depend on your God, because no god has been able to deliver his land from me.
  - d. He spread the letter out before the LORD and prayed to Him as the living Creator, for deliverance.
  - e. 37:21-23—Jerusalem despises Sennacherib.  
 37:24-27—The LORD gave him his victories.  
 37:28-29—The LORD will turn him back because of his pride.  
 37:30-32—Jerusalem will survive.  
 37:33-35—Sennacherib will not come to Jerusalem.
  - f. The angel of the LORD killed 185,000 Assyrian soldiers in one night; Sennacherib returned home, where he was assassinated by his sons.
- 4. The shadow goes back up ten steps on the stairway (sundial) of Ahaz, where it has gone down.
- 5. to sing his songs to the LORD in the temple the rest of his life
- 6. a. showed the delegation all his treasures
  - b. that all these treasures would be taken to Babylon and Hezekiah's sons would serve there

## LESSON 9

- 1. Part I—chs. 1-39, emphasizes judgment by Assyria.  
 Part II—chs. 40-66, emphasizes restoration to the Holy Land.  
**NOTE:** Learn the emphases as given here. Later you will learn the title “Comfort” for Part II.
- 2. a. 40-48, 49-57, 58-66  
 b. “There is no peace for the wicked.” The last section ends with a description of the eternal destruction of wicked people.
- 3. by saying that the LORD's word (that is, His promise) stands
- 4. a. than temporary rulers (vv. 21-24) and all gods (vv. 25-26)  
 b. by hoping in the LORD (vv. 29-31)
- 5. a. stirs up one from the east to rule over the nations  
 b. make gods for themselves
- 6. (your choice—many have memorized v. 10)
- 7. a. nothing  
 b. that they are less than nothing
- 8. a. Your summaries should be similar to the following:
  - 1. The LORD presents His Servant, chosen and anointed with His Spirit, who is to bring justice (v. 1).

2. The Servant works confidently and patiently until He accomplishes His mission (vv. 2-4).
3. It is the LORD, the Creator, who enables the Servant to liberate the afflicted (vv. 5-7).
4. The Servant will thus show the LORD's glory through new things the LORD has foretold (vv. 8-9).
- b. He will bring forth justice on earth (vv. 1, 3, 4).  
**NOTE:** Justice is here used in the broad sense of *order*—for a disordered world.
9. a. He is deaf and blind.  
b. because of his rebellion (disobedience)
10. a. You may have said these differently:  
(1) because Israel belongs to Him (vv. 1-2)  
(2) because He loves Israel (vv. 3-4)  
(3) because He will be with Israel (vv. 5-6)  
b. for His glory (v. 7; see also v. 21)
11. He does it for His own sake.  
**NOTE:** This is a clear statement of God's grace, which was later fully manifested in Jesus and His death on the cross (see Rom. 3:24).
12. His own Spirit (v. 3)

## UNIT 4

### LESSON 10

1. a. His prediction of and control over history (44:7-8)  
b. idols and their makers
2. Men have formed useless idols (cf. Psalm 115:4-8). He has formed His servant Israel.
3. a. Cyrus the Great (king of Persia)  
b. Shepherd (44:28), Anointed (45:1)
4. that God is not the source of moral evil
5. a. rebuild His city and set His exiles free  
b. recognize and honor the LORD
6. These idols must be carried as burdens into captivity (vv. 1-2), whereas Israel has always been carried by the LORD (vv. 3-4).
7. her showing no mercy to the LORD's people that He was punishing, and her pride
8. a. the LORD's prediction—in the past—to stubborn Israel of things that would happen, specifically, the Captivity  
b. new things Israel had never heard of (vv. 6-8) (such as Israel's restoration and delay of God's anger for His own sake—vv. 9-11)
9. that the wicked will never enjoy such peace (well-being) from the LORD (v. 22)

### LESSON 11

1. a. before He was born (literally “from the womb,” KJV) (v. 1)  
b. He made his mouth like a sharp sword, hid Him and polished Him like an arrow, called Him as Servant. (vv. 2-3)

- c. Israel (v. 3) But note that He ministers to Israel (v. 5).
- d. He remains confident in the LORD. (v. 4)
- e. He will bring Israel back to the LORD. (vv. 5-6a)
- f. He will be their light and salvation. (v. 6)
- g. Kings and princes will bow down to Him.
- 2. as Zion's children
- 3. It doesn't seem possible, because only 50,000 returned then, hardly enough to fill Zion (49:19-21). Neither did kings and queens bow down to Zion (49:23).
- 4. the same power with which He controls nature
- 5.
  - a. when He first awoke (v. 4)
  - b. His back was beaten; His beard was pulled out; His face was spit on. (v. 6)
  - c. the knowledge that the Sovereign LORD would help Him and vindicate Him (confirm what He did and said) (vv. 7-9)
  - d. Perhaps you listed these ways and others: by not insisting on our own rights (vv. 5-8), by trusting God to work in and through us (vv. 12-13), by not complaining (v. 14), by being righteous in a wicked world (v. 15), by speaking God's Word (v. 16).
- 6. over the whole earth (v. 5; the "islands" are the farthest nations)
- 7. to those that afflicted Zion (v. 23)
- 8. nothing (vv. 3-5)
- 11. He will sprinkle (cleanse) many nations. (v. 15)
- 12. Your summaries should be similar to these:
  - a. vv. 1-3 - His people testify that they did not believe in (value) Him at first, because He was not attractive and had no support.
  - b. vv. 4-6 - Now they realize that the Servant suffered for their sins, not His own.
  - c. vv. 7-9 - They describe the Servant's meekness and unjust treatment in suffering.
  - d. vv. 10-12 - (They note that) the LORD is pleased in His Servant's suffering for the sins of others—and will reward Him with honor, authority, and a redeemed people.
- 13.
  - a. making a bigger tent
  - b. her Maker, the LORD Almighty (v. 5)
- 14. stones of turquoise, sapphires, rubies, sparkling jewels, precious stones (vv. 11-12, NIV; KJV is different)
- 15.
  - a. to come and eat without charge
  - b. David, witness, leader, commander
  - c. to the rain and snow that come down from heaven
  - d. It (1) comes from heaven to earth and (2) will certainly fulfill the LORD's purpose.
- 16. All creation is waiting to be freed.

## LESSON 12

- 1.
  - a. foreigners and eunuchs (vv. 3-7)
  - b. to be a house of prayer for all nations (v. 7)
  - c. You may have realized that keeping the Sabbath (1) was an act of obedience,

- (2) recognized the importance of worshiping the LORD, and (3) showed confidence that the LORD would provide for the wages lost. The Israelite who kept the Sabbath thereby gave testimony to the Creator who rested—and to the future Age of Rest.
2.
    - a. idolatry
    - b. lack of fear for the LORD
  3.
    - a. in a contrite and lowly spirit (v. 15; KJV, “humble spirit”)
    - b. to the never-resting sea (vv. 20-21)
  4.
    - a. correcting injustice, freeing the oppressed, feeding the hungry, sheltering and clothing the poor and naked (vv. 6-7)
    - b. You should have eight of these: light, healing, righteousness, glory, answered prayer, guidance, strength, fruitfulness, physical restoration, joy in the LORD, prosperity.
  5.
    - a. Learn this: Since Israel cannot save, the LORD Himself does it.
    - b. Our sin may have put us at a distance from Him.
    - c. the new covenant
  6.
    - a. It will attract them like a light.
    - b. the temple (in the millennium)
    - c. Here are some examples:  
(political)—Foreigners will rebuild her walls, kings will serve.  
(economic)—The wealth of the nations will come there.  
(religious)—The LORD’s sanctuary will be glorified.
    - d. She will recognize the LORD as Redeemer and everlasting light.
    - e. (your choice)
    - f. Learn this: the future glory, peace, and prosperity for redeemed Zion.
  7.
    - a. Messiah, the LORD’s Servant
    - b. with the Spirit of the LORD (v. 1)
    - c. in the middle of verse 2 before “the day of vengeance”

**NOTE:** Beginning with the “mysteries of the kingdom,” Jesus later revealed that He would come twice, not just once. The present age would intervene. In other words, we now know that the rest of Isaiah 61 (vv. 2b-11) will be fulfilled in His **Second Coming**.

    - d. You should have listed some of these:  
restoration of ruined cities (v. 4)  
exaltation of the people of Israel (v. 5)  
priestly ministry for Israel (v. 6a—cf. Exod. 19:6)  
riches for Israel (v. 6b)  
inheritance for Israel (v. 7)  
an everlasting covenant (v. 8)  
fame as the LORD’s people (v. 9)
    - e. because Israel is the LORD’s firstborn
  8. We all, like sheep, have gone astray,  
each of us has turned to his own way;

and the LORD has laid on him  
the iniquity of us all.

### LESSON 13

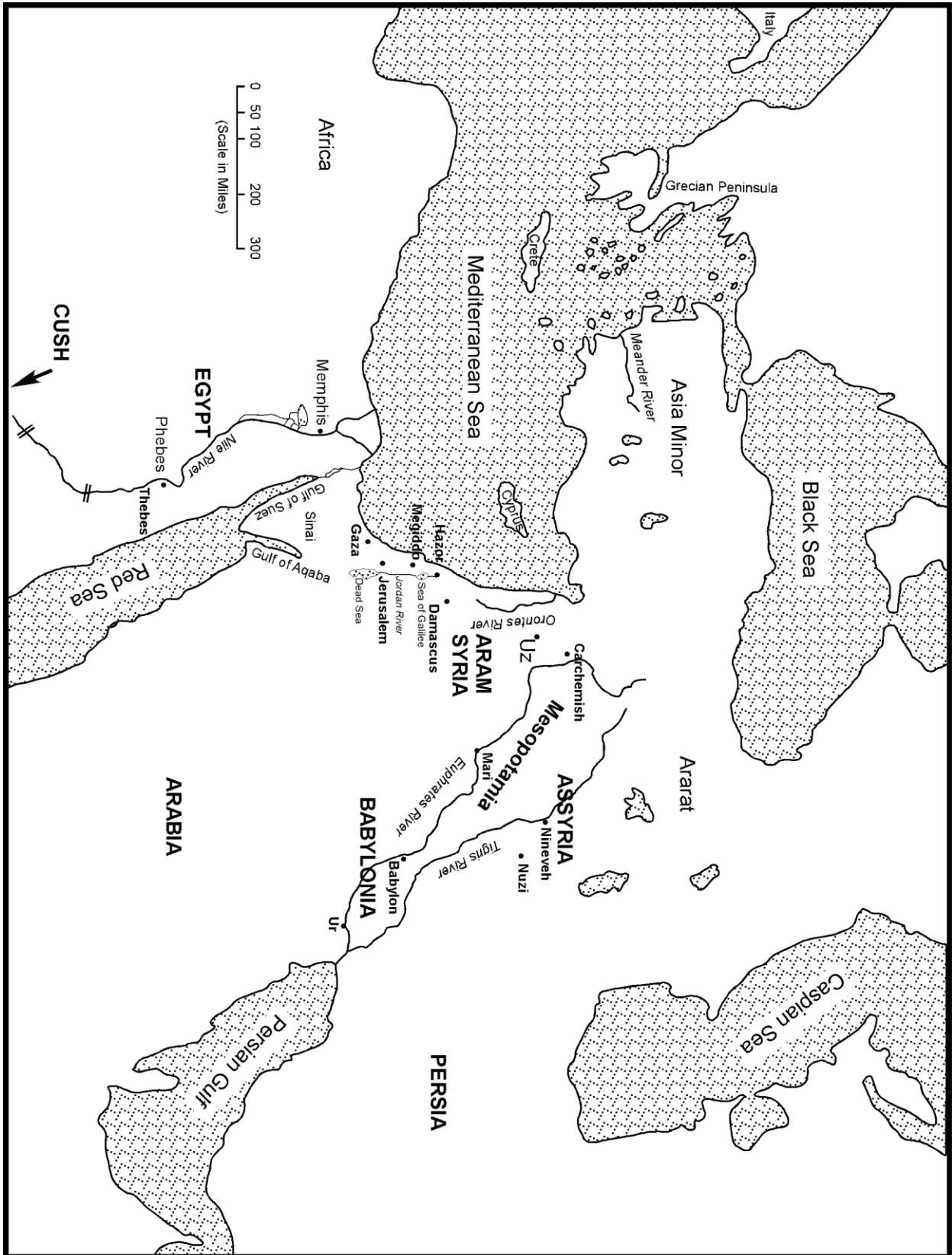
2.
  - a. Probably not the LORD, since nearly all verses (except v. 6a?) speak of Him in the third person. Although the LORD's words are given in vv. 8-9 and 11, the speaker is quoting Him. The speaker could be Messiah or the prophet.
  - b. Hephzibah (My Delight Is In Her, v. 4) and Sought After, The City No Longer Deserted (v. 12; KJV, "Sought out, A city not forsaken")  
**NOTE:** The *land* also gets a new name: Beulah (married, v. 4).
3.
  - a. because they are splattered with the blood of the nations He has trampled (vv. 3,6)
  - b. ch. 34
4.
  - a. on the basis that He is their Father (63:16 and 64:8)
  - b. (1) that He would **return to them** (or return them to Himself) (63:17-18)  
(2) that He would **smite their enemies** (64:2)
  - c. They are unclean and their righteous acts like filthy rags. They shrivel up and are carried away by their sins. No one calls on the LORD or strives to lay hold of Him. He has hidden His face and made them waste away.
  - d. They are the clay, and He is the potter (64:8).
  - e. (Your answer is of great importance. No one can make it for you.)
5.
  - a. that the Lord had made these animals acceptable
  - b. new heavens and a new earth
  - c. (1) Jerusalem a delight (v. 18)  
(2) its people a joy (v. 18)  
(3) absence of weeping and crying (v. 19)  
(4) long life (v. 20)  
(5) security (vv. 21-22)  
(6) productive labor (vv. 22-23a)  
(7) the LORD's blessing on all (v. 23)  
(8) divine guidance (v. 24)  
(9) harmony and no violence in nature (v. 25)
6.
  - a. the one who is humble and contrite in spirit, and who trembles at His word (v. 2)
  - b. They had chosen their own ways instead of listening to and answering the LORD. (vv. 3-4)
  - c. 1. letting her give birth at once, even before labor pains begin  
2. drinking mother's milk from her  
3. His coming with fire and His chariots like a whirlwind
7.
  - a. He will appoint some of them as priests and Levites. (v. 21)
  - b. to the longevity for the new heavens and new earth (v. 22)



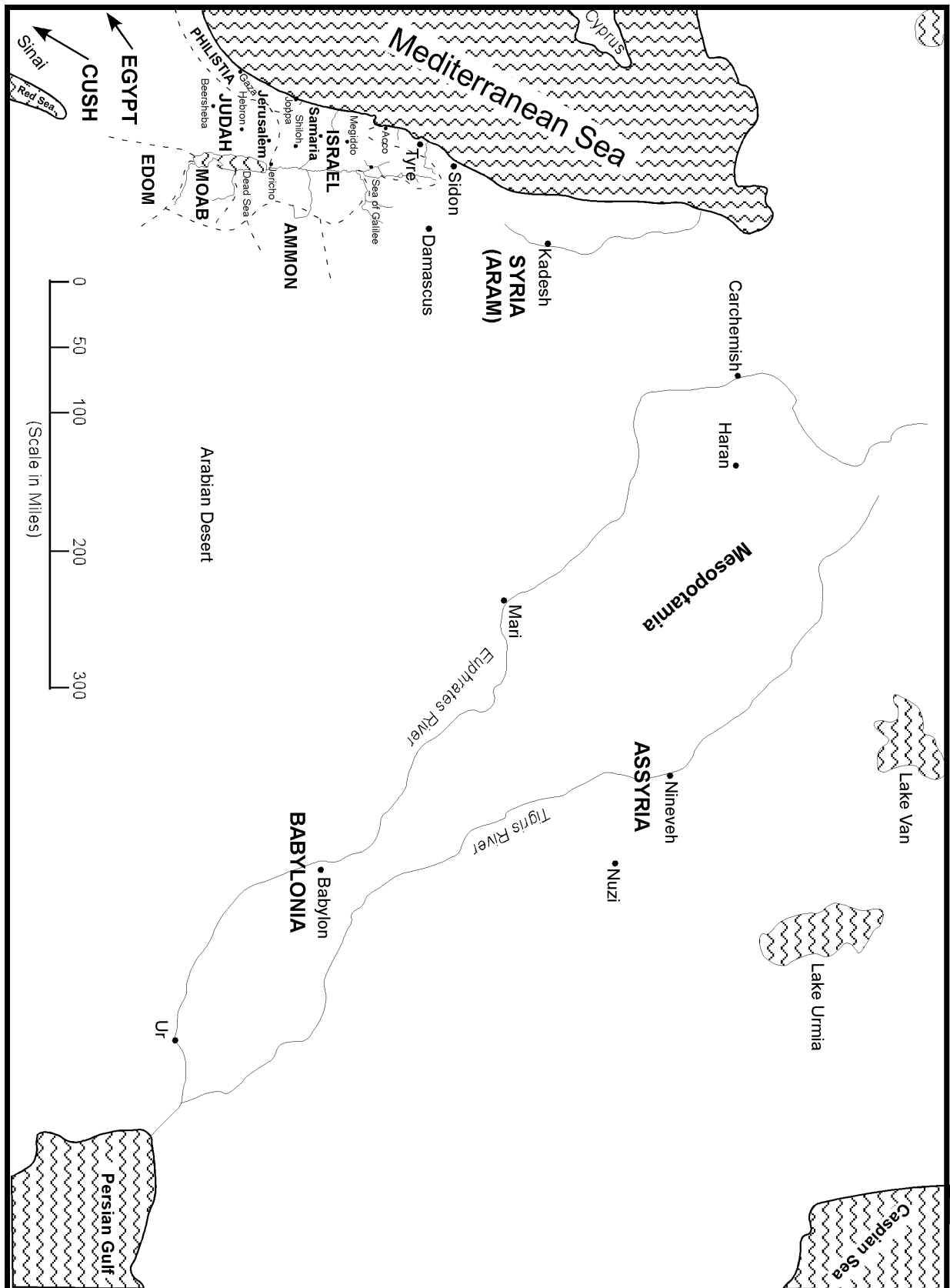
8. Your outline should match the following outline.

	TITLES	CHAPTER REF'S
PART I	<u>Judgment</u>	<u>1-39</u>
A.	<u>Introduction</u>	<u>1-6</u>
B.	<u>Book of Immanuel</u>	<u>7-12</u>
C.	<u>Nations</u>	<u>13-27</u>
D.	<u>Book of Woes</u>	<u>28-35</u>
E.	<u>Historical Interlude</u>	<u>36-39</u>
PART II	<u>Comfort</u>	<u>40-66</u>
A.	<u>The Restoration</u>	<u>40-48</u>
B.	<u>The Restorer</u>	<u>49-57</u>
C.	<u>The Restored Ones</u>	<u>58-66</u>

MAP 1



MAP 2



MAP 3

