

ISAIAH

Behold Your God!



**Trinity Bible Church
Sunday School
Fall, 2018**

ISAIAH

Behold Your God!

*Come now, and let us reason together,
saith the LORD:
though your sins be as scarlet,
they shall be as white as snow;
though they be red like crimson,
they shall be as wool.
Isaiah 1:18*

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Schedule

September

- 9 Lesson 1: Judah's Unfaithfulness and God's Purifying Wrath
Isaiah 1-4
- 16 Lesson 2: The Coming Child-King
Isaiah 5:1-9:7
- 23 Lesson 3: The Assyrian Invasion and the LORD'S Deliverance
Isaiah 9:8-12:6
- 30 Lesson 4: Oracles Against the Nations (Part 1)
Isaiah 13-17

October

- 7 Lesson 5: Oracles Against the Nations (Part 2)
Isaiah 18-22
- 14 Lesson 6: The Coming World-wide Apocalypse
Isaiah 23-27
- 21 Lesson 7: A False Hope and the Sure Hope
Isaiah 28-31
- 28 Lesson 8: Jerusalem's Future Glory
Isaiah 32-35

November

- 4 Lesson 9: The LORD Protects Jerusalem
Isaiah 36-39
- 11 Lesson 10: The Servant Is a Light to the Gentiles
Isaiah 40-42
- 18 Lesson 11: The LORD Names Cyrus
Isaiah 43-45
- 25 Lesson 12: The Servant Is Divinely Empowered for Success
Isaiah 46:1-49:13

December

- 2 Lesson 13: The Servant Is Obedient Amidst Suffering
Isaiah 49:14-52:12
- 9 Lesson 14: The Servant Is a Sacrifice for Sin
Isaiah 52:13-55:13
- 16 Lesson 15: Israel's Rebels and the LORD'S Salvation
Isaiah 56-59
- 23 Lesson 16: Zion Exalted Above the Nations
Isaiah 60:1-63:6
- 30 Lesson 17: The Repentant Are Blessed in Jerusalem
Isaiah 63:7-66:24

Scripture Memory

Isaiah 1:18

Come now, and let us reason together, saith the LORD:
though your sins be as scarlet,
they shall be as white as snow;
though they be red like crimson,
they shall be as wool.

Isaiah 7:14

Therefore the Lord himself shall give you a sign;
Behold, a virgin shall conceive, and bear a son,
and shall call his name Immanuel.

Isaiah 9:6

For unto us a child is born, unto us a son is given:
and the government shall be upon his shoulder:
and his name shall be called Wonderful, Counsellor,
The mighty God, The Everlasting Father, The Prince of Peace.

Isaiah 40:8

The grass withereth, the flower fadeth:
but the word of our God shall stand for ever.

Isaiah 42:1-4

1 Behold my servant, whom I uphold; mine elect,
in whom my soul delighteth;
I have put my spirit upon him:
he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up,
nor cause his voice to be heard in the street.

3 A bruised reed shall he not break,
and the smoking flax shall he not quench:
he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged,
till he have set judgment in the earth:
and the isles shall wait for his law.

Isaiah 53:6

All we like sheep have gone astray;
we have turned every one to his own way;
and the LORD hath laid on him the iniquity of us all.

He Was Wounded for Our Transgressions

Richard J. Oliver

William M. Runyan

1. Who hath be - lieved aft - er hear - ing the mes - sage, To whom is the
2. He was de - spised and by all men re - ject - ed, Weight - ed with
3. Like as a lamb he was brought to the slaugh - ter, Speech - less as

arm of the Lord re - vealed? He shall grow up as a plant new and ten - der,
sor - rows, ac - quaint - ed with grief; Smit - ten, af - flict - ed, by God was for - sak - en,
sheep to the shear - ers was led; He was cut off from the land of the liv - ing,

And as a root out of a bar - ren field.
Suf - fered a - lone; no one could bring re - lief. He was wound - ed
For our trans - gres - sions on Cal - va - ry bled.

for our trans - gres - sions, He was bruised for our in - iq - ui - ties;

The chas - tise - ment of our peace was up - on him, And with his stripes we are healed.

Introduction

“Behold your God!” This cry declares Isaiah’s purpose for the message he is bringing from the LORD to the southern kingdom of Israel in very dark days in their history. The wrath of the LORD is about to fall upon a people who have acted corruptly, abandoned the LORD, despised the Holy One of Israel, and turned away from Him (Isaiah 1:4). The road to this looming disaster began with great expectations when the LORD told Abraham that He would make a great nation of Abraham’s offspring, and that this nation would be a source of blessing to all the nations of the earth (Genesis 12:1-3). It was subsequently shown that the great nation was to be formed from the twelve sons of Abraham’s grandson, Jacob, who was renamed Israel by the LORD. Without detailing the history of this family, it is enough to quote their father Jacob who said, after a murderous rampage by two of his sons, “Ye have troubled me to make me stink among the inhabitants of the land . . .” (Genesis 34:30). They were a curse to the nations among whom they lived, not the promised blessing. In the following years, despite the great blessing of Moses’ leadership and the giving of the Mosaic Covenant, and despite the miraculous leadership of Joshua to establish them in the Promised Land, the nation declined into anarchy and explicit rejection of the LORD as their ruler. Despite this, the LORD graciously established the monarchy of David with the promise that a future Son would rule over the earth eternally. Under King David, and subsequently his son, King Solomon, the nation was elevated above all the nations of the earth in splendor that has not been equaled. King Solomon’s major accomplishment was to build the Temple of the LORD in Jerusalem as the center for devotion to the LORD.

Tragically, the true character of this blessed nation became apparent, even before the end of King Solomon’s reign. Following his death, the LORD brought judgment in the form of internal rebellion. The nation split into two kingdoms, a northern kingdom of 10 tribes known as Israel or Ephraim, and a southern kingdom of two tribes known as Judah. Israel was ruled by a series of monarchies of variable length, and they were uniformly evil and idolatrous. The monarchy of King David continued in the southern kingdom, and the kings were variably evil or good. In Isaiah’s day, the king was Ahaz, and he was among the most evil of all the kings of either nation of the family of Jacob.

Isaiah’s message is directed to the southern kingdom, Judah, and is based upon two historical events. The first is the threat of an invasion by Assyria, and the second is a future threat from the Babylonians. His message is presented in two parts. Isaiah 1-39 anticipates the Assyrian invasion and ends with an account of the actual invasion in 722 B.C. Isaiah 40-66 is written from the perspective of an event that will occur long after the death of Isaiah – the captivity of Judah in Babylon in 586 B.C.

Part 1 is a message of condemnation and presents Assyria as the “rod of My anger” (10:5). Isaiah begins with an indictment of Judah, followed by a scene in heaven where Isaiah answers the LORD’S call to take His message to the people with one ominous warning — the people will not hear. This is followed by an historical encounter between Isaiah and King Ahaz. The king is worried about a plot by his two northern neighbors, Syria (Aram) and Israel, to depose him and install a puppet king. Unmentioned here, but clearly revealed in 1 Kings 16, is the fact that Ahaz made a treaty with the Assyrian king, Tiglath-pileser, to attack Syria. What is revealed in Isaiah’s encounter with Ahaz is that Ahaz explicitly refused to accept help from the LORD. The prophet goes on to tell the nation that the nations they feared would soon be gone, but the trusted Assyrian ally would proceed with an overwhelming invasion of Judah and the surrounding nations. There would be no nations who could withstand the onslaught of Assyria. This first part has two surprise endings. First, the Assyrian invasion would be stopped by direct intervention of the LORD at the gates of Jerusalem. Secondly, Isaiah speaks of a time much further into the future when the LORD will show Himself to be gracious by restoring the entire nation and establishing a world wide kingdom of justice and righteousness in Zion with a King who will be called: “Wonderful Counselor, the Mighty God, the Everlasting Father, The Prince of Peace.” The God who comes with vengeance will also come to save His people from their sin. No wonder the prophet says, “Behold your God!” as he ends the prophecy of Book 1 (35:4). Isaiah then concludes with an account of the Assyrian invasion and the miraculous intervention by God to spare the nation. This historical interlude also notes the coming Babylonian invasion by showing events in the life of Ahaz’s successor.

Part 2 is a message of comfort to a nation in exile in Babylon. As noted above, this captivity did not occur until many years after the death of Isaiah. Isaiah writes to provide comfort in the greatness of their God. He then announces that their captivity will be ended by a king, Cyrus, who will release the exiles from their captivity to return to Jerusalem and rebuild the temple. More than this historical event, Isaiah looks even

further into the future to speak of the coming Servant of the LORD, the Anointed One (Messiah) who will redeem His people from their sins by His death, and then reign over a restored nation in Zion in a kingdom of righteousness which will extend to the ends of the earth. Not surprisingly, Isaiah begins this second part of his prophecy with a cry for the people to “Behold your God!” (40:9). Later, He will explain:

*“For my thoughts are not your thoughts,
neither are your ways my ways, saith the LORD.
For as the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts.
For as the rain cometh down, and the snow from heaven,
and returneth not thither,
but watereth the earth,
and maketh it bring forth and bud,
that it may give seed to the sower, and bread to the eater:
So shall my word be that goeth forth out of my mouth:
it shall not return unto me void,
but it shall accomplish that which I please,
and it shall prosper in the thing whereto I sent it.”
Isaiah 55:8-11*

The main burden of Isaiah is to present the greatness of the God of Jacob. He makes great promises and He does great things to bring those promises to completion. He does not need the aid of man, and is not hindered by the extreme unworthiness of the people He has chosen for blessing. He is the Creator, He is the Redeemer, and He is the Eternal King over His people and His creation.

Although Isaiah wrote to a particular group of people (Judah) in a particular time, during the reigns of Ahaz and Hezekiah, his message is for people in every generation. The events of history are ordered by the LORD with the intent that men and women of any generation should consider that the LORD acts in history, whether by prosperity or afflictions, to get people to look at ultimate matters – eternal wrath and eternal blessing. The cry of Isaiah rings down through history to our own day: “Behold your God!” He is at work in order that men and women of every generation may seek Him and live in anticipation of the consummation of all things, remembering the words of Peter: “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Peter 3:9).

Admittedly, Isaiah’s prophecy is somewhat difficult to follow. It is helpful to remember that His main objective is to reveal the ultimate plan which involves the substitutionary atonement by the Messiah, and a literal reign on the earth followed by an eternal reign in the new heaven and new earth. The two historical events which form the structure for his prophecy – the invasion by Assyria and captivity in Babylon – are events that are intended to direct the thoughts of His people to this grand work of salvation. Thus, in the midst of a text on the historical situation, or personal sins, he will often abruptly change course to speak of the LORD’S ultimate plan of deliverance. It is also important to pay careful attention to the history underlying each portion of the book. Care must be taken to determine if Isaiah is speaking to a portion of the nation (Judah) or the full nation (Israel or House of Jacob).

After each set of lesson questions, there is a page of notes to assist in understanding the message of Isaiah. First of all, short summaries of each chapter are provided. Second, to assist in keeping each chapter in the context of Isaiah, the portion of the outline covered in the chapters for each lesson is provided and printed in bold. Finally, a time line for Israel during the ministry of Isaiah is provided at the end of the lesson booklet.

Recommended Commentaries:

MacRae, Allan A., Studies in Isaiah, Interdisciplinary Research Institute, 1995.

Available for download from Trinity Bible Church Web page as pdf file:

https://tbcpxd.org/curriculum/18-3_isaiah/MacRae_Isaiah_1995.pdf

Motyer, J. Alec, Isaiah: an Introduction and Commentary, Inter-Varsity Press, 1999.

Outline – Isaiah: Behold Your God!

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - 1. Vision of Wrath and Redemption (1)
 - 2. The Word Concerning the Last Days (2-4)
 - 3. The Vineyard of the Beloved One (5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - 1. The Invasion of Israel by Assyria (7:1-10:4)
 - 2. The Destruction of Assyria by God (10:5-12:6)
 - D. The Lord Speaks to the Nations (13-27)
 - 1. Oracles Concerning the Nations (13-23)
 - Babylon and Assyria (13:1-14:27), Philistia (14:28-32), Moab (15-16), Damascus (17), Ethiopia (Cush), Egypt, the Wilderness of the Sea, Edom (Dumah), Arabia (18-21), the Valley of Vision (22), Tyre (23)
 - 2. The Lord's Wrath on the Earth (24)
 - 3. The Lord's Salvation on the Earth (25-27)
 - E. The Lord Speaks to the Nation (28-35)
 - 1. Warnings to Judah (28-31)
 - 2. The Day of the Lord (32-35)
 - F. The Assyrian Invasion (36-39)
 - 1. Sennacherib Invades Judah and Is Defeated by the Lord (36-37)
 - 2. Hezekiah's Deliverance from Mortal Illness (38)
 - 3. Hezekiah Receives Babylon (39)
- II. Book of Comfort (40-66)
 - A. Comfort in the Sovereign God (40-48)
 - 1. Behold Your God (40)
 - 2. The Holy One of Israel Is Your Redeemer (41)
 - 3. The Servant of God Will Be a Covenant to Jacob and a Light to the Nations (42)
 - 4. The Love of God for His People Israel (43)
 - 5. The Ways of God (44)
 - 6. Cyrus – Anointed by God to Deliver His People (45)
 - 7. God Has Spoken and He Will Do It. Bel and Nebo Are Impotent (46)
 - 8. A Lamentation for Babylon - God Will Judge and None Will Save (47)
 - 9. The Treachery of the House of Jacob and the Deliverance of God (48)
 - B. Comfort in God the Deliverer (49-59)
 - 1. The Servant of the Lord Will Come in the Flesh to Bring Jacob Back to Him (49)
 - 2. The Servant of the Lord Will Deliver Through Humiliation (50)
 - 3. The Deliverer Will Deliver in Righteousness (51)
 - 4. A Word of Comfort for a People in Distress (52)
 - 5. The Servant of the Lord Will Deliver Through Death (53)
 - 6. A Call to Rejoice in Your Holy Redeemer (54)
 - 7. A Call to Seek the Lord (55)
 - 8. A Call to Righteousness (56)
 - 9. There is No Peace for the Wicked (57)
 - 10. The Sinful People Will Delight in the Lord (58)
 - 11. The Lord Is Able to Save When There Is No Other Hope (59)
 - C. Comfort in the Kingdom of God (60-66)
 - 1. The Future Glory of Zion (60)
 - 2. The Anointed of the Lord Will Make an Everlasting Covenant with His People (61)
 - 3. The Glory of Eternal Restoration (62)
 - 4. The Angry God Will Redeem with Love and Mercy (63)
 - 5. A Call for Our Father to Come with Salvation (64)
 - 6. The Final Solution – the New Heaven and New Earth (65)
 - 7. The Hope of Israel and All Nations (66)

Lesson 1: Judah's Unfaithfulness and God's Purifying Wrath Isaiah 1-4

Memory: Isaiah 1:18

Hymn: "He Was Wounded for Our Transgressions"

The LORD indicts Judah and Jerusalem for acting corruptly, abandoning the LORD, despising the Holy One of Israel and turning away from Him. He calls the people to repentance, warning them of the coming day of wrath. However, the LORD promises that a purified and exalted Jerusalem will emerge after the day of wrath.

1. What imagery does Isaiah use to describe the disobedience of Judah and Jerusalem?
2. What religious exercises does the LORD detest?
3. What solution does the LORD prescribe?
4. What is the result for the city when the LORD purges away the dross?
5. What conditions characterize the LORD'S reign in the latter days?
6. Upon whom does the day of the LORD of hosts bring disaster, and what is the end result of that day?
7. How does the LORD'S judgment affect the leadership of Jerusalem and Judah?
8. What is the crime of the daughters of Zion?
9. What does the LORD accomplish in Jerusalem by the spirit of judgment and the spirit of burning?

Notes on Lesson 1: Judah's Unfaithfulness and God's Purifying Wrath (Isaiah 1-4)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 1. Vision of Wrath and Redemption (1)
 2. The Word Concerning the Last Days (2-4)

Overview of Book 1 (Isaiah 1-39): Isaiah, the prophet, lived during the reigns of 4 kings of Judah (790-686 B.C.): Uzziah, Jotham, Ahaz, and Hezekiah – all descendants of King David. Their kingdom had been reduced to only 2 tribes – Judah and Benjamin. Their capital city was Jerusalem. The other 10 tribes had rebelled against the grandson of King David nearly 200 years earlier (931 B.C.), and established a separate kingdom, the Kingdom of Israel. Their capital city was Samaria in the northern part of the Promised Land. This northern Kingdom of Israel's history was uniformly wicked. The looming judgment of God on the Kingdom of Israel was about to be poured out and would lead to the termination of that rebellious kingdom in 722 B.C. The instrument of this judgment would be the powerful Assyrian army. It is this emerging threat that is the setting for the opening of Isaiah's ministry to the Kingdom of Judah. Although Assyria would prove to be a major problem for Judah, at the beginning of Isaiah's prophecy, King Ahaz was more concerned about the alliance between Israel and Syria. These two nations were plotting to remove Ahaz and establish a puppet king to form a larger force to oppose the Assyrian invasion. Isaiah's message in the first book of Isaiah, the Book of Condemnation, is that the Israel-Syria coalition would soon fade without success. Rather, the Assyrian army, whose protection King Ahaz was seeking, would bring the wrath of God upon the sons of Jacob and lead to great devastation in Israel and Judah. Surprisingly, the LORD promised that the Assyrian army, which would conquer all of the Middle East, would be stopped by the LORD Himself at the gates of Jerusalem. Book 1 of Isaiah ends with that very event, years later in the reign of the godly King Hezekiah the son of Ahaz (2 Kings 18:5-6).

Isaiah begins his prophetic ministry with a vision that he records for us in the first 5 chapters. This vision provides an introduction to his ministry. Isaiah heard God's view of Judah, and it is not pretty. They despised the Holy One of Israel and were destined for utter destruction – the same fate as Sodom and Gomorrah. But, woven into this severe indictment by God is another message. It is a message which proclaims forgiveness and a glorious future on the earth in a Kingdom of righteousness and peace with God Himself as King in Zion. Following this introductory vision, Isaiah records his commissioning as a prophet to proclaim God's message to Israel and the nations. He first tells of the coming very destructive Assyrian invasion, and then how God will destroy Assyria and defend Jerusalem. He then speaks to the nations with a series of oracles against specific nations, followed by a warning of final wrath followed by a final age of peace on the earth. He then concludes the prophetic section with a message to the nation Judah that looks forward to the end of the age with warnings of this final outpouring of God's wrath and the subsequent age of great blessing. Book 1 ends with an historical account of the Assyrian invasion, and also an account of the personal experiences of King Hezekiah which anticipate the message of Book 2.

Isaiah 1: The vision begins with a call for the heavens and the earth to listen to the word of the LORD. Although addressed to Isaiah, and the nation Judah, this is a universal message for all people and all times. The message begins with a description of the wickedness of the nation. It is so bad that God can no longer bear with them. Nonetheless, the LORD calls upon them once again to repent (1:16-17). Surprisingly, He speaks of a day when Jerusalem will be called "the city of righteousness, a faithful city" (1:26). The chapter ends by turning again to the inevitability of the judgment of God.

Isaiah 2: Isaiah now sees the "mountain of the house of the LORD" where the nations will gather to learn of Him. The house of Jacob is called to return, but they are too content with their material well-being and too proud. The chapter concludes with the warning of the day of reckoning when they will face the terror of the LORD.

Isaiah 3: Isaiah warns that the LORD of hosts will remove their prosperity. They are hostile to the LORD and open in their sins. Their great pride will end in futility.

Isaiah 4: This chapter begins in humiliation, but turns to speak of a coming Day that will be "beautiful and glorious" for those He calls "the survivors of Israel", who will be holy. He speaks of removal of filth and purging of sin. It will be a time of great peace.

Lesson 2: The Coming Child-King Isaiah 5:1-9:7

Memory: Isaiah 7:14 and review

Hymn: “He Was Wounded for Our Transgressions”

After pronouncing woe upon Judah’s rebels, Isaiah writes about the vision in which the LORD calls him to prophetic ministry. The LORD sends Isaiah with a message of deliverance for King Ahaz. As a sign, the LORD promises that a virgin will bear a Son named Immanuel. This coming Child-King will set up a government of peace, ruling from the throne of David.

1. What are the answers anticipated by the two questions in the song of the Beloved regarding His vineyard?

2. Upon whom does Isaiah pronounce woe?

3. How does the LORD manifest His glory to each of Isaiah’s senses – sight, touch, and hearing?

4. What is to be the end result of Isaiah’s ministry?

5. Why are King Ahaz and his people afraid?

6. What sign does the LORD promise to give?

7. What is the meaning of Isaiah’s son’s name (Maher-Shalal-Hash-Baz), and why is he given that name?

8. To what does Isaiah compare the king of Assyria?

9. What names are given to the Child, and what will the Child do?

Notes on Lesson 2: The Coming Child-King (Isaiah 5:1-9:7)

Outline:

I. Book of Condemnation (1-39)

A. The Lord Speaks to Isaiah (1-5)

1. Vision of Wrath and Redemption (1)
2. The Word Concerning the Last Days (2-4)
3. The Vineyard of the Beloved One (5)

B. Isaiah Is Called and Sent (6)

C. The Coming Assyrian Invasion (7-12)

1. The Invasion of Israel by Assyria (7:1-10:4)

Isaiah 5: The Parable of the Vineyard is a story of a well-tended vineyard that only produced worthless grapes. This is the vineyard of the LORD. The LORD asked rhetorically if there was anything more He could do for it. Since no one has any suggestion, He tells that He will destroy it. Lest the message be missed, He clearly states that He is speaking of the house of Israel. He then pronounces words of woe for the house of Israel:

- Woe to those who live in prosperity
- Woe to those who live decadent lives without regard for the ways of the LORD
- Woe to those who despise the purpose of the Holy One of Israel
- Woe to those who call evil good and good evil
- Woe to those who are wise in their own eyes
- Woe to those who are drunkards who justify the wicked and abuse the righteous

For this, the LORD'S burning anger will burn against His people. A distant nation will be called to bring judgment. This introduces a reality that will come to pass in the history of Israel. They will be removed from the land by a foreign nation.

Isaiah 6: Some time later, in the year of King Uzziah's death, Isaiah had another vision. This time, he saw the Lord upon a throne receiving the adoration of seraphim. The holiness of God impressed him with his own sinfulness. One of the seraphim came to him with a burning coal from the altar, touched his mouth, and pronounced him forgiven. Then the Lord called for one to go to the people. Isaiah offered himself. The Lord told him to take the message, but at the same time told him they would not receive his message. When Isaiah inquired how long this would be, the Lord said it would continue until the land was forsaken and desolate. He also promised the survival of a remnant.

Isaiah 7: In Isaiah 7-12, Isaiah focuses upon the coming invasion by Assyria. This is the first of many occasions in Isaiah where a near event, the coming Assyrian invasion (722 B.C.), is used to teach about a future event, the completion of the work of salvation on earth at the end of the age.

The time is approximately 10 years after Isaiah's call. Ahaz, the wicked grandson of King Uzziah, is king. He was facing an invasion by the kings of Israel and Syria who intended to replace the Davidic monarchy with "the son of Tabeal." From the Biblical history books, we know that King Ahaz was secretly seeking protection by an alliance with Assyria (2 Kings 16:7-18). The LORD sent Isaiah to tell King Ahaz that the invasion of Israel and Syria would not happen. Isaiah told King Ahaz to ask for a sign from the LORD that this promise was true. Ahaz refused and was rebuked for his refusal. Isaiah said the LORD would give him a sign anyway. He told King Ahaz that a virgin would bear a son and would name Him Immanuel. This good news was offset by a warning that a more devastating invasion would soon come upon Judah by the king of Assyria.

Isaiah 8: The imminent threat of the Assyrian invasion continues in the message given to Isaiah in this chapter. The LORD told Isaiah that the invading Assyrians would sweep through the land before his newborn son started speaking. The extent of the invasion was likened to a flood that covered the entire land, but stopped at the gates of Jerusalem. The people must understand that this is the land of God's presence (Immanuel). Although many will stumble at the course of history for the house of Jacob, it will be futile to seek the help of man or false gods. Rather, they should fear the LORD and wait for Him. They should trust in His word.

Isaiah 9:1-7: Isaiah continues the prophecy of Immanuel as he looks many years into the future and sees the dawning of a great light in Galilee. With great joy, a Child will be born to rule on the throne of David in an eternal kingdom of justice and righteousness. The Child's name: Wonderful Counselor, the Mighty God, the Everlasting Father, The Prince of Peace. "The zeal of the LORD of hosts will perform this."

Lesson 3: The Assyrian Invasion and the LORD's Deliverance Isaiah 9:8-12:6

Memory: Isaiah 9:6 and review

Hymn: "He Was Wounded for Our Transgressions"

The LORD warns the Northern Kingdom of Israel and the towns of Judah of the coming Assyrian assault. However, the LORD determines to deliver Jerusalem from the Assyrians. Although the Assyrians are the LORD's tool of judgment, He promises to judge them as well. Isaiah also prophesies about a coming day of deliverance for the remnant of Israel under the rule of a Davidic King.

1. What do Ephraim and the inhabitants of Samaria say in pride and arrogance of heart, and why is it wrong for them to say this?

2. What refrain is repeated against them?

3. Why does God pronounce woe upon Assyria, His tool of judgment?

4. What is Assyria's punishment?

5. What will the remnant of Israel do in the day Isaiah describes?

6. Is Jerusalem to be conquered by the Assyrians like the other towns of Judah? Why or why not?

7. What does Isaiah foretell that the Rod from the stem of Jesse will do?

8. What will happen to the remnant of God's people and the outcasts of Israel when the Rod from the stem of Jesse comes forth?

9. What names or attributes are ascribed to the LORD in the two songs of praise?

Notes on Lesson 3: The Assyrian Invasion and the LORD'S Deliverance (Isaiah 9:8-12:6)

Outline:

I. Book of Condemnation (1-39)

A. The Lord Speaks to Isaiah (1-5)

B. Isaiah Is Called and Sent (6)

C. The Coming Assyrian Invasion (7-12)

1. The Invasion of Israel by Assyria (7:1-10:4)

2. The Destruction of Assyria by God (10:5-12:6)

Isaiah 9:8-10:4: This section of Isaiah is a poem with four stanzas, all ending with the lines:

“In spite of this, His anger does not turn away
And His hand is stretched out still.” (NASB)

Isaiah's message is that judgment is about to fall on Israel at the hand of the Assyrian army. Because of their pride and self-sufficiency, the LORD had raised up enemies against them. The people did not repent of their great wickedness, so now the LORD was going to pour out His fury upon them. There will be none to help, and the LORD will not be restrained.

Isaiah 10:5-34: Here Isaiah envisions the Assyrian king boasting over his conquests. It may be looking to the future, but could also have been written after the invasion had commenced. The Assyrians were raised up as the “rod of My anger” against Israel, “the people of My fury.” However, Assyria would use this campaign as an opportunity to conquer many nations. The king gave full credit to his own power. Therefore, after the LORD finished using Assyria to do His work in Israel and Judah, the LORD Himself would directly intervene to destroy the whole Assyrian army.

Beginning in verse 20, the prophet looks far into the future of a time when a remnant of Israel will return to their God. In the meantime, they should not fear the Assyrian invasion. This is a severe, but temporary judgment. The LORD will bring them back in a manner reminiscent of the exodus from Egypt. In the final seven verses, the prophet returns to the imminent and terrifying Assyrian invasion, but concludes with the defeat of Assyria by the LORD.

Isaiah 11: Still looking many centuries into the future, Isaiah speaks of a future Son of David Who will have a special anointing of the Holy Spirit to rule in righteousness and truth over a kingdom of peace. Not only will He bring His people to Himself from the four corners of the earth, but all nations will come to Him as well.

Isaiah 12: The distinctive of this future restoration of Israel is that the people will finally understand that the LORD God is their salvation. They will put their trust in Him, and with great thankfulness declare His praise throughout the earth. It will be a time of great joy when the Holy One of Israel will dwell on earth with His people.

Lesson 4: Oracles Against the Nations (Part 1) Isaiah 13-17

Memory: Isaiah 40:8 and review

Hymn: "He Was Wounded for Our Transgressions"

Isaiah records the LORD'S message of judgment to the nations of Babylon, Assyria, Philistia, Moab, Syria, and the Northern Kingdom of Israel.

1. What will be the end result of the day of the LORD for Babylon?
2. Is any word of mercy or comfort given to Babylon?
3. How will the LORD express mercy to the house of Jacob?
4. What punishment awaits the king of Babylon?
5. In what location are the Assyrians to meet their doom?
6. What will happen to the remnant of Philistia?
7. Who will weep over Moab's demise?
8. What sins characterize Moab?
9. What is the message of the olive tree? Will a remnant be left to Ephraim and Damascus?

Notes on Lesson 4: Oracles Against the Nations (Part 1) (Isaiah 13-17)

Outline:

I. Book of Condemnation (1-39)

- A. The Lord Speaks to Isaiah (1-5)
- B. Isaiah Is Called and Sent (6)
- C. The Coming Assyrian Invasion (7-12)

D. The Lord Speaks to the Nations (13-27)

1. Oracles Concerning the Nations (13-23)

Babylon and Assyria (13:1-14:27), Philistia (14:28-32), Moab (15-16), Damascus (17)

Overview: The last two chapters showed that the work of God's salvation includes all nations, as well as Israel. Now, in chapters 13 to 27, Isaiah speaks to eleven nations, including Judah, in a series of oracles or burdens which are pronouncements of judgment, although they sometimes include blessings. Once again, Isaiah has the approaching invasion by Assyria, but with a distant application as well. The section concludes with three chapters (Isaiah 25-27) in which Isaiah tells of a coming day of perfect peace on the earth for all those who put their trust in the LORD.

Isaiah 13: Isaiah begins with "the oracle concerning Babylon," a nation introduced for the first time here by the prophet. They are the nation that the LORD will raise up to execute his wrath upon Judah and Jerusalem many years after Isaiah's lifetime (586 B.C.). Rather than describe their devastating work, from verses 6-16, he describes "the destruction from the Almighty" in the Day of the LORD at the end of time. From verses 17-22, he returns to speak of Babylon in history to announce that this magnificent kingdom would itself be brought down by the Medes, never to be inhabited again.

Isaiah 14: Here, Isaiah anticipates the reaction of the house of Israel to the fall of Babylon. They taunt them and take pleasure in the end of their oppressive regime. Isaiah then does a remarkable thing beginning in verse 12. He compares the fall of Babylon with the fall of Satan from heaven, and shows how they share an ultimate common destiny, never to rise again.

In verses 24-27, Isaiah speaks again of the fall of Assyria. In the scheme of the plan of God for all creation, this pending Assyrian invasion is minor compared to what lies ahead for the rebels of Israel.

Finally, in verses 28-32, Isaiah speaks of judgment for Philistia. They must not take pleasure in the fall of Israel because they also will face the wrath of God. He concludes with an important eternal truth that the LORD founded Zion as a place of refuge for His "afflicted" people. Unspoken, but clearly implied, is the truth that the LORD'S purpose will not fail.

Isaiah 15: The next two chapters are an oracle concerning Moab. The prophet begins by announcing that Moab will be "devastated and ruined." The wailing of their grief will be heard throughout the land, but to no avail. The LORD will only add to their distress.

Isaiah 16: The chapter begins by telling Moab to seek relief from from Judah. Isaiah anticipates a time when a Judge will sit on the throne of David and rule in lovingkindness, faithfulness, justice, and righteousness. There is no indication that the Moabites listened. Because of their arrogance, pride, and fury, they will not turn from their idols or get relief from their sorrows. Their destruction will begin within three years and only a very small remnant will remain.

Isaiah 17: The oracle concerning Damascus, the capital of Syria (Aram), announces its total ruin (17:1-3). The rest of the chapter is addressed to Israel, probably because of their alliance with Syria. The glory of the sons of Israel will fade with that of Syria. Israel will not find help from the Holy One of Israel, nor from their false gods. As Isaiah learned in the initial vision of this prophecy, they had no knowledge of God (5:13) and did not know that He is the God of their salvation. There will be no relief from their distress.

In the final three verses (17:12-14), Isaiah turns to Judah and the Assyrian invasion in the south. Using the previous image of a flood which comes up to the gates of Jerusalem (8:8), he reveals a remarkable deliverance by the LORD. The terror of the Assyrian invasion will be present at evening but gone the next morning.

Notes on Lesson 5: Oracles Against the Nations (Part 2) (Isaiah 18-22)

Outline:

I. Book of Condemnation (1-39)

- A. The Lord Speaks to Isaiah (1-5)
- B. Isaiah Is Called and Sent (6)
- C. The Coming Assyrian Invasion (7-12)

D. The Lord Speaks to the Nations (13-27)

1. Oracles Concerning the Nations (13-23)

Babylon and Assyria (13:1-14:27), Philistia (14:28-32), Moab (15-16), Damascus (17), Ethiopia (Cush), Egypt, the Wilderness of the Sea, Edom (Dumah), Arabia (18-21), the Valley of Vision (22)

Isaiah 18: The next three chapters (18-20) are first about Ethiopia, then Egypt, and finally both together. In the days of Isaiah, Ethiopia dominated Egypt and, for a time, an Ethiopian ruled as Pharaoh. In this chapter, the Ethiopians are seen sending envoys to develop an alliance against the Assyrian threat. Isaiah sends a message back that the LORD will defend the land. There is no need for Judah to get help from Ethiopia. The LORD is pictured as quietly waiting for Assyria, and then destroying their army, leaving their dead bodies for the birds of prey and animals to feed upon them. The chapter ends by looking far into the future when the Ethiopians will bring homage to the LORD of hosts in Mount Zion.

Isaiah 19: The oracle concerning Egypt has two parts. In the first part (19:1-16), God's judgment is described. There will be internal strife, natural disasters, and economic distress. The leaders of Egypt are described as fools. The hand of the LORD will lead to a nation in fear. Verse 17 is a transition between the two sections. In the second part (19:18-25), Egypt is seen turning to the LORD of hosts. In the end, Egypt will join with Assyria and Israel to be a blessing in the midst of the earth. Judah was considering getting help from Egypt against Assyria. Although the day of this era of blessing is not specified, the message clearly shows the futility of seeking Egypt's help and encourages Israel to wait upon the LORD.

Isaiah 20: In case the message of Isaiah 19 was missed, this brief chapter gives an account of real history with the lesson made explicit. The chapter opens with an account of the victory of Sargon, king of Assyria, over Ashdod, a strong city between Judah and Egypt. Isaiah was told to walk naked and barefoot for three years to provide a visual message that Assyria would soon lead Egypt and Ethiopia (Cush) captive. Israel would clearly see the futility of seeking help from Assyria or from Egypt and Ethiopia.

Isaiah 21: In this chapter, Isaiah sees the destruction of Babylon by Assyria in 689 B.C. Babylon had become a threat to Assyria's dominance, and was looked upon by Judah as a potential protector from Assyria. The defeated king of Babylon (Merodach-baladan) fled to the desert area by the Persian Gulf (hence the title: "the oracle concerning the wilderness (or desert) of the sea"). In this oracle, Isaiah mourns the fall of Babylon and the prospect that Assyria remained a threat to Judah. At this point, none would suspect that Babylon would emerge to destroy Judah and seemingly end the Davidic monarchy. A second oracle to Edom pictures a watchman waiting for the morning. It came, but the "night" of Assyrian conquest came also. A third oracle in this chapter pictures the defeat of Arabia also. The lesson: there will be no hope of deliverance from human or earthly sources. The people of God must wait upon Him.

Isaiah 22: The oracle concerning the valley of vision is about Jerusalem. One by one, the nations around Judah have fallen to the Assyrian army, the rod of God's anger. The people of Jerusalem are pictured as carelessly indifferent in the face of this approaching threat. Isaiah weeps as he sees what the LORD God of hosts has planned for His people. The people do not turn to the LORD, but prepare defenses in Jerusalem that will be of no value against His wrath. Isaiah has the Assyrian invasion in the days of Hezekiah in view. This is clear by the prophecy about Shebna and Eliakim which will be fulfilled in Isaiah 36-37 when Assyria approaches Jerusalem. Consistent with the previous promise that the Assyrians will be stopped at the gates of Jerusalem, this chapter does not conclude with the fall of Jerusalem. As it turns out, the ominous words of judgment as a "day of panic, subjugation, and confusion," will be fulfilled many years later by the army of Babylon.

Lesson 6: The Coming World-wide Apocalypse Isaiah 23-27

Memory: Isaiah 42:2 and review

Hymn: “He Was Wounded for Our Transgressions”

The prophet concludes his messages to the nations with an oracle against Tyre. Isaiah then warns all the inhabitants of the earth about a day when the LORD Himself will punish all earth-dwellers for their iniquity. This time of divine judgment will also include purging and salvation for the nation of Israel.

1. Who will mourn for Tyre when she is destroyed?
2. What kinds of people will experience the LORD’S judgment of the earth?
3. At the time of the LORD’S judgment of the earth, what will happen to the sun and the moon, and from where will the LORD reign?
4. Why is the name of the LORD worthy of praise?
5. What will the Lord GOD swallow up, and what will He wipe away?
6. What is said about resurrection in the song that will be sung in the land of Judah?
7. What advice does the prophet give to his people in light of the coming judgment?
8. What does the LORD say about the iniquity of Jacob?
9. What will happen to the children of Israel on the day in which the LORD threshes from the Euphrates River to the Brook of Egypt?

Notes on Lesson 6: The Coming World-wide Apocalypse (Isaiah 23-27)

Outline:

I. Book of Condemnation (1-39)

- A. The Lord Speaks to Isaiah (1-5)
- B. Isaiah Is Called and Sent (6)
- C. The Coming Assyrian Invasion (7-12)

D. The Lord Speaks to the Nations (13-27)

1. Oracles Concerning the Nations (13-23)

Babylon and Assyria (13:1-14:27), Philistia (14:28-32), Moab (15-16), Damascus (17), Ethiopia (Cush), Egypt, the Wilderness of the Sea, Edom (Dumah), Arabia (18-21), the Valley of Vision (22), **Tyre (23)**

2. The Lord's Wrath on the Earth (24)

3. The Lord's Salvation on the Earth (25-27)

Isaiah 23: The oracle concerning Tyre is addressed to the great Phoenician city on the coast just north of Israel. It was a center of commerce and material prosperity for the Mediterranean world. The oracle calls for the "ships of Tarshish" (trading industry) to wail over the fall of Tyre because of its impact on the "honored of the earth" (23:9). The fall would come at the hands of the Babylonians, an insignificant nation in the days of Isaiah. After 70 years, the nation would rise again to resume her corrupting influence on all the kingdoms of the earth. Ultimately, her gain would be set apart for the LORD and those who dwell in His presence. This last promise looks to the end of the age and the rule of the LORD on the earth.

Isaiah 24: In Isaiah 24, the prophet directly addresses the main point of the historical setting for this prophecy. The threat of the Syrian-Israel invasion and the reality of the Assyrian conquest (Isaiah 7-23) were to direct the people to consider a greater world-wide catastrophe at the end of the age. This world-wide apocalypse will occur as the LORD judges the sins of the inhabitants of the earth, from the least to the greatest. Normal daily human activity will not be possible because of the desolation. The purpose of this terrible time will be to bring many of the people of the earth to cry out to God and glorify the God of Israel. In the end, He will reign on Mount Zion in righteousness and glory.

Isaiah 25: Isaiah continues to speak of the end of the age. The prophet cries out in praise as he considers the "plans formed long ago," and now carried out "with perfect faithfulness." The LORD will bless all nations through His work of salvation. In verses 6-9, the prophet describes "this mountain" (Jerusalem) as the focal point of this great work for all the people of the earth. Sorrow, reproach, and death will end. After long waiting, the people of the LORD will rejoice in His salvation.

Isaiah 26: The chapter opens with a song to be sung in the land of Judah. He sings of a strong city, a righteous nation, a people in perfect peace because of faith in God the LORD. They will enter the smooth path of righteousness for which they have eagerly awaited. The era of the rule of the wicked will cease. Finally, the time of the indignation of the LORD is over.

Isaiah 27: The end of the oppression of Satan is pictured by the death of Leviathan (the sea monster). The nation Israel will become a source of great blessing throughout the earth. Isaiah speaks of the pardoning of Jacob (the nation Israel) and their re-gathering from Assyria and Egypt to worship the LORD in the holy mountain at Jerusalem.

Lesson 7: A False Hope and the Sure Hope Isaiah 28-31

Memory: Isaiah 42:3 and review

Hymn: “He Was Wounded for Our Transgressions”

The LORD indicts Jerusalem and its leaders for putting their hope in Egypt against the Assyrian threat. In their blind rush to put their trust in futile Egypt, they abandon their true strength: simple dependence upon the LORD. Despite their rebellion, the LORD promises to fight against Assyria in order to protect Jerusalem.

1. The prophet indicts the Ephraimites, the priests, and the prophets for what particular sin?
2. What is the attitude of Jerusalem's leaders toward the Word of God?
3. What does the LORD say about their covenant with death?
4. How will the LORD deal with Ariel, and how will the LORD deal with the multitude that fights against Ariel?
5. Why do the prophets and seers stagger like drunkards?
6. Whom do the rebellious children trust?
7. How effective will Egypt be to protect Jerusalem from Assyria?
8. Instead of depending on swift horses, how does the LORD intend for His people to be saved?
9. What does the Lord promise to do when Assyria attacks Jerusalem?

Notes on Lesson 7: A False Hope and the Sure Hope (Isaiah 28-31)

Outline:

- I. **Book of Condemnation (1-39)**
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. **The Lord Speaks to the Nation (28-35)**
 1. **Warnings to Judah (28-31)**

Isaiah 28: Isaiah begins this message with condemnation of Judah's enemy, the northern kingdom of Israel. In the first 4 verses, he speaks of the devastation of Israel by Assyria. The protection of Judah from Assyria is described in verses 5-6. In verse 7, he turns to speak against Judah. They are like the drunkards of Ephraim. They refuse to be taught by the LORD, so He will teach them through the brutality of the Assyrian army. The covenant Judah made with Assyria to protect them from the Syria-Israel threat would fail on them. Their covenant with Assyria to protect them would become to them a covenant of death. The people have refused the refuge provided through faith in the LORD'S "costly cornerstone," and will stand before the justice of God's righteousness. The chapter ends with a hint of hope. God's ways are like the farmer who does not plow and thresh endlessly, but wisely limits these activities to bring about a wonderful end.

Isaiah 29: Isaiah addresses Jerusalem as Ariel (the Lion of God), the city of David. The LORD will bring distress in the form of an enemy (Assyria) setting siege around her. But, on the verge of their victory, the LORD will suddenly bring destruction upon the enemy. In the meantime, the nation continues to be blind to the ways of the LORD, and ignorant of His Word. Their religious activity is a sham without the true love of God. Their arrogance is likened to a clay pot demanding that the potter be accountable to it. Isaiah then looks into the distant future to tell of a future work of grace, not only for the house of Jacob, but for "the needy of mankind." At that time, the redemption of Abraham will be realized as both groups sanctify the Holy One of Israel and finally know the truth.

Isaiah 30: Realizing the failure of their alliance with Assyria, Judah turns to Egypt for help. Isaiah rebukes them for seeking help from people who cannot help, rather than seeking the LORD. He describes them as rebellious people and false sons who would not listen to the LORD. Since they rejected the LORD, disaster will come upon them. The chapter has a surprise ending. The LORD will be gracious and compassionate to His people and again bring blessing. He will directly act to end Assyria's quest for victory over Jerusalem. This last section (30:18-33) uses the defeat of Assyria to anticipate a final defeat of the enemies of God's people, following which the people will finally turn from their idols to hear and serve the LORD. The Voice of the LORD will accomplish this great blessing.

Isaiah 31: Isaiah returns to rebuke Judah for seeking help from mere men in Egypt, rather than the Holy One of Israel. He calls on the sons of Israel to return to the LORD, Who will defeat the Assyrians by Himself, without human agency: "And the Assyrian will fall by the sword, but not of man" (31:8).

Lesson 8: Jerusalem's Future Glory Isaiah 32-35

Memory: Isaiah 42:4 and review

Hymn: "He Was Wounded for Our Transgressions"

The prophet describes Israel's glorious future Kingdom which the LORD will establish. The prophet also includes a prayer for the LORD's deliverance. He foretells the time when the LORD will pour out His wrath upon Israel's enemies, especially Edom.

1. What will characterize the reign of the King and His princes?
2. The land of Isaiah's people will be desolate until what event?
3. What requests are recorded in the prayer? What truths are affirmed?
4. Who in Zion is afraid? Why are they afraid?
5. What will happen to the diseases of the inhabitants of Jerusalem? What will happen to their iniquities?
6. Upon whom will the LORD pour out His indignation and wrath?
7. What will happen to the blind, deaf, lame, and dumb after God comes with vengeance?
8. What will happen in the wilderness and in the desert?
9. What is the purpose of the road called the Highway of Holiness?

Notes on Lesson 8: Jerusalem's Future Glory (Isaiah 32-35)

Outline:

I. Book of Condemnation (1-39)

- A. The Lord Speaks to Isaiah (1-5)
- B. Isaiah Is Called and Sent (6)
- C. The Coming Assyrian Invasion (7-12)
- D. The Lord Speaks to the Nations (13-27)
- E. **The Lord Speaks to the Nation (28-35)**
 - 1. Warnings to Judah (28-31)
 - 2. **The Day of the Lord (32-35)**

Isaiah 32: Isaiah 31 concludes with another prediction of the fall of Assyria. Isaiah now speaks of troublesome days ahead because of their sin, but the main message of this chapter is to anticipate a time far into the future, even past our own day. At that time, a king will reign righteously in a kingdom of universal peace. The King is the Holy One of Israel. He will rule over a people who have been delivered from sin and the curse, previously described at Isaiah's call (6:9-10). Their access to this kingdom is through the new birth and by the outpouring of the Spirit of God. Isaiah calls upon the people to hear the Word of the LORD and live in expectation of this eternal blessing.

Isaiah 33: The chapter begins with reference to the Assyrian invasion. They were the rod of the LORD, but were themselves as wicked, or more wicked, than the nations they destroyed. Thus, when the LORD has finished pouring out His wrath, the destroyer will be destroyed. This is a figure of the end of the age when there will be an outpouring of the wrath of God upon the wicked, leading to the establishment of the King in Zion. Those who seek protection from human strength or wisdom will be as frustrated as the "ambassadors of peace" were in their pursuit of salvation by an alliance with Assyria. The people of the LORD will call upon the LORD to be gracious as they wait upon Him for the completion of the work of salvation. People from throughout the earth, as well as from Israel, "will see the King in His beauty." For some, the sight will be full of terror. For many, there will be the blessing of forgiveness of sin.

Isaiah 34: The last 2 chapters of this section deal with that of which the Assyrian invasion is merely a picture. The deliverance from the destroyer (Assyria) was not followed by a significant change in the historical course of the nation Judah. In sharp contrast, the anti-type of the Assyrian invasion will be much different. As seen in this chapter, the wrath of God will be more intense, but the sequel to be seen in Isaiah 35 will be the establishment of an eternal Kingdom of unimaginable blessing, ruled by the Son of David upon the throne in Zion (Jerusalem). With this in view, Isaiah calls upon all the peoples of the earth to hear the Word of the LORD now. The LORD will pour out His wrath against all nations in "a day of vengeance." No human opposition will succeed, and where they try, they will be totally destroyed from the earth.

Isaiah 35: In marked contrast to the era after the deliverance from Assyria and the devastation of chapter 34, Isaiah describes the blessings that will be experienced by those whom the LORD has redeemed. They will be saved and brought with all of God's creation into a kingdom of holiness and everlasting joy. The LORD God will be there in glory and majesty. In Revelation 20, the Apostle John tells us that this reign of Christ on earth will last for 1000 years.

Lesson 9: The LORD Protects Jerusalem Isaiah 36-39

Memory: Isaiah 53:6 and Review

Hymn: “He Was Wounded for Our Transgressions”

After the Assyrians threaten to besiege Jerusalem, King Hezekiah turns to the LORD in prayer. The LORD fulfills His promise to protect Jerusalem by slaughtering 185,000 Assyrian soldiers. When Hezekiah becomes sick and near death, he cries out to the LORD to spare his life. The LORD gives Hezekiah recovery from his illness. After Hezekiah shows the Babylonian officials all his riches, Isaiah tells him that all his wealth will eventually be carried to Babylon as plunder.

1. What reasons does the Rabshakeh mention for his assurance of Assyrian victory over Jerusalem?
2. What advice does the Rabshakeh give to the men on the walls of Jerusalem?
3. What does King Hezekiah do after he hears the words of the Rabshakeh?
4. What does King Hezekiah do after he receives the letter from Sennacherib, the king of Assyria?
5. What word does the LORD speak concerning Sennacherib?
6. What does the Angel of the LORD do in order to protect Jerusalem?
7. What does the LORD do for King Hezekiah when he prays about his sickness?
8. What is the purpose of the song written by King Hezekiah?
9. What does the LORD tell King Hezekiah about the Babylonians?

Notes on Lesson 9: The LORD Protects Jerusalem (Isaiah 36-39)

Outline:

I. Book of Condemnation (1-39)

- A. The Lord Speaks to Isaiah (1-5)
- B. Isaiah Is Called and Sent (6)
- C. The Coming Assyrian Invasion (7-12)
- D. The Lord Speaks to the Nations (13-27)
- E. The Lord Speaks to the Nation (28-35)
- F. **The Assyrian Invasion (36-39)**
 - 1. **Sennacherib Invades Judah and Is Defeated by the Lord (36-37)**
 - 2. **Hezekiah's Deliverance from Mortal Illness (38)**
 - 3. **Hezekiah Receives Babylon (39)**

Isaiah 36: The text now turns to real history, the invasion of Judah by Assyria. This event, which has dominated Isaiah's prophetic message in the "Book of Condemnation" (Isaiah 1-39), is now upon Judah. Initially, King Ahaz sought protection from Assyria against the Syria-Israel threat to remove the Davidic rule from Jerusalem. The "protector" now becomes the "destroyer" as Isaiah predicted. The historical account of this invasion is found in 2 Kings 17-19 and 2 Chronicles 32. It comes after the death of Ahaz during the reign of his son Hezekiah, a very godly king. Initially, the northern kingdom, Israel, was vanquished and the people taken into captivity. Subsequently, Sennacherib led his army into Judah and conquered all but Jerusalem in a campaign of about 3 years. This chapter tells of the challenge made to Jerusalem by the Assyrian envoy. It was really a challenge against King Hezekiah's God and the people's trust in Him as their Protector. The envoy boasted that no nation's gods had ever protected them from the great king of Assyria.

Isaiah 37: King Hezekiah's response to the attack on Jerusalem was to send Eliakim (22:20) to Isaiah the prophet and request a prayer for the remnant of Judah that remained in Jerusalem. Isaiah correctly understood the words of the servants of the king of Assyria as blasphemy against the LORD God. He predicted a reprieve from the current threat and also the death of King Sennacherib by the sword in his own land. Shortly, the Assyrian army was distracted by a threat from Tihakah, king of Cush (Ethiopia), and left Judah. The king of Assyria then sent a letter which repeated his blasphemous threat against the God of Israel, King Hezekiah took the letter and laid it before the LORD at the temple. He prayed for God to deliver them as a testimony to all the kingdoms of the earth that the LORD alone is God. Isaiah was sent with the LORD's response to Hezekiah. It was a word to the king of Assyria that the LORD had heard his blasphemous boast and would turn him back. The LORD Himself would act and defend Jerusalem against Sennacherib for the LORD's sake, and King David's sake. This promise was fulfilled when the Angel of the LORD came and killed 185,000 Assyrians in one night. Sennacherib returned to Nineveh and was assassinated by two of his sons.

Isaiah 38: This chapter is an account of a mortal illness that Hezekiah developed, described as a boil (38:21). Isaiah told him to set his affairs in order because he would die from this illness. Hezekiah wept and prayed to the LORD for relief. The Word of the LORD came to Isaiah that the LORD would add 15 years to his life. The deliverance from Assyria would occur in this time also. Hezekiah asked for a sign of the LORD's promise and was granted one when the LORD caused the sun's shadow to go backward. After his recovery, Hezekiah wrote a poem of thanksgiving.

Isaiah 39: After his recovery, Hezekiah received letters and a gift from the king of Babylon. At that time, Babylon was a minor city that was more of an irritant to Assyria than a real threat. Hezekiah received the Babylonian representatives and showed them all his material wealth. Isaiah then came to Hezekiah and told him that in the coming days, the wealth of Jerusalem and some of the royal family members would be taken into captivity in Babylon.

Lesson 10: The Servant Is a Light to the Gentiles Isaiah 40-42

Memory: Review

Hymn: “He Was Wounded for Our Transgressions”

The LORD brings His people a message of comfort. The God of Israel is incomparably greater than idols, because He can foretell events before they happen. Isaiah prophesies that the LORD will send His Servant who will be a covenant to God’s people Israel and a light to the Gentiles.

1. What will the Lord GOD do for His flock when He comes to rule?
2. What answers does Isaiah anticipate to the questions he asks about the LORD?
3. To whom does the LORD give strength?
4. What does the LORD say He will do for the one whom He will raise up from the east?
5. What does the LORD promise to do for Israel?
6. What does the LORD challenge the idols and false gods to do?
7. What will the Servant do?
8. What does the LORD say about His glory and His praise?
9. Why is Israel described as robbed, plundered, and imprisoned?

Notes on Lesson 10: The Servant Is a Light to the Gentiles (Isaiah 40-42)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. The Lord Speaks to the Nation (28-35)
 - F. The Assyrian Invasion (36-39)
- II. Book of Comfort (40-66)
 - A. Comfort in the Sovereign God (40-48)
 1. Behold Your God (40)
 2. The Holy One of Israel Is Your Redeemer (41)
 3. The Servant of God Will Be a Covenant to Jacob and a Light to the Nations (42)

Overview of Book 2 (Isaiah 40-66): Isaiah's prophecy takes a markedly different turn in Book 2, "The Book of Comfort." Whereas the first 39 chapters were based upon the real history of Judah during the lifetime of Isaiah, the final 27 chapters (40-66) are based upon the predicted history of Judah in captivity in Babylon, around 100 years after the death of Isaiah. Isaiah goes on to tell of their release from the Babylonian captivity by the Persian king Cyrus, and then peers even further into the future to speak of the first and second coming of the Messiah and the consummation of God's great work of salvation in His eternal kingdom. The overall theme continues to be expressed by Isaiah's call to the people, "Behold your God," with the focus clearly upon the comfort provided by our great God. Book 2 presents this message of comfort under three headings: comfort in the sovereign God, comfort in the Redeemer God, and comfort in the kingdom of God, an eternal kingdom of righteousness and peace.

Isaiah 40: He begins his message of comfort in Book 2 in the same way that he ended his final prophecy of Book 1, by calling on the people to "Behold your God" (35:4; 40:9). He announces a day coming when the glory of the LORD will be revealed for all flesh to see when He comes as the gentle, nurturing Shepherd. The reliability of this promise rests in the fact that it is the infallible Word of the LORD. He then goes on to describe the incomparable greatness of God's power, knowledge, wisdom, and sovereignty. Nothing escapes His notice, particularly for those who wait upon Him. The comfort comes from knowing the absolute supremacy of the LORD.

Isaiah 41: The chapter begins as the LORD calls the nations to hear Him in silence. He will bring a power from the east to dominate the nations. They will fear and seek help from their idols. In contrast, Israel – His servant, the offspring of Abraham, His chosen people – will be protected. Those who rise against them will perish. For the first time in Isaiah, the Holy One of Israel, whom they despised (1:4), is called the Redeemer. They will glory in the Holy One of Israel. The blessing will be extended to the afflicted and needy of the earth who seek Him. He challenges the idols to make their case by declaring the future. They cannot, and are of no account, false, and worthless. In contrast, He not only predicts the future, but makes it happen with the man (Cyrus) that He brings to crush the idolatrous nations.

Isaiah 42: Here, Isaiah introduces the reader to "My Servant." In chapter 41:8, the title of servant refers to the nation Israel. Here, He is One in Whom the Sovereign God delights. He is One Who is anointed with the Spirit of God. It is He Who will bring justice to the nations and fulfill the covenant God made with Abraham. In doing so, He will prove to be a light to the nations also. This will lead to a world-wide song of joy and praise as the nations give glory to the LORD. The time of this blessing is not defined. The LORD only says it will be after a long period of silence. The silence refers to the absence of explicit intervention by God. During this time, the children of Jacob will be left in their spiritual blindness and sin. They will be subject to persecution by many enemies. The coming deliverance will not merely be a return from exile, but also deal with the problem that led to their prolonged exile – their sin against the LORD.

Lesson 11: The LORD Names Cyrus Isaiah 43-45

Memory: Review

Hymn: “He Was Wounded for Our Transgressions”

The LORD asserts His unrivaled supremacy as Sovereign Creator. Unlike the false gods and futile idols, He is able to declare the future. The LORD reveals details from the future about the career of a coming king named Cyrus. The LORD also reveals His plans to redeem and restore Israel, demonstrating that He alone is the Savior.

1. What words of reassurance does the LORD give to Israel?
2. Why does the LORD call witnesses? What does He want them to understand?
3. What does Israel bring to the LORD instead of sacrifices and offerings?
4. What blessings does the LORD have in store for Israel?
5. What does the craftsman do with one half of the log? What does he do with the other half?
6. What will Cyrus say about Jerusalem and about the temple?
7. What does the LORD say about the name Cyrus?
8. Upon whom does the LORD pronounce woe?
9. What does the LORD say He has sworn by Himself?

Notes on Lesson 11: The LORD Names Cyrus (Isaiah 43-45)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. The Lord Speaks to the Nation (28-35)
 - F. The Assyrian Invasion (36-39)
- II. Book of Comfort (40-66)
 - A. Comfort in the Sovereign God (40-48)
 1. Behold Your God (40)
 2. The Holy One of Israel Is Your Redeemer (41)
 3. The Servant of God Will Be a Covenant to Jacob and a Light to the Nations (42)
 4. The Love of God for His People Israel (43)
 5. The Ways of God (44)
 6. Cyrus – Anointed by God to Deliver His People (45)

Isaiah 43: This chapter provides the most beautiful expression of the love of God for His people in all of Scripture. The LORD, the Creator, the Redeemer, the Holy One of Israel, the Savior says to His people, “I love you.” He claims them as His possession and pledges to protect them through flood and fire. He speaks to them in the Babylonian captivity and promises to return them from their exile. He does this so they will know and believe in Him. He even makes this promise in spite of their disdain for Him which is described in verses 22-24. Nonetheless, for His own sake, and because of His great love for them, He will forgive their sins.

Isaiah 44: This chapter begins with the LORD again claiming Israel as His special people, and reaffirming His plan to restore them by the outpouring of the Holy Spirit upon them. Without using the title, He describes the Everlasting Covenant blessing in store for the nation Israel. The certainty of this promise is based upon the character of the only true God.

He turns from this wonderful promise to expose the futility of idolatry. Idols are no more than blocks of wood, randomly chosen to worship or make a fire for cooking. What an absurdity that anyone would seek help from a piece of wood rather than the Creator and Ruler of the universe and all it contains. The wisdom of man is foolishness. In contrast, the great Creator/Redeemer is both wise and omnipotent. He shows this by announcing that he will instruct Cyrus to release Israel from their captivity in Babylon and return them to rebuild Jerusalem and the Temple. Incredibly, all of these events are over 100 years in the future, but will occur as promised.

Isaiah 45: The LORD describes Cyrus as His anointed, raised up for the sake of His chosen people. He does this despite the fact that Cyrus will have no knowledge of God. This incomparable God will bring righteousness and salvation to the earth. Those who challenge Him are likened to pieces of clay that criticize the potter for what he is doing with the clay. Rather, He calls for men to trust in His ways. He is a God Who hides Himself, but also reveals Himself for people to call upon Him. The lesson of God’s control of history is that all must turn to Him and be saved.

Lesson 12: The Servant Is Divinely Empowered for Success Isaiah 46:1-49:13

Memory: Review

Hymn: “He Was Wounded for Our Transgressions”

The LORD reveals Himself as Israel’s unequalled Redeemer. He knows the end from the beginning, and He always accomplishes His purposes. The LORD reveals that He plans to humiliate and punish Israel’s enemy Babylon, and He promises to redeem His rebellious people Israel. Israel’s restoration will be accomplished by the Servant.

1. What burden is carried by the beasts and the cattle?
2. Whom does the LORD call from the east?
3. What are the sins of Babylon?
4. How quickly will Babylon’s punishment come upon her?
5. The LORD invites Babylon to turn to whom for help? How effective will that help be?
6. Why does the LORD announce Israel’s salvation to them before it comes?
7. Why does the LORD refuse to cut Israel off?
8. What is the Servant’s mission?
9. Who will benefit from the Servant’s work?

Notes on Lesson 12: The Servant Is Divinely Empowered for Success (Isaiah 46:1-49:13)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. The Lord Speaks to the Nation (28-35)
 - F. The Assyrian Invasion (36-39)
- II. Book of Comfort (40-66)
 - A. Comfort in the Sovereign God (40-48)
 1. Behold Your God (40)
 2. The Holy One of Israel Is Your Redeemer (41)
 3. The Servant of God Will Be a Covenant to Jacob and a Light to the Nations (42)
 4. The Love of God for His People Israel (43)
 5. The Ways of God (44)
 6. Cyrus – Anointed by God to Deliver His People (45)
 7. God Has Spoken and He Will Do It. Bel and Nebo Are Impotent (46)
 8. A Lamentation for Babylon - God Will Judge and None Will Save (47)
 9. The Treachery of the House of Jacob and the Deliverance of God (48)
 - B. Comfort in God the Deliverer (49-57)
 1. The Servant of the Lord Will Come in the Flesh to Bring Jacob Back to Him (49)

Isaiah 46: This chapter begins with mocking Bel and Nebo, gods of Babylon, who are not able to transport themselves, much less protect from Cyrus. This in contrast to the God of the house of Jacob Who will deliver them. He calls upon Israel to know Him and realize that His purpose will be accomplished according to His good pleasure. He exhorts His stubborn people to listen to His plan to bring His righteousness and His salvation in Zion.

Isaiah 47: This chapter is a lament for Babylon whose fall is described. The Holy One of Israel gave His people into the hand of Babylon because He was angry with them. Babylon was merciless and proud. Now, the LORD planned to bring this mighty nation down because of its wickedness. Their destruction (by Cyrus) will come suddenly. All of Babylon's resources will be of no value against the wrath of the LORD (see Daniel 5).

Isaiah 48: This chapter is a summary of the first part of the message of comfort. It is written from the perspective of the nation in exile in Babylon. Initially, the LORD exposes the treachery of the house of Jacob, both Israel and Judah. They falsely profess to trust in the LORD. The LORD declared what He would do many years before it happened so they could not attribute it to their idols. But they were obstinate and behaved treacherously. For His own glory, He delayed His wrath in order not to cut them off. Now, He will act for His own sake and redeem the house of Jacob. If only they had listened in the past, generations would have been spared these trials. Now, He commands them to go forth from Babylon and rejoice in the redemption of the LORD.

Isaiah 49:1-13: Here, Isaiah introduces his focus upon the Servant of the LORD, who was introduced to us by that title in Isaiah 42. Here, the Servant of the LORD calls for His people throughout the world to listen and pay attention. He is described as the despised One who is abhorred by the nation. He will restore the remnant of Israel with a salvation that will extend to all nations. His compassion is the reason all heaven and earth will receive the comfort of the LORD.

Lesson 13: The Servant Is Obedient Amidst Suffering Isaiah 49:14-52:12

Memory: Review

Hymn: "He Was Wounded for Our Transgressions"

The LORD reaffirms His commitment to bring salvation to Israel. This salvation will be brought about by the Servant, who is completely obedient to the LORD. The prophet anticipates a day of vindication, ingathering, peace, and blessing for Israel and especially for Jerusalem.

1. How does the LORD answer the charge that He has forgotten and forsaken Zion?
2. How will Zion's sons and daughters be returned?
3. How does the prophet describe the relationship between the Lord GOD and the Servant?
4. What opposition does the Servant encounter?
5. Why does the prophet mention Abraham and Sarah?
6. What comparison is made between the Servant's salvation and the earth?
7. What happens to the cup of the LORD'S fury?
8. How will Jerusalem be redeemed?
9. What message will be brought to Zion's watchmen?

Notes on Lesson 13: The Servant Is Obedient Amidst Suffering (49:14-52:12)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. The Lord Speaks to the Nation (28-35)
 - F. The Assyrian Invasion (36-39)
- II. Book of Comfort (40-66)
 - A. Comfort in the Sovereign God (40-48)
 - B. Comfort in God the Deliverer (49-57)
 - 1. The Servant of the Lord Will Come in the Flesh to Bring Jacob Back to Him (49)
 - 2. The Servant of the Lord Will Deliver Through Humiliation (50)
 - 3. The Deliverer Will Deliver in Righteousness (51)
 - 4. A Word of Comfort for a People in Distress (52)

Isaiah 49:14-26: Israel responds to the Servant of the LORD under the figure of a city, Zion, and from her location in captivity in Babylon where she complains that she has been forsaken by the LORD. It is clear that it is the believers in Israel that are represented here (cf. Isaiah 51:1). The LORD responds by comparing Himself to a nursing mother. It is more likely she will forget her child than that the LORD will forget His people. Secondly, He challenges the idea that the captors of Israel will be able to prevent the LORD from rescuing His people.

Isaiah 50: In the first three verses, the LORD gives a third response to Zion's complaint that the LORD has forsaken her (Isaiah 49:14). He challenges them to find a certificate of divorce. The nation was sent into captivity for their sins, but the LORD has not rejected them. The rest of the chapter presents the Servant of the LORD coming with the Word of God for the weary, and suffering physical abuse on His mission to bring salvation. The chapter ends with a call to trust in the LORD, and a warning of eternal torment for those who oppose Him.

Isaiah 51:1-52:12: In these two chapters, we have a word of exhortation and comfort for those who seek the LORD. There are three calls to listen (51:1, 4, 7). There are three calls to awaken (51:9, 17; 52:1). He concludes with a song of joy (52:7-12).

They are to listen as He reminds them of His dealing with their father Abraham. They are to listen as He reminds them of His plan to save in righteousness. They are to listen as He reminds them that no evil can hinder His eternal salvation. The people then call upon the LORD to awaken. He responds with a comforting reminder of Who He is, the Creator by whose power He will claim them as His people. Then the LORD calls upon them to awaken to the comforting promise of eternal deliverance from the "cup of His anger." Finally, they are to awaken and receive the blessings of their great salvation.

The song of joy ends the passage in two parts (52:7-12). The song begins with high praise for the great salvation of God which brings peace and comfort to His people, and results in world-wide magnification of the LORD and His salvation (52:7-10). The passage ends (51:11-12) with a description of the miraculous return of the people from captivity in Babylon. This is not the final blessing described in the first part of the song, but a sign to that generation that the LORD is able to deliver and restore His people.

Lesson 14: The Servant Is a Sacrifice for Sin Isaiah 52:13-55:13

Memory: Review

Hymn: “He Was Wounded for Our Transgressions”

The Servant will suffer the wrath of the LORD in order to justify His sinful people. The LORD will pour out His wrath upon the righteous Servant, crushing Him even unto death. After the LORD’s wrath is satisfied because of the sacrifice of the Servant, the LORD will prolong His days and exalt Him. The prophet invites his people to rejoice in the LORD’s salvation. He urges them to freely partake in salvation, and he calls them to repentance.

1. What does Isaiah say about the Servant’s appearance?
2. Who will inflict punishment upon the Servant?
3. On whose behalf will the Servant suffer?
4. Why should the barren sing?
5. How long will the LORD’s wrath be upon His people, and how long will His mercy be upon them?
6. What is the heritage of the servants of the LORD, and from where is their righteousness?
7. What advice does the LORD give to the wicked?
8. How does the LORD explain the difference between His thoughts and the thoughts of His people?
9. What comparison is made between the rain and the Word of the LORD?

Notes on Lesson 14: The Servant Is a Sacrifice for Sin (Isaiah 52:13-55:13)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. The Lord Speaks to the Nation (28-35)
 - F. The Assyrian Invasion (36-39)
- II. **Book of Comfort (40-66)**
 - A. Comfort in the Sovereign God (40-48)
 - B. **Comfort in God the Deliverer (49-57)**
 - 1. The Servant of the Lord Will Come in the Flesh to Bring Jacob Back to Him (49)
 - 2. The Servant of the Lord Will Deliver Through Humiliation (50)
 - 3. The Deliverer Will Deliver in Righteousness (51)
 - 4. **A Word of Comfort for a People in Distress (52)**
 - 5. **The Servant of the Lord Will Deliver Through Death (53)**
 - 6. **A Call to Rejoice in Your Holy Redeemer (54)**
 - 7. **A Call to Seek the Lord (55)**

Isaiah 52:13-53:12: This section of Isaiah is possibly one of the most familiar and loved texts in all of Scripture, and for good reason. Here, Isaiah gives us the clearest revelation of the doctrine of the substitutionary atonement in all of Scripture. The Servant of the LORD is seen as being highly exalted and commencing on a mission in which He will prosper. But the prophecy takes a surprising turn as the Servant is not revealed in majesty, but in humiliation and rejection. Isaiah goes on to speak of His death as a sacrificial Lamb, bearing the sins of His people, by the good pleasure of the LORD God. His resurrection is described. The end result of the death and resurrection of the Servant of the LORD is the justification of all those for whom He was a guilt offering.

Isaiah 54: This great work of redemption calls for a response, so Isaiah tells them to “Shout for joy.” They are to anticipate a great deliverance from their affliction as they consider that it is their Creator, the LORD of hosts, the Holy One of Israel, Who is their Redeemer. Their momentary trials will come to an end because the lovingkindness of the LORD is everlasting. Like the aftermath of the flood when the LORD promised Noah that there would never again be a great flood, so His lovingkindness will never be removed from His people. His people will be taught of the LORD and established in righteousness. They will never again face oppression or be subject to domination by any enemy. Their heritage will be to be justified by God.

Isaiah 55: In this chapter, Isaiah speaks to his generation as well as every generation since then, and all peoples of the earth. All must hear this message of salvation and come to receive, at no personal cost, the blessings of the everlasting covenant. Seek the LORD; call upon Him for abundant pardon of your sins. Ponder the magnificence of this great work of salvation. It is more than any human could imagine. God has done it, and, by His Word, He will accomplish it for all who come to Him. They will all go forth with joy and peace.

Lesson 15: Israel's Rebels and the LORD's Salvation Isaiah 56-59

Memory: Review

Hymn: "He Was Wounded for Our Transgressions"

The prophet confronts the wickedness that is so prevalent in his nation, including rampant idolatry, injustice, and Sabbath-breaking. Israel's rebels will not thwart the LORD's plan of salvation. Instead, the LORD will repay them according to their deeds and redeem the remnant of those who turn from transgression in Zion.

1. What man is blessed?
2. What message does the LORD give to the foreigner?
3. Why does the righteous man perish?
4. Why do the rebels of Israel have no fear of the LORD?
5. Who will possess the land and inherit the LORD's holy mountain? With whom will the LORD dwell?
6. What is wrong with Israel's fasting? What kind of fast does the LORD choose?
7. What instructions does the LORD give for the Sabbath?
8. How are justice, righteousness, and salvation portrayed in the prayer which Isaiah records?
9. What actions does the LORD take in order to redress the hopeless situation described in the prayer?

Notes on Lesson 15: Israel's Rebels and the LORD'S Salvation (Isaiah 56-59)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. The Lord Speaks to the Nation (28-35)
 - F. The Assyrian Invasion (36-39)
- II. **Book of Comfort (40-66)**
 - A. Comfort in the Sovereign God (40-48)
 - B. **Comfort in God the Deliverer (49-57)**
 - 1. The Servant of the Lord Will Come in the Flesh to Bring Jacob Back to Him (49)
 - 2. The Servant of the Lord Will Deliver Through Humiliation (50)
 - 3. The Deliverer Will Deliver in Righteousness (51)
 - 4. A Word of Comfort for a People in Distress (52)
 - 5. The Servant of the Lord Will Deliver Through Death (53)
 - 6. A Call to Rejoice in Your Holy Redeemer (54)
 - 7. A Call to Seek the Lord (55)
 - 8. **A Call to Righteousness (56)**
 - 9. **There is No Peace for the Wicked (57)**
 - 10. **The Sinful People Will Delight in the Lord (58)**
 - 11. **The Lord Is Able to Save When There Is No Other Hope (59)**

Isaiah 56: Those who seek the LORD (55:6) are called to preserve justice and do righteousness. This is not the cause of blessing, but evidence that they are blessed by the LORD. Neither national status nor physical uncleanness qualify or disqualify individuals from the salvation of God. Rather, the blessedness comes through faith, described here as holding fast to "My covenant" (56:4, 6). This covenant is not the Mosaic covenant, but the Everlasting Covenant (59:21). The dispersed of Israel, as well as foreigners, will be joined together to minister to the LORD God on His holy mountain. In the last 4 verses, Isaiah turns his attention from the faithful within Israel to the nation collectively. He calls on wild beasts to come and attack the nation. Those who ought to be warning and protecting them failed because of personal greed and drunkenness.

Isaiah 57: When the nation faces the wrath of God, both the wicked and the righteous suffer. However, there is a major difference. The death of the righteous removes them from evil and takes them to peace. After this observation, the LORD continues the condemnation of the nation He began at the end of the last chapter. Since their birth as a nation, they have rejected the LORD and turned to idols. Now, He taunts them to seek aid from their idols against the wrath of the LORD. Only those who take refuge in (i.e. trust in) the LORD will inherit the land. In verse 14, the tone changes and the LORD describes the pathway of peace. It will be those who are contrite in heart who will find restoration, comfort, and peace. For the wicked, however, there is no peace.

Isaiah 58: The LORD now describes true righteousness using the examples of fasting and Sabbath keeping. Mere observation of these practices is not acceptable. The key to acceptable religious observations is seeking the pleasure of the LORD and taking delight in Him.

Isaiah 59: Still addressing the whole nation, Isaiah points out that the problem is not that the LORD is not able to save, but that their sins have raised a barrier between them and God. In response, the people acknowledge this reality and confess their iniquities. Righteousness and justice seem unattainable. Isaiah then announces the solution. The LORD Himself will bring salvation. He will come as Redeemer to Zion and establish His Everlasting Covenant with them, whereby His Spirit will come upon them, and His Word will dwell in them forever. There is no more fitting conclusion to the message of comfort found in the Deliverer, the Servant of the LORD, the Holy One of Israel.

Lesson 16: Zion Exalted Above the Nations Isaiah 60:1-63:6

Memory: Review

Hymn: “He Was Wounded for Our Transgressions”

When the LORD restores Jerusalem, she will be exalted and glorious. The LORD Himself will be the light of the city, and there will be no violence there. The Gentiles will bring tribute, and they will serve Zion. The people of Zion will be comforted and made righteous, and the LORD will delight in them. At this time, the LORD will fight against His enemies as a warrior.

1. How will the Gentiles treat Zion when the glory of the LORD rises upon her?
2. What will happen to the nation or kingdom that refuses to serve Zion?
3. What will be the light-source of restored Zion?
4. What does the Servant proclaim, and how does He comfort those who mourn?
5. Why does the prophet rejoice greatly in the LORD?
6. The watchmen on the walls of Jerusalem will not keep silent until the LORD does what?
7. What names will be given to the city of Zion and her people?
8. Whose blood is sprinkled upon the garments of the LORD?
9. What year comes with the day of vengeance?

Notes on Lesson 16: Zion Exalted Above the Nations (Isaiah 60:1-63:6)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
 - C. The Coming Assyrian Invasion (7-12)
 - D. The Lord Speaks to the Nations (13-27)
 - E. The Lord Speaks to the Nation (28-35)
 - F. The Assyrian Invasion (36-39)
- II. Book of Comfort (40-66)
 - A. Comfort in the Sovereign God (40-48)
 - B. Comfort in God the Deliverer (49-59)
 - C. Comfort in the Kingdom of God (60-66)
 - 1. The Future Glory of Zion (60)
 - 2. The Anointed of the Lord Will Make an Everlasting Covenant with His People (61)
 - 3. The Glory of Eternal Restoration (62)
 - 4. The Angry God Will Redeem with Love and Mercy (63)

Isaiah 60: The final 7 chapters of Isaiah show the comfort that will come with the final consummation of God's plan of redemption – the Kingdom of God on earth. Here the LORD speaks of Zion (Jerusalem) with a grandeur and glory never previously seen. The setting is described as a time of deep darkness, when the glory of the LORD will come to Zion. The sons and daughters of the LORD will be gathered to her. Nations will serve her as they come to praise the LORD and bring lavish gifts – the “wealth of the nations.” The city of the Holy One of Israel will no longer be despised. All will know that the LORD is the Savior of the world. He will reign in righteousness and peace. The light of His glory will render useless the light of the sun. All of His subjects will be righteous forever. The LORD Himself will bring this to pass.

Isaiah 61: In this chapter, the Servant of the LORD speaks and identifies Himself as the Messiah – the Anointed One. He brings a message of comfort as He announces that He will come to bring an age of everlasting joy and righteousness. His people will be His priests and ministers. Where they previously were treated with shame and humiliation, they will receive the wealth of the nations. The LORD Himself will bring this about as He fulfills the promise of His Everlasting Covenant with them. The chapter ends with a note of praise by the prophet as He exults in the LORD for the beautiful righteous garments of salvation He has provided.

Isaiah 62: This chapter continues the description of the splendor of Zion's glory which will be seen through all the earth. The LORD's delight in Zion and His people will be seen by all. The LORD Himself will rejoice over His people who are clothed in His righteousness. Jerusalem will be a praise through the earth and never again be desecrated by foreigners. This is the fulfillment of the salvation of the LORD. The redeemed of the LORD will be called: “The holy people.” They are a people sought out by God, not forsaken.

Isaiah 63:1-6: In Isaiah 60:2, the prophet spoke of a time of “deep darkness” over the earth. In Isaiah 61:2, the LORD spoke of “the day of vengeance of our God.” In that same chapter, He noted that His reign will include rebuilding ruined cities. The first six verses of Isaiah 63 reveal the meaning of these prior references. The coming of the Messiah will be a time of great wrath upon the earth. The righteous Savior is also the righteous Judge. His appearing will be a time of terror for His enemies.

Lesson 17: The Repentant Are Blessed in Jerusalem Isaiah 63:7-66:24

Memory: Review

Hymn: “He Was Wounded for Our Transgressions”

Israel’s rebels will be excluded from the restored Jerusalem. In fact, when the LORD pours out His blessing on Jerusalem, He will also pour out retribution on those who refuse to submit to Him. Those who participate in the LORD’S blessing of Jerusalem will be the repentant and contrite.

1. How does the LORD respond to His people’s rebellion? Why does He return to them?
2. What requests are made in the prayer Isaiah records?
3. What confession of sin is made in the prayer Isaiah records?
4. How is the temple mentioned in the prayer?
5. How does the LORD characterize His people?
6. Who will receive the LORD’S blessing? How will the LORD deal with those who forsake Him and persist in rebellion?
7. How does the LORD describe the renewed Jerusalem?
8. Upon whom does the LORD look with favor?
9. What will the LORD do to His enemies?

Notes on Lesson 17: The Repentant Are Blessed in Jerusalem (Isaiah 63:7-66:24)

Outline:

- I. Book of Condemnation (1-39)
 - A. The Lord Speaks to Isaiah (1-5)
 - B. Isaiah Is Called and Sent (6)
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 - F. The Assyrian Invasion (36-39)
- II. **Book of Comfort (40-66)**
 - A. Comfort in the Sovereign God (40-48)
 - B. Comfort in God the Deliverer (49-59)
 - C. **Comfort in the Kingdom of God (60-66)**
 - 1. The Future Glory of Zion (60)
 - 2. The Anointed of the Lord Will Make an Everlasting Covenant with His People (61)
 - 3. The Glory of Eternal Restoration (62)
 - 4. **The Angry God Will Redeem with Love and Mercy (63)**
 - 5. **A Call for Our Father to Come with Salvation (64)**
 - 6. **The Final Solution – the New Heaven and New Earth (65)**
 - 7. **The Hope of Israel and All Nations (66)**

Isaiah 63:7-19: Isaiah 63:7-64:12 is a prayer from the nation Israel in their captivity in Babylon. In Isaiah, the nation Israel is seen to consist of two kinds of people: the unbelieving Jews and the believing Jews. It is difficult to decide which group is offering this prayer. It could be the prayer of true penitents seeking the blessing of God. On the other hand, it seems to be the prayer of those who feel that God is obligated to save the Jews because of their relationship to the patriarchs, and therefore they are critical of God's failure to act on their behalf. The prayer begins with mention of the lovingkindness and goodness of God toward the house of Israel when He claimed them as His people. His acts of love and mercy in the early days of the nation are recalled, as well as His anger at their rebellion in the wilderness. His favor returned with the leading by Moses, and then their establishment in the land to the glory of God's name. But now they call upon Him to see the state of His "holy and glorious habitation," and question His compassion toward them (in their captivity in Babylon). They are not recognizable as the offspring of Abraham and Israel (Jacob). However, they do not repent, but lay the blame for their condition upon God. It seems that God has disowned them.

Isaiah 64: The people continue their prayer from the previous chapter. They call for God to come down to deliver them. They want to see again His great power as in the days of old. They acknowledge His requirement for righteousness, and their own unrighteousness. They realize that they are suffering for their iniquities, but they do not call upon His name. Instead of repenting, they accuse God of being "angry beyond measure" and not restraining Himself. They end by complaining that He is silent and afflicts them "beyond measure."

Isaiah 65: The LORD'S response begins with telling Israel that His compassion has been extended to people who are not of the nation Israel and who did not seek Him. He permitted them to find Him. In contrast, for centuries He has extended His hands to the House of Jacob and they persistently rejected Him. Paul correctly applies the first two verses of this chapter to the turn from Israel to the Gentiles that occurred after Christ's ascension (Romans 10:20-21). Back in Isaiah, the LORD then proceeds to harshly condemn the nation Israel for their iniquities. The LORD affirms His promise to preserve some of the offspring of Jacob. Those who forsake Him will be slain by the Lord GOD. The blessed "will be blessed by the God of truth." The chapter ends with an announcement of His plan to create a new heaven and earth in which His chosen ones will live without sorrow or death, or fear of evil or harm.

Isaiah 66: The LORD does not want a house to be built for Him, but a people who are humble, contrite in spirit, and who tremble at His Word. He does not want the religious activities of those who do not listen to Him. They will be put to shame. The LORD will execute eternal judgment on His enemies, but will give peace and comfort to people from all nations, along with those from the sons of Israel. They will all see His glory in the new heaven and the new earth forever.

Time Line of Isaiah

