

Isaiah Part 1

Leader Guide

(NASB and ESV)

*THE WORD OF THE HOLY ONE
TO ISRAEL, THE REMNANT,
AND THE NATIONS . . .
AND THE PROMISE OF
THE CHILD TO BE BORN
(CHAPTERS 1-39)*

ISAIAH PART 1

LEADER GUIDE NASB & ESV

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THE PURPOSE OF LEADER GUIDES

Leader guides are intended for you, the leader, to help plan your discussions. They are designed to help you reason through the theology of the lessons and to ensure you have understood what your group should have learned from completing their homework. Leader Guides are not designed to do the homework for you! Please refer to them after you have completed your assignment as a student.

These guides can assist you in preparing the lesson plans to use for leading the discussions. This is not the only way to lead your discussion of the Scriptures, but it is one way you could approach the material in the lesson.

The Holy Spirit must be your guide as you plan to lead these discussions. He is the one who knows what your group needs. Be in prayer for them as they study and for yourself as you plan to lead the discussions.

Keep in mind learning is enhanced when your group is encouraged to verbalize what they've learned. Asking questions will help them to reason through the Scriptures they have studied. Ask the "5 Ws and an H" kinds of questions (Who, What, Where, When, Why, and How). Asking these kinds of questions requires more than a yes or no answer.

Visual aids can be a tremendous asset in helping your group to reason through the Scriptures. These discussion guides will give you some ideas for visual aids, but please feel free to adapt, change, or even replace these with your own ideas.

These guides can be used for either the NASB or the ESV Precept Upon Precept courses. The ESV follows the NASB with a slash / or is set off with parentheses.

**ISAIAH PART 1
LEADER GUIDE
Lesson 1**

Lesson focus

- Isaiah 1–2

THE SETTING OF ISAIAH’S TIME

Use “Isaiah’s Timeline” as a visual aid for this part of the discussion. Ask your group to look at the timeline and at their Observation Worksheets of Isaiah 1 or their Bibles if they marked that text instead.

To begin this discussion, you might first ask about the setting of Isaiah. Ask when he spoke and to whom. What was going on during that time?

Isaiah 1:1 tells the time of Isaiah’s vision from the Lord.

It was during the reigns of four kings of Judah, the Southern Kingdom.

Uzziah, who reigned 52 years in Judah

Jotham, Uzziah’s son who reigned 16 years

Ahaz, his son

Hezekiah, Ahaz’s son

Help your group relate these kings to the context of the Book of Isaiah and when Isaiah wrote.

Isaiah 6:1 was the year that King Uzziah died, which would have been about 739 B.C. According to the timeline, Isaiah began prophesying that same year. So chapters 1–6 might have been spoken or written during that year.

Isaiah 7:1 speaks about an event in the days of Ahaz, Jotham’s son. Ahaz’s co-reign began in 735 B.C., so at least four years had passed since chapter 6.

Isaiah 14:28 says, “in the year King Ahaz died,” which was 715 B.C.

Isaiah 36:1 refers to the 14th year of Hezekiah, 701 B.C., the 14th year of his reign after Ahaz died, because Sennacherib was king of Assyria at this point.

NOTE: There are small portions of “Isaiah’s timeline” at the beginning of each lesson to help students keep the historical context in mind.

You can ask if there were other prophets from God during Isaiah's time. To whom did they prophesy?

Hosea 1:1 says that he also spoke during the reigns of some kings of Judah and during the days of Jeroboam, king of Israel. Hosea spoke to Israel, the Northern Kingdom.

Micah 1:1 tells that he spoke in the days of Jotham, Ahaz, and Hezekiah. His message concerned Samaria (capital of Israel, Northern Kingdom) and Jerusalem (capital of the Southern Kingdom of Judah).

Ask your group what they think the significance of three prophets at the same time was.

There was a message God wanted His people to hear.

The same is true today; that's why He gave His written Word from men like Isaiah, Hosea, and Micah. It's still relevant. Encourage your group that they can learn valuable lessons for their lives from studying Isaiah.

Now ask your group what they learned from the cross-references in 2 Kings 14–15 and 2 Chronicles 26–27. How does this add to understanding the setting of Isaiah's time?

Uzziah

2 Kings refers to King Uzziah by the name of Azariah. He became king of Judah when he was only 16 years old and reigned for 52 years.

2 Chronicles gives much more detail about Uzziah's reign than 2 Kings does.

- Did what was right in God's sight
- Built and restored
- Conquered enemies
- Became strong and famous as a great king
- Became proud
- Sinned
- Punished with leprosy until death

In Amaziah's (Uzziah's father) 15th year as king, Jeroboam became king of Israel in Samaria and reigned 41 years. His reign overlapped much of Amaziah and his son Uzziah's reign in Jerusalem.

- Evil king
- Bitter affliction in Israel
- God saved Israel through Jeroboam
- Restored borders

After him a list of evil kings ruled Israel until Assyria took them captive during Hezekiah's reign over Judah.

Israel, along with Aram / Syria, even fought against their brothers in Judah.

Jotham

During his reign Assyria took most of the Northern Kingdom of Israel captive because of their evil ways (2 Kings 15:29). It was close to the end of his reign that Israel and Aram / Syria went against Judah.

Like his father, Jotham was a king who did what was right in God's sight.
But the people of Judah continued acting corruptly.

That was what God's people were like when Isaiah began his prophecy.
God had a message for His people to hear.

ISAIAH 1

Ask about the message of chapter 1. Ask your group what they learned from their study of this chapter. At the end of this guide, there is a sample visual aid for this part of your discussion.

Verses 1-23 give the state of Israel at the time Isaiah wrote.

The Lord spoke against His people. He called them a sinful nation of evildoers.
Even when they had good kings, the people continued in corruption.

They revolted against Him; they didn't know or understand. They despised the Holy One of Israel by turning away from Him.

Not only was their head sick with rebellion, but their heart was faint. Ask your group if they know of any now who claim to be God's children, but act like this description. The description given is of one who has been beaten everywhere on the body. Where could they be stricken again as they continue rebelling?

At this point, you might ask what God had told His people about obeying Him in the Law.

Exodus 24:1-8

Israel and God made a covenant at Mount Sinai.
He gave them the Law, and they promised to obey all that He said.
Moses wrote it in the book of the covenant, and it was sealed with blood.

Deuteronomy 28

First listed in this chapter are the blessings to Israel for obedience to God's Word, His Law. They were to be set high above all the nations of the earth.

The land would produce much from the ground so that they would lend to nations and not borrow. All in the land would be blessed by God in abundance.

But also in this chapter are listed the curses for disobedience.
Compare some of these with the times of Isaiah.

Lead the discussion back to Isaiah 1. How do verses 7-9 relate to the warnings in the Law?

Verses 7-9 describe where they've already been stricken because of their sin—desolate land, burned cities, strangers devouring their fields. Left like a besieged city with only a few survivors.

Twice they are compared with Sodom and Gomorrah.

God called them to hear His Word of warning in verse 10.

They sacrificed to Him in the courts of His temple. They kept the feasts, holy days, which were supposed to be unto God. But He could no longer endure the hypocrisy of them. They didn't listen to Him, and He listened no more to them.

How are verses 16-19 different?

These verses told them exactly what to do to make themselves clean before Him and to remove their evil. Even though they had been the sinful nation, He could make them white as snow, clean.

God calls them to reason with Him and gives His reasoning in 19-20. "If you consent (ESV—if you are willing and obedient) . . . but if you refuse"

Compare verses 19-20 with Deuteronomy 28:20 and 45.

Destruction from God for disobedience

Discuss the contrasts of Jerusalem in verses 21-23.

Faithful city	a harlot / whore
Justice	
Righteousness	murderers

What did God say He would do because of that in verses 24-26?

Avenge Himself on His foes.
And also turn against Jerusalem for the purpose of refining, smelting away their dross.

But then restoration was promised.

Compare verses 26-27 with Deuteronomy 30:1-5.

The Lord promised restoration for His people after the blessings and curses of the Law came on Judah and Jerusalem.

Even though He scattered them to the nations, He'll bring them back to their land and restore, prosper, and multiply them.

Ask your group if they think that promise has been fulfilled to Israel yet.

They have been scattered to the nations.
They are returning to their land.
But no complete restoration has taken place yet.

Who were / are the promises of restoration and redemption for in Isaiah 1:26-27?

The repentant ones—the ones who are obedient to 1:16-17

What did / will happen to the others?

They'll be crushed / consumed.

Ask about the timing for verses 24-31.

Verse 25 speaks of God smelting away Israel's dross. Some think this has been taking place from Isaiah's time and continuing on to the current time. Others think it's referring to the future.

Restoration of Israel as a city of righteousness and the crushing of transgressors is yet to come.

NOTE: Throughout the course, be sure to ask your group where the chapters or sections of chapters fit chronologically. Have them refer to "The Prophetic Points of History" as needed. However, don't force them to come to conclusions they don't see. As they continue through Isaiah, they'll build more of a frame of reference for the prophetic points in history.

ISAIAH 2

What is this chapter about? What is the repeated time phrase? How does it relate to chapter 1?
Ask what your group learned from their study of this chapter.

This opens with "the word" which Isaiah saw concerning Judah and Jerusalem "in the last / latter days." But the message is similar in that the Lord spoke of sin, judgment, and restoration.

There is more in this chapter about the future than in chapter 1 which focuses more on their present sin than chapter 2 does.

What will happen in the last or latter days?

Hebrews 1:2 says they began with Jesus.

But Isaiah 2:1-4 and Micah 4:1-3 tell of things happening in Jerusalem which have not happened yet.

The mountain of the Lord’s house will be the chief / highest of the mountains.

All the nations will stream / flow to Jerusalem to learn God’s Word and law and His ways.

A judgment after which the nations don’t war anymore

These things are yet future, and they center around Jerusalem.

What is the call in verse 5 similar to in chapter 1?

“Come . . . let us walk in the light of the Lord” is similar to 1:18, “Come . . . let us reason together...”

In both chapters, God calls His people to think, He calls them to repentance. Only the repentant ones will receive the benefits of the restoration.

God gave Isaiah His message to call the people of this time to repentance and hope. He also gives us the same message to call people now to repentance and hope.

How are verses 6-9 stated differently? What is the point of these verses?

It seems these are statements directed to God about His people, instead of the other way around.

These verses tell why God abandoned / rejected them—because of their sins.

Give your group a little time to discuss the influence of foreign religions on their own societies, the accumulation of gold and silver, worshiping things made with one’s own hands, and pride versus humility in modern societies.

How do verses 10-21 relate to Revelation 6:12-17? What are these verses about?

This describes “that day” as the time of God’s judgment, especially on His people.

He alone will be exalted in that day.

Unrepentant ones will hide because of terror of the Lord and the splendor of His majesty.

To end this discussion you might ask your group what this chapter teaches about pride and humility. How does Isaiah 2:22 relate to Isaiah’s time and also now?

Isaiah 1	Isaiah 2
<p>Israel does not know, understand</p> <p>Sinful nation abandoned the Lord, despised Holy One of Israel, turned away from Him</p> <p>wash yourselves, make yourselves clean</p> <p>If obey If refuse</p> <p>Faithful city became a harlot</p> <p>Will be called the city of righteousness Repentant ones</p> <p>Transgressors and sinners crushed</p>	<p>In last days Chief mountain, Zion, Jerusalem Nations hear Lord’s word from Zion No more war</p> <p>God abandoned His people . . . their sins, Land filled with idols</p> <p>In that day—Lord alone exalted Men hide from terror and splendor of His majesty</p> <p>Idols cast away</p>

**ISAIAH PART 1
LEADER GUIDE
Lesson 2**

Lesson focus

- Isaiah 3–5
- Listening to God

REVIEW

You could begin by asking your group what they've learned about God from Isaiah 1-5.

Isaiah 1

A good visual aid for this discussion is the At A Glance Chart. Even if not all in your group completed it, you can lead the discussion so that they can do so in class.

What information does the first verse give?

The author—Isaiah

The setting—during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah

What it is—the vision Isaiah saw

Who it concerns—Judah and Jerusalem

What's the first chapter about?

God's people abandoned / forsook Him.

He said He would not listen to them.

Then He called them to wash themselves

He promised a future restoration, redemption for those who repent.

Isaiah 2

How does this chapter begin? What is it about?

“The word which Isaiah . . . saw concerning Judah and Jerusalem.”

This chapter contains promises about the future—“in the last / latter days.”

Jerusalem will be the place where the nations hear God's Word, His Law.

Verses 6-9 say that God abandoned / rejected His people because of sin, idolatry.

Relate this to 1:4.

In the last days, the Lord alone will be exalted.

You might ask for the contrast of verses 11-17.

Man's loftiness and pride will be humbled.
The Lord alone will be exalted.

Direct attention to verse 22, then ask how it relates to 2:11-21 and 3:1.

ISAIAH 3

“Stop regarding man . . . why should he be esteemed (ESV—what account is he)?
For behold, the Lord God of hosts is going to remove (taking away) from Jerusalem and
Judah”

The strong command brings the text back to Isaiah's time. It was what the people of his
day were to do. It seems that chapter 3 is also about Isaiah's time.

What is this chapter about?

It tells what God was going to do to those who had abandoned Him, those who had
despised Him, rebelled against Him, Isaiah 1.

Remove / taking away, verses 1-3

Bread and water

Mighty man and warrior / soldier

Judge and prophet, diviner and elder

Captains and honorable men (ESV—man of rank)

Counselors and the skilled and talented / experts

Make lads / boys rule over them, verses 4-7. The marginal note in the NAS says
“capricious children” is literally “arbitrary power.”¹

*NOTE: “On that day” in verse 7 is a reference to the day when a man asks his brother to rule
their father's house. The immediate context does not indicate that “on that day” is a reference to
the last days.*

God will remove the strong men, leaders, so that only lads and women are left to rule.

What was the reason, according to verses 8-9, for what God was going to do?

Jerusalem had stumbled and Judah had fallen

- their speech and actions were against Him
- they rebelled against / defied His glorious presence
- they displayed / proclaimed their sin like Sodom

¹ *New American Standard Bible: 1995 update*, marginal note (Isa 3:4) (LaHabra, CA: The Lockman Foundation, 1995).

Ask your group if their speech and actions are ever against the Lord so that they are rebelling against His glorious presence. If they are believers, His glorious presence lives in them.

Ask what the comparison to Sodom means. How does Genesis 19 relate to Isaiah's word?

The men of Sodom came out boldly to take the men from Lot's house.

They rejected Lot's warning about their wickedness.
God completely destroyed them because of their sin.

Relate this to Isaiah 1:9-10.

They displayed / proclaimed their sin like Sodom,
and God would destroy them as He had done to Sodom.

What does "woe" indicate?

"Woe" is a strong word connected with judgment, punishment.

What is the contrast in the first woe in verses 9-10?

The people brought evil on themselves because of their sin.

But there were a few righteous ones at that time and it would go well with them.

1:9—a few survivors

1:16-19—the ones who wash

1:27—the repentant ones / those who repent

The second "woe" is similar. The wicked will get what they deserve.

What are verses 12-15 about?

The Lord lamented the condition of His people. They were led astray.
You might relate this to your group. Can they recognize if they're being led astray?

He will contend, judge His own people, especially their leaders.
The leaders were oppressing those they were supposed to be leading.

What are verses 3:16–4:1 about?

God said that He would afflict the proud women.

He would take away their beauty accessories.

The men would die in battle, and because of that ("in that day," when there was a shortage of men) seven women would ask one man for his name. It was a reproach at that time for a woman not to be married.

NOTE: As you look at mentions of “in that day,” help your group understand that the immediate context will assist them in determining what day this phrase refers to.

Verse 26 seems to be a lament for the condition of Jerusalem at the time when this happened.

ISAIAH 4:2-6

What are these verses about? When will it happen?

The time when all survivors in Jerusalem are holy
When the Lord has washed them and purged / cleansed Jerusalem
When Mount Zion has the glory of the Lord over it

Relate to Isaiah 1:26-27; 2:2-4 and Deuteronomy 30:1-5.

Has that happened yet to Jerusalem and its inhabitants?

Encourage your group to keep attuned to current events happening in Jerusalem.

What might the branch be?

Jerusalem/ Zion
The survivors/ remnant
Jesus

NOTE: Your group might not all agree on the interpretation of the branch. Watch your time here, as you need to finish discussing chapter 5. Don't let your group get off focus on “the branch.”

Ask what they learned about the branch in Jeremiah 23:5-8.

God will raise up a righteous Branch for David who will reign as king with justice and righteousness. His name will be called, the Lord our righteousness. In His days, Judah will be saved and Israel will dwell securely.

ISAIAH 5

Verses 1-7

How does this chapter begin? What is it about?

This chapter begins with a song about a vineyard and the one who cared for it.

The interpretation in verse 7 says that the vineyard is Israel, Judah. And the one who cared for it is the Lord of hosts.

After His care and provision for it, He expected fruit from it.
But it was worthless.

Help your group to remember that these were actual messages that Isaiah spoke to the people of his time. God told of His heartbreak over Judah and Jerusalem, but He also spoke of His coming judgment. He called them to repent.

What do verses 5-6 warn about?

Coming judgment on the people of Isaiah's time

God will remove His protection. Relate this to 3:1-3.

Verses 8-23

What is repeated in these verses? Discuss each of the “woes” and “therefores.”

Those who add house to house

NOTE: If your group has studied through the Old Testament chronologically, ask about what this means. The land was apportioned to families within the tribes of Israel. It could be temporarily sold, but it always reverted back to the original owner. No one was to take another family's inheritance; however, evidently this is what was happening . . . joining field to field.

Relate this to modern times and people's insatiable desire for “more.”

Many houses would become desolate.

Strong drink

Don't consider the Lord.

Relate this to now.

“Therefore”

God warned of coming exile for His people.

They didn't pay attention to Him,

and they would go into exile for that lack of knowledge.

Relate this to Isaiah 1:3.

NOTE: You might briefly encourage your group that studying the Bible inductively is a great way to increase their knowledge of God and the things about Him so they live according to it.

There are four “woes” in verses 18-23.

Drag / draw iniquity and sin with them

Call evil good and good evil

Those who are wise in their own eyes

Strong drink and bribery, so that rights are taken from the ones who are right.

Give time for your group to discuss how these things are happening today. What is the answer?
To know God and His Word.

“Therefore,” verses 24-25

Because they
rejected the law of the Lord of hosts
and
despised the Holy One of Israel

they will be destroyed.

God
was against them—struck them down
and His hand was still stretched out; His anger was not spent.
In other words, there was more judgment to come.

How do verses 26-30 relate to verse 13?

Exile to a distant nation which God will call

There is a contrast in the description of the distant nation, strength, and the description of
Judah and Jerusalem in Isaiah 3 and 5:14.

Jerusalem’s exile to the distant nation is also described in verses 13-17.

To end this discussion you might give time for your group to reflect on their holy God and His
desire for His people to be righteous and holy.

Isaiah 1	Vision concerning Judah and Jerusalem Abandoned God, Wash, Restoration
Isaiah 2	Word concerning Judah and Jerusalem In last days, Lord alone exalted
Isaiah 3	The Lord will remove, contend, judge, take away
Isaiah 4	Survivors holy, Jerusalem—glory Branch of the Lord, when Lord washes
Isaiah 5	Song: vineyard Woes, exile

**ISAIAH PART 1
LEADER GUIDE
Lesson 3**

Lesson emphasis

- Isaiah 6
- To see the Lord and hear His call

REVIEW

Ask what your group remembers about the flow of thought from Isaiah 1–5. How are these chapters divided? What is the main emphasis in Isaiah 1–5?

Isaiah 1

Ask your group what information the first verse gives.

The author—Isaiah

The setting—during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah

Who it concerns—Judah and Jerusalem

What it is—the vision Isaiah saw

Ask what this first chapter is about. You might begin a list of what the people were like at that time as a visual aid. See the last page of this guide for a sample.

God’s people abandoned Him. They despised the Holy One of Israel.

He said He would not listen to them.

Then He called them to wash themselves...

He promised a future restoration, redemption for those who repent.

Isaiah 2–4

Isaiah 2 begins, “The word which Isaiah . . . saw concerning Judah and Jerusalem.”

Isaiah 2 contains promises about the future, “in the last days.”

Jerusalem will be the place where the nations hear God’s Word, His Law.

In the last days, the Lord alone will be exalted.

Isaiah 3 tells what God was about to remove from Judah and Jerusalem during Isaiah’s time. He was about to contend with His people and judge their leaders.

Isaiah 4 focuses on the future restoration again. The survivors of Jerusalem will be washed by the Lord, and He’ll protect Jerusalem.

Isaiah 5

Isaiah 5 begins with a song. The Lord planted and cared for His vineyard, His people, and they didn't produce righteousness.

He pronounced "woes" on them. They were to go into exile for their lack of knowledge. They despised the word of the Holy One of Israel.

ISAIAH 6

How does this chapter begin?

In the year King Uzziah died, Isaiah saw the Lord on His throne in the temple. The Lord was lofty / high and exalted / lifted up.

Compare and contrast this with Isaiah 2:11-19.

Ask your group what they learned from 2 Chronicles 26:14–27:9? What was significant about the time? How does this compare with what Isaiah saw?

Uzziah was a good king, doing what was right in God's sight until he became strong. He was proud and acted corruptly. He went into the temple to burn incense on the golden altar before the Lord.

The Law said that only the priests were to do that—no one else.

Did Uzziah know that?

Deuteronomy 17:14-20

Since Uzziah had been a good king who did right, he probably wrote his own copy of the Law. He read and wrote passages about the priests' duties and the king's duties.

Exodus 30

Aaron, and his sons, were to burn incense on the gold altar.

Leviticus 10:1-3 and 11:44-45

If Uzziah wrote his own copy of the Law, he also knew about Nadab and Abihu who offered strange fire before the Lord and were consumed because they didn't treat Him as holy.

God called His people to be holy as He is.

But pride caused Uzziah to lift himself up above God's Law and not treat God as holy. He suffered the consequences, leprosy, until the day he died. He was separated from the temple for the rest of his life.

There is no record of his repentance, although he knew that God had struck him.

His son Jotham then reigned in his place and was a good king doing right.
But the people of Judah continued to act corruptly.

Verses 1-5

What is compared/ contrasted in Isaiah 6:1-5 with Uzziah and/ or the people of the day?

Isaiah saw the Lord exalted / lifted up.
He saw the holiness of the Holy One of Israel.

Uzziah exalted himself
God's people despised the Holy One of Israel.

Ask your group to consider God's holiness and how they respond to it. List what they've learned about God in this study (last page).

What do Revelation 4:2-10 and Ezekiel 1-3 say that compares with this scene in Isaiah 6?

One sitting on the throne and the worship around the throne

Holy, holy, holy is the Lord Almighty.
He alone is worthy to receive glory.

Living creatures around the throne worshiping the One on the throne
The One on the throne resembled a man in Ezekiel's vision.

Ask someone to describe what went on when Isaiah saw the Lord.

Seraphim, burning ones, called out to one another of His holiness.
The foundations of the temple shook at the voice.

Ask how Exodus 16 and 24 and 1 Kings 8 relate to Isaiah 6.

The glory of the Lord appeared in the cloud.

The glory of the Lord rested on Mount Sinai in the form of the cloud. The appearance of His glory was like a consuming fire on top of the mountain.

The cloud filled the temple when it was finished, so that the priests could not stand to minister. God's presence, His glory, was in the cloud.

Smoke filled the temple as Isaiah watched.

What was Isaiah's reaction to what he saw?

Isaiah said, "Woe is me."
Relate to Isaiah 3:8-11 and 5:8-23.

Isaiah saw the Lord of hosts. He saw God's holiness and realized his own unclean condition.

Proverbs 28:13

Isaiah confessed his sin and found compassion from the Holy One of Israel.

Hebrews 10:14-23

Those who are forgiven now have confident access to the holy place—where Uzziah was not allowed. The blood of Jesus cleanses from sin. His flesh, the cross, made the way for believers to come near to God, the Holy One.

Let your group consider that and what their response should be before Holy God.

Verses 6-7

What happened to Isaiah?

He was cleansed, forgiven.

Ask your group what they learned about lips/ the mouth.

James 3

The tongue is associated with iniquity, defiling the whole body.

Matthew 12 and 15

The things that come out of one's mouth are from his heart.
These are what defile a man.

People will give an accounting for every careless word.
By one's words he's either justified or condemned.

Isaiah confessed the sin of his lips and was forgiven, cleansed.

This is something else for your group to consider. Encourage them to evaluate what their words are like.

Verses 8-10

What happened in these verses?

After Isaiah was cleansed, God asked who would go tell His message to the people, and Isaiah said he would go.

Who is "Us" in verse 8?

Genesis 1:1-2, 26; 11:6-9

God created; His Spirit was moving during creation.

God created man in “Our image.”

Again God spoke to Himself and said, “Let Us”

John 1:1-3

Jesus created all things.

He was with God in the beginning, and He is God.

Matthew 28 and Acts 1

The workings of the Trinity are seen again in the sending of the apostles to all the world and in the promise and coming of the Holy Spirit for believers.

What was Isaiah’s message? What did you learn from the New Testament where verses 9-10 are quoted?

The message was that the people would listen, but not understand the message. The message would render them insensitive, dull and without understanding. They would not repent.

It described the people of Isaiah 1–5, but also those of Jesus’ day and Paul’s.

Matthew 13; Mark 4; Luke 8; and John 12

In all of these passages Jesus directed this quote to the Jews who followed Him but didn’t really listen. They were described as “those . . . outside” the kingdom and those “not believing in Him.”

The disciples heard and understood as Jesus told them they were granted to know the mysteries of the kingdom of God. Like Isaiah, they were contrasted with the people around them to whom they took the message.

NOTE: A caution here. Stay with what the text says, and don’t let your group get into a debate about election or God’s sovereignty or any other subject not yet studied.

Acts 28

Paul gathered the Jews in Rome and quoted this prophecy from Isaiah 6 to those who would not believe. Then he said that he would take the message of salvation to the Gentiles and they would listen.

Verses 11-13

How long did Isaiah give this message?

Until the cities were devastated / waste, the land utterly desolate, men removed far away. Relate this to Isaiah 5:13—exile for lack of knowledge.

Isaiah spoke this message before Israel was completely taken captive by Assyria, before Babylon destroyed Judah and Jerusalem. Jesus and Paul spoke this message before the Romans destroyed them again in A.D. 70.

How do the prophecies in Deuteronomy 28 and 30 relate to this?

Deuteronomy 28:32-63 tells of a people who will take Israel from their land, a nation of a foreign language. This is a reference to Babylon in 605–586 B.C.

In verse 64, God says, “Moreover” they’ll be scattered among all peoples, nations. Might this be a reference to what Rome did in A.D. 70?

Deuteronomy 30 promises that God will gather them back from all the places He scattered them. He’ll restore them to their land in the end time, and they will again obey Him.

Lead your discussion back to Isaiah 6:13

It seems from this context that there were only one-tenth survivors of Judah and Jerusalem during the Babylonian sieges.

There will also be survivors in the last days of Jerusalem’s restoration.

To end the discussion ask your group what they learned about giving the message like Isaiah did.

Believers are to give the good news so that those who hear can come to the Lord Jesus Christ for salvation. The road is still narrow, but there are those who find it. There are still those who hunger and thirst for Him.

Our responsibility is to take the message.

THE PEOPLE	THE LORD	ISAIAH
Despised the Holy One	Holy	Saw the Holy One
Abandoned Him	Mighty	Confessed his sin
Lack of knowledge	On His throne	Was sent
Unclean lips	Exalted	
<i>Your society?</i>	<i>Still the same</i>	<i>You?</i>

ISAIAH PART 1
LEADER GUIDE
Lesson 4

Lesson focus:

- Isaiah 7:1–9:7
- Immanuel, God with us

REVIEW

Begin your discussion with a brief review of the main points in Isaiah 1-6.

Tell your group to look at their At a Glance charts as a visual aid for this part of the discussion.

It's the vision Isaiah saw concerning Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

- 1 Israel turned away from God, abandoned Him
Repentant ones will be redeemed with righteousness
- 2 In the last days, Jerusalem raised as chief of mountains
God abandoned His people
Day of reckoning—the Lord alone will be exalted
- 3 Supply and support removed
Daughters of Zion afflicted
- 4 Branch of the Lord will be beautiful
Survivors in Zion called holy
- 5 Song of the Vineyard—Woes

Isaiah 6 seems to be a new segment. It was in the year King Uzziah died.

- 6 Isaiah saw the Lord on a throne
Was sent as God's messenger to his people, the people of God

The maps, "Big Picture of the Middle East" and "A Map of Jerusalem," and "Isaiah's Time Line" are good visual aids for this discussion.

ISAIAH 7

Ask what chapter 7 is about.

- 1-9 Isaiah delivered the Lord's message concerning Rezin and Pekah.
- 10-25 The Lord will bring Assyria on Judah.

This is evidently a new segment. The text moves from Isaiah’s vision of the Lord and sending in chapter 6 to Isaiah giving God’s message to King Ahaz. Did Ahaz listen? Relate to 6:9-10.

The timing moves from the year King Uzziah died in chapter 6 to the reign of Ahaz.

Verses 1-9

What are the circumstances in verses 1-2? Use the “Big Picture of the Middle East” map.

Verse 1 seems to be an overview statement.

Rezin king of Aram / Syria and Pekah king of Israel tried to conquer Jerusalem but could not.

The “house of David” and his people were fearful when they heard the Arameans / Syrians were camped in Ephraim. “House of David” refers to King Ahaz who was of the line of King David.

What is the timing for this chapter?

Ahaz became king in the 17th year of Pekah’s reign, 735 B.C.

Pekah reigned 752-732 B.C. This chapter took place between 735 and 732 B.C.

From 2 Kings 16:1-6, what kind of king was Ahaz?

Evil, like the kings of Israel
He even burned his son as an offering.

What happened in Isaiah 7:3-9? Bring in cross-references where appropriate.

The Lord sent Isaiah and his son, Shear-jashub, to meet with Ahaz. You could locate the upper pool on the map of Jerusalem.

Shear-jashub means “a remnant shall return.” God’s promise for Israel was in the name of Isaiah’s son. Isaiah’s sons were signs for Judah and Jerusalem.

The Lord’s message through Isaiah was that Ahaz should not fear Rezin and Pekah. Though their plan was to breach Jerusalem’s walls and set up a new king, the Lord God said their plan would not happen.

In another 65 years, Ephraim (Israel, the Northern Kingdom) would be shattered, no longer a people. After the Northern Kingdom was taken captive in 732 and 722, the king of Assyria brought men from other countries and settled them in the cities of Samaria. About 65 years after Isaiah’s prophecy in Isaiah 7:8, the people were mixed with other nations.

God communicated through Isaiah that if Ahaz did not believe (ESV—was not firm in faith), he would not last (ESV—will not be firm at all).

He is the first one recorded who fulfilled Isaiah 6:9-10.
Believe God—stop regarding man (Isaiah 2:22).

Give time for your group to discuss application. How does Hebrews 11:6 relate to this?

Verses 10-17

What happened according to these verses?

God told Ahaz to ask for a sign. Ahaz's refusal tried God's patience.

2 Kings 16

Ahaz did not believe and even bought temporary favor from the king of Assyria. He also furthered idolatry by having an altar built like the pagan altar in Damascus to be used by the priests for sacrifice.

God, however, gave him a sign: a virgin (or *maiden*¹) with child would bear a son, Immanuel, God with us. Before this child knew enough to refuse evil and choose good, the lands of Aram / Syria and Israel would be forsaken / deserted. Judgment was coming quickly for those two nations.

The name Immanuel should have been a reminder to Ahaz that God was with them.

This is one of the places in Isaiah which had a present and future fulfillment. There was a child born of a "maiden" in Isaiah's time, and it also refers to Jesus.

Why did God use the phrase "house of David" to refer to Ahaz?

Perhaps it was a reminder to Ahaz of the promise the Lord made to David in 2 Samuel 7 that David's throne would be established forever. If Ahaz believed, he would last / be firm.

Verses 17-25

What are these verses about, and how do they relate to the previous verses?

Rezin and Pekah would not be a threat to Judah; however, the king of Assyria, Ahaz's paid ally, would be. The Lord would shave Judah with a razor, the king of Assyria.

A man's hair shaved was considered humiliation to Israel (2 Samuel 10:4-5).

¹ *New American Standard Bible: 1995 update*, marginal note (Isa 7:14) (LaHabra, CA: The Lockman Foundation, 1995).

It seems that curds and honey would be the only thing left for them to eat, which is what the boy Immanuel would eat at the time he knew enough to refuse evil and choose good (verse 15). Therefore, it would not be long before Assyria came against Judah.

Relate this to Isaiah 1–5 and Deuteronomy 28 from a previous lesson. Who was responsible for all that would come on Judah? Relate this also to 2 Chronicles 28:16-27.

The people had turned away from God—abandoned Him. As a people, they didn't repent. So God would bring the curses He'd promised in Deuteronomy 28. He would fulfill His Word.

When the Edomites came and took captives from Judah and the Philistines invaded and settled in some of the towns of Judah, Ahaz again called for the king of Assyria. Assyria came and afflicted him rather than helping him. King Ahaz became even more unfaithful to the Lord and closed the doors to the Lord's house.

Ask your group to evaluate if they have been unfaithful to the Lord in any way. Is there any idolatry in their lives? What does God say in Colossians 3:5 that idolatry is?

ISAIAH 8

How does chapter 8 relate to Isaiah 7?

This chapter, like the end of chapter 7, is about Assyria coming against Judah.

Again, God spoke judgment for Damascus (Aram / Syria; Rezin was its king) and Samaria (Israel, the Northern Kingdom, with Pekah as its king).

Verses 1-4

What did God say about judgment for these two?

It was to come quickly. The words on the tablet and the meaning of Maher-shalal-hash-baz spoke the prophecy, "Swift is the booty, speedy is the prey." The judgment would happen before this son knew how to cry out "My father."

God chose Uriah and Zechariah to be His faithful witnesses.

It does not seem that Isaiah's son is the same as "Immanuel." They had different names; therefore, there were two different signs.

Verses 5-8

What are these verses about and how do they relate to the previous ones?

Israel rejected God, the gently flowing waters of Shiloah. Compare with Isaiah 1:4 and bring in cross-references.

Jeremiah 2:13, 18-19—Israel forsook God, the fountain of living waters, to dig broken cisterns. They desired instead the waters of the Nile (Egypt) and the waters of the Euphrates (Assyria).

John 7:37-38—Jesus called for the thirsty to come to Him and drink, and out of his innermost being will flow rivers of living water—the Spirit (verse 39).

Revelation—Again, the water of life is offered to the thirsty . . . free.

Israel rejoiced in Rezin and Pekah.

Because they rejected the gentle, God would send the strong waters on them—the king Assyria and his glory, and it would overflow the land up to the neck, reaching Judah also.

Even in this judgment, God extended mercy—“to the neck,” not over the head. He reminded also, “O Immanuel.” They could still know God is with them.

Verses 9-10

What are these verses about?

It’s about the people (nations), the remote places of the earth.

They prepared a plan against Israel, yet it was thwarted, because God is with Judah.

Verses 11-15

Who spoke to whom? What did He say, and what is the contrast He used?

The Lord told Isaiah not to walk like the people. They were saying, “It is a conspiracy”—probably the plans of Rezin and Pekah.

But Isaiah was not to fear man, but the holy Lord of hosts. Relate this to Isaiah 2:22. Then the Lord would become his sanctuary.

In contrast, to many in both Judah and Israel, He would become a striking stone (ESV—a stone of offense), a rock to stumble over, a snare.

Let your group share how the cross-references help in understanding these verses.

1 Peter 2:7-8—The context of this passage is believers as living stones being built up as a spiritual house. Jesus, the stone whom the builders (Israel) rejected, became the cornerstone for this spiritual house and a rock of offense for Israel.

Romans 9:33; Matthew 21:44—God laid in Zion a stone of stumbling. Israel stumbled over it (verse 32), but the one who believes in the stone, Jesus, will not be disappointed. Fall on Him and be broken; if He falls on any, they’ll be scattered—as Israel was.

Verses 16-22

What are these verses about?

This testimony—probably the testimony in verse 2 of the speedy demise of Aram / Syria and Israel—was to be bound up and sealed among Isaiah’s disciples, those who believed his messages from the Lord. Isaiah would wait eagerly for the Lord, not fearing man as Ahaz had done (verse 13).

Isaiah and his children were signs (point to something) from the Lord.

Isaiah’s first son, “a remnant will return”

Even after the lands of Rezin and Pekah were shattered, Isaiah’s son Maher-shalal-hash-baz was a reminder that the Lord did it quickly as the son’s name expressed.

All these things are examples for us today that God fulfills His Word.

Why should people consult mediums instead of God Who prophesies the future and fulfills it?

If they do, it’s because they have no light. When God’s judgment comes, they’ll be hard-pressed and famished, but not turn to God. Like Ahaz, they will go farther away from God. They’ll curse God and their king and be in distress and darkness.

ISAIAH 9:1-7

Ask about the connection between Isaiah 8:22 and 9:1-2. Will God’s people always remain in darkness? What is the contrast, the hope? Ask about cross-references where appropriate.

A great light will shine on those in darkness—Jesus. Matthew 4:12-17 says He settled in Capernaum in the region of Zebulun and Naphtali, the areas first to go into captivity (2 Kings 15:29 and 1 Chronicles 5:26).

Verses 3-5 seem to move from Jesus’ first coming to His second—multiply the nation, increase their gladness, break the yoke of their burden.

Like in the battle of Midian, it will be the Lord who breaks the rod of the oppressor.

A child will be born—Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. At His second coming, He will rule and reign, Isaiah 2:3-4.

You might close your discussion by letting your group compare verses 6 and 7 to Isaiah 7:14; Matthew 1:18-23; and Luke 1:26-33. Ask what they learned about God.

Isaiah 7:14 was a prophecy not just for Isaiah's day, but also of Jesus, Immanuel, God with us (Matthew 1:23).

God fulfilled His promise for One to sit on the throne of his father David (Luke 1:32) with no end to the increase of His government. Isaiah says His kingdom will be established in righteousness from then on and forevermore—no end (Luke 1:33).

The zeal of the Lord of hosts will accomplish His Word. Believers can know that this is true for their lives too, and can share the Great Light with those around them who live in darkness.

**ISAIAH PART 1
LEADER GUIDE
Lesson 5**

Lesson focus

- Isaiah 9:8–12:6
- God’s anger against Israel and Assyria
- The Branch and the remnant

REVIEW

Ask your group what they remember about the following segments of Isaiah.
Direct them to look at their At A Glance charts as they discuss.

Isaiah 1–5

The vision / word / song concerning Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah

Sin—judgment—future restoration

They rejected the Holy One of Israel.

They had no knowledge or understanding.

Isaiah 6

In the year of King Uzziah’s death, when Uzziah’s son Jotham reigned, Isaiah saw the Lord exalted and holy.

His sin was cleansed.

He was sent to the people who would not listen.

Isaiah 7:1–9:7

Isaiah and King Ahaz—Ahaz didn’t listen. God said not to fear Aram / Syria and Israel.

Isaiah and his sons were signs

Immanuel, God with us (Judah), another sign

A child born to reign on David’s throne, government on His shoulders forever

Use the charts at the beginning of the lesson as visual aids for this discussion.

ISAIAH 9:8–10:4

What repeated statement connects this portion of Isaiah?

God’s anger does not turn away, His hand of judgment was still stretched out to Israel, Ephraim, Samaria.

There are four statements of judgment from God’s anger toward what was left (mainly Ephraim) of the Northern Kingdom whose capital was Samaria.

Let your group discuss briefly each section and how they might see these sins in their own societies. What can they do about it? What do they know about God's view of it?

The first is in Isaiah 9:8-12 because of pride and arrogance of heart.
The Lord raised enemies against them—Rezin, the Arameans / Syrians, and the Philistines.

Direct your group to the map in the Precept book as another visual aid.

What are the other statements of judgment about?

Verses 13-17

Even though the Lord raised up enemies, the people didn't turn back to Him or seek Him. They were all godless and evil.

So He cut off the head (elders and honorable men) and the tail (prophets who lead astray). He had no pity.

Verses 18-21

Ephraim and Manasseh were brothers, and they were Judah's brothers. No man spared his brother. Wickedness burned throughout the land; therefore, the Lord burned the land in His fury.

10:1-4

Woe to those who enact evil statutes / decrees, unjust decisions, deprive the needy of justice, and rob the poor of their rights.

Devastation / ruin will come from afar. They'll either be slain or taken captive.

And in all of that God's hand of anger was still stretched out.

ISAIAH 10:5-34

What is this section about?

God turned from telling about Israel's coming judgment to Assyria.

Verses 5-11

How was Assyria described?

The rod of God's anger—against Israel
God sent Assyria against the godless nation of Israel.

What was Assyria's purpose, and how did it differ from God's purpose for it?

Assyria's plan was to cut off many nations, to destroy them along with Samaria and Jerusalem.

Carchemish, Arpad, and Damascus fell to the Assyrians. They claimed that Calno, Hamath, and Samaria were no different from other places even though they were part of Israel.

NOTE: At this point in history, Assyria had not yet taken Samaria captive.

Verses 12-14

What did God say about that plan?

After He used Assyria to accomplish His work against Jerusalem, then He would punish the king of Assyria for his arrogant heart.

Like many others, the king of Assyria didn't recognize God and boasted in his own wisdom and understanding. Compare this with those also in Judah and Jerusalem, Isaiah 2:11-17, 22.

Verses 15-19

What was God's reasoning? What was He going to do?

Although, God used Assyria as His tool of judgment on Israel, Assyria was not in control of what He did.

God was about to send a wasting disease among the stout warriors of the Assyrian army.

NOTE: Isaiah 36–37 and 2 Kings 19:35-37 record that the Assyrian army surrounded Jerusalem, but then God struck 185,000 of them dead in one night. If your group studied the Kings and Prophets PUP series, then someone might remember that event during Hezekiah's reign. It's the last lesson of Isaiah Part 1.

This section seems to point not only to a soon fulfillment, but to the last days "when the Lord has completed / finished all His work on Mount Zion and on Jerusalem," verse 12 and based on verse 20.

Who are verses 20-23 about?

Only a remnant, from the nation whose people were as numerous as the sand on the seashore, will return to God. The rest will be destroyed.

Relate this to Isaiah 1:16-19, 27 and 4:2-6.

What did the Lord say through Isaiah to Judah and Jerusalem in verses 24-34 about the king of Assyria?

Don't fear him. This is the same command Isaiah gave Ahaz in 7:4 about Aram / Syria and Israel.

In a little while God's anger / fury would turn from Judah to Assyria.
His burden would soon be removed from Judah's shoulders.

NOTE: If your group briefly discusses verses 26 and 28-32, looking at their maps might help them to see the places mentioned here. But watch your time if you do this.

The reference to Midian is probably from Judges 7 when Gideon slaughtered the Midianites.

The places in verses 28-32 show the Assyrian army approaching Jerusalem from the north.

Verses 33-34 state that the Mighty God, the Lord of Hosts is greater and stronger than Assyria thought He was. The Lord will destroy Assyria with a terrible crash / terrifying power. The lofty will be abased / brought low. This is a repeated theme since chapter 2.

Isaiah 11

Verses 1-10

Who, what are these verses about?

The shoot, branch, root of Jesse
He's from Jesse's roots; Jesse was King David's father.

The Lord's Spirit will rest on Him.

He'll judge the people with righteousness.

He'll strike the earth with the rod of His mouth. This is still future.

Wisdom, understanding, counsel, strength, knowledge and fear of the Lord, righteousness, and faithfulness are part of His character.

His resting place will be glory.

Relate this to the branch in Isaiah 4:2 and the nations in Isaiah 2:2.

You might ask who this description sounds like and what your group learned from the cross-references they studied in the lesson. Give them time to reflect on what they have to look forward to.

Revelation 19:11-16

Jesus is called Faithful and True when He returns to earth.
He'll judge and war in righteousness.

A sharp sword comes from His mouth to strike the nations.
He'll rule the nations with a rod of iron.

King of kings, Lord of lords, and the Word of God are His names.

Matthew 24:30-31

The Son of Man will return in great glory.
He'll gather His elect from everywhere.

Verses 11-16

Who, what are these verses about? Discuss cross-references where relevant.

The remnant will be gathered from wherever they are on earth. It's the second time the Lord recovers what's left of His people, the time after Jesus' return to earth.

There will be no more jealousy among them.

They'll possess the land of the Philistines (Gaza, etc.), Edom, Moab, and Ammon (Jordan).

Verses 15-16 tell of how they'll return to Judah and Jerusalem on dry land and on a highway from Assyria.

Isaiah 12

How does this chapter continue?

It's still about the remnant in that day, which is still future.

They'll thank the Lord.

trust Him

not be afraid

know He is their salvation

call on His name

make His works known among the peoples

praise Him

Zephaniah 3:8-13

Even though the Lord will gather the nations for destruction, He'll purify His remnant and bring them back from where they are dispersed.

The proud will be removed from their midst. Only the humble and lowly will take refuge in Him on the holy mountain.

They'll do no wrong and tell no lies. They'll be His holy and purified people.

Zechariah 10:6-12

Compassion from the Lord and rejoicing among the people

Redemption
Restoration of their number
Strengthened

Ask your group if they are looking forward to this time.

Isaiah Part 1 Leader Guide Lesson 6

Lesson focus

- Isaiah 13:1–14:27
- Oracle concerning Babylon

REVIEW

Ask your group what they remember about the following segments of Isaiah.
Direct them to look at their At A Glance charts as they discuss.

Isaiah 1–5

The vision / word / song concerning Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah
Sin—judgment—future restoration
They rejected the Holy One of Israel.
They had no knowledge or understanding.

Isaiah 6

In the year of King Uzziah's death Isaiah saw the Lord exalted and holy.
He sent Isaiah to His people who would not listen.

Isaiah 7–12

Isaiah to King Ahaz

Don't fear Aram / Syria, Israel, Assyria
Judgment on Israel, and then on Assyria
The Branch and the remnant in the last days
Government on His shoulders forever

What are chapters 13–23 about?

This is a segment of oracles (burdens).

ISAIAH 13

What is this chapter about?

The oracle concerning Babylon

How far in Isaiah does this oracle about Babylon go?

Through Isaiah 14:27

Suggest that your group locate Babylon on their map, “The Big Picture of the Middle East,” from the Precept Upon Precept book.

God mentioned several nations including Israel and Judah so far in Isaiah.
Aram / Syria and Assyria were nations God used to judge Israel.
Then He sent Assyria against Aram / Syria to judge it.

Assyria’s judgment was also prophesied.
But this is the first mention in Isaiah of “Babylon.”

NOTE: Those in your class who studied the Kings and Prophets PUP series will remember that the Lord used Babylon to judge Assyria after they took Israel captive.

Verses 1-5

How does this burden begin?

NOTE: There might be a difference of opinion in your group as to whether these verses are about Babylon’s destruction or Judah’s by Babylon. Commentators also differ.

The Lord calls His mighty warriors / men from a far country (ESV—distant land) to execute His anger, to destroy the whole land.

He is the Lord of hosts and in total control of all nations and judgment.

Relate this to Isaiah 5:26-30 and 10:5-6.
God called a distant nation in His anger against His people.
God sent Assyria against Israel.

Verses 6-16

What are these verses about? When?

The day of the Lord is near, is coming.

Destruction from the Almighty on all the earth to exterminate sinners from it

God will punish the wicked of the world for their sin.

The arrogant and the ruthless haughty / proud will be abased (laid low) in that day.
Relate this to Isaiah 2:10-21.

The heavens will tremble and the earth will be shaken from its place in the day of the Lord when He judges the whole world. Relate this to 2:19-21.

The day of the Lord is the day (time) of the Lord’s burning / fierce anger against sinners.
There will be none left.

These verses are a prophecy of future times. Verses 1-5 might also be referring to the day of the Lord.

Verses 17-22

What are these verses about?

It seems that Isaiah prophesied of Babylon's coming overthrow by the Medes as a picture of what will happen at the time of the end.

NOTE: The Medes are the ones who conquered Babylon (Daniel 5:31) in 539 B.C.

Ask what your group learned about Babylon's past from Genesis and 2 Kings cross-references.

For a visual aid here, use a simple time line. See the last page of this guide for a sample.

Genesis 10:10 and 11:9

This is referring to Babel, one of the cities founded by Nimrod in Shinar.

Locate it on the map. Genesis 10:11 says that he also built Nineveh in Assyria.

God told the people to fill the earth, but they gathered against His command to build a city for their own glory, to make a name for themselves so that they would not be scattered, Genesis 11:4.

As they began building, the Lord confused the languages and called the place Babel. It's the same location as Babylon in Isaiah's time, now, and in the future. At the same time the Lord confused the languages, He also scattered the people over the whole earth as He had told them to do.

2 Kings 17:24

When Assyria invaded Israel the final time during Hezekiah's reign of Judah, the king of Assyria sent people from other nations he ruled to live in Samaria. Babylon was one of those places.

Babylon then conquered the Assyrians, and the Medes conquered Babylon.
All of them ruled God's people.

Lead the discussion back to Isaiah 13:19-22 and other cross-references.

What time are these verses about?

This speaks of Babylon in the future.

It's called the beauty / glory of kingdoms, the glory / splendor of the Chaldeans' pride.

God will overthrow it as completely as He did Sodom and Gomorrah.
That has not happened yet

NOTE: Some in your group might have heard that Saddam Hussein rebuilt some of the city during his reign of terror. Although it's not a major city now, it will be in the future as Isaiah indicates and Revelation says.

Revelation 14:6-13 and Revelation 17–18

The fall of Babylon in the future is a major event by God's hand.

It seems at the time of the end that Babylon, the city, will be the economic center of the world. But it also represents the whole world system against God as Babel was like in Genesis 10–11. There will be rejoicing in heaven because of the judgment of the great harlot who corrupted the earth.

ISAIAH 14

How does this chapter begin, verses 1-2?

God's compassion on Jacob
He'll again choose Israel and put them in their own land
They'll take captive their captors and use them as slaves

Verses 3-27

What is this chapter about as part of the oracle concerning Babylon?

It's primarily about the king of Babylon at the time when the Lord settles Israel again in their own land and gives them rest—the time of the end.

When Israel takes their captors captive and rules their oppressors, of whom Babylon is one, then they'll take up a taunt against the king of Babylon at that time.

It seems that the king subdued the whole earth, all the nations, in fury with unrestrained persecution right before his fall.

Sheol and all the leaders of the earth there will be excited over his fall.

Ask your group what they learned about Sheol.

It's the place of the dead, but their spirits are conscious.

Luke 16

Jesus told of two men who died. One went to Abraham's bosom, and the other to Hades. From this story it seems that there was a place for the righteous and a place for the unrighteous in Sheol, although Sheol is not mentioned by name here.

The righteous experienced comfort in Abraham's bosom, while the unrighteous experienced flaming torment.

This passage and Isaiah tell that people recognize others in death.

After Jesus' death and resurrection, believers in Him go immediately to be with Him when they die—absent from the body and present with the Lord as Paul wrote.

Let your group consider their eternal destination. Ask if this study makes them any more compassionate toward the lost.

Verses 12-21

What are these verses about? How does this compare with Isaiah 10:8-14?

Isaiah 10 told about the king of Assyria boasting in his arrogance similar to this king of Babylon doing the same.

This king of Babylon at the time of the end seems to boast more against God than against man. Many interpret this to be a passage describing Satan. However, verse 16 says he's a man, as well as verse 4 calling him the king of Babylon.

NOTE: Some think that this is a reference to the coming "antichrist" or "man of lawlessness," and Satan is the power behind him.

His desire is to make himself like the Most High God, but he'll be thrust down to the recesses of the pit. He's the man who made the earth tremble and shook kingdoms before his death.

Verses 22-27

How does this oracle about Babylon end?

The Lord will rise up against the people of Babylon. There will be no survivor. Contrast this with the promises in Isaiah about the survivors of Jerusalem.

He'll sweep it with the broom of destruction—a clean sweep from God Almighty.

But before that the Lord's plan is to use Babylon to break the yoke of Assyria in His land—the land of Israel, Judah, and Jerusalem.

Verse 24 is a promise for the future, based on the past. All God has planned and said has and will happen just as He said. Look back on Assyria and Babylon to see the surety of their future. Maybe one last look at the modern names for these places on the map will encourage your students.

Verse 27 tells of the next few chapters in Isaiah—God's plan / purpose, His hand against all nations. No one can turn back His stretched-out hand of judgment.

But those who believe in the Lord Jesus Christ have eternity with Him to look forward to, even in death.

Babel	Babylon in Isaiah's day	Babylon completely destroyed
<i>God destroyed</i>	<i>Isaiah prophesied destruction by the Medes</i>	<i>God will completely destroy</i>

Isaiah Part 1 Leader Guide Lesson 7

Lesson focus

- Isaiah 14:28–18:7
- Oracles concerning Philistia, Moab, and Damascus

REVIEW

Ask your group what they remember about the following segments of Isaiah.
Direct them to look at their At A Glance charts as they discuss.

Isaiah 1–5

The vision / word / song concerning Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah
Sin—judgment—future restoration
They rejected the Holy One of Israel.
They had no knowledge or understanding.

Isaiah 6

In the year of King Uzziah's death, Isaiah saw the Lord exalted and holy.
The Lord sent Isaiah to His people who would not listen.

Isaiah 7–12

Isaiah to King Ahaz

Don't fear Aram / Syria, Israel, Assyria
Judgment on Israel, and then on Assyria
The Branch and the remnant in the last days
Government on His shoulders forever

Isaiah 13–14:27

The oracle concerning Babylon—complete judgment in the future

ISAIAH 14:28-32

What are these verses about?

In the year that King Ahaz died, the Lord gave this oracle concerning Philistia to Isaiah.

Compare this with Isaiah 1:1 and 6:1.

Use the Kings of Judah chart at the beginning of this lesson as a visual aid.

Another helpful visual aid is the map.

First you might ask who the Philistines were.

They had been Israel's enemies since the time of Judges.
God raised them up to punish His people's sins.
They were soothsayers, who influenced God's people to do the same.
They were located close to Judah on the west.

2 Chronicles 26:3-6; 28:16-19

God had humbled Judah during Ahaz's reign by sending the Philistines against them. The Philistines retook some of the land Uzziah had taken from them.

What does Isaiah's oracle say about the Philistines?

As with the oracle concerning Babylon, this is about the destruction of Philistia.
God said that there will be no survivors of Philistia, just as He had said about Babylon.
Compare this with 4:2-6 and 14:22.

Even though God used Judah's and Israel's enemies to punish them, He still sent judgment on the nations who came against them. God had said previously in Isaiah for His people not to fear the enemy, but to fear only Him. Only He will be exalted in the end. This is a lesson for your group to remember from studying Isaiah.

It's interesting to note that King Hezekiah of Judah, who took the throne when his father Ahaz died, retook the land from the Philistines which Uzziah had taken and Ahaz had lost to them, 2 Kings 18:8.

Therefore, the rod who struck them might be a reference to King Uzziah as one from the house of David. If so, God said that they had more to fear from his line.

NOTE: Some commentators say that verse 29 refers to Assyria.

Verse 30, God said that famine would come on them, and it would kill the survivors, probably survivors of a battle.

This is in contrast to the helpless / poor who will eat and the needy who will lie down securely (in safety), probably referring to those of Israel who seek refuge in Zion (verse 32), since there will be no Philistine survivors.

Smoke coming from the north might be a reference to Assyria coming against Philistia.

Part of this oracle refers to the time of the end when people seek refuge in Zion in the last days. Compare this with Isaiah 2:1-4.

All of these oracles seem to predict the final destruction of those they are concerning. But they also tell of soon-coming events from Isaiah's day.

Isaiah 11:14 tells of a time when God’s people Israel will swoop down on them.

You might end this part of your discussion with the question and answer in verse 32.

The Lord has founded Zion and the afflicted of His people seek refuge in it.

Encourage your group to run to the Lord when faced by enemies and or when afflicted. He is the only power Who will stand, just as He founded Zion to be the ultimate head of the nations.

ISAIAH 15–16

What are these chapters about?

An oracle concerning Moab

Who is Moab? Where is it today?

He was the son of Lot (Abraham’s nephew) by his oldest daughter.

Moab was in what is the central part of Jordan today.

Ruth was a Moabitess who married a man of Judah, Boaz. She followed her mother-in-law from Moab so that Naomi’s God became her God.

Boaz and Ruth are in the genealogy of King David as well as the Lord Jesus Christ.

15:1-9

What does this oracle say about Moab?

“In a night” it will be devastated and ruined with wailing and cries of distress. The fugitives leave weeping.

God will bring added woes upon Dimon / Dibon and a lion upon the remnant (ESV—those who escape). Then is this God whose heart cries out for Moab (verse 5)?

16:1-5

How does the oracle continue?

Moab is to send the tribute lamb to the ruler of the land on Mount Zion.

The fugitives ask to stay in Zion. Compare this with 14:32.

Verse 5 points to the future when the Judge sits on David’s throne and executes justice and righteousness. Compare this with 9:6-7 and 11:1-10.

Verses 6-12

What are these verses about?

Moab’s sin is the same as Assyria and Babylon, and even those in Judah and Jerusalem—pride, arrogance, boasting.

Verse 10 says someone made the shouting cease in Moab. His heart intones like a harp (ESV—inner parts moan like a lyre) for Moab. So, he is the “I” in verse 9 who will weep for them. It seems that these references are about God.

Verses 13-14

How does this oracle end?

When Moab goes to his sanctuary to pray, he won’t prevail.

Verse 13 says the Lord spoke these words earlier / in the past.

Verse 14 is what the Lord said, “now,” at the time Isaiah was writing this.

Within three years from the time of this oracle, Moab would be degraded and left with only a very small and impotent remnant (ESV—those who remain will be very few and feeble). This happened about the time when Assyria took Samaria captive in 722 B.C.

Isaiah 16:1-5 appears to be pointing to a time yet future.

Chapter 15 and 16:6-12 might also be pointing to a time yet to come and/or might describe the time within three years.

ISAIAH 17

What is this chapter about? Ask your group what they put as the theme on the At a Glance chart.

An oracle concerning Damascus

Who and where was Damascus? What was its relationship to Judah?

This is present-day Syria which still has a major problem with God’s people Israel.

Damascus, then the capital of Aram / Syria, was to become a fallen ruin. Aram / Syria and Israel (Ephraim) went against Ahaz and Judah. Then Assyria came on the scene and took both Aram / Syria and Israel. One nation destroyed others who came against God’s chosen.

It seems that only verses 1-3 tell about Damascus. It will become a heap of ruins.

Verses 4-11

What are these verses about?

Israel, the Northern Kingdom, also called Samaria and Ephraim, allied themselves with Aram / Syria or Damascus against their brothers in Judah.

God told through Isaiah what would happen to them. Their land would be a desolation because they forgot the God of their salvation.

This is the same time as verses 1-3.

Verses 12-14

What are these verses about?

The nations roar, but the Lord will rebuke them and they'll flee. They'll be no more. That's what will happen to those nations who go against God's nation.

What is significant about verse 12 and 18:1?

These two verses begin the same way—"Alas" (ESV—"Ah").

ISAIAH 18

Who is Isaiah 18 about?

The people of a nation feared far and wide, a powerful and oppressive nation (ESV—mighty and conquering).

Locate Cush on the map.

Verse 3 mentions all of the world's inhabitants, as did the oracle concerning Babylon.

God will look from His dwelling and cut off, remove, and cut / clear away. At that time, this nation will bring a gift of homage (a tribute) to the Lord of hosts. This speaks of things still in the future.

NOTE: In the next lesson your group will study more about Cush along with Egypt. Some of their questions might be answered in the next lesson.

Ask your group what they learned overall from these oracles in Isaiah 13–18.

Who are the oracles about in relationship to God's people in Judah?

When do these oracles speak about, when will the things in them happen?

Are any of these things still for the future?

Have any of them already happened?

How does that relate to life now?

Isaiah Part 1 Leader Guide Lesson 8

Lesson focus

- The oracles concerning Egypt, wilderness, Edom, Arabia, valley, Tyre
- Isaiah 19–23

REVIEW

To begin this discussion you can ask your class what they remember of previous segments in Isaiah. Direct them to look at their At A Glance charts for this discussion. What is the book about up to this point?

Isaiah 1–5 Judah’s sin and coming judgment, promise of restoration

Isaiah 6 Isaiah saw God’s holiness; God sent him to His people

Isaiah 7–12 Isaiah, Ahaz, Aram / Syria, Assyria, the remnant, and the branch

Isaiah told Ahaz not to fear Israel and Aram / Syria. Ahaz didn’t believe God, didn’t listen as He said in Isaiah 6. But His message was still true. Judah had no need to fear nations—they needed to fear God.

Isaiah 13–23 Oracles concerning the nations and judgment

When did Isaiah receive these oracles from the Lord? Who was king of Judah?

Isaiah 14:28 says, “In the year that King Ahaz died this oracle came.”

Hezekiah was king of Judah after Ahaz.

What did God say through Isaiah about His plans?

Isaiah 14:24-27; 19:12, 17 speak of God’s plans and purpose.

He’ll break Assyria in Judah’s land to remove that burden from their shoulders. He also has a plan devised against the whole earth, all nations. No one can frustrate His plan—it will stand.

During the discussion of these oracles, ask your group to look at their maps. Ask who the oracles concern in Isaiah 13–18 and what your group remembers about each.

Isaiah 13–14:24 Babylon, complete destruction

Isaiah 14:28-32	Philistia, kill off survivors
Isaiah 15–16	Moab, in a night devastated and ruined, survivors to Zion
Isaiah 17:1-3	Damascus, a fallen ruin; remnant of Aram / Syria disappear
Isaiah 18	Cush, God will cut off; they'll bring homage / tribute to Him

ISAIAH 19

What is this chapter about?

An oracle concerning Egypt

Verses 1-17

What does this oracle say about Egypt?

The Lord, riding on a swift cloud, was about to come to Egypt and cause them to fight against each other. He said He would deliver them to a cruel / hard master.

Verses 5-10 tell of a drought, which affects the economy—fishermen, weavers, hired laborers. The land and crops were previously mentioned in Isaiah. God is sovereign over these as He is over everything.

Verses 11-15 emphasize that the wise men of Egypt were foolish. They led Egypt astray.

Then in verses 16-17 the Lord told of His purpose against Egypt. The repeated time phrase “in that day” tells when the Egyptians will fear and when God’s hand will wave / shake over them.

Judah will become a terror to Egypt when the Lord waves His hand over Egypt. This might remind some in your group of what happened when God led Israel out of 400 years bondage in Egypt.

Verses 18-25

What will happen?

Again, this begins with the time reference—in that day, also in verses 19, 23 and 24. Five cities in Egypt will speak the language of Canaan (now Hebrew) and swear to the Lord of hosts.

They’ll have an altar to Him because He’ll rescue them from oppressors when they cry to Him. He’ll send them a Savior—Jesus. The Lord will strike Egypt, but for the purpose of healing. He desires that they return to Him.

There will be a highway from Egypt to Assyria so they can worship together.
Egypt, Assyria, and Israel will be blessed by the Lord and allied to bless the earth.

Egypt My people—the ones who repent and worship Him
Assyria the work of My hands
Israel My inheritance

It's amazing what the Lord has planned for Egypt. And what He plans will happen.

NOTE: Watch your time here as your group might want to spend too much discussion time on this. But it's exciting to understand these prophecies about the future and what believers can learn about God and His plans.

Ask your group what this passage reminds them of in Isaiah.

Isaiah 2:1-4 and 11:10-16

ISAIAH 20

What is the difference in timing and message between Isaiah 19 and 20?

Chapter 19 speaks of the future as the other oracles do, but Isaiah 20 is history now.
Chapter 20 seems to be a sort of historical interlude.

Isaiah 20:1 says, “In the year that the commander came to Ashdod, when Sargon the king of Assyria sent him . . . against Ashdod and captured it.”

Refer to the timeline in Precept book as a visual aid here.

Sargon was king of Assyria from 722 to 705 B.C. He captured Ashdod in 711 B.C.
That was only four years after Ahaz died, which was during Sargon's rule over Assyria.

For 3 years after the Lord spoke verse 2, Isaiah was a sign to Israel again.
This time it was against Egypt and Cush. Compare Isaiah 20:3 with 8:18.

Esarhaddon, king of Assyria, took Egypt and Cush captive about 671 B.C.

Ask your group what they have learned about God from studying these oracles so far.
Let them consider that He is in control of all the nations and times. He is also in control of individual lives; therefore, no one needs to fear the future if they know Him.

ISAIAH 21

What is this chapter about?

Oracles concerning the wilderness of the sea, Edom / Dumah and Arabia

Verses 1-10

Ask your group what they learned about this oracle.

This harsh vision seems to have affected Isaiah more than the others.
Horror overwhelmed him because of this vision.

Perhaps he saw judgment concerning his people.

What places are mentioned in verse 2? Locate these on the map.

NOTE: There are various views on the wilderness of the sea, including Israel and Babylon.

Verses 6-9 tell of timing.

The Lord said to station the lookout for a report (ESV—set a watchman).

When he sees riders, horsemen in pairs, etc. . . . then he's to pay close attention
(listen diligently) to what he sees and hears.

When he saw the troop of riders, horsemen in pairs, one of them said Babylon has fallen.
All her idols were shattered.

Then the heartbreak of verses 1-4 comes back in verse 10.

Isaiah refers to threshed people (ESV—one).

Verses 11-12

What does this oracle say?

It seems to ask how long something will last, or how long until something comes.

Edom (ESV—Dumah) was mentioned previously in Isaiah 11:14-16.

This oracle is about some form of judgment as the other oracles have been.

NOTE: If your group studied the Kings and Prophets series, then someone might remember that Obadiah prophesied that there will be no survivors of Edom in the end.

Some commentators say that “night” in verse 12 might represent a time of judgment. Then “morning” comes, but also “night”—judgment again.

Some say that the last two lines of verse 12 are encouragement for them to inquire or seek the Lord and, “Come back again,” or return to Him.

Verses 13-17

Who is this oracle about? What will happen?

It's about Arabia. A battle will cause them to flee.

Within a year, the splendor of Kedar (a city in Arabia) will be ended. The remainder of her bowmen / archers will be few.

As with the other oracles, this soon fulfillment might be a foreshadowing of the ultimate fulfillment at the end time.

ISAIAH 22

Who is this oracle about?

The valley of vision
The exultant city / town, Jerusalem, the city of David

Verse 4, “the daughter of my people,” refers to Zion, Jerusalem (10:32; 16:1).

Isaiah wept bitterly because of the destruction of his people.

What was to happen?

Not slain with the sword or in battle.
Leaders fled far but captured without the bow.
This might speak of a siege—perhaps the Babylonian siege against Jerusalem.

And/ or does this foreshadow a worse siege in the last times?

The people of the city did not depend on the Lord, verse 11.
They didn't take into consideration Him who planned it.
So the Lord removed Judah's defense.

Let your group consider what they've learned about the plans and purposes of the Lord of hosts. Help them to understand that believers should only depend on Him; no one else matters.

What is verse 12?

A call to weeping and mourning, maybe to signify repentance
But they didn't repent.
Therefore, the Lord said that He will not forgive them.

Who are verses 15-25 about?

This passage is about two individuals.

Shebna was the man in charge of the king's (king of Judah) household, but pride was a problem for him. God removed him and established His servant Eliakim in his place.

Even though Eliakim was the Lord's servant, his father's house could not stand on him. He would fall just like the city of Jerusalem. All in the king's house would fall.

ISAIAH 23

What is this chapter about?

The oracle concerning Tyre, another exultant city
Tyre is just north of modern Israel in Lebanon.

The oracle says that this is the market / merchant of the nations, an economic center.
The bestower of crowns
Whose merchants were princes
Whose traders were the honored of the earth

But the Lord God of hosts planned / purposed to defile its pride, the pride of all beauty.
He stretched out His hand. Compare with Isaiah 14:24-27.
The stronghold of Tyre will be destroyed / laid waste.

After 70 years the Lord will visit Tyre. Then she'll go back to playing the harlot (ESV—prostituting herself) with all kingdoms; however, her gain will become sufficient food and clothing for those dwelling in the Lord's presence.

Encourage your group that even if they don't understand the details in all these oracles, they can still understand that the main point is that God will judge the nations.

The repentant ones of the nations will come to worship Him in Jerusalem in the last times.

Those who know the truth of Isaiah don't need to worry about the future. They can rest assured that their Holy One is in control. They don't have to be in fear when they hear the latest news of what's happening in this area of the world.

All of the nations in these oracles surround Israel and/or are its enemies.

God's plans cannot be thwarted. He has plans for the nations and Jerusalem.

What is the main message from all the oracles?

Judgment—soon fulfillment and future;
God's plan for Judah, Israel, and the other nations close to them

In Isaiah 7–12 the Lord told Ahaz and Judah repeatedly not to fear the nations coming against them.

Isaiah Part 1 Leader Guide Lesson 9

Lesson focus

- Isaiah 24–25
- Destruction of the earth

REVIEW

If you begin your discussions with a quick overview of Isaiah, then your group should have a good grasp of the messages from the main segments when they finish the course.

Direct them to their At A Glance charts and the time line “Isaiah’s Timeline.”

Ask what the main segments are and what each is about so far in Isaiah.

Isaiah 1–5	Judah and Jerusalem’s sin, coming judgment, but also promises of restoration for the repentant ones and Jerusalem
Isaiah 6	Isaiah saw the holiness of the Lord and was sent by Him to give His message to His people. But they would not listen.
Isaiah 7–12	Isaiah and King Ahaz, Aram / Syria and Israel against Judah; Assyria “Don’t fear.” Ahaz didn’t listen. These chapters tell of God’s signs for Judah concerning soon coming events, but also point to Jesus. God is with Judah and Jerusalem.
Isaiah 13–23	Oracles of judgment against several nations, Judah’s enemies Israel and Judah faced judgment, too.

Now ask about the setting from Isaiah 1:1. Where in the time of Isaiah’s prophesying does Isaiah 24–25 fit? Use the chart at the beginning of the lesson as a visual aid here.

Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah—kings of Judah.

The year of Uzziah’s death is stated in Isaiah 6.

Ahaz is in Isaiah 7. Then 14:28 says, “in the year King Ahaz died.”

So Isaiah heard from the Lord in chapters 24–25 during Hezekiah’s reign.

ISAIAH 24

What is this chapter about?

The destruction of the whole earth is the theme of this chapter.

Verses 1-6

What's going to happen? Who is going to do it? Who will it affect? Why is it going to happen?

The Lord is going to lay the earth waste (ESV—empty it).
devastate it (make it desolate)
distort / twist its surface
scatter its inhabitants, all people alike—even exalted people fade away
completely laid waste and despoiled (utterly emptied and utterly plundered)
It mourns, withers, and fades.

It's polluted / defiled by its inhabitants.
transgressed laws
violated statutes
broke the everlasting covenant

A curse devours the earth.
Its guilty inhabitants are burned, and few men are left.

Ask your group what they learned from Genesis about the “everlasting covenant.”

Genesis 6:11-18; 9:8-17

The earth was corrupt and filled with violence.
Therefore, God told Noah that He was going to destroy the earth and its people.

He directed Noah to build the ark for his survival and established His covenant with Noah.

After God destroyed the earth and its inhabitants He told Noah that the sign of His everlasting covenant is the rainbow. God said that He will never destroy the earth with a flood again.

Ask about the comparison with Isaiah 24:1-6.

God said that He was going to destroy the earth again because of its inhabitants' sins. But not with water the next time.

Verse 6 says that they'll burn.

Compare with what Peter wrote in the New Testament.

2 Peter 3:3-10

“In the last days” mockers / scoffers will come, questioning the second coming of the Lord.

That time is here now.

They also don’t think that the Lord ever destroyed the earth, but He did the first time with a flood.

The second time it will be with fire when the day of the Lord comes and destroys all. God will destroy all the ungodly.

Verses 7-13

What are these verses about, and how does this relate to verses 1-6?

Gaiety stops, and all joy is turned to gloom (grown dark) because of desolation and ruin.

Like shaking an olive tree there will be few people left in the earth.

Verses 14-23

What happens in verses 14-16?

It seems that some glorify the Lord for judging the earth, but Isaiah indicates that there is more to come.

What are the rest of these verses about?

The inhabitants of the earth will be caught in judgment one way or another.

The earth will shake, be broken and split, never to rise again.

Ask your group if this reminds them of the seals, trumpets, and bowls in Revelation.

NOTE: It will probably take too much of your time to discuss each of the seals, trumpets, and bowls. Just ask for a brief general discussion.

Seals—the first of God’s judgments on the earth

Trumpets—more and worse judgments

Bowls—God’s wrath poured out in full strength on the earth

Guide the discussion back to Isaiah 24:21-23.

What will happen according to these verses?

The host of heaven and the kings of the earth will all be confined together in the pit and then be punished.

Who might the host of heaven be, according to Revelation 12?

The host includes the devil and his angels, demons.

Why will they be connected with the kings of the earth according to Revelation 19 and Zechariah 14?

When Jesus returns, He'll kill the kings of the earth with the sword of His mouth. The armies of earth gather to war against Him. They are gathered by the beast, empowered by the devil.

They will actually go to war against Jerusalem, but the Lord will fight against them when He comes. Then He'll reign as king over all the earth.

Compare with Isaiah 24:23.

Then the Lord of hosts will reign on Mount Zion and in Jerusalem.

ISAIAH 25

What is this chapter about?

The exalted Lord God and His plans.

A strong people will glorify Him.

Cities of ruthless nations will revere / fear Him.

A defense, a refuge, (stronghold) for the helpless and needy in distress

When He reigns, the ruthless are silenced / put down.

He'll give a banquet / feast for all people on Mount Zion. Relate to Isaiah 2:1-4.

He'll swallow up death for all time and wipe away tears.

The reproach of His people Israel will be removed from all the earth.

It's the time of salvation.

God's hand will rest on His mountain.

The pride of Moab will be laid low, and unassailable / high fortifications will be cast to the ground, to dust.

NOTE: Your group might have a difference of opinions regarding Isaiah 25:10-12. Some commentaries say that Moab is representative of the pride of all nations. But Moab is named in the text for a reason.

Ask your group what they learned from the quote in 1 Corinthians 15:50-57.

The dead will be raised; death will be no more.
The Lord Jesus Christ gives victory over sin and death.

Ask what they learned about God's plans from Isaiah and Ephesians.

Isaiah 14:24-27

Just as He planned / purposed, it will happen.
He has a plan against the whole earth, all nations.
No one can frustrate the plans of the Lord of hosts.

None can turn back His outstretched hand of judgment.

Isaiah 22:11

Man does not usually consider God's plans.
As also many don't depend on Him.

Isaiah 23:8-9

He has plans to defile the pride of all beauty.

Ephesians 1:4-11

His plans, the kind intention of His will, toward believers is amazing.
Adoption as sons in love
Grace freely bestowed, lavished
Redemption through Christ's blood
Forgiveness
Understanding of the mystery, the summing up of all in Christ
An inheritance
Predestined after the counsel of His will
To be holy and blameless

To close this discussion you might ask how Peter summed up how we are to live in the light of all we now know.

2 Peter 3:11-17

Since all these things are to be destroyed / dissolved
what sort of people ought you to be in holy conduct and godliness?
Looking / waiting for the day, hastening the day
Looking forward to / waiting for new heavens and earth of righteousness

Be diligent . . . in peace, spotless and blameless

Isaiah Part 1 Leader Guide Lesson 10

Lesson focus

- Isaiah 26–27
- Judah / Jacob “in that day”

REVIEW

Direct your group to look at their At A Glance charts and the time line “Israel—from the Assyrian Captivity to the Return.”

Ask about the setting from Isaiah 1:1. Where in the time of Isaiah’s prophesying does Isaiah 24–27 fit?

Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

The year of Uzziah’s death is mentioned in Isaiah 6.

Ahaz is in Isaiah 7. The events in chapter 8 were during his reign, too. Then in 14:28 Ahaz died.

So Isaiah heard from the Lord chapters 24–27 during Hezekiah’s reign.

Review the main segments of Isaiah so far and the content of each.

- | | |
|--------------|---|
| Isaiah 1–5 | Judah and Jerusalem’s sin, coming judgment, but also promises of restoration for the repentant ones and Jerusalem |
| Isaiah 6 | Isaiah saw the holiness of the Lord and was sent by Him to give His message to His people. |
| Isaiah 7–12 | Isaiah and King Ahaz, Aram / Syria and Israel against Judah; Assyria
There are promises of hope in these chapters. |
| Isaiah 13–23 | Oracles of judgment against several nations, Judah’s enemies |
| Isaiah 24–25 | Destruction of whole earth / Lord will reign on His mountain |

You might ask how many positive promises are in Isaiah 24–27 compared to Isaiah 1–23.

Many more

ISAIAH 26

What is this chapter about? What is the connection to Isaiah 25?

A song sung in the land of Judah in that day
The day spoken of in Isaiah 25:9, the time when the Lord will reign on Mount Zion.

Righteousness and peace for Judah

Verses 1-6

What are these verses? And what is the content?

The song is about security / salvation, righteousness, faithfulness, and peace forever.

The Lord is an everlasting Rock. He humbled those who live on high.

Compare 26:5 with 25:12.

He'll bring down the walls of fortifications to dust.

The city on high will be trampled by the feet of the helpless and afflicted (poor and needy).

God will bring low the proud and exalt the humble. Relate this to Judah's pride in Isaiah 2:11-17, Assyria's pride in 10:12-13, and Babylon's pride in 13:19. All the nations have exalted self in pride.

Give time for your group to discuss God's view of man's pride and any application.

Verses 7-10

What are these verses about?

There is a contrast between those who learn righteousness and those who don't.

The righteous long for God.

Isaiah's soul desired God and longed for Him.

His spirit sought God diligently.

Compare this with Isaiah 6. Ask your group if studying Isaiah causes them to desire and diligently seek God more.

Isaiah knew the Lord’s judgments were coming on his ungodly nation. But he also knew of the Lord’s holiness and His cleansing for the repentant ones, of which he was one.

Compare Isaiah 26:8 with 25:9. Who waited and for what? Ask your group if they wait for the Lord.

What are the contrasts in verses 10-12?

God’s judgments cause the world’s inhabitants to learn righteousness.
But even when the wicked are shown favor, they still don’t learn.

They don’t perceive God’s majesty.

They don’t see His hand lifted up to devour them.

But God has established peace for His people.

Ask your group what they learned from other passages about the Lord and “disasters that cause death and destruction”?

Isaiah 45:6-7; Amos 3:6; Jeremiah 14:1, 22; Psalm 148:8

The Lord forms light and creates darkness, causes well-being and creates calamity.

calamity on cities
drought and rain
fire, hail, snow, clouds, storms, winds

He does all that so that men will know that He is the Lord, and there is no one else, so that the world’s inhabitants learn righteousness.

Verses 13-19

What are these verses about?

Other masters who ruled Israel might be a reference to other nations or to idols.
The dead might also be a reference to those who had ruled them.

God saves from death and delivers. But those who are wicked He wipes out.
Contrast with verse 19—the Lord’s dead will rise to joy, the joy of salvation as 25:9 says.

Ask what your group learned from their study about the dead and resurrection.

Daniel prophesied to those who went into the Babylonian captivity that a time will come when all will rise (Jews, his brothers), some to everlasting contempt and some to everlasting life.

According to what Jesus said in John 5, life or judgment depends on one's deeds while living on earth. The wicked receive judgment, as Isaiah foretold.

Those who repent and are washed clean, who become righteous in deeds, will rise to eternal life.

Revelation 20 tells what happens to those who have part in the first resurrection—they come to life and reign with Christ for 1,000 years.

But after that, the unrighteous dead will be judged according to their deeds and thrown into the lake of fire which burns forever.

The new Jerusalem is where the righteous will live forever with the Lord, but the lake of fire is outside where the unbelieving will be forever.

Verses 20-21

What are these verses about? How does Numbers 35:33 relate to verse 21?

The Lord will hide His people during the times of judgment on the earth.

Remind your group that there is protection for His people when things in their lives seem impossible to live through.

Specifically this speaks of Israel; they'll not be lost as God's people even though they go through judgment, as does the whole world.

There will be punishment for the iniquity of the earth's inhabitants; their bloodshed will no longer be covered up. Numbers said the blood of the slain pollutes the land, and only the death of the one who shed the blood can make atonement.

ISAIAH 27

What is this chapter about?

In that day Jacob's sin removed, worship Lord on holy mountain

Who is verse 1 about? Ask your group what they learned from their study.

The Lord will punish Leviathan, kill him with His great and mighty sword.

Fleeing serpent

Twisted serpent

The dragon who lives in the sea

Revelation 12 and 13 speak of the last days. The devil is the dragon, as Revelation 12 says. A beast comes from the sea who is empowered by the dragon. This is the man of lawlessness from 2 Thessalonians 2 and antichrist (1 John 2:18).

Revelation 19 tells of the Lord coming with a sharp sword coming from His mouth. Then Revelation 20 tells of the dragon being thrown into the abyss and then into the lake of fire.

It seems that, as one of the earliest prophets of end times, Isaiah gave a glimpse of another event which is the Lord destroying the devil.

Verses 2-6

Ask about the content of these verses.

Another song about a vineyard. Compare with Isaiah 5:1-7.
At Isaiah's time, God's vineyard only produced worthless fruit.
But in the time of the end, Jacob will fill the whole world with fruit.

Verses 7-11

What are these verses about?

Jacob's iniquity will be forgiven and his sins pardoned.

God didn't strike or slay or expel His people permanently.

There will be no more idols when they are pardoned. But first they will suffer judgment because of their sins. Those of Isaiah's time had no discernment.
Judgment came from their Maker, their Creator.

Verses 12-13

What else will happen "in that day"?

God will gather His people to come back to Jerusalem to worship Him.

Compare with the highway in Isaiah 19:23-25.

There is much hope in these chapters. Ask your group if they look for hope, even in the midst of suffering for someone else's sin or in the midst of bad circumstances.

Isaiah saw a lot of hope for the future. But there is also much judgment to come.

Ask if they are ready. Ask if they are preparing their children and grandchildren for what's to come. Ask if they are preparing the people in their lives for what's to come.

Isaiah Part 1 Leader Guide Lesson 11

Lesson focus

- Isaiah 28–29
- Woe to Ephraim, Ariel, and those who hide their plans from the Lord

REVIEW

Direct your group to look at their At A Glance charts and “Isaiah’s Timeline.”

Where in the time of Isaiah’s prophesying does Isaiah 28–29 fit? How do both chapters begin?

During Hezekiah’s reign

Woe to Ephraim—Israel (ESV—Ah instead of Woe)
Ariel—Jerusalem

Review the main segments of Isaiah so far and the content of each.

Isaiah 1–5 Judah and Jerusalem’s sin, coming judgment, but also promises of restoration for the repentant ones and Jerusalem

Isaiah 6 Isaiah saw God’s holiness and was sent by Him to give His message to His people. The people will not listen.

Isaiah 7–12 Isaiah and King Ahaz, Aram / Syria and Israel against Judah; Assyria
Don’t fear nations / God with us.

Isaiah 13–23 Oracles of judgment against several nations, Judah’s enemies
God’s plans will happen.

Isaiah 24–27 Destruction of whole earth / Lord will reign on His mountain

On the last page of this guide there are three lists about the three “woes” (ESV—Ah) in Isaiah 28–29. You might use something like this as a visual aid for the rest of your discussion.

ISAIAH 28

How does this chapter change from the end of Isaiah 27?

Chapter 27 speaks of Israel filling the whole world with fruit in the last time. It tells of Jacob’s forgiveness and the fruit of his pardon. Verses 12–13 tell about the end when all of Israel will come to worship the Lord on His holy mountain at Jerusalem.

Then the next word is “Woe” / “Ah.” This woe was directed to Ephraim, all that was left of the Northern Kingdom of Israel during Hezekiah’s time.

Verses 1-8

Ask your group why he said woe / ah to them according to these verses.

Pride and drunkenness, even among the priests and prophets

The Northern Kingdom was like a fading flower, because they turned away from the Lord God.

Only a remnant will be left “in that day” when the Lord will become a beautiful crown to them. Contrast with the proud crown of the drunkards.

Verses 9-13

What are these verses about?

Because the priests and prophets were drunkards, the question was to whom should the Lord teach knowledge and interpret the message, babies.

How could He speak to a people who did not want to hear what He had to tell them? He spoke to them in the foreign language of captivity. Assyria was to take them very shortly after this message.

Ask your group what they learned specifically about verses 10 and 13.

The repetition in those verses is similar to baby talk, one-syllable simple words, line by line, a little at a time. Even that was too much for Israel to listen to.

NOTE: Someone in your discussion might bring up “Precept Upon Precept” as the name of this Bible study taken from these verses. The words in Isaiah are in a negative context of God trying to speak to His people. But Precept Upon Precept is inductive Bible study whereby people can learn God’s Word line upon line and here a little and there a little.

Verses 14-22

What is different in these verses? What are they about?

Ephraim was going into captivity because they didn’t listen to God; therefore, Isaiah spoke to the scoffers ruling Jerusalem, the Southern Kingdom of Judah.

They had taken refuge in lies and made a covenant with death.

They said that the scourge / whip of captivity would not take them.

They denied the truth of coming judgment.

Relate this to what people say and think today, some even in the churches.

The covenant with death and the pact with Sheol might be a reference to putting their trust in anything except God. They participated in idol worship, as did the Northern

Kingdom. King Ahaz had relied on Assyria and Egypt for help, instead of God. Those were alliances with death. Faith in anything but God ends in death.

Therefore, God said that He was laying a firm, tested cornerstone in Zion. It's the foundation for all who believe, trust in, Him.

Ask what your group learned from the other passages they studied about the stone.

Isaiah 8:13-15

The Lord, a sanctuary

A stone to strike / of offense

A rock to stumble over

Many (of Israel and Judah) will stumble, fall, be broken, snared and caught / taken.

Daniel 2:31-45

Daniel also prophesied about a stone in connection with the kingdom of God.

This prophecy was given during Nebuchadnezzar's 2nd year as king of Babylon. It was the second year also of Judah's captivity in Babylon, about 120 years after Isaiah prophesied about the stone in Isaiah 8.

Nebuchadnezzar had a dream of a statue with four parts to it. He called Daniel to give him the dream's interpretation.

Verse 34 says that a stone cut without hands struck the statue on its feet and crushed them. Then, verse 35, the stone became a great mountain and filled the whole earth.

When Daniel told the interpretation of the dream to King Nebuchadnezzar, it had the following meaning: The four parts of the statue represented four kingdoms who were to rule Daniel's people, Israel. Babylon was the first.

The fourth kingdom was to be a divided kingdom which would crush all of the other kingdoms. In the days of those kings (probably a reference to the ten toes of verse 42), God's kingdom will be set up and never destroyed. The stone began God's kingdom.

Psalms 118:22

This says that it's better to take refuge in the Lord than to trust in man or princes. It speaks of all nations surrounding the writer, but the Lord being his strength and salvation.

Then it says that stone which the builders rejected has become the chief corner stone. This is the Lord's doing; it's marvelous in our eyes.

It's a psalm of thanksgiving.

Matthew 21:33-46

Jesus told a parable about the kingdom of God to the chief priests and Pharisees of His time. They were the religious leaders of Jerusalem then. Compare this with Isaiah 28:16 being directed at the scoffers who ruled Jerusalem in his day.

He said that they had killed the prophets, including Isaiah, and then would kill Him, too. Jesus said that God's kingdom belongs not to the rulers, but to those who produce the fruit of it—those who repent, a reference to the remnant.

They were the builders who rejected Him, the cornerstone. Jesus quoted Psalm 118:22.

Acts 4:8-12

Peter quoted Psalm 118:22 about Jesus to the religious leaders in Jerusalem.

1 Peter 2:6-8

Peter quoted Isaiah 28:16 and Psalm 118:22, saying that both referred to Jesus as the cornerstone. He wrote this primarily to Jewish believers after Jesus' death and resurrection; they were part of the Church.

The value of the cornerstone is for believers, but those who reject Him stumble because they're disobedient to the Word. They stumble over Him; so He's a rock of offense to them. It's just like Isaiah's time.

Romans 9:33

Paul also quoted from Isaiah 28 when he wrote to believers in Rome, primarily Gentile believers. The same is true for all believers, Jews or Gentiles: believe in Him and there will be no disappointment.

These statements were made specifically to Jewish leaders in Jerusalem during Isaiah's time and Jesus' time. They did not believe and therefore stumbled.

Direct your discussion back to Isaiah 28:17. How does the thought continue?

Just as the cornerstone is the foundation in Jerusalem, justice will be the measuring line of building and the level will be righteousness.

Then in verses 18-22 Isaiah told them that their covenant (probably with anyone other than God) will be canceled / annulled because the Lord is going to judge Jerusalem with the overwhelming scourge as it passes through as often as He needs to do it—it seems from the text that he spoke of God using other nations to judge His people. That has happened many times since Isaiah wrote these words.

He said that the Lord will rise up and be stirred to do His unusual task (ESV—strange deed), His extraordinary work. Verse 22 tells them not to continue as scoffers (verse 14) because if they do, their fetters (what they are bound with) will get stronger, meaning more captivity, punishment.

The decisive destruction on all the earth refers to the end times when things will grow even harsher for Israel when all nations come against them.

Ask your group what they learned from marking “destruction” in Isaiah 10:20-25 and in this chapter. Also ask how the seals, trumpets, and bowls of Revelation compare as well as what Revelation 3:10 says.

The whole earth will suffer destruction of God’s wrath at the end time.
But the church, the overcomers, will be kept from that hour of testing.

Daniel 7:19-27

Shortly before that the fourth kingdom of Daniel 2 and 7 will produce ten kings, then another one who will rule the whole world. That fourth kingdom, different from all the rest, will devour the whole earth. Even the saints, at that time, will be overpowered by that king for time, times, and ½ a time. Then God’s judgment will come and he’ll be destroyed.

But God’s kingdom will be an everlasting one, and all kingdoms will serve Him.
The Lord God is able to protect those who are truly His, even during times of judgment.

Verses 23-29

What are these verses about?

Again they are called to listen to the Lord.

The Lord shows farmers how to plant and sow their different crops.

As the farmer is not going to thresh forever, the Lord will not punish Israel longer than necessary for them to hear Him. His counsel is wonderful and His wisdom is great.

ISAIAH 29

Verses 1-14

Who and what are these verses about?

Woe / Ah to Ariel, Jerusalem

Verse 3 says a siege will come against Jerusalem, and they’ll be brought low.

But verses 5-8 tell of God punishing the multitude of nations who will come against Jerusalem. This refers to the war at the end times just after Israel experiences a great tribulation and right before the Lord punishes the whole earth. Let your group share briefly from Joel 3, Zechariah 14, Matthew 24, and Revelation 16.

Verses 9-14 are about the condition of Jerusalem’s people: blind, drunk, deep sleep. They won’t understand the words the Lord sends through the prophets. Relate this to Isaiah 6.

They drew near to Him with their words, but their hearts were far from Him.
Their reverence was only by tradition. Relate that to many in churches now.

Verses 15-24

Who is this woe / ah addressed to?

Those who deeply hide their plans (counsel) from the Lord
It's a ridiculous thought. No one can hide anything from Him.

If you have time, contrast this with what Isaiah has said about God's plans.

What is the time of verses 17-24?

The time of the end

- Deaf will hear
- Blind will see
- Afflicted will be glad / meek obtain joy
- Needy will rejoice / poor exult
- Ruthless end
- Scorned finished / scoffer cease
- Evil cut off
- Jacob's children will sanctify the Holy One and stand in awe of Him

Ask your group if they ever think about trying to hide something from God, then come to their senses.

The question in verse 16 is, can the one formed say to him who formed it, "He has no understanding"? Of course not; verse 24 literally says, "Those who err in mind [spirit³] will know the truth [understanding⁴]."

Knowledge and understanding are important words in Isaiah. His people were going into captivity because they turned away from the knowledge of the Lord. Encourage your group that they're studying the truth so that they can have knowledge and understanding of Him through His written Word.

³ *New American Standard Bible: 1995 update*, marginal note (Isa 29:24) (LaHabra, CA: The Lockman Foundation, 1995).

⁴ *Ibid.*

Isaiah 28:1-13	Isaiah 29:1-14	Isaiah 29:15-24
<p><u>Woe</u> to Ephraim’s drunkards priests prophets</p> <p>Will be taken captive</p>	<p><u>Woe</u> to Ariel, Mt. Zion</p> <p>Will be brought low</p> <p>Deep sleep</p> <p>Hearts far from Lord</p> <p>Wisdom will perish</p>	<p><u>Woe</u> to those who hide plans</p> <p>“Who sees? Who knows?”</p> <p>Evil will be cut off</p> <p>Jacob’s children will sanctify the Lord</p>

Isaiah Part 1 Leader Guide Lesson 12

Lesson focus

- Isaiah 30–32
- Woe to the rebellious, those who go to Egypt for help

REVIEW

Ask your group for a quick review of the major segments in Isaiah.

The At A Glance chart is a good visual aid for this discussion.

Isaiah 1–5	Judah and Jerusalem’s sin, coming judgment, but also promises of restoration for the repentant ones and Jerusalem
Isaiah 6	Uzziah’s death Isaiah sent by God to give His message to His people, but they’ll not listen.
Isaiah 7–12	Isaiah told King Ahaz not to fear, but he didn’t listen.
Isaiah 13–23	Ahaz died / Hezekiah’s reign Oracles of judgment against several nations, Judah’s enemies God’s plans will stand
Isaiah 24–27	Destruction of whole earth / Lord will reign on His mountain
Isaiah 28–29	Woe / Ah to Ephraim, Ariel (Jerusalem), and those who hide their plans

ISAIAH 30

What is this chapter about?

Woe / Ah to the rebellious / stubborn children; they execute their own plan, not God’s.

Let your group discuss the seriousness of doing such. Ask if they need to consider more where their plans originate. Whose plans are they carrying out?

There is a sample visual aid at the end of this guide.
Also use the map as a visual aid.

Verses 1-7

What was the plan which God’s rebellious / stubborn children were executing? Why?

Since an enemy was coming from the north, they were sending for help from the south, from Egypt.

They were not seeking help from the Lord God, the Holy One of Israel.

What does the oracle concerning the beasts of the Negev (ESV—Negeb) have to do with this woe / ah?

The Negev / Negeb meaning “South country” is the rugged desert area in the southern part of Israel, bordering Egypt.

Judah tried to send payment to Egypt through the Negev / Negeb.

It might not have been the way most frequently traveled; therefore, the question is, “Were they trying to hide their plans by taking this route?”

To go there was to seek help from the vain and empty.

Verses 8-14

What was Isaiah to write, and what is the description of God’s children at that time?

He was told to write on a scroll / tablet what the Lord told him as a forever witness, especially for the time to come.

Rebellious people
Refuse to listen / unwilling to hear
Want pleasant words (ESV—smooth things), not what is right
Don’t want to hear about the Holy One of Israel

Compare with the description in Isaiah 1.

What did the Lord say about them?

Therefore, since they rejected His word and trusted in oppression, He would leave them in their iniquity and send judgment for it.

The fall of those who reject will be such that there will be nothing left.

Isaiah’s writings are still preserved as a witness against those who reject God and His Word. Their judgment is still coming. Encourage your group to take the word of warning to the rebellious they know—by the leading of His Spirit, of course.

Verses 15-17

Verse 1 said, “declares the LORD,” and verse 12 says, “thus says the Holy One.” How is verse 15 similar? What did the Lord say?

The Lord GOD, the Holy One of Israel, said.

Here is a statement about repentance / returning. Relate this to Isaiah 1:16-19; 27.
Compare “rest,” “saved,” “quietness,” and “trust” with Isaiah 25:9 and 26:1-4.

What did the Lord say about the response of His people?

They were not willing.

They chose the strength of horses as opposed to strength coming from trusting Him. So He told them that they would flee from their swift pursuers until there was nothing left of them.

Verses 18-26

How do these verses contrast with the previous ones in this chapter? What is this about? Or ask your group what they learned about God in these verses.

He longs (literally, “waits”⁵) to be gracious and have compassion on them.

He is just.

Those who long (“wait”⁶) for Him are blessed.
Compare this with Isaiah 25:9 and 26:8-9.

Verses 19-26 are about the restoration of Jerusalem in the end times.
The Lord will hear when they cry to Him because of the punishment He brought on them.

God is called their Teacher in verse 20. Relate this to Isaiah 2:3.

Help your group to realize that this is true now of them if they have God the Holy Spirit dwelling within them—He is our teacher and guide, telling us how to live.

Verse 22 tells that the idols of Judah and Jerusalem will no longer be there.

God will give them rain, etc.

He’ll bind up the fracture / brokenness and bruise / wound He has inflicted on them to bring them to Himself.

⁵ *New American Standard Bible: 1995 update*, marginal note (Isa 30:18) (LaHabra, CA: The Lockman Foundation, 1995).

⁶ *Ibid.*

Consider the length of patience and compassion He has to draw people to Himself.

Verses 27-33

Ask what else your group learned about God from these verses.

His name comes with anger, indignation burning like a consuming fire to shake the nations. There are five or six references to burning or fire in these verses. The breath of the Lord sets the fire of His punishment.

Assyria is specifically mentioned here as receiving its due from the Lord's anger.

But His people will go to the mountain of the Lord (Isaiah 2), to the Rock of Israel.

ISAIAH 31

What is this chapter about? Who is the “woe” directed toward? Why?

Those who go to Egypt for help, rely on horses and chariots, but don't seek the Lord. The Egyptians were only men, and their horses flesh.

Verse 2 says that God does not retract (call back) His words—what He says He'll do, He'll do.

He who helps, Egypt, will stumble along with him who is helped, Judah—they'll end together.

Verse 4, “thus says the Lord” (ESV—thus the Lord said)
He'll come down to war / fight on Mount Zion.
To protect Jerusalem, deliver, and rescue it

Verse 6 is another call to repent, return to Him. (Isaiah 30:15).

The rest of this chapter repeats what chapter 30 said about Judah's idols being gone, Assyria falling by God's hand and His fire of judgment—a time yet future.

ISAIAH 32

When does this chapter seem to be about? How is it related to chapter 31?

When a king will reign righteously . . . justly

Until the Spirit is poured out on Judah from on high

The time of the end which is also in the last part of Isaiah 31

Verses 1-8

Who and what are these verses about?

A king and princes who reign in righteousness and justice

Who will be a refuge / hiding place and shelter
Like streams in a dry country, shade in a parched land

Eyes will see, ears will listen, truth will be discerned, clear speech will prevail.

No longer will a fool be called noble.
These verses tell that a time of complete righteousness is coming for those who had sought refuge in lies and falsehood . . . if they repent.

Verses 9-14

Who are these verses about? What are they to do, and why?

Complacent women who are at ease are to listen. They will be troubled / shudder.
Judgment is coming on Jerusalem, the jubilant city.

NOTE: "At ease" is the same Hebrew word translated "undisturbed / quiet" in verse 18.

Help your group to realize how dangerous "complacency" can be. Maybe some of them need to evaluate if they have a tendency toward complacency or not believing that the Lord really does mean what He says—judgment is coming, and people need to be ready.

Verses 15-20

How long will this trouble come on Isaiah's people?

Until the Spirit is poured out upon them from on high
Trouble until the end times

"Then" justice and righteousness will dwell, abide.
Then God's people will live in peace, quietness, and confidence / trust forever.

What city will be utterly laid low?

This might be a reference to Jerusalem as in verses 13-14.

Let your group think about these future descriptions for His people.

How blessed God's people will be when they can live in secure homes and undisturbed resting places.

<u>Woe to rebellious</u>	<u>LORD</u>	<u>Hear – Listen</u>
execute plans –not God’s	gracious	<u>until</u> Spirit poured out
seek refuge –in Egypt	justice	<u>then</u> justice
rejected His Word	Teacher	righteousness
not willing to repent	anger	peace
	Rock of Israel	quietness
	not retract His Words	confidence
		secure
		undisturbed
		blessed

Isaiah Part 1 Leader Guide Lesson 13

Lesson focus

- Isaiah 33–35
- Edom

REVIEW

Ask your group for a quick review of the major segments in Isaiah.

The At A Glance chart is a good visual aid for this discussion.

Isaiah 1–5	Judah and Jerusalem’s sin, coming judgment, but also promises of restoration for the repentant ones and Jerusalem
Isaiah 6	The year King Uzziah died Isaiah saw God exalted and was sent by Him to give His message to His people who would not listen.
Isaiah 7–12	King Ahaz was the first one recorded who didn’t listen. “Don’t fear” Signs for the future “God with us”
Isaiah 13–23	Oracles
Isaiah 24–27	Destruction of whole earth / Lord will reign on His mountain
Isaiah 28–32	Woe to (ESV—Ah)

ISAIAH 33

Ask your group what this chapter is about and how it relates to Isaiah 28–32.

The last woe / ah of these chapters is in verse 1.

28:1 Woe / Ah to Ephraim—what was left of the Northern Kingdom
Assyria took them captive in 722 B.C.

29:1 Woe / Ah to Ariel (Jerusalem)

29:15 Woe / Ah to those who hide their plans from the Lord (Judah)

30:1 Woe / Ah to the rebellious children (Judah)

31:1 Woe / Ah to those who go down to Egypt for help (Judah)

Woe / Ah to you, destroyer

As soon as you finish destroying (ESV—ceased to destroy), you'll be destroyed.

The destroyer might be a reference to Assyria as in 30:31; 31:8-9.

Although the other woes / ahs have been directed primarily to Judah

He who is treacherous / traitor

As soon as you cease to deal treacherously / finished betraying, others will deal treacherously with you (ESV—they will betray you).

If this is not referring to Assyria, then it might refer to those in Judah who are trying to get help from Egypt.

Verses 2-24

Who are these verses about? What is the message in this chapter? Help your group relate the truths about the Lord to their lives.

Zion and the Lord

Verse 2 begins a prayer for God's graciousness, strength, and salvation toward those who have waited for Him, 25:9; 26:7-9; 30:18. It's a prayer for salvation in the time of distress.

Verses 3-4 tell about the time when the Lord will scatter the nations. This might be a reference to Isaiah's immediate future or to the time of the end which he prophesied about before.

Verses 5-6 seem to speak of the end times when the Lord will be exalted and Mount Zion will be the chief of the mountains.

Justice and righteousness fill Zion.

Wisdom and knowledge of Him are stability.

Strength of salvation; the fear of the Lord is treasure.

Verses 7-9 mention Lebanon, Sharon, Bashan, and Carmel—all places of abundant fertility. These were places in or surrounding Israel and Judah. So these verses describe Judah's time of distress.

The ambassadors / envoys of peace might refer to 2 Kings 18:13-17 when Assyria came up against Judah and Hezekiah sent ambassadors to the king of Assyria, paying a fine so that Assyria would withdraw, perhaps implying a covenant. Instead Sennacherib sent three leaders and a large army to Jerusalem.

What are verses 5 and 10 about?

The time when the Lord is exalted

There is a contrast in the rest of this chapter between the righteous and those who are not—what will happen to them when the Lord is exalted in Zion.

For the righteous there will be justice and righteousness—salvation
They will dwell on the heights, and the rock will be their refuge / fortress.
Discuss the description of the righteous in verse 15.

But for the others His breath will be a consuming fire.
Sinners in Zion will be terrified.

What do verses 17-24 teach about the Lord?

The King in His beauty, relate this to chapter 32.

The majestic One, the Lord, will be for the righteous.

Judge

Lawgiver

The One who saves

Who will no longer be there when the righteous king rules?

The unjust, unrighteous ones, verse 18

Foreign invaders speaking a language they don't understand, verse 19

What do verses 23-24 describe?

Abundant spoil will be divided among the people in Jerusalem—even the lame will receive of it.

No sickness.

The people who live in Zion will be forgiven of their iniquity by the Lord.
Compare this with Isaiah 27:9.

ISAIAH 34

What / who is this chapter about?

The Lord is against all nations at the end times, verses 1-4.

But this is mainly about Edom’s judgment, verses 5-15.

Ask your group who Edom is, where it is, and why God specifically told of their judgment. Use a map as a visual aid for this part of your discussion.

Genesis 25:23-34

Esau, Jacob’s (Israel) older twin brother, is Edom. They were sons of Isaac (Abraham’s son) and Rebekah. Esau sold his birthright as the oldest to Jacob, thus fulfilling what the Lord told Rebekah before they were born.

The twins became the nations of Israel and Edom.

Numbers 20:14-21

When Israel came out of Egypt, Edom did not let them pass through their land. They came out with a heavy force against Israel.

Ask your group to look at the chart in the PUP book, “Isaiah’s Timeline,” and find Obadiah, Jeremiah, and Ezekiel. Ask them to notice to whom they were prophets.

Obadiah, Jeremiah, and Ezekiel

Obadiah was a prophet to Judah who spoke specifically against Edom. Jeremiah and Ezekiel also prophesied to Judah.

Four prophets to Judah, including Isaiah, told of what was to happen to Edom because of “violence to your brother Jacob.” Psalm 137 tells about the day of Jerusalem when Edom called for it to be razed to its very foundation.

Ezekiel 35:5 says that Edom has everlasting enmity for Israel; they delivered Israel [Judah] to sword at the time of their calamity. This might be a reference to the time of the Babylonian captivity. But it also refers to the time of the punishment of the end (ESV—time of their final punishment). That time is still future.

Obadiah 11 speaks of the day when Edom stood and watched those who entered Jerusalem’s gate and carried off his wealth. It was as if they participated.

Arrogance of heart is a similar description to what Isaiah also said about Assyria. Edom asked who would bring it down to earth; the Lord replied that He would.

There will be no survivor of the house of Esau.

Jeremiah said that it will be like the overthrow of Sodom and Gomorrah.

What did Isaiah say about Edom in chapter 34?

The Lord’s sword will descend from heaven on Edom, a people devoted to destruction.

He has a day of vengeance, a year of recompense for the cause of Zion—end times.

Edom will be desolate forever.

What are verses 16-17 about?

Search the book of the Lord; what He says will happen. Only the creatures described in 11-15 will live there, although Isaiah 11:14 says that in the end Israel will possess that land.

ISAIAH 35

What continues in this chapter from Isaiah 34:16-17?

Promises for the redeemed and ransomed of the Lord when He comes with vengeance and recompense for Edom, but salvation for Judah.

What are some of the promises?

The wilderness, the desert, the Arabah will rejoice and blossom profusely.
Lebanon, Carmel, and Sharon are named again.

They'll see the glory and majesty of the Lord.

Streams will break forth in the Arabah / desert, so that the scorched land will become a pool.

The blind will see; the deaf will hear; the lame will leap; the mute will shout for joy.
There will be everlasting joy.

No more sorrow and sighing.

The Highway of Holiness will be there for the redeemed and ransomed to return to Zion.

Ask your group how the instructions in verses 3-4 might also apply to them.

Encourage the exhausted (slack hands). (ESV—strengthen the weak hands)

Strengthen the feeble (tottering knees). (ESV—make firm the feeble knees)

Don't be anxious.
Take courage / be strong.

Fear not.

Encourage them also to be the people described in Isaiah 33:15.

Walk righteously

Speak with sincerity / uprightly

Reject unjust gain / despise the gain of oppressions

No bribe

Stops his ears from hearing about bloodshed

Shuts his eyes from looking on evil

Isaiah Part 1 Leader Guide Lesson 14

Lesson focus

- Isaiah 36–39
- King Hezekiah

REVIEW

What is the setting for all of Isaiah from 1:1?

God’s messages to Isaiah concerning Judah and Jerusalem

During the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah

Ask your group for a quick review of the major segments in Isaiah.

The At A Glance chart is a good visual aid for this discussion.

Isaiah 1–5	Judah and Jerusalem’s sin, coming judgment, but also promises of restoration for the repentant ones and Jerusalem
Isaiah 6	The year King Uzziah died Isaiah saw God exalted and was sent by Him to give His message to His people who would not listen.
Isaiah 7–12	King Ahaz was the first one recorded who didn’t listen. “Don’t fear” Signs for the future “God with us”
Isaiah 13–23	Oracles
Isaiah 24–27	Destruction of whole earth / Lord will reign on His mountain
Isaiah 28–35	Woe to / Ah

Tell your group to look at “Isaiah’s Timeline” as a visual aid for this lesson, along with the map in the Appendix.

What is significant or different about Isaiah 36–39?

This is all historical; it happened during Isaiah’s and Hezekiah’s time when Sennacherib king of Assyria was a threat to Judah.

Compare with Isaiah 6–7 and 20.

ISAIAH 36

When were the events of this chapter?

Hezekiah's 14th year as King of Judah

According to 2 Kings 18:1-12 who was Hezekiah?

King Ahaz's son

Review briefly what kind of king Ahaz was from Isaiah 7.

Ahaz chose not to believe the Lord when Isaiah spoke to him.

Isaiah initially spoke to Ahaz at “the end of the conduit of the upper pool, on the highway to the fuller's field (ESV—Washer's Field),” 7:3. The same place is in Isaiah 36:2 where Rabshakeh stood to give his message from Sennacherib to Hezekiah.

What kind of king was Hezekiah as described in 2 Kings 18?

He did what was right in the Lord's sight.

He removed high places, pillars, and Asherah connected with idol worship.

He trusted the Lord.

There was no king of Judah like him before or after him.

He clung (ESV—held fast) to the Lord.

He kept God's commandments.

The Lord was with him and prospered him.

He rebelled against the king of Assyria and didn't serve him.
He defeated the Philistines.

What major event happened in his reign?

Shalmaneser king of Assyria besieged Samaria for three years, and then took captive the last of the Northern Kingdom of Israel in the fourth year of Hezekiah's reign over Judah.

That was ten years before Isaiah 36–39.

Because Isaiah 28 was against the proud drunkards of Ephraim, northern kingdom of Israel. It would seem that their captivity by Assyria took place after Isaiah spoke that woe.

What happened in Hezekiah's 14th year as king of Judah?

Sennacherib, king of Assyria came against Judah and seized its fortified cities.

Then, according to 2 Kings 18:14-16, Hezekiah paid Assyria much gold and silver.

How does 2 Chronicles 32:1-8 fit into Isaiah 36 and 2 Kings 18:13-37?

Hezekiah and his officers and warriors cut off the water supply outside Jerusalem so that the Assyrians could get none.

They rebuilt the wall and an outside wall and made a great number of weapons and shields.

They took courage, especially from Hezekiah's words to trust in the Lord.

You might ask your group if they really know God like 2 Chronicles 32:7-8 says.

They can learn from what Hezekiah says.

Ask if they think that Isaiah 22:8-14 happened at this same time, but don't spend too much time here as you have much more to discuss about Hezekiah.

It sounds similar in that the reservoir between the two walls around Jerusalem is mentioned.

But it does not sound the same in that the Lord had removed His defense of Judah. In Hezekiah's time, He defended Jerusalem from Assyria. Hezekiah trusted in Him for protection, but in Isaiah 22 they did not depend on Him.

Now ask what they learned from the rest of Isaiah 36 and 2 Kings 18.

The question in Isaiah 36:4 is a good question; Sennacherib asked Hezekiah about his confidence and who he relied on.

At some point Sennacherib became aware that even though Hezekiah had paid him, he had no confidence in him and rebelled against him.

Then Sennacherib presented two options as answers to the questions—Egypt and God.

If Egypt, it's useless like a crushed reed.

If God, he said that God had sent him to destroy Jerusalem.

In Isaiah 36:11-22 Rabshakeh spoke in the Judean language (Hebrew) so that all within hearing distance might know what Sennacherib said to Hezekiah.

He told them not to let Hezekiah deceive them into trusting the Lord for deliverance from Assyria. No other god had been able to deliver.

ISAIAH 37

What are the main events of this chapter?

Hezekiah got the message from Sennacherib and sent Eliakim and Shebna to tell Isaiah. He asked Isaiah to pray for the remnant that was left in Jerusalem.

Isaiah sent a message from the Lord back to King Hezekiah telling him not to be afraid. The Lord said that He would send Sennacherib back to Assyria, and he would be killed there.

Sennacherib sent a letter to Hezekiah telling him not to let God deceive him into thinking Jerusalem would be delivered.

Ask your group if they've ever been in a situation like this when they were surrounded by threatening people. What did Hezekiah do? What can they do?

Hezekiah took the letter into God's house and spread it out before the Lord and prayed to his God. This is how believers need to know their God.

Lord of hosts, the God of Israel
Enthroned above the cherubim
God alone of all kingdoms of earth
Made heaven and earth

In his prayer, his talk with the Lord, he stated the facts, then asked for deliverance. He asked so that all the kingdoms of the earth might know that the Lord alone is God.

What is the next thing that happened, verses 21-35?

God answered Hezekiah; Isaiah sent to him what the Lord said.

God spoke against Sennacherib.

Sennacherib had arrogantly reproached the Holy One of Israel and had said he did things that God had done.

God had planned long ago for Assyria to turn fortified cities into ruinous heaps because of sin. So their inhabitants were put to shame.

God gave a sign of three years still in Jerusalem, and planting in the 3rd year.
Then He told of the remnant (survivors) of Jerusalem.

God also told what would happen to Sennacherib.
He would leave and not come to Jerusalem again.

God promised to defend and save Jerusalem from Assyria.

What happened in verses 36-38?

The angel of the Lord struck dead 185,000 Assyrians. Sennacherib returned to Nineveh, Assyria's capital city, and was killed by two of his sons as he worshiped his god.

Let your group discuss what they learned about knowing and trusting God from the events in Isaiah 36–37.

ISAIAH 38

What is this chapter about?

Compare it with 2 Kings 20:1-11 and 2 Chronicles 32:24-26.

“In those days”—the 14th year of Hezekiah's reign
God added 15 years to Hezekiah's life; he ruled Judah for a total of 29 years.

Hezekiah was ill and prayed for God to heal him after Isaiah told him that he would die from the illness. The Lord told him that He would deliver him and the city of Jerusalem from Assyria.

Verses 9-20 are what Hezekiah wrote after he recovered. It's a prayer for healing and life. Isaiah told him what to do to recover. Hezekiah asked for a sign. God gave him a sign that he would recover—the shadow went backward.

2 Chronicles 32:24-26

Hezekiah made no return to the Lord for the benefit of his healing.
His heart was proud.

Therefore, God's wrath came on him and Jerusalem (Assyria).

Hezekiah humbled his proud heart, seeking God when Assyria came against Jerusalem. God's wrath didn't come on Jerusalem at that time because they all humbled themselves before the Lord.

ISAIAH 39

What happened in this chapter?
Compare it with 2 Chronicles 32:27-31.

After Hezekiah was healed, some men came to bring a gift to him from the king of Babylon, and he showed them all his treasure—perhaps because they asked for an alliance with him against Assyria. God tested Hezekiah.

2 Chronicles

They inquired about the wonder that happened in the land. That might be a reference to the sign of turning the shadow backward—the sun was affected to do that.

Isaiah sent a message that days were coming when Babylon would carry off his treasure and take some of Hezekiah's descendants to serve in the palace of the king of Babylon (Daniel might have been one of them).

Hezekiah's response to Isaiah is puzzling. But there was peace and truth during his reign. God's wrath, in the form of Babylon, came about 90-100 years later.

This happened before the Assyrians besieged Jerusalem when Hezekiah's heart was proud. (Other historical sources show that Merodach-baladan ruled Babylon before the Assyrian siege of Jerusalem.) Then afterward Hezekiah's heart was humbled toward the Lord.

NOTE: Many think the events of Isaiah 38–39 took place before the events in Isaiah 36–37.

Chapters 38-39 lead into the next chapters of Isaiah about Babylon.

Ask your group what they've learned from this whole study of Isaiah 1–39 about pride. What does God think about it? Who was proud? How did God deal with those who were? How much should they hate any hint of pride in their own hearts?

Ask what they learned about God. Who is He? What is He like? What is in His control? How can knowing what the Old Testament says about Him help them in everyday life?