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PLACE

The Book of Isaiah

CHURCH OF  THE NAZARENE

# CLT Bible Study

## THE BOOK OF ISAIAH

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## SUGGESTIONS FOR STUDY

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Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. **IMPORTANT:** Note that scriptures from the Book of Isaiah may not have the book's name in sections dealing with them individually. In sections referring specifically to the Book of Isaiah, if the Bible reference is (1:4-6), you will find these verses (4-6) in the first chapter of Isaiah. Whereas other books of the Bible will include the name in the reference, for example, Psalm 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. But, however you do it, mark your Bible and it will become more and more your very own.
7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit from listening to the reading of the Book of Isaiah.
8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to *A Dictionary of the Bible & Christian Doctrine in Everyday English* (Eby et al., 2004).

If a family or a few friends decide to take this study together, here are two suggestions:

1. Have one person read the Bible passage and another person read the Continuing Lay Training outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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# THE BOOK OF ISAIAH

## OUTLINE



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## CHAPTER 1. INTRODUCTION INTRODUCTION TO THE BOOK OF ISAIAH

### NOTES

#### A. THE TIMES OF ISAIAH

These are perilous times, Isaiah! No doubt God has called you for just such a time as this! His teachers, preachers, and pastors often see farther into the situation from their knees than do the kings and rulers from their thrones. World forces are really in conflict now.

What do you think will be the outcome of this great contest for supremacy among the nations?

We have lived a long time under the fearful shadow of that colossus to the northeast - cruel and brutal Assyria. Of course, if Assyria were to invade our country here in the Near East, Damascus, and Samaria are the cities to the north of us that stand directly in its path. How long do you think such cities might be able to withstand a siege by the cruel Assyrian hordes? Do you think we could count very strongly on the help of Egypt to the south of us? But, Egypt has always been something of a disappointment to her various allies - "a broken reed, and not a rod of strength" as I have heard you say. True, Egypt has chariots and horses, but should we trust in them or in Judah's God?

King Uzziah has really built a strong empire for us, hasn't he? He brought us prosperity and strength such as we have not known since the days of our great king Solomon. Judah's cities are well-fortified; her inland trade has increased, and it is a marvelous tribute that we are being paid in cattle and flocks from the Ammonites. We have waged some successful wars against the Philistines along the southwestern coast, and we have really put the Arabians in their places, too. But now that the great king is dead, what can we expect as a nation?

Do you think our present king, Ahaz, will join ranks with Rezin [REZ-in] and Pekah [PEK-ah] and challenge the power of Assyria? If he does not, they may even attack our nation and try to depose Ahaz and put one of their friends on Judah's throne. What would have happened then if Ahaz had called for the Assyrians to come and help us? Wouldn't that mean certain disaster because of the taxes and plunder imposed upon us by the overrunning Assyrians? We would surely hate to take orders from them.

Do you think Assyria will try to march south against Egypt? If she does, our city of Jerusalem might possibly escape since it is out of the direct line of march, especially if the Assyrians go by way of the Megiddo pass. And, really, our city is quite an impregnable fortress here on its mountain heights above the Jordan Rift. It would be almost impossible for an invading army to conquer us, don't you think? But, I hate to think of what would happen to the outlying smaller cities of our land if these Assyrians were to try to invade Egypt across our country.

Isaiah, do you think the morale of our country is such that it could survive an all-out war on a fully mobilized scale? You know there is a pretty wide gap economically between our wealthy class and the poor people.



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And there is already a lot of resentment, unrest, and hatred of the rich by the peasants. Their profiteering, land-grabbing, and extortion of high rentals, high taxes, and mortgage foreclosures have built a mighty enmity toward the rich and ruling classes. The courts are pretty corrupt, too. You can get off on a legal technicality if you have a good-sized bribe for the judge. City governments are pretty corrupt. There is very little protection for the common person unless he happens to be prosperous or has some very influential friends. There is a lot of drunkenness and wickedness among the idle and luxuriously rich. Even the elite ladies are morally corrupt these days, and their wild parties are so frequent. No one seems to sympathize with those who are in deep sorrow through the loss of home and loved ones.

Aren't you quite impressed, Isaiah, with all this social and political unrest in our day?

Furthermore, Isaiah, what has gone wrong with our times of religious worship? Haven't we reached an all-time low in piety when the superstitions of the East and the worship of Moloch corrupt our assemblies? Really, we have quite an overemphasis on sex and fertility, which turns our worship services into times of sensuality and a display of the spectacular. Why has it even gotten so bad that the preachers are drunk or intoxicated to the extent that they are unable to give attention to the spiritual life of the people? Oh, I know, they have plenty of money in the Temple treasury, but people seem to think they can buy God's favor, and they don't put much heart into their worship nowadays.

Isn't it a pity too, Isaiah, how many divorces there are in the land? This is a scandal for God's people, don't you think? But that isn't all! The fortune-tellers are doing a lot of business these days, and the silversmiths are selling a large number of images of the heathen gods. For the most part, people seem to be so proud and self-complacent that they give you the impression they really don't need God anymore.

Whatever is going to happen to us, Isaiah?

You are the court preacher; tell us exactly how you think and feel about it. More than that - tell us how you think Almighty God feels about our nation in this present crisis!

Isaiah's prophecy is our answer to a multitude of questions, and it is the most contemporary one for our century times. Let God speak through him to you!

## **B. MEET THE PROPHET ISAIAH**

This is Isaiah from the city of Jerusalem in Judah. He is a relative of the ruling family of Jerusalem and kin of the priestly class. He was born about 760 years before Jesus of Nazareth. He has spent most of his life right in the city of Jerusalem, and he is very familiar with the sacred Temple and its many rituals of worship. Isaiah is the pastor of the king's court and is God's chosen prophet to his nation. He is well-acquainted with the rulers and leaders of his city and is a welcome guest at their various gatherings.



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Isaiah is married and refers affectionately to his wife as "the prophetess," not so much because she is a great preacher but because she is in full sympathy with her husband's work and message. They have two very fine sons. Even their names have prophetic significance. The eldest is named "Only a remnant shall return," and the youngest answers when his mother calls out, "Plunder is coming soon." Isaiah is about the same age as that famous country preacher who lives down in the foothills and has given us his sermons in the Book of Micah [MY-kah].

Isaiah has a wonderful testimony. As a young man he was influenced by such great preachers as Amos [AH-mos] and Hosea [hohz-EE-ah]. He felt the call to preach God's message and did some preaching in Jerusalem while his famous cousin, King Uzziah [UZ-eye-ah], was still the ruler. But, he entered into a wonderful, deeper experience of cleansing in the year that the great king died. I shall let him tell you about that for himself. That experience was so sudden and illuminating that it transformed his preaching and his living from then onward.

Isaiah is a man of great faith and devotion. He is really an artist with words. You will enjoy reading his poems and be stirred as you listen to his oratory. He has some good insights into the political situations of his times too. The king and his court will do well to listen to this preacher. Even though he has spent most of his time in Jerusalem, he knows a lot about the surrounding nations and carries quite a burden of missionary concern for each of them.

Isaiah knows God. I am sure of this from the way he writes and speaks. He insists that God is holy and demands that his people shall also love holiness. Isaiah has great hopes for the holiness people in Judah. He thinks of them as God's magnificent minority. He has also given us some thrilling prophecies about the coming Messiah, who, through his wisdom and sufferings, will bring redemption to all who will trust in him. He says that true worship is more than mere Temple-treading or the performance of a certain ritual. He is courageous when he preaches and is not afraid to tell the truth as he exposes sin and corruption. Yet, at the same time, he speaks with love and compassion and with a real concern for the best interests of his hearers.

Rezin [REZ-in]  
Pekah [PEK-ah]  
Micah [MY-kah]  
Amos [AH-mos]  
Hosea [hohz-EE-ah]  
Uzziah [UZ-eye-ah]

## CHAPTER 2. JUDGMENT (1:1 - 33:24)



### NOTES

#### A. INTRODUCTORY PROPHECIES (1:1 - 6:13)

##### 1. *The Great Indictment (1:1-31)*

a. Title (1:1). Isaiah means "Salvation is of the Lord."

The word "vision" means a "divine revelation from God" in which God's will is revealed. Isaiah dates his prophecy by naming the kings under whom he prophesied.

b. Moral stupidity (1:2-9). God pleads before the whole universe against his stupid and disobedient people. God is like a father whose children have rebelled against their own parents.

c. Pious hypocrisy (1:10-17). Sacrifices unaccompanied by obedience amount to sacrilege. "Temple treading" is no guarantee of real devotion. God's disgust has been aroused by invocations while, all the while, the people's hands are filled with bloodshed. Hence the call for purity and justice.

d. Offered pardon (1:18-20). Here, the divine ultimatum is one of grace and mercy – "Repent and be forgiven!" No matter how deep-dyed the stain of sin, God's grace can restore human character to moral whiteness and purity.

e. Civic corruption (1:21-23). Harlotry has ever been a symbol of unfaithfulness. Must one always give a bribe in order to secure justice? Then how about those who are too poor to pay it?

f. Redemptive justice (1:24-31). God punishes that he may save, and he smites in order to heal. The promise of restoration to holiness (1:25-26) involves a spiritual refining that results in fidelity and righteousness.

##### 2. *Prophetic Insights – the Nation and Its Capital (2:1 - 4:6)*

a. Title (2:1). Here, Isaiah states the theme for this section of his prophecy. It is directed toward his nation and its chief city.

b. Divine-human contrasts (2:2-22). Isaiah urges us to look at the actual in the light of the ideal.

(1) *The ideal day of peace and righteousness (2-4)*. Here, the prophet paints for us his vision of hope for the people of God. (see Micah 4:1-5). What a day that will be when the instruments for destruction are turned into implements for production!

(2) *The idolatrous day of pride (2:5-9)*. Whenever a person repudiates the divine ideal, that person degenerates into self-seeking and self-exaltation. Anyone who begins with an easy religion usually ends with a false one.

(3) *The immanent day of God's power and judgment (2:10-22)*. One's little day of power is most insignificant in comparison with God's great day of reckoning.

c. *Judgments on leaders and proud ladies (3:1 - 4:1)*. Isaiah warns that God is about ready to pull the "props" from under their corrupt society.

(1) *Judah's men of stature are to be replaced (3:1-12)*. Then, when weak hands hold the reigns of government, utter lawlessness ensues.



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(2) *Yahweh's [YAH-way] pleadings with Judah's princes (3:13-15).* God protests the fact that they grind the faces of the poor in their greed and oppression.

(3) *God's denunciation of the proud ladies of Zion (3:16 - 4:1).* Isaiah is confident that when God's arm of justice gets around to dealing with these haughty and arrogant "state dolls," they will surely be humiliated.

d. *The day of Messianic mercies (4:2-6).* The prophet now turns from portraying the Jerusalem that then was to a picture of the New Jerusalem that is to be. The divine-human Messiah (4:2) is referred to as "the branch of the Lord." The holy and purified remnant (4:3-4) make up God's minority of the righteous. We see the manifestation of the divine presence, protection, and pleasure toward God's people (4:5-6). We may rejoice that God's atonement for sin is both a canopy and a pavilion of grace.

### 3. *The Song of the Vineyard (5:1-30)*

#### a. *The moral vineyard (5:1-7)*

- (1) *Favorable in situation (5:1-2).* God places his people on an eminence of blessing that they may witness conspicuously to his goodness (see Matthew 5:14).
- (2) *Disappointing in fruitage (5:2).* Sour, hard, and small grapes do not commend the vine that bears them.
- (3) *Yahweh's "grand jury" (5:3).* God has a way of condemning sinners out of their own mouths.
- (4) *The divine Plaintiff's pleading (5:4).* God's best seems only to have elicited mankind's worst (2 Kings 17:13-20; 2 Chronicles 36:15-16).
- (5) *The divine verdict (5:5-6).* God now shifts his role from Plaintiff to Judge, declaring: "I will remove the vineyard's protecting providences, and I will forsake it to the elements of disintegration and decline." Foul growth always comes where fruit-bearing fails.
- (6) *God's expectations frustrated (5:7).* God looked for justice, but behold, bloodshed for righteousness; and behold, shrieks from the oppressed.

#### b. *The Wild Grapes (5:8-25).* Six national sins for which Judah will suffer retribution:

- (1) *Woe to the wealthy "land grabbers" (5:8-10).* How much land does a person need? Just a little bit more than what one now has!
- (2) *Woe to the devotees of dissipation (5:11-17).* Unbridled indulgence in sensual enjoyment is the harbinger of disaster for any land.
- (3) *Woe to the defiant cynics (5:18-19).* Sin, in the beginning, is no larger than a hair, but it soon becomes a full-sized cart-rope.
- (4) *Woe to those who would pervert moral values (5:20).* Sin is sin, no matter how nice a term we use for it.
- (5) *Woe to the conceited and self-sufficient (5:21).* People who are a law unto themselves are usually inconsiderate of another's rights and opinions.
- (6) *Woe to the judges who are intrepid drinkers (22-25).* What a terrible day it is when a country's magistrates pride themselves on the amount of liquor they can drink and not become dead drunk!

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c. *The desolation (5:26-30)*. Away to the northeast is hostile Assyria, God's instrument of judgment

(1) *A hostile nation summoned (5:26)*. God's hissing rallies the Assyrian "troubler."

(2) *The ravages of the coming invader (5:27-30)*. The divine judgments will be like a devouring fire, a terrific earthquake, a desolating army, a pride of lions leaping upon the prey, a raging tide breaking over the rocks, and like an Egyptian midnight for darkness.

4. *The Transforming Vision (6:1-13)*

Here Isaiah describes for us the greatest mystical experience of his lifetime.

a. *The time of tragedy (6:1)*. When Judah's throne stood empty.

b. *The vision of heavenly glory (6:1-4)*. "I saw the Lord."

(1) *A vision of exalted beings (6:1-2)*. God (the pre-incarnate Christ, perhaps) is seen in all his transfigured radiance. Arranged about his throne are the hovering heavenly courtiers, with veiled faces, unworthy to look upon such majestic holiness.

(2) *The heavenly pattern of service (6:3-4)*. This is reverence, readiness, and rejoicing.

c. *The vision of human failure (6:5)*.

(1) *The vileness of self (6:5)*. "Woe is me!" Only the holy see God and live (Exodus 33:20; Matthew 5:8). A man with uncleansed lips in such a presence can only loathe his vileness.

(2) *The vileness of society (6:5)*. The prophet lived among people with unclean lips. Yet eyes that have seen the Heavenly King will cause both heart and lips to cry for cleansing.

d. *The coal of cleansing (6:6-7)*

(1) *From the altar of atonement (6:6)*. Back of the fire and oil stood the shedding of blood for atonement (Leviticus 17:11; Hebrews 13:12).

(2) *For the purging of iniquity (6:7)*. It is by the baptism with the Holy Spirit fire that the uncleanness is burned away from the heart and mouth.

e. *The call to service (6:8-9)*

(1) *The divine program (6:8)* calls for a man among men.

(2) *The divine permission (6:8-9)* liberates the willing heart for the joys of service. God's soldiers are all volunteers.

f. *The solemn commission (6:9-13)*. God still says to us: "Go and tell." People may become "gospel-hardened" through often hearing of the truth. Only the quick eye, the open ear, and the responsive heart bear fruit in conversion.

**B. THE BOOK OF IMMANUEL (7:1 - 12:6)**

1. *The Syro-Ephraimitic Conspiracy (7:1-9:1)*

a. *The divine and human alternatives (7:1-25)*. The date is 734 B.C. A crisis has arisen in the life of Ahaz and a challenge comes from the ministry of Isaiah.

(1) *A king's dismay (7:1-2)*. The League of Rezin and Pekah made the house of David (Ahaz) quake.

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(2) *A king's counselor (7:3-9)*. Calm courage now is counseled by God's statesman-prophet. Scheming sons of men are never all-knowing nor omnipotent. Distrust of God means only distress of the soul.

(3) *The sign of Immanuel (7:10-17)*. Yahweh proffered proof but received only a refusal either to test or to trust. No faith? Then, no Messiah! Refusing a "God with us" program for his nation, Ahaz will know only a "God against us" punishment. (Isaiah means "God is Salvation." Shear-jashub [SHEE-ahr-jas-shuhb] means "Only a remnant shall escape.")

(4) *When God's patience wears (7:18-25)*, then he calls for the Egyptian "nuisance" and the Assyrian "troubler."

The Assyrian razor hired against Rezin and Pekah will turn around to shave Ahaz' nation smooth.

b. *The fear of the Lord is wisdom (8:1-9:1)*. Having warned their king, Isaiah now warns the people.

(1) *The sign of the prophet's unborn son (8:1-4)*. Isaiah would tell everyone that before a newborn child can learn to say "Daddy," the menace from Syria and Samaria will be gone.

(2) *Shiloah [shy-LOH-ah] versus the Euphrates (8:5-8)*. To yield to compromise is to invite disaster and ruin.

(3) *Fear God above any human conspiracy (8:9-15)*. He who puts the will of God foremost for his nation is the true patriot.

(4) *God's man can wait for vindication (8: 16-18)*. History speaks on the side of truth.

(5) *Fortune-telling versus God's Word (8:19-22)*. "Should not a people seek unto their God?" Then why consult spirit mediums?

(6) *God's program is not ultimately one of gloom (9:1)*. Isaiah sounds a hopeful note as he turns his eyes to the future.

## 2. *The Prince of the Fourfold Name (9:2-7)*

Here is one of the prophet's finest poems. It may have been set to music and sung by his disciples. The Messiah's name must suit his nature. Then call him "Wonderful Counselor," "mighty God," "the Father eternal," and "the Prince of Peace." Great will be his dominion and perpetual his reign of justice.

## 3. *The Eternal One's Strong Pleadings (9:8 - 10:4)*

a. *Stanza one: Ephraim's arrogance (9:8-12)*. Israel's pride serves only to hasten her doom. She is gripped with the Syrians before and the Philistines behind.

b. *Stanza two: Fatal delusions (9:13-17)*. False guides are a basic contradiction. Chosen to lead, they lead only astray.

c. *Stanza three: Blazing anarchy (9:18-21)*. Ungodliness like a mountain brush fire blazes up every wooded ravine. When moral anarchy prevails, political confusion follows.

d. *Stanza four: Legislated oppression (10:1-4)*. Laws and decrees written to defraud the weak call forth the wrath of the Eternal Lawgiver.



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4. *God's Rod of Anger (10:5-34)*

Here, we have Isaiah's apostrophe to the bloodthirsty Assyrians. Their passion for conquest will eventually result in their own undoing. When God is through using the Assyrians, punishment is their doom. The axe is not greater than the woodman, nor the saw than the sawyer. In God's eternal system, the tail does not wag the dog. So, let not the Assyrians think that Judah will have no survivors. God reminds the Assyrians that God has more than one rod of judgment. Assyria can no more escape slaughter than did Midian [MID-ee-uhn]. God says, "Thus far, but no farther." The oppressor at the gate can only shake his fist and wait. When a tool has served its purpose, it may then be tossed aside.

5. *The Shoot from the Stump of Jesse (11:1-10)*

This is Isaiah's third Messianic picture. The word "Branch" comes from the same Hebrew root as the name for our Lord, "The Nazarene." His origin (11:1) is from the family of Jesse. His endowment (11:2-3) is a supernatural anointing with the sevenfold Spirit of God. He does not judge by mere appearances but acts with justice and equity. Isaiah pictures an idyllic and Edenic age of resting, feeding, and playing.

6. *Righteous and Rejoicing Remnant (11:11 - 12:6)*

From the four corners of the earth, they shall come (11:11-12). Envy and strife shall cease between Ephraim and Judah. United, they shall put their enemies to flight (11:13-14). The Lord will prepare the way for the homecoming of Messiah's people (11:15-16).

Concluding the section, we have two short songs of deliverance, each introduced with the expression "in that day": one is a thank-song of deliverance (12:1-3), and the other is a thank-song in honor of God's doing (12:4-6).

**C. ORACLES AGAINST FOREIGN NATIONS (13:1 - 23:18)**

1. *The Doom and Desolation of Babylon (13:1 - 14:27)*

a. A dialogue of destiny (13:2-22). The announcement (13:2-3) rings like a summons from "Signal Hill." The prophet's description of the tumult was caused by the mustering armies. It becomes the occasion for wails from the suffering, desolation on the earth, and disturbances in the heavens. It spells out the doom of sinners (13:4-10). God speaks of retribution (13:11-12) when pride shall be punished, and tyrants shall "bite the dust." This is the day when God's wrath prevails (13:13-16). The Medes were skilled archers, destined to destroy both Nineveh and Babylon (13:17-18). Even Babylon's days are numbered (13:19-22).



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b. *Restoration for Israel (14:1-4)*. Taskmasters shall be transformed into servants, and captors shall now become captives.

c. *The song of the tyrant's downfall (14:4-23)*. This is a mocking utterance in poetic and figurative speech. The ones oppressed shall know the joy of release from terror (14:4-8). The underworld will welcome the tyrant to his doom (14:9-11). Isaiah's apostrophe to Lucifer (14:12-15) depicts the end of a false ambition. Unlike other kings who received honorable burial, Babylon's king shall lie unburied among the slain (14:16-20). The broom of Yahweh sweeps very clean (14:20-23).

d. *The oath of Assyria's doom (14:24-27)*. What follows is a shorter and second oracle against Assyria.

## 2. *A Warning for Philistia (14:28-32)*

Don't let the Philistines rejoice that the chastening rod for them is broken. Out of the dead serpent shall spring one even more poisonous (14:28-30). Let the gatekeepers yell, the inhabitants shriek, and every Philistine faint for fear (14:31). The only safe refuge is Zion (14:32). This is Isaiah's reply to a delegation from Philistia enquiring about the fate of their land (14:32).

## 3. *An Elegy for Moab [MOW-ab] (15:1 - 16:14)*

Moab is undone (15:1-4), so the prophet mourns for Moab (15:5-9). Moab brings a plea for refuge and a peace offering to Zion (16:1-5). But what about Moab's sincerity (16:6-7)? There is the failure of vine and wheat harvest (16:8). Instead of the shout of vintage, the shout of battle is heard (16:9-10), and the prophet mourns the fact of Moab's unavailing prayers (16:11-12). Yahweh spoke of this in the past (see Deuteronomy 23:3-4 and Balaam's prophecy, Numbers 24:17). He now says, "Three years and the glory ends."

## 4. *Syria and Israel Are Threatened (17:1-14)*

In this oracle, Isaiah spells out the doom of the SyroEphraimitic alliance against Judah.

## 5. *The Ethiopians Are Fearful (18:1-7)*

Though the Ethiopians were alarmed by the Assyrians, Isaiah reminded them that God is the Arbiter between nations. God will destroy the enemy in his own time, and the fowls and beasts will feast on the slain of Assyria. Then, the people of Ethiopia will pay tribute to Yahweh in Mount Zion.



NOTES

6. *An Oracle about Egypt (19:1 - 20:6)*

Those who are themselves doomed for captivity cannot save others from such. What does a nation do when its morale is lost (19:1-4), when its natural resources fail (19:5-10), when human wisdom proves inadequate (19:11-15), or when weakness is everywhere (19:16-17)?

Isaiah proposes the establishment of a spiritual beachhead (19:18) of five cities with a common language and a common Lord, with holiness as their ideal, for the sake of redeeming the country. It is a program of benevolent infiltration as an alternative to desolation (19:19-22). Isaiah pleads for a neighborhood of nations (19:23-25) with highways for communication and alliances for mutual benefit.

The Assyrian general will conquer Ashdod (20:1). This happened in 711 B.C. God now commands Isaiah to behave as an unclad captive filled with shame and dismay (20:2-5) and to lift the cry of the conquered coastlands (20:6), thus preaching the truth that captives cannot save another from captivity.

7. *A "Desert" Oracle (21:1-10)*

The word for "wilderness" more properly translates as "desert". Chapters 21 and 22 constitute Isaiah's "little book". This oracle of doom for Babylon is best related to the Assyrian re-conquest of Babylon following the revolt of Merodach-baladan [mer-OH-dakh-ba-la-dan] in 710 B.C. In the cuneiform inscriptions, south Babylonia was called the "land of the sea."

8. *A Query from Idumea [EYE-do-mee-ah] (21:11-12)*

Isaiah's answer to this delegation as it inquires from the prophet is: "A change is coming, but that it will bring any permanent relief is debatable."

9. *Calamity for the Arabian Caravans (21:13-17)*

Shifting his vision a bit farther south and east, the prophet discerns what is in store for Arabia. This will be a flight from the grief of war and the cessation of Kedar's glory.

10. *A Warning from the "Valley of Vision" (22:1-25)*

Isaiah's home seems to have been in the Tyropoean [ty-ROH-pee-on] Valley. There, he received many of his revelations and visions. There is a wide contrast between the city and its prophet (22:1-4). They are celebrating what the prophet knows is only a brief cessation of hostilities. A day of tumult is coming (22:5-8a). The city has made only a false reckoning of its defenses (22:8-11) when in reality, national danger calls for national repentance (22:12-14). The prime minister has become presumptuous (22:15-19), and Eliakim's elevation leads only to his downfall (22:20-25).



NOTES

11. *A Taunt Song Concerning Tyre (23:1-18)*

In Isaiah's day, Tyre was the pioneer of commerce, the parent of colonies, and the mistress of the sea. Yet the prophet sings of the fall of this market of nations (23:1-5), the failure of human glory (23:6-9), the falling apart of an empire (23:10-14), and a future of sacred stewardship (23:15-18).

**D. WORLD JUDGMENT AND ISRAEL'S REDEMPTION (24:1 - 27:13)**

In these chapters, Isaiah states his philosophy (or theology) of history. He gives us generalized pictures of what God is doing and will do about mankind's environment, now defiled with sin. This portion includes prediction, yet it is chiefly a spiritual commentary on the great Assyrian scourge throughout the earth in Isaiah's time. It has been called "the Great Eschatological Oratorio" and "the Little Apocalypse."

1. *Desolations in the Earth (24:1-23)*

Isaiah sees a disordered earth. God's upturning and scouring of the material universe is like the washing of a dirty dish (24:1). Divine judgment is no respecter of persons (24:2); it leaves everything a depopulated waste (v. 3). Mankind's environment (24:4-6) is a wasted world polluted by the sins of its inhabitants, upon which certain punishment must fall. Mankind's sources of satisfaction will cease (24:7-9), and our "city of chaos" will become rife with confusion (24:10-12).

Just a few will survive the divine judgments, like gleaning grapes (24:13), and they will sing for joy (24:14), praising the God of Israel for deliverance (24:15) as they magnify the Righteous One (24:16). An emaciated prophet surveys the ruins (24:16), noting the barbarous plundering that now prevails (24:16). Pitfall and snare are everywhere (24:17). There is no escape (24:18). Cataclysms rend the earth (24:18-20). Both rulers and their angelic patrons (wicked spirits in the heavenlies, Ephesians 6:12) will be punished (24:21), imprisoned in the abyss of Tartarus (2 Peter 2:4) on God's "death row" until released to meet their penalty (24:22). The moon will blush, and the sun grows pale in the presence of God's glory (24:23).

2. *The Songs of the Redeemed (25:1-12)*

As in the Apocalypse of John, so here in Isaiah, the songs of the redeemed are significant. The first song rejoices in the overthrow of the imperial city with great thanksgiving to God (25:1-5). The second is concerned with the Lord's victory banquet (25:6-8), while the third is a hymn of adoration to "our [own] God" emphasizing his saving presence (25:9-12).



NOTES

3. *The Song of Our City of Refuge (26:1 - 27:1)*

The "City of our Defense" (26:1-4) is contrasted with the "City Razed to Dust" (26:5-6). God's way, God's presence, his justice, and his wisdom are the righteous person's supreme desire. Yet evil people never learn (26:7-10).

Let the heedless see; maintain our welfare; other lords have ruled over us, but only You, Lord, deserve remembrance.

Earthly kings are now but dead ghosts, yet you have increased our nation, extending its frontiers afar (26:11-15). Under the Lord's chastening, we whispered our petition, for only God can raise the dead to songs of joy and life (26:16-19).

God calls his little flock to safety while he leaves his capital city and goes forth to take vengeance on his foes (26:20-21). God's keen and relentless sword will overpower the raider, the besieger, and the plunderer (27:1).

4. *Jehovah's Redemptive Concern for His People (27:2-13)*

The great eschatological oratorio now moves to its conclusion. Herein, we see the Eternal Guardian (27:2-3), like an Eternal Gardener (27:4), standing as the Eternal Protector of the penitent (27:5), with the great promise of productivity (27:6).

The prophet addresses himself to the meaning of Israel's sufferings. There is a redemptive ministry in the divine smiting. God's mercy tempers judgment (27:7-8), to purge Jacob of his iniquity (27:9). But one who builds defenses against the divine dealings becomes like a desolated fortress city (27:10-11). God promises to gather the dispersed of Israel back again to their homeland (27:12-13).

**E. SIX WOES OF WARNING (28:1 - 33:24)**

1. *Woe to the Drunken Politicians (28:1-29)*

No nation has ever built an enduring society by means of drunken overindulgence. Isaiah contrasts the crown of shame (28:1-4) with the crown of glory (28:5-6), as does St. Paul in Ephesians 5:18. The destiny is one of debauchery. For polluted politicians (28:7-8) and mockers of admonition (28:9-10), God has provided judgment in a foreign tongue (28:11-13). "No one can bargain successfully with death, so stop your mockery and face up to reality." - Isaiah. Falsehood is no foundation (28:14-15); faith alone is salvation (28:16-17). Calamity will cancel all your arrangements with doom (28:18-19). Human cleverness is inadequate (28:20). These scoffers cause God to join ranks with foreigners to fight against his own people (28:21-22).

Judah is God's farm (28:23-29; see 1 Corinthians 3:9). Jehovah neither plows nor threshes indiscriminately. What he does is for a purpose, for the divine judgments are not arbitrary.



NOTES

2. *Woe to the Proud Formalists (29:1-14)*

From the politicians and nobles, Isaiah now turns to the populace of his own city. Routine sacrifices shall become real and retributive burnings (29:1-4), and, on the other hand, Jerusalem's enemies shall vanish like a dream (29:5-8). Sensual feasts culminate in spiritual ignorance (29:9-12). A blind stupor is the outcome of a long hypocrisy. Empty formality becomes only a mouthing of words with no heart and soul in one's worship (29:13-14).

3. *Woe to Those Who Turn Logic Upside Down (29:15-24)*

Secret and oath-bound orders are perversions of true religion (29:15-16). If you wish to reform the politics of any nation, you must first regenerate its people. Therefore, God's reversals are redemptive (29:17-21), and God's redeemed have no cause for shame (29:22-24).

4. *Woe to the Pro-Egyptian Party (30:1-33)*

Those who put Egypt ahead of God weave an alliance without God's blessing (30:1-5), for in vain is their caravan carrying treasures south to persuade Egypt to come to their aid (30:6-7). Isaiah records the nation's satisfaction with falsehoods (30:8-11) and its impatience with God's instructions. Surely, there will come the collapse of mere human fortifications (30:12-14). The alternatives (30:15-17) are either reliance upon God or flight in panic from the Assyrians.

God longs to be gracious, to guide, and to teach. He longs to bless and prosper those who will renounce their idolatry and place their trust in him (30:8-26). But, God can be terrible in judgment, to smite, to sift, and to spare. So, let the Assyrians know that his destruction will be more like a holocaust than a battle (30:27-33).

5. *Woe to Those Who Trust in the Flesh (31:1-9)*

Egypt's horse-power and man-power cannot avail (31:1-3). Since God has called in the Assyrians as a means of judgment against Jerusalem, all her Egyptian allies cannot dissuade him (31:4). However, God plans Jerusalem's deliverance if she will but turn from her idolatries to him (31:5-9). And, it will not be a human sword that puts the Assyrians to rout.

6. *Three Sermonettes for Jerusalem (32:1-20)*

a. The noble versus the dishonest person (32:1-8). Isaiah predicts that the aristocracy of birth and wealth will be replaced by an aristocracy of true character.

b. A warning for frivolous females (32:9-14). Listen, you ladies of leisure (32:9-10)! Shudder, you careless creatures (32:11-12), and don the robes of repentance! Desolation and emptiness await your places of festivity (32:13-14)!

c. The effects of the outpoured Spirit (32:15-20). Justice reaches into the very grassroots of society, while holiness begets peace and tranquility.



NOTES

7. *Woe to the Assyrian Destroyer (33:1-24)*

This discourse presupposes a considerable advance in historical events beyond chapter 31. Sennacherib (the Assyrian) could not be bribed by Jerusalem nobles to bypass their city. Isaiah would rather they have faith in God. The prophet contrasts the destroyer with the divine Deliverer (33:1-9) and assures his people that God will surely act (33:10-14). He raises a question as to what kind of character really stands the test (3:14-16), and concludes with a glimpse of Jerusalem's glorious future (33:17-24).

In retrospect, on these six woes, let us notice that no woe is without a promise.

Yahweh [YAH-way]  
Shearjashub [SHEE-ahr-jas-shuhb]  
Shiloah [shy-LOH-ah]  
Midian [MID-ee-uhn]  
Moab [MOW-ab]  
Merodach-baladan [mer-OH-dakh-ba-la-dan]  
Idumea [EYE-do-mee-ah]  
Tyropoean [ty-ROH-pee-on]

## CHAPTER 3. INTERLUDE (34:1 - 39: 8)



### NOTES

#### A. RETROSPECT AND PROSPECT: YAHWEH'S INDIGNATION AND SALVATION (34:1 - 35:10)

Chapters 34 and 35 are two sides of one prophecy. They form a logical transition from the preceding judgmental section to the succeeding section filled with consolation that follows the historical interlude of chapters 36-39.

##### 1. *The Plummet of Chaos (34:1-17)*

Isaiah first notes that Yahweh's fury spells doom (34:1-4) as he sees the land soaked with blood (34:5-7). He then speaks of God's day of vengeance and his year of recompense (34:8-12). He describes the inhabitants of desolation (34:13-15) and calls attention to the document of their destiny (34:16-17). It is a graphic tabulation of the desolations befitting the godless.

Turning to chapter 35, we have a contrasting picture of the glorious future that awaits the righteous on this same "day of the Lord."

##### 2. *Godliness and Its Fruitage (35:1-10)*

The prophet's characterization of godliness here is to the effect that it redeems its environment (35:1-2), encourages the incompetent (35:4), reverses the tide of corruption (35:5-7), and charts its course in holiness and happiness (35:8-10).

#### B. HISTORICAL BACKGROUND: ISAIAH AND HEZEKIAH (36:1 - 39:8)

##### 1. *Sennacherib's Invasion and Hezekiah's Reassurance (36:1 - 37:38)*

According to the Assyrian accounts, Sennacherib came to the throne in 705 B.C., and the campaign against Palestine and Egypt occurred in 701 B.C. This was the most critical year of our prophet's entire life and ministry.

a. *The encounter: The Rabshakeh's ultimatum (36:1-20)*. A contingent from the Assyrian armies at Lachish (36:1-3) approached Jerusalem, issuing a summons to surrender (36:4-10). They insisted upon using the Jewish language rather than the tongue of Assyria (26:11-12). The plea was for the people to turn in mutiny against King Hezekiah (36:13-20).

b. *Isaiah counsels courage (36: 21 - 37:7)*. In the city's supreme hour of calamity, the prophet of God, who had been despised and derided, became its supreme resource.

c. *Faith's trial and vindication (37:8-38)*. This passage may be analyzed as follows: A strategist in trouble (37:8-9), the trial of faith (37:10-13), the refuge of faith (37:14), the pleading of faith (37:15-20), the answer to faith (37:21-35), and the deliverance wrought by faith (37:36-38). In a single night, 185,000 Assyrian soldiers were slain. When God's angel smites, let God's enemies beware.



NOTES

2. *Hezekiah's Sickness, Recovery, and Subversion (38:1 - 39:8)*

a. *Hezekiah's rendezvous with death (38:1-22)*. Hezekiah's sickness unto death (38:1), at a time when he had no son, jeopardized the whole dynasty of David, which centered so many of the Messianic hopes. Godliness is no liability whenever one stares into the jaws of death (38:2-6). Isaiah proposed the sign of the sundial (38:7-8), and Hezekiah was able to sing the song of the survivor (38:9-20). We may also note that providential remedies for our recovery are not to be rejected (38:21-22), so Isaiah prescribed a fig poultice for the boil. "I bound up his wounds, God healed him" is the motto over the doorway to a French College of Surgeons.

b. *The Babylonian subversion (39:1-8)*. The Babylonians now sent a flattering delegation (39:1-4) to congratulate Hezekiah on his recovery from sickness and encourage his alliance for the overthrow of the Assyrians. Whereupon Isaiah took the occasion to predict the Babylonian captivity (39:5-8). Yet Hezekiah hardly realized that the postponement of a calamity does not mean its mitigation. Suffice it for him if "there shall be peace and truth" in his own lifetime (39:8).

## CHAPTER 4. CONSOLATION (40:1 - 66:24)

### NOTES

Isaiah's artistry as a prophet and writer is evident in this second part of his great work. We see it in the structural pattern on which he builds. Chapters 40 - 48 are concerned with theology - the glorious superiority of God over powerless idols. Chapters 49 - 57 are concerned with soteriology the doctrine of redemption (salvation). Here are described the sufferings of the Holy and Just One, which will bring salvation to mankind. Chapters 58 - 66 set forth the prophet's eschatology - his doctrine of final things. Here, the cleansed, glorified, and blessed Church of the future is pictured as a nation of worshippers of the one true God. Their deliverance comes in the form of a new creature and a new creation, which unfolds in the future glory of the sons of God.

### A. THE FIRST NINE-FOLD NOTATION: COMFORT AND DELIVERANCE FOR THE OPPRESSED (40:1 - 48:22)

#### 1. *The Comfort and the Majesty of God (40:1-31)*

Here, the Gospel of redemption is announced and assured. The prophet now returns to the thought he left in chapter 35.

a. *Yahweh's unfailing consolations (40:1-11)*. This section comprises a sort of introduction to all that follows in these concluding 27 chapters. Here, the voice of God speaks with a message of grace (40:1-2). This is followed by the voice of prophecy with a message of righteousness (40:3-5). Then, the voice of faith rings with a message of reassurance (40:6-8). And, finally, the voice of evangelism is heard with a message of restoration (40:9-11).

b. *The Eternal One's unique character (40:12-31)*. Here is one of Isaiah's sermons on the immeasurable greatness of the Creator-God. As Lord of creation (40:12-17), he possesses ultimate creativity (40:12), underived wisdom (40:13-14), unlimited power (40:15-16), and unchallenged superiority (40:17). And, as incomparable Deity (40:18-31), no human craftsman can fashion his likeness (40:18-20), no earthly inhabitant can equal him (40:21-24), the stars in the heavens are all subject to him (40:25-26), and, as such a God, he is the Source of unfailing comfort (40:27-31).

#### 2. *Prophecy as a Proof of Deity (41:1-29)*

Isaiah first summons the nations (41:1) and then summons their Conqueror (41:2-4). He is very much aware of their heathen coalition (41:5-7). Isaiah's affirmations here are: Israel can depend on God (41:8-10); Israel's opposers shall be confounded (41:11-13); God's help assures victory (41:14-16); and God will do exploits on behalf of Israel (41:17-20). The heathen nations with their non-living gods cannot frustrate the plans of the living God (41:21-29).



NOTES

### 3. *The Personal Servant of Yahweh (42:1-25)*

This chapter is full of contrasts. Verses 1-4 contrast with verses 10-17, and verses 5-9 contrast with verses 18-21. Here, we see righteousness as both meek and militant.

a. *The ideal Servant and his work (42:1-17)*. Isaiah sees him as the meek but majestic Servant (42:1-4), the medium of a new covenant between God and his people (42:5-9). His advent is an occasion for a new song (42:10-12), for he is the great Avenger (42:13-17).

b. *The actual servant and his unfitness (42:18-25)*. Here, Isaiah contrasts the nation with this Ideal Servant. He says: Blindness has happened to Israel (42:18-21), and, furthermore, Israel is the prisoner of unbelief (42:22-25).

### 4. *Yahweh's Promised Redemption (43:1 - 44:5)*

Having spoken of the Deliverer, Isaiah now turns our attention to the deliverance.

a. *The assurance of redemption (43:1-8)*. Here, divine preservation is promised (43:1-2), and a ransom price has been paid (43:3) for Israel, God's prized possession (43:4), to whom God promises rehabilitation (43:5-8).

b. *The promise of performance (43:9-13)*. Isaiah now sees God calling the witnesses (43:9-10) and taking the witness stand himself (43:11-13).

c. *A new exodus predicted (43:14-21)*. Babylon faces frustration (43:14-15). The God of the Exodus is speaking (vv. 16-17). Something new is approaching (43:18-21).

d. *Unworthy Israel, and the forgiving God (43:22-28)*. It is a pity when a nation tires of its God (43:22), for God is no religious tyrant (43:23). The trouble is that Israel's offering was not "sincerity" but "sins" (43:24; see also 1:11, 14). God exercises both grace and judgment (43:25-28).

b. *The outpouring of the Spirit for the increase of Israel (44:1-5)*. "Do not be afraid, O Jacob" (43:2). The outpourings of both water and the Spirit are promised (44:3-4), resulting in new recruits to the covenant (44:5).

### 5. *There Is No Other Rock or Redeemer than Yahweh (44:6-23)*

"Apart from me there is no God" (44:6). Thus speaks the great Alpha and Omega of all time. Self-deception testifies to its own folly (44:9-11). A lifeless object is no Savior and no God (44:12-17). Idolatry indicates a deluded mind (44:18-20). Yahweh is the God who has fashioned Israel. His exhortation here is threefold: "Remember" (44:21), "Return" (44:22), and "Rejoice" (44:23).

### 6. *Yahweh Is the One True Shepherd (44:24 - 45:25)*

Here, we see Deity both in action (44:24-26) and in declaration (44:26-28). The Lord's Anointed (Messiah) declares his salutation (45:1), his promises (45:1-3), his surname (45:4), and his preeminent God (45:5-8). God is not accountable to his creatures (45:9-12), yet he has raised up a Deliverer for his people (45:13).



NOTES

God promises Cyrus to confound his enemies and discredit their gods (45:14-17). The Eternal One has planned the destiny of Israel (45:18-19). Wooden idols carried to the field of battle are powerless to predict its outcome or to save their patrons (45:20-21). Yahweh alone is the universal Savior and God (45:22-23). Each time Isaiah opens a bright prospect for Israel, he expands it to take in the rest of mankind. Only in Yahweh are righteousness, strength, and glory (45:24-25). All those who have rebelled against him shall appear in his presence ashamed and abashed.

7. *Captive Gods Cannot Save like Yahweh (46:1-13)*

Tottering gods and stumbling men shall both go into captivity (46:1-2). Yahweh alone is a God who can sustain (46:3-4). If images fail their heathen worshippers, why try to fashion a likeness for the living God? God's word, unlike the oracle of false gods, passes into certain and immediate action (46:5-11). Those who are full of self-sufficiency fail of a receptive mind toward the promises of God (46:12-13).

8. *A Dirge over the Downfall of Babylon (47:1-15)*

The items of this dirge include Babylon's fall (47:1-4), Babylon's cruelty (47:5-6), Babylon's haughtiness (47:7), Babylon's self-worship (47:8); Babylon's frustration (47:9-11); and Babylon's desolation (47:12-15) since salvation is not by magic (47:12-13) and judgment is by fire (47:14-15).

9. *Yahweh Remonstrates with Israel about the Actual and the Possible (48:1-22)*

She is full of pride of status (48:1-2), the perversity of stubbornness (48:3-5), and the prejudice of sophistication (48:6-8), for the punishment which God has restrained is despised (48:9-11). Hers might well have been productive creativity (48:12-13), prophetic inspiration (48:14-16), and peace like a river (48:17-19). Here is the "emancipation proclamation" (48:20-21), coupled with conditional prosperity (48:22).

**B. THE SECOND NINE-FOLD NOTATION: THE SERVANT OF YAHWEH (49:1 - 57:21)**

1. *Yahweh's Reassurance to Zion (49:1 - 50:3)*

a. *The advent of a Redeemer (49:1-13)*. Here the Messiah is introduced as himself speaking, stating the object of his mission. It includes lost loving labors, his keen sense of failure, and his confidence in the ultimate divine reward. We may analyze this passage somewhat as follows: the speaking Servant (49:1-4); the speaking Sovereign (49:5-6); consolation amid contempt (49:7); commissioned as Savior (49:8-12); exultation because of consolation (49:13).



NOTES

b. *The assurance of redemption (49:14-26)*. God has not forgotten Zion; Isaiah assures us as follows: Zion is not forsaken (49:14-18), for the desolate land shall be replenished (49:19-21), with the foster children of royalty (49:22-23), for the prey of the tyrant shall be rescued (49:24-26).

c. *The almighty refutation (50:1-3)*. The divine refutation appears in the form of questions addressed to individual Israelites who have supposed either that God had formally divorced their mother (Zion) according to the law of Deuteronomy 24:1 or had sold them to some creditor in payment of some outstanding debt. God reminds all that his mercy and long-suffering are not so short. Sin alone separates from God.

## 2. *A Song of Vindication (50:4-11)*

Here, we have the Servant's speech concerning his own perfection through suffering. It takes the nature of a lesson well-learned (50:4-6), a faith well-founded (50:7-9), and a future most fitting (50:10-11).

## 3. *Dialogues About Deliverance (51: 1-23)*

The strong emotional appeal to listen is threefold, as is the similar call to awaken.

- a. Listen 1, The value of retrospection (51:1-3)
- b. Listen 2, The immediate prospect (51: 4-6)
- c. Listen 3, Persecution calls for persistence (51:7-8)
- d. Awake 1, The strong arm of the Lord (51:9-11)
- e. The Lord's response to his people (51:12-16)
- f. Awake 2, The prophet exhorts Jerusalem (51:17-23).

Isaiah would remind his city that the cup of retribution is now empty (51:17-20), and now it is the tormentor's turn to drink thereof (51:21-23).

## 4. *Zion's Captive Daughter Ransomed (52:1-12)*

The prophet's dialogues about deliverance continue here, completing the theme of chapter 51.

- a. *Awake 3: The hymn of redemption (52:1-6)*. Here the call is given (52:1-2), the condition is stated (52:3-5), and the promise is made (52:3-6).
- b. *Gospel tidings for Zion (52:7-10)*. Isaiah's thought focuses upon, first, the messengers (52:7-8), then the message (52:9-10).
- c. *The summons to a new exodus (52:11-12)*. "Come out of it and be pure" (52:11; Revelation 18:4). Be separated and sanctified!



NOTES

5. *Yahweh's Suffering Servant (52:13 - 53:12)*

This passage holds first place among all of the Messianic prophecies. Its predictions find their ultimate fulfillment in Jesus Christ (see St. Paul's commentary on this in Philippians 2:5-11). Here, four voices are heard. God speaks; the conscience of awakened mankind answers. Then, the prophet enumerates the circumstances of the Servant's death, and then God speaks again, giving the final verdict.

- a. *The divine introduction and proclamation (52:13-15)*. God is speaking and describing the Servant in terms of divinity.
- b. *The superficial human estimation (53:1-3)*. People from Isaiah's time until now have looked upon suffering as a sign of divine disfavor; hence, they cannot see how the Messiah should suffer.
- c. *The vicarious suffering for our salvation (53: 4-6)*. Ours were the sicknesses he carried; ours were the pains he bore. We supposed him an object of divine displeasure. But, it is by means of his stripes that there is healing for us.
- d. *The patient endurance of humiliation (53:7-9)*. Here, the prophet speaks, describing the events of earth's darkest Friday, which we now call "Good Friday."
- e. *The divine reversal in exaltation (53:10-12)*. Now, again, God speaks the final verdict. St. Paul is certain that "God exalted him to the highest place and gave him the name that is above every name." (Philippians 2:9)

6. *The Bride Re-wooded, and the City Rebuilt (54:1-17)*

The fruitful bride (54:1-3) and the faithful husband (54:4-8) now enter the covenant of peace (54:9-10). The city is rebuilt on a firm foundation (54:11), with splendid fortifications (54:12). It is populated with prosperous sons (54:13), who live in civic righteousness (54:14), enjoying the heritage of the faithful (54:15-17).

7. *The Universal Invitation to Salvation (55:1-13)*

Isaiah now turns his thoughts to the "many" for whom the universal atonement was made (53:12).

- a. *The call to satisfaction (55:1-5)*. True satisfaction may be distinguished from false (55:1-2) in that it is free, it is universal, it is nourishing, it is genuine, and it is spiritual. The covenant relationship (55:3-5) is God's everlasting compact to shower upon us Messianic mercies.
- b. *The call to repentance (55:6-7)*. The prophet spells out the time for repentance, the scope of repentance, and God's promise for the penitent.
- c. *The call to transformation (55: 8-13)*. Here, Isaiah reminds us of the superiority of the divine ideal (55:8-9) as he contrasts the divine ways with the human and the heavenly ways with the earthly. He emphasizes the surety of the divine promise (55:10-11) and then states the recognizable signs of the divine revelation (55:12-13) as being a joyful exodus from bondage, a peaceful bliss under divine guidance, to where all nature joins in the song of praise.



NOTES

8. *Mercy for Believing Outcasts (56:1-8)*

- a. *Salvation's immanence [i-muh-NENS] makes righteousness imperative (56:1-2).* God's grace proposes not only to make people blessed but also to sanctify them.
- b. *Salvation's inclusiveness welcomes outsiders (56:3-8).* God denies no one citizenship within the Kingdom of Grace.

9. *Judgment for Disobedient Natives (56:9 - 57:21)*

The message of this section is God's moral indictment of an evil generation.

- a. *The cruelty of Judah's leaders (56:9-12).* Here Isaiah, in fierce denunciation, summons the beasts of prey (56:9), and derides the city's sleeping sentinels (56:10), calling them "greedy dogs" and hireling "shepherds" (56:11) while picturing them as a group of singing drunkards (56:12).
- b. *The untimely fate of the righteous (57:1-2).* The prophet now mourns the demise of the people of piety (57:1) to a state where only the grave promises rest (57:2).
- c. *The moral wickedness of the idolatrous degenerates (57:3-13).* Summoning the insolent sinners (57: 3-5), Isaiah sees them as people of degenerate parentage, insolent mockers, and passionate perverts. Their utter wastefulness is noted in their sensual, idolatrous worship (57:6-10). Yahweh's argument and indictment follow (57:11-13).
- d. *Removing the obstacles to reconciliation (57:14-21).* The way must be prepared (57:14) if God's greatness is to meet mankind's frailty and need (57:15-16). God hides, but he also heals (57:17-18). He alone is the Author of peace (57:19-21). "There is no peace ... for the wicked."

**C. THE THIRD NINE-FOLD NOTATION: THE FUTURE GLORY OF THE SONS OF GOD (58:1 - 66:24)**

1. *True and False Piety (58:1-14)*

Here, the prophet is not dealing with utterly godless people but rather with those who besiege him, as God's seer, with questions about the future. Isaiah here makes a plea for passionate preaching (58:1). The prophet knew how to uncover specific sins and to show people their transgressions. He insists that God's messenger must rebuke reliable formalism (58:2) since mere religious feelings are no substitute for true spirituality. Isaiah explains why some fasting fails in its purpose (58:3-5). God's true fast involves a demonstration of true justice (58:6-7).

Next, we have a "then" and "if" proposition spoken by the prophet. Then (58:8-9) you may expect light, health, righteousness, protection, and answered prayer if (58:9-10) you remove oppression, renounce contempt, refrain from sacrilege, and really exercise yourself to help the afflicted and hungry. Then (58:10-12), God promises you illumination and radiance, fruitfulness and beauty, restoration, and improvement.

If you will cease from self-pleasing and honor God on his Sabbaths, then you will find your delight in the Lord (58:13-14).

NOTES

2. *Realization and Redemption (59:1-21)*

- a. *The nation's corruption (59:1-8)*. Sin not only separates us from God, but it multiplies in our corruption.
- b. *The national confession (59:9-15)*. The complaint is (59:9-11) that injustice prevails, spiritual darkness abounds, and mourning accomplishes nothing. The confession is (59:12-15) that sin mocks us and multiplies, apostasy and false doctrine abound, morality in government is nil, and truthfulness is a liability.
- c. *The nation's consolation (59:16-21)*. God observes the situation and steps in to become the divine Intercessor and Adjudicator (59:16-19). God will come to Zion as Redeemer and activate a covenant of inner righteousness (59:20-21).

3. *A Description of Glorified Zion (60:1-22; see also 40:5)*

- a. *The summons of the dawning (60:1-3)*. Arise! Become radiant! Though darkness is upon the nations, you must be God's luminaries. If you do so, kings and nations will be attracted to you.
- b. *The outlook east and west (60:4-9)*. The radiant new day that has dawned on Zion involves a happy homecoming. If one takes the "landward look," one sees the pilgrims coming under the blazing desert sun across the Jordan's tide up the steep slopes to Zion. If one takes the "seaward look," over the western horizon come the sea-borne caravans with white sails like doves flocking back home.
- c. *Rebuilding and enhancement (60:10-18)*. There will be a wonderful reconstruction in wealth and splendor (60:10-14). The city will become an eternal pride and joy (60:15-16). It will be called the "City of Peace and Righteousness" (60:17-18), just as the name Jerusalem implies.
- d. *New luster and enlargement (60:19-22)*. Your God will be your glory (60:19-20), and you will be a people of God's own planting (60:21-22).

4. *God's Herald and His Program of Salvation (61:1-11)*

These verses speak of the Messiah's message (61:1-3) and the promise of repair (61:4). The priests of Yahweh (61:5-6) receive double glory for double shame (61:7). People who accept God's covenant of love and justice (61:8) produce an illustrious offspring (61:9) which the beholders must admit are blessed. At junctures like this, Isaiah likes to include a song of praise. His song speaks of the garments of salvation (61:10) and the garden of the Lord (61:11).

5. *God's Covenant with the Holy People (62:1-12)*

The prophet speaks of Zion's vindication (62:1), her new name (62:2), and her function as a royal diadem (62:3). Zion stands as a delightful bride (62:5) in the presence of a rejoicing bridegroom (62:5). A holiness pastor functions as a speaking sentinel (62:6), and as a nonstop intercessor (62:7). Isaiah tells us what God swears by (62:8), and what he swears to (62:8-9). For the returning exiles (62: 10), Zion must have a broad new causeway (62:10). The people need a rallying banner (62:10) as they respond to a worldwide proclamation (62:11). Another name for the holy people is "Sought After" and "No Longer Deserted" (62:12).



NOTES

6. *The Divine Savior-Champion (63:1-6)*

Here, we have Isaiah's picture of the Hero-Warrior returning from the conquest of Edom, Israel's perpetual foe.

- a. *The call for identification (63:1)*. "What manner of man is this?" (Mark 4:41)
- b. The call for explanation (63:2). Why the bloodstained clothing - evidence of a mighty conflict?
- c. *The response of the lonely Hero (63:3)*. "Singlehanded and without allies in the carnage of close and mortal combat, I trampled them in my fury."
- d. *The drama of divine vengeance (63: 4-6)*. This entire picture is an apocalyptic one and has influenced Revelation 19:11-16, where it has reference to the general judgment of the wicked multitudes.

7. *God's People at Prayer (63:7 - 64:12)*

This passage lets us feel the intercessory heartthrob of the prophet.

- a. *Thanksgiving for mercies shown (63:7-10)*. Here we have the song of God's loving-kindness (63:7), the eternal foster Father (63:8), the pitying Redeemer (63:9), and the grieving Holy Spirit (63:10).
- b. *Recollection of deliverances known (63:11-14)*. This passage gives us a retrospect of a double deliverance (64:1-12); it speaks of the rest of divine guidance (63:13-14); it mentions the name of great renown (63:12, 14).
- c. *Insistence for God to acknowledge his own (63:15-19)*. Here, a strong plea for divine condescension (63:15-16) is followed by an expression of mystery and doubt at the divine abandonment of the people to their sins (63:17-19).
- d. *Supplication that God's power may be shown (64:1-5)*. Here is expressed a longing for the appearance of God on the scene (64:1-3), for he is incomparable (64:4-5).
- e. *A confession that the difficulty is sin alone (64:5-7)*. The uncleanness of the people (64:5-6) accounts for their God-forsakenness (64:7).
- f. *An appeal that God shall not abandon his own (64:8-12)*. In wrath, remember kinship (64:8-9). The wail of desolation (64:10-11). How can God refrain from forthright action? (64:12) Here is a person's impatient cry: "Why doesn't God do something?"

8. *God's Answer to His People's Prayers (65:1-25)*

This chapter follows the sequence and completion of the preceding prayer. When God acts in history, it is for both retribution [reh-truh-BYOO-shun] and redemption. God's people have caused the guilty distance between them and his mercy (65:1-7). Yet not all Israel shall be cast off, for a remnant will be spared because of their righteousness, even though apostates shall surely taste the divine wrath (65:8-12). One's attitude toward God is what makes the difference (65:13-16). Note the radical contrasts here: "My servants ... but you".

God's continuous activity guarantees a new beginning (65:17-20), wherein is found the conservation of industry, progeny [PRAA-juh-nee] (offspring), piety, and peace (65:21-25).

NOTES

9. *Yahweh's Recompense and His Reward (66:1-24)*

Here, we have depicted God's judgments and Zion's jubilation. God does not regard all people equally. He accepts only those who are God-fearing in their attitudes (66:1-4). The word of the Lord comes to those who hold it in reverence (66:5). But Isaiah now hears from the Temple area the sound of the Lord repaying his enemies what they deserved (66:6).

Isaiah turns his attention to Mother Zion as God promises an entirely new people and a new country. He notes the birth pangs of a new nation (66:7) because with God the incredible can happen (66:8), for God doesn't start something he cannot finish (66:9). The prophet exhorts us to rejoice with Jerusalem over her consolations (66:10-11), for rivers of peace are flowing for the City of Peace (66:12). God's comforts are like a mother's caresses (66:13). His hand is full of help for his servants, but a fist of judgment for his foes (66:14).

Next are three pictures: Yahweh's chariots of fire (66:15), his sword of fire (66:16), and his sentence of doom (66:17). Then comes the gathering of the nations (66:18), the sign of God's glory (66:19), bringing new converts as an offering to God (66:20), from whom spiritual leaders shall be selected (66:21).

The prophet speaks of a stable destiny (66:22) and perpetual worship (66:23) amidst an obvious triumph (66:24). The final conclusion reminds us that sin's destiny is something each and every one of us should heartily disdain (66:24; also, Mark 9:48 and Matthew 25:46).

Isaiah's closing picture (66:24) is one that he would have none of us forget that there is no peace for the wicked— “their worm will not die nor will their fire be quenched.” Soon after preaching like this, he was to meet a martyr's death, for Manasseh and his evil counselors would not tolerate a prophet as plainspoken as this one.

immanence [i-muh-NENS]  
retribution [reh-truh-BYOO-shun]  
progeny [PRAA-juh-nee]



## The Book of Isaiah Study Questions

### Chapter 1. INTRODUCTION TO THE BOOK OF ISAIAH

1. Which nation to the north of Judah is described as "cruel and brutal" in Isaiah's time?
  - A. Egypt
  - B. Ethiopia
  - C. Assyria
  - D. Rome
2. Which king had built a strong empire for Judah in Isaiah's time?
  - A. David
  - B. Solomon
  - C. Uzziah
  - D. Rezin
3. What characterized Judah in Isaiah's time?
  - A. a pretty wide gap economically between the wealthy class and the poor people
  - B. a lot of resentment, unrest, and hatred of the rich by the peasants.
  - C. corrupt courts
  - D. all of these

### B. MEET THE PROPHET ISAIAH

4. What describes the life of Isaiah?
  - A. He was a relative of the ruling family of Jerusalem.
  - B. He was kin of the priestly class.
  - C. He spent most of his life in the city of Jerusalem.
  - D. all of these
5. What describes the family of Isaiah?
  - A. He was married and referred affectionately to his wife as "the prophetess."
  - B. The meaning of the name of his eldest son was "Only a remnant shall return."
  - C. The meaning of the name of his youngest son was "Plunder is coming soon."
  - D. all of these
6. What is not true of the Prophet Isaiah?
  - A. He had a wonderful testimony.
  - B. As a young man he was influenced by such great preachers as Amos and Hosea.
  - C. He was really a bad artist with words.
  - D. He was a man of great faith and devotion.



NOTES

7. What is not true of Isaiah's understanding of God?
- A. He insisted that God is holy and demanded that God's people also love holiness.
  - B. He gave us some thrilling prophecies about the coming Messiah.
  - C. He insisted that God desired a certain ritual to be performed.
  - D. He insisted that true worship is more than mere Temple-treading.

**Chapter 2. JUDGMENT (1:1 - 33:24)**

**A. INTRODUCTORY PROPHECIES (1:1 - 6:13)**

8. Isaiah means "Salvation is of the Lord."
- A. true
  - B. false
9. God is like a father whose children have rebelled against their own parents.
- A. true
  - B. false
10. In 2:2-22 Isaiah urges us to look at the actual in the light of the ideal.
- A. true
  - B. false
11. What is true of Isaiah's transforming vision in Chapter 6?
- A. God (the pre-incarnate Christ, perhaps) is seen in all his transfigured radiance.
  - B. He recognized his great cleanness.
  - C. He recognized the great holiness of the people of Judah.
  - D. He refused to accept God's calling.

**B. THE BOOK OF IMMANUEL (7:1 - 12:6)**

12. What is not true of the divine and human alternatives in Chapter 7?
- A. In 734 B.C., a crisis arose in the life of Ahaz, and a challenge came from the ministry of Isaiah.
  - B. Scheming sons of men are never omniscient nor omnipotent.
  - C. Fully trusting in God means only distress of the soul.
  - D. Calm courage now was counseled by God's statesman-prophet.
13. What is true of the Messiah's name in Chapter 9?
- A. His name must suit his nature.
  - B. He is called a "Wonderful-Counselor."
  - C. He is called the "Prince of Peace".
  - D. all of these



NOTES

14. What is not true of God's rod of anger in Chapters 9 and 10?
- A. We have Isaiah's apostrophe to the bloodthirsty Assyrians.
  - B. Their passion for God's justice will grant them a continual dynasty.
  - C. When God is through using the Assyrians, then punishment is their doom.
  - D. God reminds the Assyrians that God has more than one rod of judgment.
15. What is true of the Shoot from the stump of Jesse in Chapter 11?
- A. His origin (11:1) is from the family of Jesse.
  - B. The word "Branch" comes from the same Hebrew root as the name for our Lord, "The Nazarene."
  - C. His endowment (11:2-3) is a supernatural anointing with the sevenfold Spirit of God.
  - D. all of these
- C. ORACLES AGAINST FOREIGN NATIONS (13:1 - 23:18)**
16. What is not true of the doom and desolation of Babylon in Chapters 13 and 14?
- A. It includes a dialogue of destiny.
  - B. It speaks of Restoration for Israel.
  - C. It speaks of continued prosperity for Assyria.
  - D. There is a song of the tyrant's downfall.
17. What is true of the oracle about Egypt in Chapters 19 and 20?
- A. God commanded Isaiah to behave as an unclad captive filled with shame and dismay.
  - B. Isaiah pleads for a neighborhood of nations with highways for communication and alliances for mutual benefit.
  - C. Those who are themselves doomed for captivity cannot save others.
  - D. all of these
18. What is not true of the "Valley of Vision"?
- A. Isaiah received many of his revelations and visions there.
  - B. There is no contrast between the city and its prophet.
  - C. The people there are celebrating what the prophet knows is only a brief cessation of hostilities.
  - D. A day of tumult is coming.

**D. WORLD JUDGMENT AND ISRAEL'S REDEMPTION (24:1 - 27:13)**

19. In these chapters (24 - 27), Isaiah states his philosophy (or theology) of history.
- A. true
  - B. false
20. The "City of our Defense" is contrasted with the "City Razed to Dust."
- A. true
  - B. false



NOTES

21. There is a redemptive ministry in the divine smiting, for mercy tempers judgment.
- A. true
  - B. false
- E. SIX WOES OF WARNING (28:1 - 33:24)**
22. What is true of the woe to the drunken politicians in Chapter 28?
- A. No nation has ever built an enduring society by means of drunken overindulgence.
  - B. Isaiah contrasts the crown of shame with the crown of glory.
  - C. For polluted politicians and mockers of admonition, God has provided judgment in a foreign tongue.
  - D. all of these
23. What is not true of the woe to the proud formalists in Chapter 29?
- A. Routine sacrifices shall become real and retributive burnings.
  - B. Empty formality becomes only a mouthing of words with no heart and soul in one's worship.
  - C. Jerusalem's enemies shall enjoy prosperity for many more years.
  - D. Sensual feasts culminate in spiritual ignorance.
24. What is true of the woe to those who turn logic upside down in Chapter 29?
- A. Secret and oath-bound orders are perversions of true religion.
  - B. If you wish to reform the politics of any nation, you must first regenerate its people.
  - C. God's reversals are redemptive, and God's redeemed have no cause for shame.
  - D. all of these
25. What is not true of the woe to the pro-Egyptian party in Chapter 30?
- A. Those who put Egypt ahead of God weave an alliance without God's blessing.
  - B. Isaiah records the nation's patient following God's instructions.
  - C. Isaiah records the nation's satisfaction with falsehoods.
  - D. The alternatives are either reliance upon God or flight in panic from the Assyrians.
26. What is true of the woe to those who trust in the flesh in Chapter 31?
- A. Egypt's horse-power and man-power cannot avail.
  - B. Since God has called in the Assyrians as a means of judgment against Jerusalem, all her Egyptian allies cannot dissuade him.
  - C. God plans Jerusalem's deliverance if she will but turn from her idolatries to him.
  - D. all of these
27. What is not true of the 3 sermonettes for Jerusalem in Chapter 32?
- A. The noble versus the dishonest
  - B. A warning for frivolous females
  - C. Rejoicing because of an abundant wheat harvest.
  - D. The effects of the outpoured Spirit



NOTES

**Chapter 3. INTERLUDE (34:1 - 39:8)**

**A. RETROSPECT AND PROSPECT: YAHWEH'S INDIGNATION AND SALVATION (34:1 - 35:10)**

29. Chapters 34 and 35 form a logical transition from the preceding judgmental section to the succeeding section.

- A. true
- B. false

30. Isaiah first notes that Yahweh's fury spells doom as he sees the land soaked with blood.

- A. true
- B. false

31. Chapter 35 contrasts the glorious future that awaits the righteous on this same "day of the Lord."

- A. true
- B. false

32. What is true of godliness and its fruitage in Chapter 35?

- A. The prophet's characterization of godliness here is to the effect that it redeems its environment.
- B. The prophet's characterization of godliness encourages the incompetent and reverses the tide of corruption.
- C. The prophet's characterization of godliness charts its course in holiness and happiness.
- D. all of these

**B. HISTORICAL BACKGROUND: ISAIAH AND HEZEKIAH (36:1 - 39:8)**

33. According to the Assyrian accounts, Sennacherib came to the throne in 905 B.C.

- A. true
- B. false

34. According to the Assyrian accounts, Sennacherib began his campaign against Palestine and Egypt in 906 B.C.

- A. true
- B. false



NOTES

35. What is true of Rabshakeh's ultimatum in Chapter 36?
- A. A contingent from the Assyrian armies at Lachish approached Jerusalem, issuing a summons to surrender.
  - B. The Assyrian armies insisted upon using the Jewish language rather than the tongue of Assyria.
  - C. The plea was for the people to turn in mutiny against King Hezekiah.
  - D. all of these
36. In Chapter 36, in the city's supreme hour of calamity, the prophet of God, who had been despised and derided, became its supreme resource.
- A. true
  - B. false
37. In Chapter 37, in a single night, 1,850,000 Assyrian soldiers were slain by God's angel.
- A. true
  - B. false
38. What is not true of Hezekiah's rendezvous with death in Chapter 38?
- A. Hezekiah's sickness unto death jeopardized the whole dynasty of David.
  - B. Isaiah proposed the sign of the moon turning red.
  - C. Hezekiah was able to sing the song of the survivor.
  - D. Isaiah prescribed a fig poultice for the boil.
39. What is not true of the Babylonian subversion in Chapter 39?
- A. The Babylonians sent a flattering delegation to Jerusalem.
  - B. The Babylonians congratulated Hezekiah on his recovery from sickness.
  - C. The Babylonians encouraged an alliance for the overthrow of the Assyrians.
  - D. Hezekiah did not trust the Babylonians and chased them away.

**Chapter 4. CONSOLATION (40:1 - 66:24)**

40. Isaiah's artistry as a prophet and writer is evident in this second part of his great work.
- A. true
  - B. false
41. Chapters 40 - 48 are concerned with politics regarding the glorious superiority of God over powerless idols.
- A. true
  - B. false
42. Chapters 49 - 57 are concerned with eschatology the doctrine of redemption (salvation).
- A. true
  - B. false



NOTES

43. Chapters 58 - 66 set forth the prophet's soteriology - his doctrine of final things.
- A. true
  - B. false
44. Isaiah's first nine-fold notation concerns comfort and deliverance for the oppressed (40:1 - 48:22).
- A. true
  - B. false
45. In Chapter 40, what is true of the comfort and the majesty of God?
- A. Here, the voice of God speaks with a message of grace.
  - B. This section summarizes all the previous sections.
  - C. In this section, Isaiah emphasizes that Jerusalem must turn away from its sins.
  - D. In this section, Isaiah shows how well he reflects the holiness of God.
46. In Chapter 41, what is not true of Isaiah's prophecy as a proof of Deity?
- A. Isaiah first summons the nations, then he summons their Conqueror.
  - B. Isaiah affirms that Israel can depend on God.
  - C. God's help assures victory for his people.
  - D. Isaiah is not aware of the heathen coalition.
47. In Chapter 42, what is true regarding the personal Servant of Yahweh?
- A. Verses 1-4 are in contrast with verses 10-17.
  - B. Verses 5-9 are in contrast with verses 18-21.
  - C. His advent is an occasion for a new song.
  - D. all of these
48. What is not true of Yahweh's promised redemption in Chapters 43 and 44?
- A. A ransom price has been paid for Israel.
  - B. God promises rehabilitation for Israel.
  - C. God called Isaiah to the witness stand.
  - D. Babylon faces frustration.
49. There is no other Rock or Redeemer than Yahweh.
- A. true
  - B. false
50. Yahweh is the one true Shepherd.
- A. true
  - B. false
51. Captive gods can save like Yahweh.
- A. True
  - B. False



NOTES

52. Isaiah 48:20-21 is the "emancipation proclamation," coupled with conditional prosperity.
- A. True
  - B. False
53. Isaiah's second nine-fold notation concerns the Servant of Yahweh (49:1 - 57:21).
- A. true
  - B. false
54. What is true of Yahweh's reassurance to Zion in Chapters 49 and 50?
- A. The advent of a Servant-Redeemer is introduced.
  - B. Assurance of redemption is given.
  - C. The divine rebuttal is given in the form of questions.
  - D. all of these
55. What is not true of "listening" in the dialogues about deliverance in Chapter 51?
- A. The value of retrospection
  - B. Cash provides salvation.
  - C. The immediate prospect
  - D. Persecution calls for persistence.
56. What is not true of Zion's captive daughter being ransomed in Chapter 52?
- A. There are promised allegiances with other nations.
  - B. There is a hymn of redemption.
  - C. There are Gospel tidings for Zion.
  - D. There is a summons to a new exodus.
57. Isaiah 52:13 – 53:12 holds second place among all the Messianic prophecies.
- A. True
  - B. False
58. Isaiah 55 speaks of the fruitful bride and the faithful husband entering into a covenant of peace.
- A. True
  - B. False
59. In Chapter 56, God's grace proposes not only to make people blessed but also to sanctify them.
- A. True
  - B. False



NOTES

60. What is true of the judgment for disobedient natives in Chapters 56 and 57?
- A. The cruelty of Judah's leaders is justified.
  - B. The prophet mourns the demise of the people of piety.
  - C. The moral wickedness of the idolatrous degenerates is affirmed.
  - D. The way to remove the obstacles to reconciliation is rejected.
61. Isaiah's third nine-fold notation regards the future glory of the sons of God (58:1 - 66:24).
- A. true
  - B. false
62. In 58:10-12, Isaiah assures God's people that if they will cease from self-pleasing and honor God on his Sabbaths, then they will find their delight in the Lord.
- A. True
  - B. False
63. What is true of realization and redemption in Chapter 59?
- A. Sin not only separates us from God, but it multiplies in our corruption.
  - B. Sin mocks us and multiplies.
  - C. God will come to Zion as Redeemer and activate a covenant of inner righteousness.
  - D. all of these
64. What is not true of the description of a glorified Zion in Chapter 60?
- A. A new dawning is bidden.
  - B. The radiant new day that has dawned on Zion involves a happy homecoming.
  - C. The city will remain in darkness.
  - D. There will be a wonderful reconstruction in wealth and splendor.
65. What is not true of God's herald and his program of salvation in Chapter 61?
- A. It speaks of the Messiah's message and the promise of repair.
  - B. The priests of Yahweh receive double glory for double shame.
  - C. People who reject God's covenant of love and justice produce illustrious offspring and are blessed.
  - D. It speaks of the garments of salvation and the garden of the Lord.
66. What is not true of God's covenant with the holy people in Chapter 62?
- A. Zion stands as a delightful bride in the presence of a rejoicing bridegroom.
  - B. A holiness pastor functions as a speaking sentinel.
  - C. A holiness pastor functions as a non-stopping intercessor.
  - D. The holiness pastor abandoned his parish.
67. Other names for the holy people are "Sought After" and "No Longer Deserted" (62:12).
- A. True
  - B. False



NOTES

68. Isaiah 63:1-6 contains Isaiah's picture of the Hero-Warrior returning from the conquest of Egypt, Israel's perpetual foe.
- A. True
  - B. False
69. Isaiah 63:4-6 is an apocalyptic picture similar to Revelation 19:11-16.
- A. True
  - B. False
70. Isaiah 63:7 – 64:12 lets us feel the intercessory heartthrob of the prophet.
- A. True
  - B. False
71. What is true of God's people at prayer in chapters 63 and 64?
- A. There is thanksgiving for mercies shown.
  - B. There is recollection of deliverances known.
  - C. There is insistence for God to acknowledge his own.
  - D. all of these
72. What is not true of God's answer to his people's prayers in Chapter 65?
- A. When God acts in history, it is for both retribution and redemption.
  - B. All of Israel shall be cast off.
  - C. God's people have caused the guilty distance between them and his mercy.
  - D. Apostates shall surely taste the divine wrath.
73. What is not true of Yahweh's recompense in Chapter 66?
- A. All people are equally regarded by God.
  - B. God accepts only those who are God-fearing in their attitudes.
  - C. The word of the Lord comes to those who hold it in reverence.
  - D. Isaiah heard from the Temple area the sound of the Lord repaying to his enemies what they deserved.
74. What is true of Yahweh's reward in Chapter 66?
- A. God promises an entirely new people and a new country.
  - B. The birth pangs of a new nation are noted.
  - C. The prophet exhorts us to rejoice with Jerusalem over her consolations.
  - D. all of these
75. Isaiah's closing picture (66:24) is one that he would have none of us forget that there is no peace for the wicked.
- A. True
  - B. False



### Methods of Study

Have you enjoyed this study of the Book of Isaiah? Do you wish to study further? If so, here are a few more suggestions.

1. Examine the authorship of the Book of Isaiah.
2. Examine the kings mentioned in the Book of Isaiah with those in the 2 Kings.
3. Examine the kings mentioned in the Book of Isaiah with those in the 2 Chronicles.
4. Examine the themes of judgment and salvation in the Book of Isaiah.
5. Examine the theme of compassion in the Book of Isaiah.
6. Examine the Messianic themes in the Book of Isaiah.

Allow God to examine your concept of salvation as you study the Book of Isaiah!



NOTES

**Pronunciation Guide**

Amos [AH-mos]  
Hosea [hohz-EE-ah]  
Idumea [EYE-do-mee-ah]  
immanence [i-muh-NENS]  
Merodach-baladan [mer-OH-dakh-ba-la-dan]  
Micah [MY-kah]  
Midian [MID-ee-uhn]  
Moab [MOW-ab]  
Pekah [PEK-ah]  
progeny [PRAA-juh-nee]  
retribution [reh-truh-BYOO-shun]  
Rezin [REZ-in]  
Shearjashub [SHEE-ahr-jas-shuhb]  
Shiloah [shy-LOH-ah]  
Tyropoean [ty-ROH-pee-on]  
Uzziah [UZ-eye-ah]  
Yahweh [YAH-way]