

The background of the image is a composite of two scenes. The lower portion shows a rugged mountain range with brownish, scrubby vegetation under a hazy, golden light. The upper portion shows a sky with a color gradient from deep blue on the left to bright yellow and orange on the right, with numerous thin, white light rays or contrails crisscrossing across it. The text is centered over the sky portion.

# SALVATION IS OF THE LORD

*A Study of Isaiah*

# High-Level Outline of Isaiah

## I. Sovereign Judgment of All (1-39)

### A. Judgment on Judah (1-6)

A. Beasts of Sodom (1:1-20)

B. Jerusalem, a Spiritual Harlot (1:21-31)

C. Jerusalem's Exalted Future (2:1-4)

D. Repent before the Day of the Lord Comes (2:5-22)

E. ...

### B. Judgment on Judah and Her Invaders (7-12)

### C. Judgment against Heathen Nations (13-27)

### D. Woes against Jerusalem (28-35)

### E. Transition of Threatening Empires (36-39)

## II. God's Salvation of Zion (40-66)

A dramatic sky with a bright sunburst in the center, casting rays of light. The sky transitions from a deep blue on the left to a warm orange and red on the right. The bottom half of the image is filled with a thick layer of golden, fluffy clouds.

# JUDGEMENT ON JUDAH

**Isaiah 1:1-20**

# Dumber than a Donkey

1) How was any ox or donkey smarter than Israel (**1:1-3**)? How might we blunder similarly?

*Hear, O heavens, and give ear, O earth! For the LORD has spoken: “I have **nourished** and **brought up children**, And they have **rebelled against Me**; The ox **knows its owner** And the donkey **its master’s crib**; But Israel does not know, My people do not consider.” (1:2-3)*

- Even dumb animals don’t “bite the hand that feeds them”.
- Such obvious error implies “*willful*” ignorance (**2 Pet. 3:5**).
- Do we rush unheeding, only trying to satisfy passions to fullest?
- The call for witness may represent a “great arraignment”, court.

# What Consequences?

2) What language does Isaiah use to illustrate the gross extent of Judah's sin (**1:4-6**)?

***Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the LORD, They have provoked to anger The Holy One of Israel, They have turned away backward. Why should you be stricken again? You will revolt more and more. The whole head is sick, And the whole heart faints. From the sole of the foot even to the head, There is no soundness in it, But wounds and bruises and putrefying sores; They have not been closed or bound up, Or soothed with ointment. (1:4-6)***

Woe! **denial** of obvious, burdensome consequences of sin.

# Troubles Imply Sin?

- Hard times do not necessarily imply God's wrath:

*When I applied my heart to know wisdom and to see the business that is done on earth, even though one sees no sleep day or night, then I saw all the work of God, that **a man cannot find out the work that is done** under the sun. For though a man labors to discover it, yet he will not find it; moreover, though **a wise man attempts to know it, he will not be able to find it**. For I considered all this in my heart, so that I could declare it all: that the righteous and **the wise and their works are in the hand of God. People know neither love nor hatred by anything they see before them.** (Ecclesiastes 8:16-9:1)*

- But, the wise seize every opportunity to pause, to consider, to self-examine:

*Consider the work of God; For **who can make straight what He has made crooked? In the day of prosperity be joyful, But in the day of adversity consider**: Surely God has appointed the one as well as the other, So that **man can find out nothing that will come after him.** (Ecclesiastes 7:13-14)*

# Only a Remnant Among Desolation

3) How did their current condition make their obstinance even more obvious, undeniable (**1:7-9**)?

***Your country is desolate, Your cities are burned with fire; Strangers devour your land in your presence; ... So the daughter of Zion is left as a booth in a vineyard, As a hut in a garden of cucumbers, As a besieged city. Unless the LORD of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah.***

**(1:7-9)**

Not just spiritual, but obvious physical desolation – invasion!  
Only God's promise & choice saved them.

# Empty Sacrifices of Sodom

*Hear the word of the LORD, **You rulers of Sodom**; Give ear to the law of our God, **You people of Gomorrah**: “To what purpose is the multitude of your sacrifices to Me?” Says the LORD. “I have had enough of burnt offerings of rams And the fat of fed cattle. **I do not delight** in the blood of bulls, Or of lambs or goats. When you come to appear before Me, **Who has required this from your hand, To trample My courts?**” (1:10-12)*

4) Why did God no longer want their sacrifices (1:10-17)? How could this apply to our worship today?

# Empty Sacrifices of Sodom

*“Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies – **I cannot endure iniquity and the sacred meeting**. Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them. When you spread out your hands, **I will hide My eyes from you**; Even though you make many prayers, **I will not hear**. Your hands are full of blood. Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. **Cease to do evil, Learn to do good**; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.” (1:13-17)*

- Hypocritical, partial obedience – mingled with unrepentant sin – is always insufficient for salvation (**Matthew 6:1-18; 7:21-23**).
- Sin separated them from God, voiding prayers (**59:2; 1 Tim. 2:8**).
- Introduces Theme: Jews were taking advantage of widows for their greed.

# Subtly Violent Greed

*Woe to those who **devise iniquity**, And work out evil on their beds! At morning light they practice it, Because it is in the power of their hand. They **covet** fields and **take them by violence**, Also houses, and seize them. So they **oppress** a man and his house, A man and his inheritance. **Therefore thus says the LORD**: “Behold, against this family **I am devising disaster**, From which you cannot remove your necks; Nor shall you walk haughtily, For this is an evil time. ... “Lately **My people have risen up as an enemy** – You **pull off the robe with the garment** From those who **trust you**, as they pass by, Like men returned from war. The **women of My people you cast out** From their pleasant houses; **From their children You have taken away** My glory forever. ... And I said: “Hear now, O heads of Jacob, And you rulers of the house of Israel: Is it not for you to know justice? (**Micah 2:1-3:1**; see also, **Malachi 2:13-16**)*

# Subtly Violent Greed's End

*You who hate good and love evil; Who **strip the skin from My people, And the flesh from their bones; Who also eat the flesh of My people, Flay their skin from them, Break their bones, And chop them in pieces Like meat for the pot, Like flesh in the caldron.*** Then they will cry to the LORD, But He will not hear them; He will even hide His face from them at that time, Because they have been evil in their deeds. ... Now hear this, *You **heads of the house of Jacob And rulers of the house of Israel, Who abhor justice And pervert all equity, Who build up Zion with bloodshed And Jerusalem with iniquity: Her heads judge for a bribe, Her priests teach for pay, And her prophets divine for money. Yet they lean on the LORD, and say, "Is not the LORD among us? No harm can come upon us."*** Therefore **because of you** *Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, And the mountain of the temple Like the bare hills of the forest. **Micah 3:2-3:12**; see also, **Jeremiah 5:28-29; 7:1-11**)*

# Invitation to Reason

5) What invitation does God extend, requiring they rise above their carnal perspective (**1:18-20**)?

*“Come now, and **let us reason together**,” Says the LORD, “Though your **sins are like scarlet**, They shall be as **white as snow**; Though they are **red like crimson**, They shall be as **wool**. **If you are willing and obedient**, You shall eat the good of the land; But **if you refuse and rebel**, You shall be devoured by the sword”; For the mouth of the LORD has spoken. (**1:18-20**)*

- Indicted and convicted, judgment can still be mercifully avoided (**Psalm 103:12**).
- Fantastic invitation that the infinite God would stoop to “*reason together*” with man (**Psalm 8:4**). But, will man pause to listen?



JERUSALEM,  
A SPIRITUAL HARLOT

**Isaiah 1:21-31**

# The Greedy Harlot

6) How could Jerusalem be compared to a harlot (**1:21-23**)? When might the same be said of us?

*How the **faithful** city has become a **harlot**! It was full of justice; Righteousness lodged in it, But now **murderers**. Your silver has become dross, Your wine mixed with water. Your **princes** are **rebellious**, And companions of thieves; Everyone loves bribes, And follows after rewards. They do **not defend** the fatherless, Nor does the cause of the widow come before them. (**1:21-23**)*

- Good wife would maintain her husband's (God's) cause and concerns (**Exo. 22:22-27; Deu. 10:17-19; 14:28-29; 16:1-14; 24:17-22; 26:1-13; 27:19**).
- Like a unfaithful wife, abandoned husband for another's hire (theft, bribes, injustice, abandonment).
- What do we seek week to week, hour to hour? Have we compromised God's commands for our own will? Have we neglected His concerns (**Jn. 21:17**).

# Unquenchable, Purging Fire

7) What action would the Lord take to restore the city to its faithfulness (**1:24-31**)?

*Therefore the Lord says, The LORD of hosts, the Mighty One of Israel, “Ah, I will rid Myself of My adversaries, And take vengeance on My enemies. ... I will restore your judges as at the first, And your counselors as at the beginning. Afterward you shall be called the **city of righteousness, the faithful city**.” Zion shall be redeemed with justice, And her penitents with righteousness. The destruction of transgressors and of sinners shall be together, And those who forsake the LORD shall be consumed. ... The strong shall be as tinder, And the work of it as a spark; Both will burn together, And no one shall quench them. (**1:24-31**)*

• Eliminate wicked leaders, influencers, sinners. Raise righteous leaders.

# Original Time of Application?

8) When would this have been fulfilled?

- Seems to be written before Assyrian siege:

1. Natural book order

2. Comparisons made to besiegement less meaningful after siege (**1:8**).

- Apply as a warning to prevent any of the impending judgments:

- Israel (Samaria, Northern Kingdom) and Syria (Damascus)

- Assyria (Nineveh)

- Babylon

- Prophetic Perfect (Past) Tense – Speaks of future events as past:

as it is written, “I **have made** you a father of many nations” in the presence of Him whom he believed – God, who gives life to the dead and **calls those things which do not exist as though they did**; (**Romans 4:17**)



JERUSALEM'S EXALTED FUTURE

Isaiah 2:1-4

# Events of “Latter Days”

9) Summarize the attributes listed to describe Jerusalem in the “*latter days*” (2:1-4)? How were each of these fulfilled?

*Now it shall come to pass in the latter days That the <sup>1</sup>mountain of the LORD'S house Shall be established on the top of the mountains, And shall be exalted above the hills; And <sup>2</sup>all nations shall flow to it. Many people shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” <sup>3</sup>For out of Zion shall go forth the law, And the word of the LORD from Jerusalem. <sup>4</sup>He shall judge between the nations, And rebuke many people; <sup>5</sup>They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore. (2:2-4)*

# Glory of Messianic Kingdom

9) Summarize the attributes listed to describe Jerusalem in the “*latter days*” (**2:1-4**)? How were each of these fulfilled?

Refers to *Messianic* kingdom that began on Pentecost after Jesus’ resurrection.

- 1. Mountain** – Kingdom, Capital, Power-Center above all other kingdoms (**Mic. 4:1-8; Dan. 2:44-45; Mk. 9:1; Acts 1:6-8; 2:1-4**).
- 2. All Nations** – Not just Jews, even Gentiles could enter the kingdom (**Acts 15:13-17; 10:1-11:18**).
- 3. Word from Jerusalem** – Gospel was first preached in Jerusalem (**Acts 2:14-47**), carried everywhere from it (**Acts 8:1-5; 28:16-31**), and remained power-base (**Acts 8:1; 15:23; 21:18-22**) until 70 AD.
- 4. Judge Nations** – Active in condemning wicked nations (**Rev. 1:16; 19:11-21**); effective in convicting, converting among nations (**Acts**).
- 5. Peace Among Nations** – Within the kingdom, saints from warring nations are at peace, even benevolent brethren (**2 Cor. 8-9**).

# Hope unto Repentance

10) Why might this section be placed in the middle of extensive condemnation and judgment?

- Inspires hope, confidence and strength: better, glorious, profoundly important future.
- Lights a beacon to navigate towards ...
- Sets up the next section and resumed call for repentance:

*O house of Jacob, **come and let us walk In the light of the LORD. (2:5)***