

**Pepper Road Church of Christ**

# ***ISAIAH***

**Salvation is of the Lord**





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# Introduction

## Author

The author clearly identifies himself as *“Isaiah the son of Amoz”* (1:1). Although the ancestry of neither Amoz nor Isaiah is anywhere disclosed in Scripture, Hebrew tradition maintains that Amoz was the brother of King Amaziah, son of Joash, which if true, would make Isaiah a cousin to Uzziah and descendent of the kings of Judah. This may be corroborated by his access to the royal family and officers (7:3-4, 10-13; 8:2; 22:15) as well as his lofty language, indicating higher education. However, his knowledge of the king’s location is not so unusual, considering God directed him (7:3; 2 Kings 6:11-12). Furthermore, ignoring the benefit of inspiration, his lofty vocabulary and writing style could also be the product of rabbinical training or other sources of education. (Jerusalem archaeology has uncovered a tablet engraved with “Amoz the scribe” from that era. Isaiah wrote other lost works, 2 Chronicles 26:22; 32:32) Whatever his ancestry, only God knows for sure, and no recognizable value can be derived from dwelling on it (1 Timothy 1:4; 2 Timothy 2:14).

His wife is described as a *“prophetess”* (8:3), and his children are given names of prophetic significance: *“Shear-Jashub”* (“a remnant shall return”; 7:3), *“Maher-Shalal-Hash-Baz”* (“the spoil speedeth, the prey hasteth”; 8:1-4).

According to Hebrew tradition, Isaiah continued until the reign of Manasseh, who killed Isaiah by sawing him in half for his preaching against idolatry. If tradition be true, Hebrews 11:37-38 must surely allude to noble Isaiah (*“they were sawn in two ... of whom the world was not worthy”*).

## Authenticity

Despite Isaiah’s name being found 15 times throughout the book, despite his authorship and unity of the book remaining accepted by all Jewish and Christian scholars until the 19<sup>th</sup> century, modern critics nevertheless assert that somewhere between 3 to 12 different men of unknown identity contributed to the book. These critics assume that prophecy, inspiration, and miracles are impossible. Naturally, they must additionally presuppose that later authors contributed sections after the facts; otherwise, those passages would condemn their consciences by offering proof of fulfilled prophecy and miraculous inspiration.

Young, Delitzsch and several other “conservative scholars” (as opposed to modern “liberal critics” who deny the inspiration of Scripture) provide detailed rebuttals. Generally, the modern critics’ case is built on suspicion that is fed by alleged issues in topical continuity and minor variations in style, even though they admit the shift is so slight that it must have been written by a disciple of Isaiah. These variations are easily explained if we are open to Isaiah writing portions over his life span, covering multiple topics, and compiling his own writings near his life’s close.

Furthermore, Isaiah is the most quoted prophet of the New Testament (~213). In fact, every section of his book – including the challenged sections – are quoted somewhere in the New Testament and attributed to Isaiah. Even Jesus Himself directly quoted from the portions that were most strongly challenged (Luke 4:17-21). Therefore, if the book of Isaiah is defiled lacking inspiration, so is Jesus and the bulk of the New Testament, which is difficult to imagine. If Jesus and the New Testament were inspired, then so was Isaiah. For many more details, please see the references.

## Historical Context and Dating

Isaiah introduces the book as a collection of prophetic visions, “*which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah*” (1:1). Most scholars assume that Isaiah was called to a prophet near the end of Uzziah’s reign – maybe shortly after Uzziah died, since chapter 6 occurs “*in the year that King Uzziah died*”, and in it, Isaiah is called to prophesy (6:1, 5-11), **presumably** for the first time, although not necessarily so.

The kings of Judah whose reign overlapped Isaiah’s work include:

- Uzziah – 790-739 B.C.
- Jotham – 750-734 B.C.
- Ahaz – 741-726 B.C.
- Hezekiah – 726-697 B.C.
- Manasseh – 697-642 B.C.

If the Hebrew tradition of Manasseh killing Isaiah is correct, his work would have continued at least from 739 B.C. to 697 B.C., at least 45 years, maybe upwards of 50 or more.

The kings of Israel from this time period include:

- Menahem – 751-742 B.C.
- Pekahiah – 742-740 B.C.
- Pekah – 740-732 B.C.
- Hoshea – 732-722 B.C.

Other prophets who overlapped Isaiah include:

- Amos – 760-750 B.C. (Israel)
- Hosea – 750-725 B.C. (Israel)
- Micah – 735-700 B.C. (Judah)

Critical events of history during this time period include:

- Syro-Ephraimite War – 734 B.C. (Tiglath-Pileser III [Pul], 745-727 B.C.)
- Fall of Samaria to Assyria – 721 B.C. (Shalmaneser V, 727-722 B.C.)
- Fall of Ashdod and Coalition to Assyria – 715, 711 B.C. (Sargon, II 722-705 B.C.)
- Failed Assyrian Siege of Jerusalem – 701, 686 B.C. (Sennacherib 705-681 B.C.)
- Fall of Nineveh to Babylon – 612 B.C. (Nabopolassar, 625-605 B.C.)
- Fall of Carchemish to Babylon – 605 B.C. (Nebuchadnezzar, 605-562 B.C.)
- 1<sup>st</sup> Wave from Jerusalem carried to Babylon – 605 B.C. (Nebuchadnezzar)

During the reign of Uzziah in Judah and the Jeroboam II in Samaria, both kingdoms enjoyed reclamation of their territory and a resurgence of wealth; however, moral decay and spiritual rotteness lay hidden underneath. Furthermore, that political resurgence was short-lived, because Assyria would soon rush into the land like a flood, overcoming Samaria and rising to the neck of Jerusalem.

## Language

Isaiah is one of the earliest prophets to use apocalyptic language like that found in the books of Daniel, Ezekiel, Zechariah and Joel. Along with these, Isaiah helps to form the vocabulary of Revelation. An appreciation of the symbols and images used here is critical for grasping that New Testament capstone. Consequently, some effort will be invested to understand these symbols as used in their original context, so that we can better interpret Revelation later.

Additionally, most commentators overwhelmingly agree that Isaiah's language is both majestic and picturesque. Although many of his plays on words, alliterations, and abbreviated sentences are lost in translation, much of the imagery still shines through the process. Therefore, we will emphasize this dramatic language that emphasizes the grimness and expanse of God's revelations to Isaiah.

Finally, Isaiah's ardent pleas and heartfelt cries impress his deep concern for all people, especially God's people. His interest and love present a worthy example for us to consider and emulate.

## Themes

Isaiah's name means "the Lord is salvation", which is fitting for one of the most prominent and reoccurring themes. Whether the recipients of this book were turning to the fulfillment of their passions, protection provided by their idols, or alliances with various neighboring nations, it seems they looked everywhere for salvation but to the only One who could provide it, Jehovah. Much of the book seems to focus on dismantling these false hopes, showing God's superiority over them. Frequent designations as "*the Lord of hosts*" (62) and "*the Holy One of Israel*" (25) point to His power, protection and purity.

Having repeatedly reviewed their own failures and impotence of their other sources of trust, Isaiah looks to a future kingdom without the failures surrounding them. It would be established and redeemed by God's only true servant, the Messiah. (Isaiah contains more Messianic prophecies than any other prophet.). Although the glory and success of that kingdom is intended to comfort, it also presses the message of repentance, because if they hoped (and if we hope) to be a part of that kingdom, like the principles and Servant upon which it is established, we must also be just, righteous, and faithful.

Lastly, God's ability to predict the future is heavily emphasized throughout Isaiah. This seems intended to not only distinguish Him from the idols that Judah loved, but it also served to encourage and comfort everyone following the original recipients – from those suffering in Babylonian captivity to those 1<sup>st</sup> century saints – even to us, Christians of the present day (**1 Peter 1:10-13**). To this day, it remains one of the strongest proofs of God's existence and deity, which unbelievers can only deny with baseless, presumptive accusations of textual corruption.

## Outline

The book of Isaiah can be easily divided into two major sections (chapters 1-39 and 40-66). Chapters 36-39 provide a historical narrative that serves as the climax of the first section and transition into the second. The first section contrasts the power, righteousness, and judgment of God against the wickedness, corruption, and rebellion of Judah and intersecting nations. The application of this obvious warning is repentance and purification, while returning to trusting and waiting on the Lord.

Although the Messianic banner is clearly raised in the first section, it is exalted to prominence in the second section. The application remains the same (repent and wait on the Lord); however, more attention is given to the salvation of God's suffering Servant, the majesty of His kingdom, as well as His triumph over all the idols, kings and nations.

Trying to match the detailed verses to a classical outline can be challenging. Many thoughts are repeated frequently, so it can become difficult to identify the unique point and progress of the overall message. The key is to identify how the topic was expanded versus previous sections. Like the threads of a rope, the themes are interwoven and so repeated, yet always expanding, stretching to make further application.

The frequent alternation of themes may reflect the tight coupling and intertwining of the relevant errors within the minds of the hearers (requiring careful deconstruction, one piece at a time), or it could be a reflection upon their hardness of hearts (implying an inability to consider a single topic at length), or both, or neither. It certainly defies any effort to separate the book into multiple authors along topical lines. Regardless of the exact reason for the received structure, the student's obligation is to learn the intended message in the provided manner, trusting the divine Teacher's preserved presentation.

A simplified outline is as follows:

- I. Sovereign Judgment of All (1-39)
  - A. Judgment on Judah (1-6)
  - 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. Superiority of Jehovah over Idols (40-48)
  - B. "Things That Make for Peace" (49-57)
  - C. Establishment of Zion (58-66)

## Question Design

Most of the questions are designed to provoke thought and a deeper understanding of the text, which should make the answers not only more memorable but also more effective toward personal application and transformation of the inner man. The relevant verses are specified with each question, which should help narrow the focus of the question and possible answers. Please do not be frustrated by more challenging or obscure questions. Do your best to prepare, and we will study the text and consider answers graciously in class. Feel free to call, text, or email me. I'm always happy to point you in the intended direction.

## References

The following references were helpful in the preparation of this material. Almost all the thoughts found here can be traced to one or more of these works, if not pulled directly from Scripture:

## Commentaries:

- Hailey, Homer. *A Commentary on Isaiah with Emphasis on the Messianic Hope*. Baker Book House. Grand Rapids, MI, 1985.
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- Humphries, John A. *Truth Commentaries: Isaiah*. Mike Willis, Series Editor. Truth Publications, Inc. Athens, AL. 2019.
- Delitzsch, F. *The Prophecies of Isaiah*. Commentary on the Old Testament by C.F. Keil and F. Delitzsch. James Martin, Translated. Hendrickson Publishers, Inc. Peabody, MA. 2<sup>nd</sup> printing, 2006. Reprinted from original English edition by T. & T. Clark, Edinburgh, 1866-91.
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- Coffman, James Burton and Thelma B. *Commentary on Isaiah*. ACU Press, Abilene Christian University. Abilene, TX. 1990.

## Lesson Books:

- Harkrider, Robert. *Isaiah: "Trust In The Holy One of Israel"*. Norris Book Company. Russellville, AL. 1986.
- Petty, Dan *et al.* *Portraits in Isaiah*. 2006 Florida College Annual Lectures. Florida College Bookstore. Temple Terrace, FL. 2006.
- Waldron, Bob and Sandra. *Till There Was No Remedy: The Story of the Divided Kingdom And the Prophets of the Period*. Bob Waldron. Athens, AL. 1993.
- Rader, Donnie V. *Isaiah, A Study*. Guardian of Truth Foundation. Bowling Green, KY. 2003.
- Chesser, Frank. *The Heart of Isaiah*. Publishing Designs, Inc. Huntsville, AL. 2016.

# Isaiah 1-6: Judgment on Judah

## Beasts of Sodom – Isaiah 1:1-20

1. How was any ox or donkey smarter than Israel (1:1-3)? How might we blunder similarly?
2. What language does Isaiah use to illustrate the gross extent of Judah's sin (1:4-6)?
3. How did their current condition make their obstinance even more obvious, undeniable (1:7-9)?
4. Why did God no longer want their sacrifices (1:10-17)? How could this apply to our worship today?
5. What invitation does God extend, requiring they rise above their carnal perspective (1:18-20)?

## Jerusalem, a Spiritual Harlot – Isaiah 1:21-31

6. How could Jerusalem be compared to a harlot (1:21-23)? When might the same be said of us?
7. What action would the Lord take to restore the city to its faithfulness (1:24-31)?
8. When would this have been fulfilled?

## Jerusalem's Exalted Future – Isaiah 2:1-4

9. Summarize the attributes listed to describe Jerusalem in the “*latter days*” (2:1-4)? How were each of these fulfilled?
10. Why might this section be placed in the middle of extensive condemnation and judgment?

## Repent before the Day of the Lord – Isaiah 2:5-22

11. What 3 factors drove Judah's departure from the Lord (2:5-9)? Are we impervious to these? How might they affect us?
12. Why would Isaiah ask God, “*do not forgive them*”, especially in comparison with Jesus' and Stephen's dying words (2:9; Luke 23:34; Acts 7:60)?
13. To what day does the “*Day of the Lord*” refer in this context (2:10-22)? Is this referencing the end of the world? How do you know?
14. How should knowledge of this pending day have affected the Jews of Isaiah's day (2:5, 10-22)?

## Judgement's Extent and Impact – Isaiah 3:1-4:1

15. Summarize the impact of God's judgment upon Judah (3:1-7)? What aspects of their lives were affected and how so?

16. What justification or “*witnesses*” are offered to require such extensive judgment (3:8-9)?

17. Who will be spared and why (3:10-11)?

18. How and why had the rightful leaders abdicated their responsibilities (3:13-15)?

19. Connecting the symptom raised in 3:12 with the above failure noted in 3:13-15, how would the images of 3:16-4:1 helped each party confront the real issues, including resuming their proper roles and responsibilities?

### **Future Redemption and Protection – Isaiah 4:2-6**

20. Does this promise of future redemption & protection refer to those returning from captivity or citizens of the Messianic kingdom (4:2-6)?

21. What would be the purpose of this interlude in the middle of such extensive condemnation and judgment?

### **Parable of the Beloved Vineyard Owner – Isaiah 5:1-7**

22. If the “*Beloved*” is the Lord, and “*His vineyard*” represents Israel and Judah (5:7), what does His labor in the vineyard represent (5:1-2)?

23. What more could the Lord have done to promote the growth and production of His vineyard (5:3-4)? Why would the Lord make this point to them (5:5-7)? How can this be used to answer Calvinism's rejection of man's free moral agency?

### **Causes and Curses of Seven Woes – Isaiah 5:8-12**

24. What general problem is the cause of the first two woes issued (5:8-12)? How can we avoid causing similar judgment against us?
25. How will God's punishment and discipline address the root problem (5:13-17)? How does this help us identify at least one "*work of the Lord*" (5:12, 17)?
26. What is the root cause prompting the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> curses (5:18-21)?
27. How does the behavior prompting the 6<sup>th</sup> and 7<sup>th</sup> woes reflect this problem (5:22-23)?
28. What does the promise of such extensive destruction indicate about God's judgment and pronouncement of these seven woes (5:24-30)?

### **Isaiah's Calling and Preaching – Isaiah 6:1-13**

29. What specifics of Isaiah's vision emphasized God's holiness and power (6:1-5)? How would this be relevant to Isaiah's message thus far?

30. Why was Isaiah unwilling to speak (**6:5-7**)? How does this scene help correct any excuse we may offer to minimize our sins?
31. How can Isaiah's eagerness to proclaim God's message encourage us (**6:8**)?
32. Why would God give a message to Isaiah that encouraged ongoing obstinance (**6:9-10**)? What other Scriptures may help us understand this passage more clearly?
33. How does the gospel compare to Isaiah's message? How long should we keep preaching and teaching, especially considering the duration of Isaiah's mission (**6:11-13**)?

## **Isaiah 7-12: Judgment on Judah and Invaders**

### **Doom of Threatening Syria and Israel – Isaiah 7:1-8:7**

1. King Ahaz was extremely wicked, zealously driving Judah deeper into idolatry, even sacrificing his own children in fire (**2 Kings 16; 2 Chronicles 28**). However, that background is not discussed in Isaiah, suggesting that some other point is to be emphasized here. ... Why was king Ahaz not to be frightened by Rezin king Syria and Pekah king of Israel, despite their plans (**7:1-8**)?
2. For him to be strengthened as a king, what was required of him (**7:9**)? How would the current events have demanded an even greater level of this required virtue?
3. If men are not supposed to test God (**Numbers 14:22; Deuteronomy 6:16**), why was Ahaz condemned for his unwillingness to test God (**7:10-13**)?

4. Does **7:13-16** represents a prophecy with dual-fulfillment? If not, how would it serve as a meaningful sign to those living then and later?
  
5. Summarize the source and level of threat hanging over Judah's head to be executed after the sign from **7:13-16** was immediately fulfilled (**7:17-25**).
  
6. Could Isaiah's son, Maher-Shalal-Hash-Baz, have served as a concrete first fulfillment of **7:13-16 (8:1-4)**? Why or why not? Compare to identity and circumstances of its known second fulfillment (**Matthew 1:20-25**).
  
7. For those who rejected Isaiah's message but rejoiced in the destruction of Rezin and Remeliah, why was their rejoicing premature (**8:5-7**)?

### **Immanuel, God With Us – Isaiah 8:8-9:7**

8. Why were Isaiah and his listeners not afraid (**8:8-10**)? How far did their confidence extend?
  
9. How could God simultaneously be a sanctuary and a stumbling block (**8:11-15**)?
  
10. What distinctions could have been observed between Isaiah and the necromancers (**8:16-20**)?
  
11. What was the ironic, just end of those who rejected Isaiah and God's message (**8:21-22**)?

12. When was this great darkness illuminated by a Light even greater than Isaiah (9:1-5)?

13. How is the prophecy of 9:6-7 connected to the prophecy of 7:13-16?

### **Complete, Just Destruction of Israel & Assyria – Isaiah 9:8-10:34**

14. How did Israel and Samaria show obstinance even after their destruction (9:8-13)?

15. What segments of Israel's society were surprisingly, suddenly destroyed, and why (9:14-17)?

16. What wicked trait ironically fed the destruction of Israel (9:18-21)?

17. What irony was to be suffered by the judges & leaders of Israel in the day of destruction (10:1-4)?

18. What is the point emphasized by the refrain, *"For all this His anger is not turned away, But His hand is stretched out still"* (9:12, 17, 21; 10:4)? Compare to Amos' refrain, *"For three transgressions of <some nation>, and for four, I will not turn away its punishment"* (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6)

19. Was Assyria aware that they were being used as *"the rod of My anger and the staff in whose hand is my indignation"* (10:5-9)? What was their intention?

20. For what cause was Assyria also punished, despite accomplishing God's will (**10:10-15**)?
21. Who or what was God going to burn and for what purpose (**10:16-23**)?
22. In contrast to Israel, how would this outpouring of indignation differ for Jerusalem (**10:24-27**)?
23. How is Assyria figuratively depicted, and what confrontation between Assyria and Zion is foretold in **10:28-34**?

## **A Second Restoration of Israel's Remnant – Isaiah 11:1-12:6**

24. Compare the "*rod from the stem of Jesse and branch ... out of his roots*" to the kings of Assyria, Israel, and Judah (**11:1-9**).
25. To whom and to what time period does this chapter apply? How do you know (**11:10-12, 15-16**)?
26. How would the people of this recovered remnant differ from citizens of previous kingdoms (**11:13-14**)? Why would this be so?
27. What lessons would the citizens of that then future kingdom master, which Israel and Judah had yet to learn (**12:1-6**)?

28. Can you connect the meaning of the names of Isaiah and his two sons to the thoughts expressed in chapter 12? If so, how? It may help to consider that the second son was a type, a first fulfillment of the dual prophecy from chapter 7.

## Isaiah 13-27: Judgment against the Heathen

### Judgment against Babylon – Isaiah 13:1-14:23

1. Although most nations are surprised at their fall, why would Babylon have been especially surprised and unprepared for invasion (**13:1-9; Daniel 5**)?
2. In what way is the exaggerated “end of the world” type language appropriate for Babylon’s fall (**13:9-13**)? How would it apply?
3. Why would it have been even more fearful to know that their the enemies, *“the Medes ... will not regard silver, and as for gold, they will not delight in it”* (**13:14-18**)?
4. What dreadful end would haunt Babylon (**13:19-22**)?
5. How would Babylon’s fall ironically affect the Jews, showing God’s favor toward them (**14:1-4**)?
6. What is represented by the rejoicing of the *“cedars of Lebanon”* (**14:4-8**)?

7. What sin and what judgment are emphasized repeatedly in the proverb against the King of Babylon (**14:4-23**)? How can we apply this to ourselves today?
  
8. Name at least two incidences in the book of Daniel that fulfilled and reflect this prophecy.
  
9. **Isaiah 14:12** contains the only reference to "*Lucifer*" (KJV/NKJV). All other translations use the more literal phrase, "*morning star*" or "*day star*". Is this a reference to the fall of the Devil and his original name? How do you know? What New Testament passages can help us settle this?

### **Judgment against Assyria and Philistia – Isaiah 14:24-32**

10. What purpose did God reiterate for Assyria and His land (**14:24-27**)?
  
11. What might be the "*broken rod*" that struck Philistia, and why should Philistia have not rejoiced so soon (**14:28-31**)?
  
12. Upon what location does God again show preference and offer the promise of refuge (**15:32**)?

### **Judgment against Moab – Isaiah 15:1-16:14**

13. Why would Isaiah weep for Moab (**15:1-8**)? Were they not idolaters and enemies of Israel from the beginning (**Numbers 22-25**)?
  
14. What additional tool of destruction would God send among Moab to reduce those who survived the army of men (**15:9**)?

15. In the middle of foretelling such terrible destruction upon Moab, why would God encourage them to consider carefully and show mercy to Jerusalem and outcast Jews (**16:1-5**)?
16. What noted flaw suggests that Moab would reject that opportunity to show mercy and establish a relationship with hope (**16:6-11**)? Why would their prayers have been rejected (**16:12**)?
17. What new element of doom was included in this prophecy, apparently previously unspecified (**16:13-14**)?

### **Judgment against Syria, Israel and Assyria – Isaiah 17:1-14**

18. Once bitter enemies, now allies in rebellion with shared fates, how were the remnants of Syria and Israel treated differently by God (**17:1-6**)?
19. Apparently, some of Israel would repent and again respect God (**17:7-8**), so why were their cities and fields still destroyed (**17:9-11**)?
20. Although unnamed here, how can we identify Assyria as the raging flood that overflowed and disappeared in one night (**17:12-14**)?
21. What lesson is drawn from the outcome of these three nations that sought to destroy and plunder God's people (**17:14**)?

## Message to Ethiopia – Isaiah 18:1-7

22. If we assume that the NASV, NIV, and ESV are correct to omit the supplied word, “*saying*”, in **18:2**, implying that the message was to be given to the ambassadors from Ethiopia, what is the gist of that message given to them (**18:1-3**)?
23. Closely related to the close of the preceding chapter, when did God cut down the enemies in one stroke, leaving corpses as abundant food for animals through summer and winter (**18:4-7**)?

## Judgment against Egypt and Ethiopia – Isaiah 19:1-20:6

24. What strengths of the Egyptians would God destroy, weakening Egypt and enabling its subjugation (**19:1-16**)?
25. What surprising turn of events would happen “*in that day*” (**19:18-25**)? When would this have occurred?
26. Until that day, what was the hope and expectation of Egypt and Ethiopia, whether fighting Assyria or fleeing from it (**20:1-6**)? For Jews of that day, what hope could they have by relying upon these nations?
27. What is the meaning of Isaiah going “*naked and barefoot*” (**20:2-4**)? Was he completely nude? What are the implications upon God’s character, or the boundaries set by it?

## Judgment against Babylon – Isaiah 21:1-10

28. What kind of judgment was brought against Babylon, and why (**21:1-4**)?

29. What was established to wait on the destruction (**21:4-8**; compare to, **Habakkuk 2:1**)?

30. Who or what are the objects of “*threshing*” for which this message was directed (**21:10**)? What should it have meant to them (**21:9**)?

### **Judgment against Edom and Arabia – Isaiah 21:11-17**

31. What message of judgment and hope was extended to the people of Edom, who languished in the oppressive night (**21:11-12**)?

32. What future could the Arabian tribes expect, especially Kedar and Dedan (**21:13-17**)?

### **Judgment against Jerusalem – Isaiah 22:1-25**

33. What time in Jerusalem’s future would the leaders try to escape, leaving a besieged, huddled, and unprotected city, which would provoke inconsolable weeping from Isaiah (**22:3-5**)?

34. Where all did the people look for strength and refuge, but failed to look (**22:6-11**)?

35. The vision opens with inappropriate, irrational rejoicing (**22:1-2**). Why was it so telling and damning (**22:12-14**)? How does this help explain why Jerusalem was included in a list of 10 heathen nations and capitals?

36. Based on Shebna's condemnation, how might his sin connect him to the future fall of Jerusalem (22:15-16)? How severe was this seeming "minor distraction" considered by God (22:22:17-19)?
37. What did Eliakim seem able to bear which Shebna had failed to appreciate (22:20-24)?

### **Judgment against Tyre – Isaiah 23:1-18**

38. What was the great strength of Tyre and Sidon that was wasted (23:1-8)?
39. What general lesson against the heathen nations is highlighted specifically against Tyre (23:8-12)?
40. How are Babylon and the Chaldeans contrasted ironically as the destroyers of Tyre (23:13)?
41. How could Tyre's commerce and business be compared to "harlotry" and "fornication" (23:13-17)? Who would surprisingly benefit from her accumulation of wages this time (23:18)?

### **Jehovah: King, Judge & Savior of the Earth – Isaiah 24:1-23**

42. Chapters 24-27 are understood by many to refer to the events surrounding the end of the world, such as judgment day, eternal condemnation and a paradise in heaven. Although much of this context could apply to both a temporal or an eternal judgment, what clues can you find that tip the scales?

43. Who all would be affected by the Lord's judgment (24:1-4)?
44. How many would be left, and what would be their state (24:5-12)?
45. Why would such judgment fall (24:5-6, 17-22)?
46. Why would the expressions toward God manifest mixed emotions (24:13-16)? What would be the ultimate result (24:23)?
47. How would such widespread terrible destruction evoke a song of praise (25:1-5)?
48. What is the protected "*mountain*" that Isaiah references (25:6-9)? Where and how else has that figure been used previously in this book?
49. If the references to Moab should be interpreted figuratively – not literally, then what does this people represent (25:10-12)? What is the lesson for us?
50. What kind of people would be permitted into God's "*strong city*" (26:1-9)? How would this differ from the prominent conviction held by most Jews at that time?
51. Why are the wicked wicked (26:10-11)? Consequently, what was unavoidable?

52. Who were the masters or tyrants that previously ruled over God's people, and what happened to them (26:12-15)? How did they compare to the Lord and rival Him?
53. How are the efforts of the oppressed contrasted with the efforts of the Lord, and how is their fate contrasted with that of the oppressors (26:16-19)?
54. How were God's people to prepare and cope with this coming oppression (26:20-21)?
55. When were these events fulfilled: post-captivity, Messianic, or end-times?
56. Who or what would have been represented by the "*Leviathan*" (27:1)?
57. How else has the "*vineyard*" been used in Isaiah to refer to God's people (27:2-6)?
58. How was Israel's punishment different than the punishment dispensed to the other nations (27:7-13)?

## **Isaiah 28-35: Woes against Jerusalem**

The following visions appear to have occurred during the early reign of Hezekiah, either shortly before or after the fall of Samaria and Israel. Much of the text addresses a popular desire to seek help from Egypt against Assyria, just as Ahaz previously sought help from Assyria against Israel and Syria.

## To Drunk Rulers, Priests of Ephraim, Jerusalem – Isaiah 28:1-29

1. How is the Lord's "crown" contrasted with that of Ephraim (28:1-6)?
2. If 28:9-10 represents the words of the priests, mocking Isaiah, what does their scoffing mean, and how does it illustrate their sin shared with Ephraim's "crown" (28:7-10)?
3. Why are these dismissive words so tragic (28:12)? How was the promised retribution fulfilled (28:11-13)?
4. What was the covenant that the rulers of Jerusalem made, and how was it different than the covenant God offered (28:14-19)?
5. What lessons are to be learned from the illustrations of the bed and the plowman (28:20-29)?

## To Ariel – Isaiah 29:1-14

6. Who all would come and fight against "Ariel" (29:1-7)? Would they succeed (29:7-8)?
7. What three parties worked together for Ariel's destruction cooperate (29:9-14)? How did they?

## To Arrogant Clay – Isaiah 29:15-24

8. What do the scoffers of Jerusalem and our modern atheists share in their outlook of God (29:15-16, 20-21)? What behaviors are exhibited by those most entrenched in this mentality?

9. In contrast, what is the character of those who will be redeemed (**29:17-19, 22-24**)?

### **To Rebellious Children – Isaiah 30:1-33**

10. Why would it have been rebellious – even sinful, compounding previous sins – to seek an alliance with Egypt (**30:1-7**)? Is it generally wrong for nations to make alliances with other nations and seek help from them?
11. How did these children display their “*rebellious*” character - repeatedly (**30:8-17**)? What lessons can we learn from this?
12. What kind of people did the Lord seek, and what was He willing to do to obtain them and bless them (**30:18-26**)?
13. What specific promise does the Lord make against Assyria for Jerusalem (**30:27-33**)?

### **To Those Who Go to Egypt for Help – Isaiah 31:1-9**

14. What was the fundamental problem (or problems) of those trusting in Egypt (**31:1-3**)? What did they need to do (**31:4-6**)?
15. Why would the Jews throw away their idols in that day (**31:7-9**)? What would prompt them?

## Standard of the Messianic Kingdom – Isaiah 32:1-8

16. If **Isaiah 32:1-8** refers to the Messianic kingdom, who would be the “*princes*” who “*will rule with justice*” (**32:1**)? How would the king and his princes provide the shelter, shade, and healing described in **32:1-4**?
17. What reversals would occur, especially when compared to Judah’s then current kingdom (**32:4-5**)?
18. List the ways in which the “*generous man*” was either opposite of the “*schemer*” or similar to him (**32:6-8**). How can we apply this to us today?
19. What kind of women did Isaiah warn (**32:9-14**)? How would this threat connect to the previously discussed standard set by the citizens of the Messianic kingdom (**32:1-8**)?
20. How can we understand and accept the promises of fruitfulness, peace and assurance in the Messianic kingdom (**32:15-20**), considering that internal strife, false teachers, Jewish persecution and Roman persecution plagued the early church?

## To Treacherous Plunderers of the Lord’s City – Isaiah 33:1-24

21. In what way had Assyria dealt “*treacherously*” with Jerusalem (33:1)?
22. In what two ways was the “*plunder*” of the Lord used to represent the then imminent bounty for Jerusalem (**33:2-6**)?

23. How might the description of **33:7-9** match the events surrounding the siege of Jerusalem and threats of Assyria's soldiers?
24. What did the Lord promise to do at the time of imminent threat (**33:10-13**)? How would this have impacted the nations that heard of His action?
25. How would the Lord's actions impacted the people of the city (**33:14-15**)?
26. What blessings would Jerusalem's inhabitants ultimately enjoy after the Lord acts (**33:16-24**)?

### **Desolation of Edom versus Prosperity of Zion – Isaiah 34:1-35:10**

27. Does the graphic depiction of destruction upon Edom correspond to a literal or figurative destruction (**34:1-8**)? Please explain.
28. After the destruction passed, what would be the state of the land (**34:9-17**)? Is this supposed to be interpreted literally? If not, what does it represent?
29. How were the Jews - and by extension, how are we expected to understand and use these prophecies (**34:16**)?
30. Why were the "*weak*", "*feeble*", and "*fearful*" to take courage (**35:1-7**)? Who were these people?

31. Does the “way” of the “ransomed” represent a physical or spiritual path (**35:8-10**)? How does this help our understanding of the preceding contrast against “Edom”?

## **Isaiah 36-39: Historical Transition of Empires**

Although much of the text is duplicated elsewhere (**2 Kings 18:13-20:21; 2 Chronicles 32:1-32:33**), this section serves multiple purposes for the book of Isaiah. It not only records the history of Assyria’s fall, but it crystallizes the fulfillment of much of the prophecies leading up to this point. It also presents powerful examples of faith and trust in God, realizing the admonitions recorded in preceding chapters. It represents a tremendous success and high-point in Isaiah’s work as a prophet, in that he successfully helped his people look to the Lord for salvation in their hour of great need, which He abundantly provided. It also serves as a historical transition in the book, introducing the new empire to serve as a new future threat, test, and tool of judgment. Finally, it provides a vantage point above the cyclical rise and falls of empires and the waxing and waning faithfulness of men, enabling focus upon greater themes about Jehovah, the Messiah, His kingdom, and man’s fundamental relationship with God. In this way it serves as a literary and spiritual transition to the remainder of the book.

### **Assyrian Siege of Jerusalem – Isaiah 36:1-37:38**

1. What prophecies of Isaiah were fulfilled by the history recorded in **36:1-4, 11, 21-22**?
2. What was the piercing point that Rabshakeh pressed into the Jews (**36:5-20**)? How would this message and the visions already delivered by Isaiah have combatted this psychological assault?
3. What prophecy was fulfilled (or admonition heeded) in the events recorded in **37:1-5**?
4. What was the primary appeal of Hezekiah’s prayer to God (**37:6-20**)? How does this relate to the primary theme of the book?

5. What two fundamental, sinful blunders were committed by the king of Assyria, as identified by Jehovah (**37:21-29**)?
  
6. What prophecies were fulfilled by the slaughter of Sennacherib's army and his return home (**37:30-38**)?
  
7. If one angel of Jehovah could kill 185,000 soldiers in one night, what nation or assembly of nations could oppose the Lord (**Matthew 26:53**)?

### **Hezekiah's Life Extended – Isaiah 38:1-22**

8. How did Hezekiah demonstrate his trust in God when Isaiah informed him of his imminent death (**38:1-3, 9-14**)?
  
9. In addition to the extension of his life, what else did Jehovah promise to perform for Hezekiah and Jerusalem (**38:4-8**)?
  
10. What additional blessing did the Lord provide for Hezekiah himself (**38:15-20**)? What lessons can we learn from Hezekiah's response (**38:21-22**)?

### **Babylonian Captivity Foretold – Isaiah 39:1-8**

11. Assuming Isaiah's chapters are relatively sequential, why should Hezekiah have been so very careful and wary of the ambassadors from Babylon (**39:1**)?

12. What failing does Hezekiah demonstrate in his reception of them (39:2)? Does this make Hezekiah responsible for the future Babylonian captivity (39:3-7)?
13. What does Hezekiah's responses to Isaiah and the Lord's message indicate about him (39:3-8)? What applications can we make for ourselves?

## Isaiah 40-48: Superiority of Jehovah over Nations' Idols

For the next several chapters, Isaiah alternates addressing multiple themes:

- Foolishness of Idols
- Power of God – especially over idols – as demonstrated in:
  - Creation
  - Salvation
  - Fulfilled Prophecy
  - His Servants
- Love of God for His People as demonstrated in:
  - Physical Salvation
  - Spiritual Salvation
  - Distinction in Salvation
- Future Glory of Messiah, Messianic Kingdom and His People

Each of these points address a people who continued to be torn between Jehovah and idols, who would be physically oppressed by multiple nations for many years, and who may have doubted God's love, power, or plan to save them. The goal of this section would have been to purify them of idolatry and to solidify their faith, hope and confidence in Jehovah, so they could overcome oncoming temptations and discouragement.

### Announcing the Coming of the Lord – Isaiah 40:1-11

1. Why would the topic of "*comfort*" be so important for the readers of Isaiah? Consider previous chapters and the Jews serving the events foretold in those chapters.
  
2. When were the events of **Isaiah 40:1-8** fulfilled? How can Isaiah speak of "*her iniquity*" being "*pardoned*" – **past tense** – if the events were then in the future (40:2)? How did she receive "*double for all her sins*" (40:2)? Was she over punished?

3. How did the message of the “*one crying in the wilderness*” correspond to his foretold agenda (**40:3-9; Malachi 3:1-4; 4:4-6**) and execution of it (**Matthew 3:1-17; 11:1-20; 17:12-13; 21:23-32**)?
  
4. What diametrically opposed characteristics are exhibited in this proclamation of God (**40:10-11**)? Please provide an example of each characteristic just from the ministry of Jesus.

### **The Incomparable God – Isaiah 40:12-41:29**

5. Although discussed in more detail later, what was the immediate failure and futility of creating an image in God’s likeness as discussed in **40:12-26**?
  
6. What answers and comfort were provided to those who felt that God had overlooked them and their case (**40:27-31**)? How much of this encouragement applies to us today?
  
7. How did the Lord silence the claim of the “*coastlands*”, and how did they respond (**41:1-7**)?
  
8. As a parenthesis, what special treatment did Israel receive and why (**41:8-20**)? Incidentally, what general requirements were expected of them?
  
9. Returning to the claims of the “*coastlands*”, what did the Lord emphasize to bolster his case against the idols (**41:21-29**)?

## **The Chosen Servant of Delight – Isaiah 42:1-17**

10. When compared to other “*servants*”, what unique characteristics would God’s chosen servant exhibit, and what special accomplishments would he achieve (42:1-7)?
  
11. Why would God identify Himself in this context as the God of creation and life (42:5)? How does this section fit within the larger case against idolatry (42:8-9)?
  
12. List at least 1 fulfillment of each attribute or accomplishment of the chosen servant. Please note each attribute or accomplishment that failed. Lessons?
  
13. What was the new element of the “*new song*” that distinguished it from songs previously sung (42:10-12)?
  
14. The Lord was described as acting suddenly, dramatically (42:13-17). How would knowing that fact comfort and encourage the faithful while warning the idolatrous?

## **The Deaf, Blind Servant Redeemed – Isaiah 42:18-44:5**

15. Who was the deaf, blind servant (42:18-24)? To what were they deaf and blind?
  
16. Why were they deaf and blind, and what were the consequences (42:23-25)?
  
17. Despite their failure, what would the Lord still accomplish through them (42:21, 23)?

18. Assuming that **43:1-28** continues to address physical national Israel, how could they have simultaneously been the recipients of God's fury and redemption – burned and not burned at the same time (**42:24-43:7**)?
19. In the ongoing case against idolatry – upheld by the nations ("*coastlands*") and portions of Israel – how did the nation of Israel serve as a "*witness*" to God's exclusive divinity (**43:8-13**)? How would the deafness and blindness of Israel have enhanced His case?
20. To what previous national redemption did God compare Israel's future redemption from Babylonian captivity (**43:14-21**)?
21. Had Israel literally failed to offer sacrifices, or does the language figuratively represent a failure in quality or substance of sacrifice (**43:22-24**)? Please explain.
22. Why would God deliver Israel to the "*curse*" and "*reproaches*", if He was the one who "*blots out your transgressions*" (**43:25-28**)?
23. What peculiar future events were foretold in **Isaiah 44:1-5**?

### **Impotence of Idols versus Power of Jehovah – Isaiah 44:6-28**

24. How did each of God's self-designations relate to the issues being discussed (**44:6-8**)?
25. What witness was available to testify for the idols and the idol makers (**44:9-11**)?

26. The Holy Spirit observed at least 5 issues with man's construction of idols that show the obvious futility in worshipping them (**44:12-17**). Please identify these 5 and any more you may find.
27. Why did the pagans and those seduced from Israel continue in such obvious error, foolishness and futility (**44:18-20**)?
28. Why should Israel have broken into song and rejoicing (**44:21-23**)? How did this relate to the immediate context? Why was the creation directed to join in the praise?
29. What new comparisons were introduced here, which emphasized the power of God over that of idols (**44:24-28**)?

### **Cyrus, Shepherd of God's People – Isaiah 45:1-13**

30. Why was this "*shepherd*" servant introduced at this point in the context (**44:28-45:3**)? How does he relate to the context?
31. What is so unusual about the Lord identifying Cyrus by name (**45:3-8**)? What did the Lord hope to accomplish by it?
32. To whom was **45:9-13** directed? Who was not to "*strive with his Maker*"? What lessons can we learn?

## Turning of Gentiles from Idols to Jehovah – Isaiah 45:14-25

33. How would the people of **45:14-15** bow before the people of Israel? If they failed to do so, what could they expect as an alternative (**45:16-17**)? In contrast, what could Israel expect?
  
34. What characteristics of God were emphasized in **45:18-25**, which not not been previously emphasized?
  
35. Who would be the rallying point for the Gentiles (**45:23-25**)? How can we be certain of the application of this passage?

## God's Triumph over Babylon – Isaiah 46:1-47:15

36. What contrasts were drawn between Jehovah and the gods of Babylon (**46:1-7**)?
  
37. How did the *“bird of prey from the east”* demonstrate God's superiority over the idols of Babylon (**46:8-13**)?
  
38. Given Babylon's gross immorality, how could their capital city be compared to a *“virgin daughter”* (**47:1-3**)?
  
39. Since this language is both figurative and is recorded in the Old Testament, can the illustration of Babylon's nakedness help us define at least part of a minimum standard for modesty (**47:3**)?

40. Considering that God brought Babylon to punish His people, why did He destroy them for fulfilling His will (47:6)? What additional reasons compounded their guilt (47:3-10)?
41. Why did God encourage them to continue in their sinful “*enchantments*”, “*sorceries*”, “*astrologers*”, and “*stargazers*” (47:11-15)? Did He want them to continue to sin? If they continued in sin, what end could they have expected?
42. Although Israel claimed to follow God, what two things did God observe that indicated hypocrisy, even disloyalty and treachery (48:1-8)?
43. What dilemma did Israel create for Jehovah, and how did He resolve it (48:9-16)?
44. Since Jehovah would not fail or forget His promise to redeem Israel from Babylon, what advantage or distinction would arise from whole-heartedly keeping His commandments (48:17-22)?

## **Isaiah 49-57: “Things That Make for Peace”**

### **Jehovah’s Servant Redeeming Zion – Isaiah 49:1-50:11**

1. What was the first mission of God’s “*servant*”, and why was it expanded (49:1-6)? Who was God’s “*servant*” in this chapter?
2. Why might Zion have responded in despondency, considering themselves “*forsaken*” or “*forgotten*” (49:7-14)?

3. At what point in history was this prophecy of blessing fulfilled, that Zion would overflow its borders, and that its rulers would protect His people (**49:14-26**)?
  
4. Why was Israel sent into captivity (**50:1**)? What was **not** the issue, which emphasizes what point (**50:2-3**)?
  
  
  
  
  
  
  
  
  
  
45. What difficulties would God's servant face, and how did he overcome them (**50:4-11**)?

### **Jehovah Comforts Zion – Isaiah 51:1-52:12**

5. What comfort could be derived in recalling Israel's national beginnings (**51:1-2**)?
  
  
  
  
  
  
  
  
  
  
6. Why could God's people endure their persecution as keepers of His law (**51:4-8**)? To what people does this apply? How do you know?
  
  
  
  
  
  
  
  
  
  
7. What ancient display of strength was recalled, reminding God's people of His power and potential to save (**51:9-16**)?
  
  
  
  
  
  
  
  
  
  
8. How was Jerusalem's state described; why could she not be helped; and how did the Lord reverse her condition (**51:17-52:2**)?
  
  
  
  
  
  
  
  
  
  
9. In what way was Jerusalem's redemption comparable to her selling price (**52:3**)? Lessons?

10. How was God's name being "*blasphemed continually every day*" while the Jews suffered captivity (**52:4-6**)?

11. How could **Isaiah 52:7-12** apply to the Jews of captivity, the 1<sup>st</sup> century Jews and even us today?

### **The Suffering, Justifying Servant – Isaiah 52:13-53:12**

12. Why was Jehovah's Servant so shocking, misunderstood and rejected (**52:13-53:3**)?

13. Ironically, who was He helping by His service (**53:4-6**)?

14. What was signified by Him behaving as a "*sheep*" for "*the slaughter ... before its shearers*" (**53:7**)?

15. After a violent death, how did His burial suggest a miscarriage of justice (**53:8-9**)?

16. Although doomed to death, what event was implied in His foretold reward (**53:10**)?

17. According to this chapter, how did this servant "*justify many*" and "*bear their iniquities*" (**53:5-12**)? Did He become guilty of their sin, endure their punishment, or something else?

18. How should this perspective of Jesus make us feel? What applications can we make?

### **Promise of Perpetual Peace – Isaiah 54:1-17**

19. Based on the previous chapter and conclusion of this chapter (**54:17**), who was represented by the barren woman, the subject of this chapter?

20. Please compare this figurative woman to Hannah (**54:1-6; 1 Samuel 1:1-2:10**). How are they similar?

21. What literal events were figuratively represented by this woman being “*forsaken*”, “*refused*”, “*rebuked*”, “*afflicted*” and suffering God’s “*anger*” and “*wrath*” (**54:7-11**)?

22. Who was represented by the “*children*” of this woman (**54:11-13**), and how was God’s promise to them fulfilled?

23. Why could this woman be confident and not fear in the face of attackers, oppressors, and armies that assembled against her (**54:11-17**)?

### **Universal Invitation to a Covenant of Peace – Isaiah 55:1-13**

24. What New Testament incidents in Jesus’ life exemplify the invitation found in Isaiah **55:1-4**?

25. What “*leader*” and “*nation*” are foretold in **55:3-5**?

26. **Isaiah 55:8-9** has been used to prove that we cannot understand God or His revealed mind. Is that the point in this context (**55:6-13**)? How do these verses relate to the immediate context?

## **Those Excluded from Peace – Isaiah 56:1-57:21**

27. What would no longer serve as a dividing line between God's people (**56:1-8**)? Instead, what would be used to include (and necessarily exclude) people?

28. What previously made this deprecated distinction? To what future events was Isaiah looking?

29. Why are "*beasts of the field*" called to devour God's people (**56:9-57:2**)?

30. In what vileness did Israel partake as part of their idolatry (**57:3-10**)? How did it and other behavior manifest their stubbornness and short-sightedness?

31. In what way was God breaking His silence regarding Israel's idolatry and vile works (**57:11-13**)?

32. What contrasts can we draw between these people and those encouraged in **56:1-8** and **57:13**?

33. To whom is the ultimate peace offered, and with whom is it enjoyed (**57:14-21**)? Who will never enjoy such peace?

# Isaiah 58-66: Establishment of Zion

## Reformation & Redemption of Zion – Isaiah 58:1-59:21

1. How did God's people appear (**58:1-2**)? What was wrong with their fasts (**58:3-6**)?
2. What kind of fast and Sabbath observance did the Lord desire (**58:6-14**)?
3. In our desire to seek and obey God, how can we avoid falling into the same traps? What NT characters fell into the same trap performing the very acts being omitted but required here?
4. Why had Israel not enjoyed the salvation and access to God that had previously been promised (**59:1-8**)? What would they never enjoy as long as they stayed in that way?
5. What value was provided by Isaiah identifying himself with the nation of Israel, confessing their sins as a people and nation (**59:9-15**)?
6. In the illustration of God going to war, with what did He clothe and arm Himself, and why not some other attribute, like power (**59:15-19**)?
7. How was the promise fulfilled to maintain the Spirit upon the Redeemer, preserving His Words through the generations and providing access to His descendants (**59:20-21**)?

## Rebuilding of Zion – Isaiah 60:1-62:12

8. Who was the woman who received the service and “*wealth of the Gentiles*” (60:1-12, 14), and what is that wealth?
  
9. How was the promise to rebuild her with the best materials fulfilled (60:10-18)?
  
10. **Isaiah 60:18-22** sounds much like the description of heaven from **Revelation 21:22-27**. Could this passage find fulfillment this side of eternity in heaven, if so, how?
  
11. Jesus identified Himself as the Messiah of **Isaiah 61:1** (**Luke 4:1, 14-21**). If Jesus is the foretold preacher, who are those who “*mourn in Zion*” (61:1-9)?
  
12. How did Jesus’ adornment of **61:10** connect to verse **11**?
  
13. What was the goal of the Messiah from which He would “*not rest*” (62:1-5)?
  
14. Who were the “*watchmen*” who would give the Lord “*no rest*” (62:6-7)? Please provide at least one example of such a person from Scripture.
  
15. What would change about the resources of God’s people and the people themselves (62:8-12)?

## **Jehovah's Vengeance for Zion – Isaiah 63:1-65:16**

16. How did God express His vengeance on Edom (**63:1-6**)? Was this literal Edom? If not, who did it represent?
  
17. Why did God originally make a covenant with Israel, and why did He turn against them (**63:7-10**)?
  
18. Why was Moses recalled, and how did Isaiah behave similarly to him (**63:11-19**)?
  
19. What manifestation of God did Isaiah seem to wish He would repeat (**64:1-3**)?
  
20. Why had God not so acted for His people (**64:4-7**)?
  
21. How would Isaiah's prayer for mercy help his readers and history (**64:8-12**)?
  
22. What were the general reasons why Isaiah's prayer could not be immediately answered (**65:1-7**)?
  
23. Given the severity of the reasons warranting destruction, why did God not destroy Israel entirely (**65:8**)? How did God resolve this dilemma (**65:9-17**)?

## Establishment of a New Kingdom – Isaiah 65:17-66:24

24. Does this vision of a then future paradise correspond to the Messianic kingdom or heaven itself (65:17-25)? How do you know? ... Depending upon your decision, please explain either how sinners and new offspring could be in heaven (65:20-23), or how these utopian conditions could exist on earth?
  
25. Contrast the two different kind of worshippers shown to us in Isaiah 66:1-3.
  
26. How did God rightly justify sending a lie to deceive and destroy (66:4; compare to, 2 Thessalonians 2:9-12)?
  
27. Who was “Zion”; who was her “male child” and ; and what was the “nation born in one day” (66:5-13)?
  
28. What kind of people would find such events joyous (66:2, 5, 10-14)? Lessons?
  
29. What “brethren” and “nations” fulfilled the foretold recipients of God’s “indignation” and “fury” (66:5, 14-17)?
  
30. How far would God’s glory spread, and what surprising affect would it have (66:18-23)?
  
31. How were the corpses of the disobedient to be observed, where “their worm does not die and their fire is not quenched” (66:24)? Is this an allusion to hell?