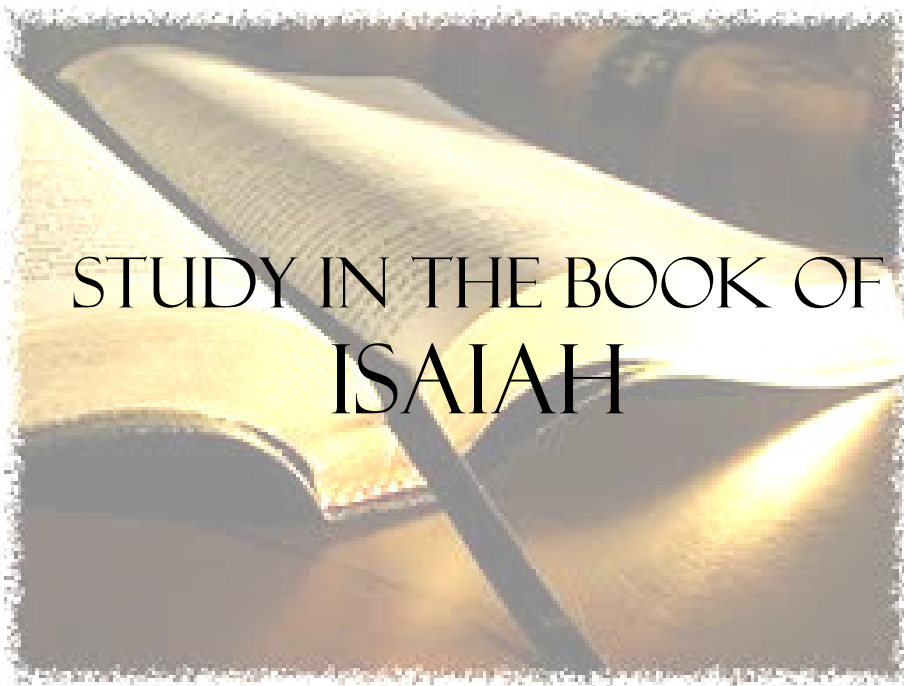


*Footprints*



CHRISTIAN RESOURCES



STUDY IN THE BOOK OF  
ISAIAH

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Footprints into Africa

# **INTRODUCTION TO ISAIAH**

## **STUDY 1**

### **INTRODUCTION**

The book of Isaiah is not the longest prophetic book in the Old Testament it is the greatest prophetic book in the Old Testament. The book of Isaiah is great because of the breadth of its teaching, the importance of its message but above all because of its subject matter, it has been called the evangelical prophet.

#### **1. THE MAN ISAIAH**

##### **A. Himself**

Isaiah was born in the year 765, his father's name was Amos, who was the brother of Amaziah, the father of King Uzziah. Isaiah was of aristocracy, also he was very involved with political events, he had a fine education, so much so that he wrote this great book and also trained a number of disciples. His ministry was the longest out of all the prophets except Daniel. 60 years. According to tradition he had a horrible death, he was sawn in half.

##### **B. His family**

He was married, had at least two children, their names Mahershalalhashbaz, which means remnant will return and Shearjashub which means hasten the booty speed the prey, Isaiah's own name means the Lord saves.

##### **C. His times**

###### **i) International**

On an international lever Assyria was becoming a very powerful force in the world, their leaders were men like Tiglath-Pilezer (745-727) he was succeeded by Shalmanezar (727-722), he was followed by Sargant (722-705).

###### **ii) Domestic**

His country had experienced unparalleled prosperity for many years, everything was thriving in the country, but it was spiritually bankrupt. Under King Uzziah they did what was right, he was succeeded by his son Jotham who compromised his religion, he was succeeded by his son Ahaz, he was totally godless and Hezekiah tried to bring the people back to God.

##### **D. His task**

Isaiah during his 60 years of ministry dedicated himself, his family, his disciples to a preaching ministry, he was primary a strong preacher, but sadly it was fruitless, he urged his people to trust God alone and would often use parables. His predominant message was the Lord saves.

## 2. THE BOOK

### A. The author

There is no doubt the Isaiah is the author (**1:1,2:1, 13:1**), sadly a number of liberal theologians doubt this, not only are there passages in Isaiah but also in the New Testament (**Matt 3:3, Lk 3:4, Rom 10:16**) and from a manuscript perspective the Dead Sea Scrolls confirm it as well.

### B, The prophet of the gospel

No other book in the Old Testament quoted as much as Isaiah except Psalms, while he had a lot to say about the Babylonian exile, his main thrust was on the Messiah who was going to come (**7:14, 9:6, 11:1, 32:1, 40:11, 42:1, 53**) - Man of sorrows.

### C. Outline of the book - see next page

### D. Emphasis is on the majesty and greatness of God.

We see that primary in Chapter 6 in the year that King Uzziah died

### E. His theme and purpose.

It stresses that God's people should be humble in his presence (**2:11, 5:15-16:**), but above all his message is one of salvation(**45:22**).

**ISAIAH**  
**STUDY 2**

**ISAIAH'S MISSION**  
(Chapter 1:1-5)

**INTRODUCTION**

These five chapters are preached during the reigns of Uzziah and Jotham and they will show us two things.

1. The hardness of the people's hearts
2. The moral corruption of the people.

**1. GOD'S LAMENT OVER JUDAH'S CORRUPTION (Chapter 1)**

- A. The heading of the whole book (v.1)  
The opening verse introduces us to the historical background of the prophet it also reminds us that it was a vision which Isaiah saw this emphasizes that Isaiah was merely the instrument of the message not the originator. His message concerned the southern kingdom under the reigns of Uzziah (**792-740**), Jotham (**740-732**), Hezekiah (**715-686**). This was a period of turmoil, war, misery and fear.
- B. God's Judgement (v.2-23)  
In spite of all God's blessing the people rebelled (**v.1**), They were worse than the donkey and ox, they had become corrupt, disobedient, rejecting God's prophets and offering meaningless offerings (**v.13**), but in **v.18**, God's gracious invitation is given, their sin can be forgiven.
- C. God's vengeance (v.24-31)  
These verses emphasize the omnipotence of God and they show the certainty of judgement, but in **v.25** the purpose of judgement is restoration

**2. THE KINGDOM AND ITS INTRODUCTORY JUDGEMENT (Chr 2-4)**

- A. The reign of the Messiah (2:1-4)  
Isaiah now turns away from his own situation to the messianic times (**v.3**) - where the Word of God goes forth, (**v.4**) - where the Lord reigns in peace. This reminds us of the foolishness if disarmaments, true peace comes from the Word and Christ.
- B. Isaiah gives his appeal and warning (2:5-3:26)  
These verses are a mixture of the conditions of Isaiah's day with the future day of judgement. Isaiah reminds his people that sin will bring God's judgement (**v.6-22**). He would discipline the leaders of the country (**3:4-7**), but especially the men (**3:14-15**).

- C. The branch of the Lord (4:1-6)  
Isaiah speaks of those who receive God's grace (4:2-3), but eventually the branch of the Lord will come, in the narrow sense Zerubbabel with Joshua (Zec 3:8, 4:9, 6:12), but ultimately the branch was Jesus Christ (Matt 1:1). In summary Isaiah's mission was to pronounce divine judgement on unrepentant sinners, but also to announce future blessing on those who would put their faith in the Lord.

### 3. THE SONG OF THE VINEYARD (Chapter 5)

- A. The parable itself (v.1-6)  
In this parable the owner does everything he could to encourage a good crop of grapes, cleared off the stones, planted the best vines, looked for a crop all he got was rotten grapes.
- B. Its interpretation (v.7)  
The vineyard of the Lord - Israel  
The owner is the Lord  
Men of Judah - the garden  
Justice - bloodshed  
All God' wanted was fruit, all he saw was bloodshed and distress.
- C. Its application (v.8-30)  
These verses have been described as Judah's grapes of wrath and in these verses there are six woes:
- i) **v.8-10** - Against greedy landowners
  - ii) **v.11-17** - Against drunken partygoers
  - iii) **v.18-19** - The sin of presumption
  - iv) **v.20** - Those who blur the distinction between right and wrong
  - v) **v.21** - The self confident and conceited.
  - vi) **v.22-23** - The judges who were unjust and unfair.
- All of this would lead to the fall of the kingdom in 722 BC

### CONCLUSION

In summarizing Chapters 1 – 5 we notice three things:

- 1) Rebellion against God is the basic sin
- 2) Worship is not only in God's house but is a lifestyle
- 3) The evil of drink

And so Isaiah's mission was difficult and it was the call of God which kept him going.

**ISAIAH**  
**STUDY 3**

**ISAIAH'S CALL**  
**(Chapter 6)**

**INTRODUCTION.**

Chapter 6 is an outstanding example of a call which came to the prophet, in every call to the Lord's work there are three essentials:

**1. SEEING THE LORD (v.1-4)**

**A. The supreme glory of God (v.1)**

He saw this in the year King Uzziah died (**740 BC**), his name Uzziah means the Lord is my strength, initially he had a wonderful reign. It had been very, very prosperous, everything in the country flourished, but sadly towards the end of his reign pride took over and he spent his last years in shame and disgrace, he was even struck with leprosy, (**2 Chronicles 26:15**). Isaiah doesn't fully describe the manner if it was a dream or a vision. **Spurgeon** tells us that it was a picture of Jesus, as does **Matthew Henry** and in **Jn 12:41** it clarifies that it was Jesus, but the lesson is clear, if Isaiah was to serve God he must know God first. The Lord was seated (Patience) on the throne (authority). Uzziah is dead, but the Lord is on the throne. Furthermore He is high and exalted, truly He is the King of all kings and the Lord of all Lords!

**B. The attendants and their song (v.2-4)**

Above him were the Seraphs (angels) which in Hebrew means the burning ones, in other words they burn in love for God and zeal for his glory and each one had six wings, with two they covered their faces - reverence, not worthy. With two they covered their feet - humility. And with two they were flying - service and they began to sing Holy, Holy, Holy is the Lord, the whole earth is full of his glory (**Rev.4:8**). Some see this as a reference to the Trinity. Isaiah would never be the same again, he would understand the glory and sovereignty of God.

**2. SEEING HIMSELF (v.5-8)**

**A He was prostrate**

The Lord was breaking him down, he was crushed, and all he could say was woe to me! Isaiah had learned that no-one can catch a glimpse of God's glory without at the same time recognizing his own distress and depravity. He realized he is unworthy and inadequate.

**B. He makes a confession.**

I am a man of unclean lips, he says this because our sinful natures are more apparent with our lips than anything else I live among a people of unclean lips.

**C. His cleansing (v.6-8)**

The very lips which Isaiah said are dirty and unclean are now cleansed, his guilt was taken away, his sin was atoned for. Commission always follows cleansing.

**3. SEEING THE WORLD (v.8-13)**

Who will go for us says the Lord. Isaiah says "here I am send me." Sin forgiven will always lead to joyful service and Isaiah makes himself available for the work of God. Having experienced conviction, unclean lips. Having experienced cleansing, guilt taken away. Having experienced consecration. Here I am. Isaiah now experienced commission, go and tell. The Lord says to Isaiah that his audience would not be my people, they would refuse to obey God, but Isaiah is to go regardless of the consequences (**Matt 13:14-15, Mk. 4:12, Lk. 8:10**).

He is reminded that there will be people that will never ever respond, in response **v.11** for how long Isaiah asks and God tells him, till the end, till cities, houses and people were ravaged. In this passage we realize one of the key themes of Isaiah, there was always a remnant.

## ISAIAH STUDY 4

### ISAIAH'S MESSAGE (Chapter 7-12)

#### INTRODUCTION

It is characteristic of the prophets to find at times that they are speaking to different situations, as for example Isaiah was speaking to his own day, but throughout the book he often refers to the Messiah, the Lord Jesus Christ and Chapter 7-12 are an excellent illustration of that. These prophecies were given during the time of King Ahaz, when Syria and Israel came together against Judah and behind the scene Assyria threatens. So Isaiah urges the people to trust only in God at these times, if you do you will be delivered, but furthermore ultimate deliverance can only come through Him who is called Immanuel. And so in these chapters we read some of the best known prophecies of Christ.

#### 1. THE BIRTH OF IMMANUEL (7:1-16)

##### A. The occasion of the prophecy (v.1-9)

The year is **735 BC**, the man was Tigliath Pilezer 111 he was in control of Assyria, he used Israel (Ephraim) and Syria (Aram) to do his work. Pekah the King of Syria and Rezin the King of Israel. They both came to attack Jerusalem, but they failed. God tells Isaiah to speak to King Ahaz, in **v.4** he is to keep calm, not be afraid, because these two pieces of firewood (Syria and Israel) are going to be destroyed and it literally happened in **670 BC**.

##### B. The sign to the house of David (v.10-16)

The Lord offers Ahaz a sign to strengthen him, Ahaz refused the sign, sadly for Ahaz behind his smooth religious talk lay a plan to outwit his enemies without God and so the ultimate fulfillment of this would be the deliverance. God would give Jesus notice his name Immanuel - God is with us and so Ahaz is told not to look to any other force, but only to God, not to Egypt, but only to Immanuel

#### 2. THE FAILURE OF JUDAH (Chapter 8)

Like king like people, the people are no better and no worse off than their leaders. King Ahaz's unbelief infected the country and so Isaiah married a prophetess and she had a son Mahershalalhashbaz which means hasten the booty, speed the prey. So Judah is shown how they are to be plundered, but in spite of the opposition Isaiah continues to urge the people to trust God (**v.12**), but in response to Isaiah's message Judah failed miserably (**v.19**)

**NB. 8-20.**

#### 3. THE VICTORY OF THE COMING RULER (9:1-7)

The darkness of Chapter 8 is dispelled by the light of Chapter 9. **Matt 4:12-17** quotes this passage. Again Isaiah speaks of the coming of the Messiah and he says in **v.6-7** **"For unto us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace"**. Here is a marvelous picture of our Lord Jesus Christ he is called:

A. A Wonderful Counsellor

B. The Mighty God

Everlasting father, he cares and loves you.

C. The Prince of Peace.

The zeal of the Lord will perform this, there is no doubt that he would come.

#### 4. EPHRAIM AND THE LORD (9:8 -10:4)

Although Isaiah's message was directed mainly to Judah and Jerusalem, He also prophesied against Ephraim the most powerful tribe in the north. And his message against Ephraim are in this section and in Chapter 28.



- A. Foreign enemies would punish her pride and arrogance (9:8-12)
- B. Divine judgement would fall on her leaders and her people because of their wickedness (9:13-17)
- C. Internal strife will occur (9:18-21)
- D. They would be dragged off into exile (10:1-4)

In summary these verses would have to come across strongly to Ephraim, where The hand of God is not reaching out with mercy, but in judgement.

5. **JUDGEMENT AGAINST ASSYRIA (10:5-34)**

We have now reached the closing years of King Ahaz. The destruction of Samaria by the Assyrians in **722 BC** is presupposed by Isaiah. They are called a club of My wrath in **v. 5**, but because King Ahaz paid a tribute to the Assyrian king they would not attack Judah. But the Assyrian rulers were proud and boastful and while God would use them as His tool (**10:5-6**). They themselves would later experience God's judgement (**10:12**), so that some years later in **701 BC** their King Sennacherub would attack Judah and lose, because of God's judgement on them.

6. **THE BRANCH FROM JESSE'S ROOT (11:1-16)**

In these verses the Lord Jesus Christ is very beautifully portrayed. At the end of chapter 10 where the destruction of Assyria is spoken of. In chapter 11 he speaks of the Branch of the Messiah. In **586 BC** the Babylonians would destroy Judah and the dynasty of David, but from the little stump would come the Messiah and He would rule with justice and righteousness. Isaiah foresees the Spirit of the Lord would rest on Him (**11:2**) and provide the Messiah with His intellectual qualities, wisdom and understanding. Also with His practical qualities and His spiritual qualities. Initially it looked to the return of the Jews, but ultimately to Jesus' coming.

7. **THE SONG OF REDEMPTION (12:1-6)**

This has been called the song of redemption and it concludes the Book of Immanuel (**Is.1-12**). It is a song of trust (**v.1-3**), but also a song of thanksgiving (**v.4-6**). Some of these words are from Exodus 15 where they were singing after crossing through the Red Sea,

**CONCLUSION OF CHAPTER 7-12**

The first thing we noticed in this message was Judah's alienation from God.

Secondly Isaiah was conscious of God's presence in his life.

Thirdly Isaiah was conscious of the future coming of the Messiah, who would be a Mighty Father, Prince of peace and the everlasting Father.

**ISAIAH**  
**STUDY 5**

**ISAIAH'S NEIGHBOURS**

**INTRODUCTION**

Although Isaiah's mission and message was the proclamation of the Word of God to his own people. He is by no means narrow or provincial in his outlook, just like **Jeremiah (46-51)** and **Ezekiel (25-32)** Isaiah includes a section where he speaks to the neighbouring nations (**13-23**), but they demonstrate two great truths.

1. God's absolute justice.  
He holds every nation accountable for its actions.
2. There is the place of proclamation of God's Word and especially prophecy which confirmed God's Word and the fact that all they experienced was what Isaiah said would happen is proof that it is the Word of God.

**1. BABYLON (13:1-14:27, 21: 1 - 10)**

From the very beginning Babylon has been the rally point of rebellion against God. And in many other places in the Old Testament Babylon is portrayed as an idolatrous pagan system.

**A. The fall of Babylon (13:1-6)**

In these verses Isaiah gives us an overview of what would happen to the mighty Babylonian empire, an empire that was feared and dreaded by the world. Assyria would come and crush Babylon in **689 BC**, after that it was rebuilt, but Isaiah was correct.

**B. The Medes will defeat Babylon (13:17-22)**

Under the leadership of King Cyrus the Persians hammered the Babylonians

**C. A time of prosperity (14:1-2)**

There is going to be a time of prosperity, "The Lord will have compassion on Jacob once again he will choose Israel and will settle them in their own land."

**D. Destruction of the King of Babylon (14:3-27)**

These verses are like a mocking song against the King of Babylon. In **Chapter 14:12** there is a reference to Lucifer and an inference between Babylon and Lucifer highlights the way Babylon was seen in those days.

**2. PHILISTIA (14:28-32)**

Isaiah's second message is dated in the year **715 BC**, the year that King Ahaz died, it is addressed to Philistia which later became known as Palestine, but these Philistines were a strong nation, they went to war against King Ahaz (**2 Chr 28**).

**3. MOAB (Chapter 15-16)**

Abraham's nephew Lot was the man who later brought about the Moabites, through that incestuous relationship with his daughter (**Gen 19:36-37**). She was always an enemy of God's people, they were located just east of the Dead Sea, Isaiah clearly predicts their downfall.

**4. DAMASCUS (Chapter 17)**

(Damascus is the capital of modern day Syria). Damascus was the capital of ancient Aram and they were often at war with Israel. Isaiah predicts in **v1** that they would become a heap of ruins it was fulfilled in **732 BC**.

5. **CUSH (Chapter 18)**

Cush is roughly equivalent to modern day Sudan, they too are going to be destroyed, and so much so says Isaiah that they would bring their gifts to Jerusalem.

6. **EGYPT ( Chapter 19-20)**

Isaiah implies that internal strife would sap all her energy and she too would be defeated, again that was fulfilled to the detail in **670 BC**, the Assyrians defeated them and again in **663 BC**.

7. **EDOM (21:11-12)**

Esau produced the Edomites (**Gen 25:29-30**), they would also be defeated.

8. **ARABIA (21:13-17)**

This covers a wider area, they were also defeated

9. **JUDAH (Chapter 22)**

The valley Judah. Now even God's people are included, when they thought that everything was alright, they were slow to learn that God blesses those who repent and judges those who sin.

10. **PHOENICIA (Chapter 23).**

This final message concerns the destruction of the seaport of Tyre, a well known commercial city, when Tyre fell the world would weep says Isaiah.

**SUMMARY.**

From this passage Isaiah has stressed the fall of Babylon - religion, Egypt - political and education Tyre - materialistic.

**CONCLUSION**

In summarizing these chapters we can say four things:

1. Isaiah knew his neighbours  
E.g.. The pride of Moab. He was a man who knew what was going on in society
2. Isaiah knew that these nations were doomed.  
The people had sinned beyond the point of no return
3. All the nations would be judged within their history.
4. God's judgement is always without favouritism  
Isaiah knew that what you sow is what you reap.

## ISAIAH STUDY 6

### ISAIAH'S APOCALYPSE (Chapter 24-27)

#### INTRODUCTION

In the book of **Immanuel (1-12)** Isaiah was mainly concerned with his own people, the citizens of Jerusalem and Judah. The second section (**Chapter 13-23**) it is called the book of oracles against the nations, Isaiah widens his perspective and he deals with the surrounding countries. And now in the third section (**24-27**) called the book of Apocalyptic Oracles, he looks even further to see the ways in which the Will of God is fulfilled through the entire world. In the same way that Revelation is called an Apocalyptic Book in the New Testament. Revelation simply means that the writer looks into the future and Isaiah watches in amazement as the Lord brings history to its spectacular climax. In these chapters **24-27** the same sequence is seen again, the Lord is repeating his message, first there is suffering (judgement) then glory (comfort).

#### 1. JUDGEMENT (Chapter 24)

Up to this point judgement has been predicted for Judah and her neighbours, but now the Lord is to judge the whole world (**v.3-6, 11-13, 17-21**). No elements of society would escape the reasons are in **v.5** because the people had disobeyed God's law. However in **v.14-16** there would be a redeemed remnant that would survive and give glory to the Lord. Sadly from (**v.17-23**) the judgement was still to be severe and so this picture of judgement is not a pleasant picture, but the world deserved it and so Isaiah looks forward to restoration.

#### 2. RESTORATION (25:1-27:6)

**A. Martin: "The contemplation of God's earth shaking works brings forth an exclamation of praise."** And so in joyful response to God's revelation of coming judgement both in Isaiah's time and in the distant future. Isaiah records four hymns of thanksgiving and they all emphasize the theme of restoration.

##### A. For the salvation of the nations (25:1-8)

Every city that represented Imperial power would be destroyed, their cruel leaders, their armies would be annihilated. But the nations that had been oppressed would come with their praise **v.3** and honour God for their deliverance. He looks forward in **v.6** to the day when God would hold a great feast (**Matt 8:11, Rev.19:9**) It is a picture of the coming of the Kingdom of Heaven, joy and celebration will take the place of shame and disgrace.

##### B. For Zion's happiness and Moab's humiliation (25:9-12)

The Lord's people are characterized by their trust in God and therefore they would be saved (**v.9-10**), but in (**v.11-12**) the Moabites who trusted in their fortresses would suffer judgement. All who trusted in the Lord are saved, but all who trust in their own resources are judged.

##### C. Judas restoration and resurrection (26:1-27:1)

This is by far the longest of the hymns.

##### i) The first verse (v.1-6)

These verses summarize the second hymn by pointing out that God is the true Rock and He brings peace to those who trust Him.

##### ii) The second verse (v.7-11)

In the second verse God's relationship to His people is explained, but the second part of this verse reminds us of God's relationship to the wicked **v.10** they will experience judgement.

- iii) The third verse (v.12-15)  
This verse emphasizes how God's enemies are punished and forgotten.
- iv) The fourth verse (v.16-18)  
This describes the discouragement of God's people when they are oppressed by the foreign nations.
- v) The fifth verse (v.19)  
This verse presents god's answer to all our inadequacy and so Isaiah speaks of the resurrection.
- vi) The sixth verse (v.20-21)  
God's wrath would fall on the surrounding nations.
- vii) The final verse (27:1)  
Isaiah sees the ultimate destruction of evil and even Satan.

**D. For the Lord's protection of His people (27:2-6)**

The fourth hymn, Isaiah is singing for the Lord's protection. Isaiah's final hymn of thanksgiving portrays Israel as a vineyard, in this song the Lord has done everything He can for the vineyard and again all He looks for is fruit, and in that vineyard God will protect His people.

**3. JUDGEMENT (27:7-11)**

Earlier in Chapter 24 Isaiah had spoken on the same thing. But now Isaiah draws his apocalypse to a close with another brief section on judgement. Judgement would fall not only on the Assyrians, but on God's people because of their worship of foreign gods (**v.9**) and also there was no spiritual understanding (**v.11**)

**4. RESTORATION (27:12-13)**

He concludes with this little section of restoration.

**LESSONS**

- 1. Divine history is cosmic in scope. God is not only interested in a small group of people, His concern is the whole world.
- 2. Human history is ruined by sin, not only among heathen people but also God's people.
- 3. Human souls are immortal and Isaiah speaks of the final resurrection and it is because of this that we can have peace if our minds are stayed on Jehovah.

**ISAIAH**  
**STUDY 7**

**ISAIAH'S WOES**  
**(Chapter 28-33)**

**INTRODUCTION**

We have now arrived at the halfway point in our study of Isaiah and we turn to what is called the book of woes and it lies at the very heart of Isaiah's prophecy. This section is quoted on numerous occasions in the New Testament. It consists of six woes which probably were spoken during the final years of King Ahaz and the beginning of King Hezekiah's reign.

**1. WOES TO THE LEADERS OF EPHRAIM AND JUDAH (Chapter 28)**

In these verses Isaiah denounces Samaria (**v.1-4**) she was the capital of the Northern Kingdom and was a beautiful city on a hill top, she is called 'a fading flower' and is about to be judged, mainly because of her pride and her drink. But not only is Samaria denounced but so is Jerusalem capital of the Southern Kingdom, (**v.7-15**) tells us that they also were proud and riddled with drink. The Bible often stresses the evil of drunkenness, it is not a weakness to be pitied but a sin to be condemned! The Lord had tested his people with his standards and they did not measure up to the standards (**v.16-19**). And so **Isaiah 28** concludes with a poem again underlining how in spite of God's goodness the North and south had wandered and are about to be judged.

**2. WOE TO JERUSALEM (29:1-14)**

Having denounced Samaria briefly the prophet now turns all his attention onto Jerusalem (**v.1**), despite their observances of their religious festivals her citizens would mourn and lament, the reason is in (**v.13**) their hypocrisy and insincere worship .

**3. WOE TO ALL WHO DENY GOD'S SOVEREIGNTY. (29:15-24)**

His third woe is to those who deny God's sovereignty. The people were demanding the right to dictate their relationship with God (**v.16**), the people in their pride and arrogance tried to hide away their plans from God (**v.15**), they also tried to enter an alliance with Egypt, but God knew and so judgement would overtake the country (**v.20-21**) and only the humble would find joy in the Lord

**4. FIRST WOE TO THE PRO-EGYPTIAN PARTY (Chapter 30)**

Isaiah's first woe is directed to the leadership of Judah who were running to Egypt for help against Assyria, but not to the Lord. But their plans were not in accordance with God's will and therefore they would lead to absolute disaster. But Judah's leaders would not listen, they were unwilling to trust the Lord.

5. **SECOND WOE TO THE PRO-EGYPTIAN PARTY** (Chapter 31-32)

This is a summary of **Chapter 30** again. Isaiah urges his people to rest in God alone. Into **Chapter 32** Isaiah again looks forward to the Messiah (**32:1-17**), but not until then would there be peace and security.

6. **WOE TO THE DESTROYER** (Chapter 33)

Isaiah's first five woes were addressed to the people of God, but now in the last woe it is against Assyria. As Assyria attacked God's people only the Lord could save them, but for Assyria they would come under judgement.

**CONCLUSION**

1. God condemns hypocrisy (**Matt 15:8-9, Mk 7:6-7**)
2. God despises human wisdom (**1 Cor 1:19**)
3. God hardens the heart of those who continue to reject Him. (**Rom 11:8**)
4. God sometimes uses unusual means to get our attention (**1 Cor 14:21**)
5. God alone is sovereign (**Rom 9:20**)
6. God alone is our true foundation (**1 Peter 2:6, Rom. 9:33**)

**ISAIAH**  
**STUDY 8**

**ISAIAH'S COUNSEL**  
(Chapter 34-39)

**INTRODUCTION**

In these verses Isaiah the prophet becomes Isaiah the counsellor, we will find his counsel divided in two sections:

**Chapter 34-35 - Book of judgement**

**Chapter 36-39 - Book of Hezekiah**

**1. THE BOOK OF JUDGEMENT AND RESTORATION (Chapter 34-35)**

**A. Judgement on the nations (Chapter 34)**

There are those who believe that God never manifests anger, they think that His love is an easy going tolerance of everything. However the Bible frequently speaks of the wrath of God we notice in **Chapter 34**, in **v.1-2** Isaiah portrays judgement on a world wide scale, their destruction would be total. In **v.3-4** even the stars would fall out of heaven. In **v.5-17** the nation of Edom is taken a symbol, she like the world is going to be totally destroyed Eg.**v.5, 7**. The lesson for today is challenging, wrongs must be righted, evil must be recompensed, good must be rewarded and that is what Isaiah shows.

**B. Restoration of Israel (Chapter 35)**

If Edom was going to be destroyed, Israel's glory lay in the future, the same vengeance which would annihilate Edom will now save the people of God (**v.1-4**). The immediate fulfillment of this restoration would take place when the exiles returned from the Babylonian captivity under King Cyrus in **538 BC**, but the ultimate fulfillment is in Christ.

**2. THE BOOK OF HEZEKIAH (Chapter 36-39)**

With something like a shock (jolt) Isaiah now calls them back to their own situation which was a critical period of their history.

**A. Hezekiah and Sennacherib (Chapter 36-37)**

The date is **701 BC**, a very critical period for the citizens of Jerusalem. The King of Assyria Sennacherib invaded Judah because King Hezekiah had rebelled and refused to pay his tribute (**36:2, 2Kings 18:7**). He captured 46 cities including the key city of Lachish, 50 km south of Jerusalem. Jerusalem was next, Assyria sent their commanding officer to urge Hezekiah to surrender, saying there is no hope for Israel, in **v.11** he was even exhorted to speak to them in Aramaic and from **v.4-13** this man belittles Hezekiah, belittles the people of Judah, makes fun of Judah's army and said if they do not surrender the results would be horrendous and so he thought that they would break the morale of Jerusalem and frighten them into submission. A lot



of people went into mourning giving up all hope, but Hezekiah went to the temple to pray (37:1-4). Hezekiah sends for Isaiah, who urges them to pray and so he comes from v.6-13 with a wonderful word of encouragement. Notice in v.22-35 how the mood changes, God is going to perform a miracle, God would soon deliver Hezekiah, even though the Assyrians would come God would destroy them and from v.21-38 you read of the fall of Sennacherib, 185,000 of their soldiers were killed, an angel of God came upon them and the victory was Gods.

**B. Hezekiah and his illness (Chapter 38)**

Hezekiah takes desperately ill and is at the point of death, but he turns to God in prayer and God in His grace hears him and promised him 15 years grace.

**C. Hezekiah and Merodach-Baladan (Chapter 39)**

The King of Babylon sends his envoy to visit Hezekiah, Hezekiah shows them everything in the palace, but Isaiah reminds him in the future it will all be gone, they were in fact going to be taken into exile, into Babylon itself.

**CONCLUSION**

1. God answers prayer
2. God takes care of the sin problem (38:17)
3. God alone is our refuge and our strength.  
As we see with Sennacherib.

**ISAIAH**  
**STUDY 9**

**ISAIAH'S CONSOLATION**

(Chapter 40-41: 44-45)

**INTRODUCTION**

The opening of **Chapter 40** now sets the tone for all that is to follow in Isaiah

**1. THE RESTORATION OF JUDAH (40:1-11)**

- A. The voice of grace (v.1-2)**  
God himself proclaims a message of comfort for His people. She has been disciplined for her sins, but now that is over
- B. The voice of providence (3-5)**  
These verses were to be fulfilled ultimately in the ministry of John the Baptist. (**Matt 3:3, Mk 1:3, Luke 3:4 Jn 1:23**)
- C. The voice of assurance (v.6-8)**  
In these verses God comforts his people by reminding them the power of the Babylonians is temporary, only one thing lives forever, the Word of God (**1 Peter 1:24-25**)
- D. The voice of hope (v.9-11)**  
The announcement that God would lead his people back to Jerusalem is good news for the future.

**2. THE OMNIPOTENCE OF GOD (40:12-31)**

In **Chapter 40** the sovereignty and power of God is dominant. In comparison to God everything is small (**v.12**). **v.15** nations are like a little drop in the bucket. **v.22** the people are like grasshoppers, **v.26**. **Chapter 40** closes by reminding us that God is also the God of all our resources, he never grows tired or weary and in **v.31** to the end of the chapter, anybody who waits on the Lord renews their strength.

**3. THE PROVIDENCE OF GOD (Chapter 41)**

Just as **Chapter 41** closes with a promise that God will renew the strength of those who wait on him, so **Chapter 41** opens with the Lord's challenge to all people to renew their strength. The reason why they need to renew their strength is because every other power will fail, Even the Babylonian Empire is about to be replaced by the Persians (**v.1-5**) and **v.10-20** God will take care of little Israel, **v.10** He was with them, **v.8-9** He had chosen them. **v.13-14** He would help them.

**4. THE ELECTION OF ISRAEL. (44:1-5)**

Israel was declared to be upright not because of inherent goodness, but because of God's grace and this chapter includes wonderful promises to Israel based upon what God has done.

**5. THE IMPOTENCE OF IDOLS (44:6-23)**

Sadly many of the people of Judah continued to worship idols and in these verses God declares that apart from him there is no other God (**v.6-10**), the idols that people worship are worthless, blind and ignorant (**v.9**), the tree will eventually be cut down and used as firewood.

**6. THE MISSION OF CYRUS (44:24-45:25)**

Cyrus was the founder of the Persian Empire, he conquered Babylon in **539 BC** and immediately allowed the Jewish people to return home, but at the end of the day he was only God's servant.

**CONCLUSION**

In these chapters Isaiah gives us a wonderful picture of God which could be summarized under five characteristics:

1. The God of all comfort (**40:1-2**)  
He encourages and loves His people
2. God is eternal (**40:28**)
3. God is omniscient (**41:22**)
4. God is omnipotent (**40:12-28**)
5. God is righteous (**41:2**)

**ISAIAH**  
STUDY 10

**ISAIAH'S CREATOR**  
(Chapter 42:5-43: 28, 46-48)

**INTRODUCTION**

As we now turn to Isaiah 40-48 we will emphasize Isaiah's understanding of God as the Creator of all that exists. It is a reminder that where God is not known for himself the result is decay and death.

**1. GOD AND ISRAEL (42:5 – 43:28 )**

**A. God alone is worthy of praise (42:5-17)**

Chapter 42 is clearly a missionary passage. Isaiah stresses the power of God over His creation, both of the universe and of mankind and so he begins by emphasizing God as Creator, and then he develops from the creatorship of God to the work of the Messiah. (v.6-8), the Messiah will open the eyes of the blind and free the captives from prison, and bring light to those who are in darkness. Furthermore God is the only one who can declare what will take place in the future, and from v.6-14 he declares his intention for His people. Because of the above he refuses to share His glory with idols.

**B. Israel is blind and sinful (42:18-25)**

The people of Israel are here seen as the servant of God, but sadly they are deaf and blind (v.18). Although they should be serving God faithfully they refuse to see his mighty acts on their behalf or to listen to his words of encouragement, therefore God handed them over (v.22). First to the Assyrians and second to the Babylonians. But in spite of God's judgement upon them they would not repent

**C. God is merciful and compassionate (Chapter 43)**

Indeed God is a gracious and compassionate God, he is slow to anger and abounding in love, he has already brought God's people through the Red Sea, the river Jordan and now as they faced the future they need never be afraid ever. From v.9-13 we are taken into the courtroom in which the nations are to testify against the Lord but they can't. No foreign god can do what our God does says Isaiah.

**2. GOD AND BABYLON (Chapter 46-48)**

**A. Babylon's gods are doomed (Chapter 46)**

Isaiah the worshipper of the creator of heaven and earth now explains how all so called gods are meaningless. He pictures the gods of Babylon in disgrace (v.1) the one God Bel is another name for Marduk the Babylonian god and

there is also Nebo and Isaiah says they are powerless, **v.6-7** they are unable to move or speak and so explains how the gods of the Babylonians are absolutely doomed.

**B. Babylon's Empire will fall (Chapter 47)**

Here now are the words of God to Babylon which was powerful under Nebuchadnezzar. In **539 BC**. Babylon was defeated and although formerly she was happy and carefree she would sit in the dust and mourn. Nothing that she could do would avert her destruction, the Medes and the Persians would consume her.

**C. Babylon's captives will be released (Chapter 48)**

The first half reminds the people of Judah of their privileges. They are citizens of Jerusalem, but in (**v.8-9**), they were stubborn and disobedient, but God in His grace would still deliver them from their Babylonian captives and it happened under Cyrus. But sensing her doom Isaiah says run. So much so that after this chapter he will never speak of the Babylonians again.

**CONCLUSION.**

1. The Lord is the only God
2. Our God is a God of Grace.
3. Our God is a God of compassion
4. But he is also a God of judgement. (And so the Babylonians were finished.

## STUDY 11

### **ISAIAH'S REDEEMER**

(Chapter 49-57)

#### **INTRODUCTION.**

Chapter 49-57 emphasize the servant hood of the Messiah and these chapters will teach us of his person and work

#### **1. GOD'S SALVATION IS THROUGH THE SERVANT (Chapter 49)**

##### **A. The exaltation of the Messiah (v.1-13)**

Here the Messiah (v.1+8) is called Israel because in him all God's expectations are realized. His mission is to restore Israel to God and then to bring light to the Gentiles (v.6), though he is despised at his first coming, he will be worshipped at his second coming.

##### **B. The glory that is to come to Zion ( Chapter 50)**

God now goes on to show his people that he has not rejected them, but he emphasized two things.

i) Their suffering has arisen because of their sin. (v.1-3)

ii) There was opposition to God's servant.(v.4-9)

These and other passages show how Isaiah was speaking of Jesus exclusively

#### **2. EXHORTATION TO THE UNBELIEVERS (Chapter 50)**

God now goes on to show his people that he has not rejected them, but he emphasized two things.

A. Their suffering has arisen because of their sin. (v.1-3)

B. There was opposition to God's servant (v.4-9)

#### **3. HE BRINGS EXHORTATION TO THE RIGHTEOUS (Chapter 51)**

Isaiah now speaks to those who pursue righteousness, he stresses two things.

A. He gives them comforting assurances (v.1-16)

B. The ultimate triumph of God's people (v.17-23)

#### **4. ZION'S JOY IN THE LORD'S DELIVERANCE. (52:1-12)**

In this chapter Jerusalem is now called to awake (v.1) she is pictured as a beautiful woman who has been laid in the dirt, but now wants to stand up and start again.

#### **5. SUFFERING SERVANT OF JEHOVAH (52:13 – 53:12)**

As we come to this section we enter into the Holy of Holies of Isaiah.

A. The servant is exalted (v.13-15)

How can anyone read this passage where the torture inflicted on Jesus is so clearly told without being moved.

- B. The servant is despised (53:1-3)  
He had no beauty or majesty to attract us to him
  - C. The servant is wounded (v.4-6)  
Here the great doctrine of substitution is taught, Christ died for me.
  - D. Servant cut off (v.7-9)  
These verses remind us that Jesus was not an unwilling victim, not compelled to go to the cross, no his was a voluntary sacrifice.
  - E. Servant satisfied. (v.10-12)  
**Andrew Murray** “The death of Jesus Christ is not a tragedy, not a waste, it was the greatest triumph possible.”
5. **RESTORATION IF ISRAEL TO A PLACE OF BLESSING**  
(Chapter 54)  
Through faith in the Messiah, blessing was the result . Isaiah is explaining the rich blessing to come through the Messiah.
6. **APPEAL TO COME TO GOD FOR SALVATION** (Chapter 55)
7. **MORAL EXPECTATIONS IN VIEW OF GOD’S SALVATION**  
(Chapter 56)
- A. There should be justice (v.1)
  - B. Keep holy the Sabbath (v.6)
  - C. Worship (v.7)
8. **CONTRAST OF THE CONTRITE WITH THE WICKED** (Chapter 57)
- A. The contrite (v.15)
  - B. The unconverted (v.20-21)

**ISAIAH**  
**STUDY 12**

**ISAIAH' SERVANT**

(Chapter 42:1-4; 49:1-6; 50:4-9, 52:13-53:12)

**INTRODUCTION**

We have seen the main themes of the book of Isaiah. But this particular theme of the servant songs is the most important subject in the book. Although the servant idea is found throughout the book, it is not concentrated, in these chapters. Of particular significance are the four servant songs. There is no doubt that the servant referred to is the Messiah our Lord Jesus Christ.

**1. THE SERVANT'S CALL (42:1-4)**

**Matthew Henry:** "We are sure that these verses are to be understood of Christ."

- A. The Father's concern for Him (v.1)  
Jesus is here called my servant, my chosen one in whom I delight. Christ was chosen from all eternity to do the great work of man's redemption.
- B. His qualifications (v.1)  
I will put my Spirit on him and that qualified Jesus.
- C. His work (v.1)  
To bring justice to the nations, he would do that by bringing to the world the law of God - 10 Commandments.
- D. His tenderness (v.2-3)  
The methods that Jesus used were quiet and gentle, he will not break a bruised reed, he will not snuff out a smouldering wick. Where ever the flame of devotion burns however feebly or dimly he will never quench it, rather he will trim it, give it fresh oil so that it will burn brightly.
- E. His courage (v.4)  
He will not falter or be discouraged even though he meets with opposition or hard service, he would not falter.

**2. THE SERVANT AS PROPHET (Chap. 49:1-6)**

- A. An audience is summoned (v.1)  
Here the servant's mission is described briefly. Instruction, consolation and comfort are to be given to Israel and he calls for the audience.
- B. The authority (v.2-3)  
"Before I was born the Lord called me." He made my mouth like a sharp sword, the word cuts to the heart.
- C. The promised success (v.3-6)  
In these verses the servant is promised success. But I said I have laboured to no purpose, my reward is with God.

**3. THE SERVANT AS MARTYR (Chap. 50:4-9)**

- A. The servant as an acceptable preacher (v.4)



He has an instructed tongue, he sustains the weary and so this verse emphasizes his pastoral effectiveness and he will do it morning by morning.

**B. A patient sufferer (v.5-6)**

He speaks of his back being beaten, he speaks of his face being beaten and of mocking and spitting.

**C. He will be a courageous champion (v.7-9)**

Jesus went about his work with undaunted resolution. He did not fail or give up in spite of the suffering. "Because the sovereign Lord helped me."

**4. THE SERVANT AS SAVIOUR (Chap.52:13-53:12)**

As we come to these verses we enter into the Holy of Holies of Isaiah, here is the passion of the Old Testament. This fourth servant song is the last, the longest, but the loveliest of them all. All in all the song has five verses and it has often been called the gospel in the Old Testament. It is also quoted more than any other Old Testament passage.

**A. The divine servant (52:13-15)**

Though he was a servant God later would exalt him to a place of higher prominence, but first he must provide purification for sin, in v.14-15 this would involve inhumane treatment.

**B. The divine sufferer (53:1-3)**

In these verses we come now to the loftiest part of the Old Testament prophecy where the servant is portrayed as suffering. He was rejected, despised, suffered and truly was a man of sorrows, and so badly did he suffer that men hid their faces from him.

**C. The divine substitute (53:4-6)**

Nine times in these verses we read of a substitute. Christ died for our sin.

**D. The divine sacrifice (53:7-9)**

These verses remind us that he was led like a lamb to the slaughter.

**E. The divine satisfaction (53:10-12)**

The suffering and death of the servant would be followed by his resurrection and then he would be satisfied not because he was raised but because he had secured the justification of sinners.

**ISAIAH**  
**STUDY 13**

**ISAIAH'S MESSAGE**  
(Chapter 58-66)

**INTRODUCTION**

In these closing chapters of Isaiah it might almost appear as an anti-climax after reading those magnificent passages on the Servant. There are seven main divisions to these closing chapters of Isaiah.

**1. DENUNCIATION OF ISRAEL'S SINS (Chapter 58-59)**

In **verses 1-12** the people of Judah are guilty of fasting in a way that is unacceptable to God, they thought that all they had to do was to humble themselves (**v.3**), put on clothes of mourning (**v.5**), but it was hypocritical. Says Isaiah. (**v.3**) - it was accompanied with exploitation, (**v.4**) - with quarrelling, (**v.6**) - with oppression, (**v.9**) - with gossip. Their fasting was rejected therefore by God. God explains in (**v.9-12**) that he will hear us if we obey and become concerned for the people around us. He adds further examples of improper fasting in **chapter 59:1-14** by the way they deserted the Sabbath, there was deplorable lack of righteousness and justice, both in business and personal relationships. In (**v.20-21**) Isaiah therefore urges his people to repent and to turn back to God, true repentance will always bring righteousness.

**2. THE COMING OF THE MESSIAH (Chapter 60-62)**

**New Bible Commentary.** "These glowing chapters portray blessings that transcend the old order."

**A. Zion's future glory (Chapter 60)**

Isaiah **60:1-4** pictures the return of Jerusalem's sons and daughters from captivity, and of how the Persian King Darius would even help them get re-established. The wealth of the nation would come to Zion. But ultimately it is a picture of the redeemed of the Lord and the New Jerusalem.

**B. Messiah's ministry(Chapter 61)**

In these verses we hear of the ministry of our Saviour, the Lord Jesus Christ, he was going to preach good news bring healing, redemption and bring comfort to all who mourn. Zion then responds to his ministry with a song of gratitude and praise. (**v.10-15**)

**C. Hastening the great day. (Chapter 62)**

Isaiah's vision now leaps as he foresees the coming of the Messiah and he longs for it to come quickly. **Chapter 62:1-12** is another poem that portrays Zion as a woman who yearns for her husband and family and of the love relationship that there is between the Lord and His people.

### 3. JUDGEMENT AND SALVATION (Chapter 63-66)

#### A. Past (63:1-14)

Esau the hostile brother of Jacob is now portrayed again, as a symbolism of a world that is at war with God and His people. He is covered with blood in (v1-6), but from (v.7-14) Isaiah sings a hymn of praise which recalls the mighty acts of God in the past, in v.9 through the desert, in v.11-13 across the Red Sea, in v.14 bringing them into the land of Canaan.

#### B. Present (63:15 – 65:16)

Knowing the rebellion of God's people Isaiah begins to pray. Isaiah pleads for the Lord from heaven in (v.15) he wants the Lord to vindicate his honour in the world and he prays earnestly that God will not reject his people (64:9-12). In Chapter 65 God answers Isaiah's prayer in judgement as well as mercy

#### C. Future (65:17- 66:24)

Isaiah closes on a wonderful note, he now speaks of the new heavens and the new earth (2 Peter 3, Rev.21), there will be the New Jerusalem. The future is glorious for the child of God, says Isaiah.

### CONCLUSION

In a time of turmoil, war, misery and fear Isaiah stresses three characteristics of God:

1. God is good, he delights in blessing his faithful people.
2. God is great, He is strong, mighty and sovereign
3. God is gracious (45:22)