

Isaiah Part 2

Leader Guide

(NASB and ESV)

COMFORT
MY PEOPLE
(CHAPTERS 40–66)

Isaiah Part 2 Leader Guide (NASB and ESV)

© 2008, 2013 Precept Ministries International

Published by Precept Ministries of Reach Out, Inc.

Chattanooga, Tennessee 37422

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher.

Printed in the U.S.A.

Unless otherwise noted Scripture quotations are from the New American Standard Bible®

© The Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995.

Used by permission. www.lockman.org

Scripture quotations marked ESV are taken from ESV® Bible (The Holy Bible, English Standard Version®)

© 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

3rd Edition (5/2016)

USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out


When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

PRINTED PAGE NO.	L E S S O N S	PDF PAGE NO.
1	LESSON ONE: Isaiah 40–41	5
7	LESSON TWO: Isaiah 42:1–44:23	11
15	LESSON THREE: Isaiah 44:24–46:13	19
19	LESSON FOUR: Isaiah 47–50	23
25	LESSON FIVE: Isaiah 51–53	29
33	LESSON SIX: Isaiah 54–57	37
41	LESSON SEVEN: Isaiah 58–60	45
47	LESSON EIGHT: Isaiah 61–63	51
53	LESSON NINE: Isaiah 64–66	57

To locate a particular lesson in the pdf, click on  in the grey bar on the left side of the window. Bookmarks will appear for each of the lessons. Select the lesson you need.

ISAIAH PART 2 LESSON 1 Leader Guide

Lesson emphasis

- Isaiah 40–41

To begin this discussion you might ask your group if a certain part of Isaiah 40–41 spoke to any of them personally. Let them briefly share if they want to.

ISAIAH 1 AND 39

Ask what they learned from Isaiah 1.

Tell them to look at the time line in the lesson as you discuss this chapter.

God spoke through Isaiah, His prophet, during the reigns of four kings of Judah.

Judah was the Southern Kingdom of Israel after the kingdom divided.
Jerusalem was its capital city and the place of the temple, the center of worship.

Isaiah spoke concerning Judah and Jerusalem.

The beginning of his messages to them was about their sin and rebellion against the Holy One of Israel. They had abandoned and despised Him.

Isaiah told of coming desolation for them as a result of their sin. God had had enough of their worthless religion. They were facing His judgment.

But He called them to wash themselves and learn to do good. Verses 16-18 record this call to repentance. Also, verses 26-27 tell of the restoration for those who repent.

During whose reigns did Isaiah prophesy in chapters 1-39?

King Uzziah died, Isaiah 6, and so did King Ahaz, Isaiah 14:28.

Jotham's death was not recorded in Isaiah, but he died before Hezekiah reigned as King of Judah.

NOTE: If your group studied Isaiah Part 1 together, then you might ask for a brief review of chapters 2-38 by segments. Use the At a Glance chart as a visual aid for this discussion.

Who was king in Isaiah 39? Who was the foreign power? What did Isaiah say would happen?

Hezekiah was King of Judah, and Babylon was the foreign power.

Isaiah prophesied that all in Hezekiah’s house would be carried to Babylon along with some of his descendants. He predicted the Babylonian captivity for Judah.

The first part of Isaiah, chapters 1–19, is about judgment for Judah and Jerusalem because of turning away from the Lord and rebellion against His commands.

ISAIAH 40

Ask your group to look at their Observation Worksheets as you lead them in a discussion of this chapter.

What is this chapter about?

Good news, news of comfort for Jerusalem and Judah
The Lord is coming with His reward, and He’ll shepherd His flock.
Those who wait for Him will gain new strength.

NOTE: The above question might be all you need for your group to completely discuss what they learned about this chapter. But if you need more questions, then use the more detailed questions from this point for Isaiah 40.

Verses 1-11

How does this segment of Isaiah begin?

Comfort My people . . . speak kindly / tenderly to Jerusalem

Because her warfare has ended, and she has received double for all her sins

Has Jerusalem’s warfare ended yet? Is this statement a reference to the past, present, or future?

There is still warfare surrounding Jerusalem, so this is a prophecy of the future.

What does the first “voice” say in verses 3-5?

Clear the way for the Lord (ESV—prepare the way of the LORD), then His glory will be revealed. All flesh will see it together.

“Glory” means “honour, splendour.”¹

John 1:14 says that Jesus is the glory of the Father.

Each Gospel records that John the Baptist was the one who cleared the way for the coming of the Lord—Jesus’ first coming.

¹ James Strong, *Enhanced Strong’s Lexicon* (Woodside Bible Fellowship, 1995). H3519.

What did the voice say in verses 6-8?

All flesh, specifically people, is like grass and will wither and fade.

This is compared to God's Word standing forever.
God's promises are more lasting than people.

What is the message in verses 9-11? For whom?

Zion, Jerusalem, is the bearer of good news to the cities of Judah.

The good news is, Don't fear—here is your God!

The Lord will come with might to rule and shepherd His flock, His people.

His reward and recompense is with Him when He comes.

Does Jesus' first coming completely fulfill the prophecies in Isaiah 40:3-11? Is there more to this than Jesus' first coming?

Malachi also prophesied about a messenger to clear the way before the Lord.
Then the Lord will come to His temple.

Elijah will come before the day of the Lord and restore the hearts of the fathers
and children of Israel.

It seems that Elijah is the messenger who comes to clear the way before the
Lord's second coming.

Revelation 22:12 says that when Jesus comes the second time His reward is with Him.

This is when every valley will be lifted up and every mountain made low (Isaiah 40:4).

NOTE: Some think that the reference to valleys lifted up and mountains made low refers to spiritual preparation before Jesus' first coming. However, it also seems that in some passages such as this one, Isaiah does not separate Jesus' first and second coming, but prophesies of events that begin with His first coming and are completed at His second coming when valleys will literally be lifted up and mountains made low.

Verses 12-31

What's the emphasis in these verses?

These verses describe some of God's "glory."

The answer to the questions in verses 12-14 is no one, unless God Himself.

Even the nations are as nothing to Him.

Consider the context of Isaiah. God's people were about to be taken captive by a foreign nation because of rebellion against God.

Verses 18-26 are about the foolishness of idolatry.

No man or nation can begin to compare with God, much less man-made idols.

Again ask your group what they learned about their God from these verses. Ask them how this relates to their lives. Do they really know their God as this describes Him? Help them to realize the foolishness of comparing anything in their lives to Him.

He sits above the earth and reduces its rulers to nothing.

He created the stars and calls them by name.

The everlasting God, Creator of the ends of the earth who does not get weary

Israel is not hidden from Him.

What happens to His people does not escape His notice.

What is the promise which ends this chapter?

Those who wait for Him will be strengthened to endure whatever comes before He brings final comfort, reward, and shepherding.

This is a promise specifically for Israel as a nation, but can be applied to all believers going through trials.

Isaiah also wrote that those who wait on the Lord are saved in the time of distress and therefore, rejoice (Isaiah 25:9 and 33:2).

Blessed are those who wait for Him (Isaiah 30:18).

ISAIAH 41

What is this chapter about?

It's a warning that God called one from the east, north, to whom He'll deliver nations. But at that time He will uphold Israel, His servant.

It's a chapter about God's sovereignty over nations.

Ask your group what they learned about God from this chapter. Let them have a brief time to share.

He is the first and last who declared the former things, the beginning, and what's to come. Relate this to Isaiah 40:8.

He's the Redeemer, the Holy One of Israel, King of Jacob.

What's the flow of thought in this chapter?

1-4

Coastlands (maybe representing the ends of the earth, all lands no matter how far away) were told of judgment coming from the east.

God aroused one in righteousness and delivered nations to him.
This one from the east had not been as far to the west as the coastlands before.

5-7

Coastlands fear, help each other. They seem to encourage one another in making idols for protection—those who won't totter. Relate this to 40:20.

8-16

But Israel, God's chosen servant, has no need to fear because He will help them. Verse 9 makes reference to taking His people from the ends of the earth which would be after they were sent out of their land.

Redeemer—"avenge, ransom"²

The Lord will make Israel a threshing sledge as opposed to a helpless worm. Verses 11-13 mention the nations contending with Israel, maybe crushing them as a worm.

They'll rejoice and "glory" in their Holy One. This refers to a time yet future.

17-20

God is even sovereign over rivers, valleys, wilderness, trees, desert. He'll give water to His people when they need it—if they wait for Him. They'll be able to recognize clearly that His hand has done this.

This is probably a reference to what takes place near the time of Jesus' second coming.

21-29

These verses again contrast God, the King of Jacob, with idols—gods in verse 23 and molten / metal images in verse 29.

² R. Laird Harris, "300 לְנֶאֱמָר ," in *Theological Wordbook of the Old Testament*, R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, eds. (Chicago: Moody Press, 1999), 144.

Idols cannot declare what is to come; they're of no account / nothing, worthless and empty.

God's people Israel had turned to worship idols of the nations instead of Him many years before Isaiah's time. And they continued in it through his time. God told them through him that they were about to go into captivity to Babylon for their sin.

But they would not be left there because God promised a future to them.

Verse 25 tells of one from the north whom God aroused / stirred up to come against rulers, nations. God alone declares what is to come to comfort His people.

To end your discussion you might ask, "What compares with God?"
Encourage your group to practice more of an understanding of His sovereignty in their daily lives.

ISAIAH PART 2 LESSON 2 Leader Guide

Lesson emphasis

- Isaiah 42–44
- The Lord our Redeemer

NOTE: There is a lot to discuss in this lesson, so watch your time closely. You will not be able to discuss all of the detail in these three chapters, but there is plenty of time to discuss the main points and application.

REVIEW

To begin this discussion you might ask your group what they remember about the historical setting for Isaiah's prophecy.

The Lord spoke through Isaiah concerning Judah and Jerusalem during the time when Uzziah, Jotham, Ahaz, and Hezekiah were the kings.

God's people Israel had turned away from Him, despised His Word, and worshiped idols.

The Northern Kingdom of Israel was demolished by the Assyrians during Hezekiah's reign.

Ask what the first part of Isaiah, chapters 1–39, was primarily about.

Coming judgment for sin; Israel, Judah, and the nations

But there were a few messages of hope mixed in.

What message has this second segment primarily been about in chapters 40–44?

Comfort My people . . . the Lord is coming . . . like a shepherd.

There is none like the Everlasting God, the LORD, the Creator of the ends of the earth.

Wait for Him and listen to His Word.

Don't fear. I am with you, will help you, have chosen you.

What are the warnings about?

Idolatry

ISAIAH 42

What is this chapter about?

At appropriate points, ask about the cross-references from the lesson and application.

Verses 1-9

God's Servant will bring forth justice for all nations.

The servant in 41:8 is clearly Israel, but in 42:1-9 there is a difference.

Singular "He"—a person

Not make His voice heard in the street, not break a bruised reed

Faithfully bring forth justice, not disheartened until justice established in the earth

Matthew 12:14-21

Jesus healed many, but did not declare Himself as the one to rule at that point. This text says that the prophecy from Isaiah refers to Him.

When Jesus returns to earth, He will establish justice for all nations.

Justice for them is what Israel thinks escaped His notice, 40:27.

Matthew 12:21 says the Gentiles will also hope in His name.

Luke 24

In verse 21 Jesus' followers said they thought He was going to redeem Israel at His first coming.

Jesus redeemed Israel at His first coming, but not in the way they looked for.

The completion of redemption is at His second coming.

Jesus explained to them all that Moses and the prophets said about Him.

Isaiah is one of the prophets who wrote about these very things.

Their eyes were opened as He explained the Scriptures.

Ask your group how this might relate to them explaining what they learn from Isaiah to another person.

The gospel message is in Isaiah: sin—judgment—hope for the repentant ones.

That hope is in Jesus, the Redeemer.

Ask what they learned from verses 5-9 and related cross-references.

NOTE: Some might not agree that verses 5-9 are about Jesus but think this is about Israel. Commentators also disagree. You can help your group learn how to disagree in love and understanding of another's point.

God the Creator called His servant in righteousness. He appointed Him as a covenant to the people (Israel) and a light to the nations.

Matthew 26:26-28

Jesus' blood was the blood of the covenant for forgiveness of sins.

John 1:1-9; 8:12

He is the Light of the world who shines in the darkness.

He gives the Light of life to those who believe in Him.

That's why God sent Him to the world. He's the hope for Israel and Gentiles.

Isaiah 42:8 says that God does not share His glory. Compare this with John 1:14.

Ask your group how 42:8-9 relate to chapter 41.

Chapter 41 gives a challenge to idols to declare the former events or announce what is to come. In chapter 42, God says He is the Lord. The former things that He announced have come to pass. Now He is declaring new things to Israel before they happen.

How does this relate today?

We can still know that what God has said will come to pass. Some of the things He declared through Isaiah are yet to come, but they will happen.

You can begin a short list of the main points your group discusses about God and Israel. See the last page of this guide as a sample.

Verses 10-13

What are these verses about?

Because God called His Servant to establish justice, there is a new song to Him—praise from all the earth.

Everyone is called to praise.

Verses 14-25

What words are repeated in these verses? What's the message?

Hear, give heed / attend, and listen

God restrained His action for a long time. Contrast—He'll groan / cry out, gasp, and pant. He'll lay waste, wither, and dry up—judgment. God is in control and will do what He says.

But He'll also guide the blind—those who recognize Him.
Others will be put to shame for idolatry.

You might ask how knowing what God says about the future helps them be prepared for it.

Who is the servant in verse 19?

The blind and deaf servant is Israel again. They didn't listen to God's law.

So in His anger, He gave them to be spoiled / looted and plundered.

Verse 25 says they paid no attention (ESV—did not take it to heart).

Give time to discuss application of this.

You might refer your group to their At a Glance chart and ask what they wrote as the theme of chapter 42 and then chapter 43.

ISAIAH 43

Verses 1-7

What is this about? What does it say about the Lord and Israel?

The Lord created, formed, redeemed, and called Israel.
The same is true for all believers.
Because of that, He commanded them not to fear.

Learning how / why not to fear is a major lesson some in your group can take away from this study of Isaiah. Give time to discuss this and the promises in verses 1-7.

God planned all things for His purpose.

He redeemed His people and upholds them.
He tells us what is to come.
So what is there to fear?
Knowledge from God's Word about Him is key to handling fear.

The Lord warned Israel of coming judgment for their sin, but also that He would be with them when it happened.

He promised salvation to them when He gathers them from all the nations at the end.

Verses 8-13

What do you learn about God's sovereignty from these verses? Is it a comfort? How?

God alone declares what is to come.
He said that His servant Israel is His witness to what He says and does.

No other gods
No savior besides Him
He is from eternity (not in ESV)
He alone delivers; none can deliver from His hand
He acts according to His own will, and none can reverse it.

There is none among the nations who can declare things before they happen. God declared, saved, proclaimed so that Israel will know and believe that He alone is God.

Verses 14-28

What is God going to do?

The Redeemer of Israel is going to bring Babylon down. The Creator and King of Israel is going to quench and extinguish the mighty Chaldeans.

He'll go to the extent of making rivers in the desert to give His people drink.

Then they'll declare His praise.

The contrast in verse 22 is that they had not called on Him at that time.
They had wearied Him with their sin.

He'll wipe out / blot out their sins, not remember them.

But first they'll receive payment, judgment for sin.

ISAIAH 44

What is this chapter about?

Listen / hear, Jacob My servant, Return to Me

Verses 1-5

What are these verses about?

This is the future when Israel calls on the Lord, contrasted with the present when they did not, 43:22. God will pour out His Spirit and blessing on their descendants.

Verses 6-20

What is the contrast in these verses?

The King of Israel, the Redeemer, the Lord of hosts with idols

He established the nation of Israel and declared to them the things which are coming—the future.

So Israel is not to be afraid of their future, but be His witnesses to the fact that there is no other God. They were to witness to the idolatrous nations around them.

But instead they worshiped the nations' idols and became fearful people.

What do these verses say about idols?

No profit, those who worship them will be put to shame

God made man, but man makes idols.

A deceived / deluded heart turns men aside / leads astray from God to worship what they make with their own hands.

Ask how the Day Five cross-references relate to this.

1 Corinthians 8:4-6

There is only one God, the Father, who made everything.

Exodus 20:1-6

God says not to make idols or worship them. Have no other gods before Him.

Colossians 3:5

Greed is idolatry. The greedy person wants more than is needed for self. Something other than God is needed to satisfy.

Give time to discuss application.

What is the contrast with verses 21-23?

In the midst of talking about the sin of idolatry, God told Israel He will not forget them. Although they sinned, He'll wipe / blot out their transgressions if they repent—return to Him.

GOD	HIS PEOPLE
Creator, Maker of all things	Deaf and blind
LORD	Plundered and despoiled / looted Paid no attention / did not take to heart
Holy One of Israel	Formed and redeemed by God
Savior	Don't fear, God is with you
Eternal (NASB)	God's witnesses
Redeemer	God's servant, not forgotten
King of Israel	
First and Last	
Only God	

ISAIAH PART 2

LESSON 3

Leader Guide

Lesson emphasis

- Isaiah 44–46
- The Lord and Cyrus

REVIEW

To begin this discussion you can tell your group to look at their At a Glance charts. Ask what Isaiah 1–39 is about and then 40–44.

Isaiah 1–39

The beginning segment is primarily about Judah and Jerusalem rebelling against God and His stated judgment toward them and the nations. There are mentions of restoration for the repentant ones in these chapters.

Isaiah 40–44

There is a major contrast between the Lord and idols.
God told of a “new thing” He was going to do after the Babylonian captivity.

He named Cyrus, the future king of Persia, who would send the Jews back to rebuild Jerusalem after the 70 years of exile to Babylon. The Medo-Persian Empire conquered the Babylonian.

Tell your group to look at the timeline as a visual aid for this discussion.

Isaiah 44:24-28

What do these verses say about God?

He formed Israel, even as He is the maker of all things. He turns the knowledge of wise men into foolishness. He confirms the word of His servants like Isaiah by performing what they say He will do.

He said Jerusalem will be rebuilt, inhabited again, and He said Cyrus will perform His desires. He is God and what He says will come to pass.

ISAIAH 45

What is this chapter about?

God called Cyrus to free exiles and build the city
—so all will know He is the Lord and there is no other God.

Ask what your group learned about Cyrus from Isaiah, cross-references, and Bible dictionaries or commentaries. Use the map in the workbook as a visual aid for this part of your discussion.

Isaiah 41:2-4

God said He aroused / stirred up one from the east whom He called in righteousness. The Lord will deliver up nations to this one.

God commanded Israel not to fear.

Isaiah 41:25

God aroused / stirred up one from the north who will call on His name, which might or might not mean that he believed in God.

This one will come upon rulers.

NOTE: Cyrus king of Persia conquered Babylon from the north. But he came from the east, as Persia is east of Babylon.

Isaiah 44:24–46:11

Cyrus was named at the end of chapter 44 and called God's shepherd.

He was to perform all God's desire in conquering Babylon and sending Israel back to their land at the end of the 70 years of exile.

The Lord specifically said that because of Cyrus Jerusalem would be rebuilt and the temple's foundation would be laid.

God went before Cyrus to accomplish His will.

2 Chronicles 36:11-23

Nebuchadnezzar, king of the Chaldeans (Babylonians), came against Jerusalem and took the people captive to Babylon. God's wrath was on His people because of their unfaithfulness and rebellion against Him. The Lord sent the Babylonians to destroy Jerusalem.

He spoke through Jeremiah that the captivity in Babylon would last 70 years. And in Cyrus's first year he would make a decree or proclamation that the Lord appointed him to rebuild the temple in Jerusalem.

Jeremiah 25:12; 29:10-11

God used Cyrus to punish Babylon.

But His plans for Israel are for welfare, a future and hope.

Ezra 1:1-11; 5:11–6:15

The first of these verses are the same as in 2 Chronicles 36.

NOTE: The context is that the foundations of the temple had been laid, but then the work stopped (Ezra 3:10; 4:24). When the Jews resumed their work on the temple after a 14-year delay, the governor of the province and others asked who had issued them a decree to rebuild the temple.

They also wrote Darius, the king, giving the Jews' answer that Cyrus sent the people of Judah back to rebuild. He also sent back the articles of God's house which Nebuchadnezzar had taken from the temple when he destroyed it.

A search was made in the archives and found that Cyrus had issued a decree as the Jews stated. The governor and his colleagues were to allow the building and pay the people from the royal taxes, giving them whatever was needed for offerings daily. Darius's instructions were carried out and the Jews completed the temple and its dedication.

Daniel 1:21 and 6:28

Daniel was another prophet of God who mentioned Cyrus by name.

He was taken captive by Nebuchadnezzar and lived the whole time of the captivity in Babylon, even during Cyrus's reign.

Why did God mention Cyrus by name in Isaiah so many years before even the Babylonian captivity?

According to Isaiah 45:3, so Cyrus would know that it was the Lord, the God of Israel.

Verse 4, also for Israel's sake

Verse 6 says it was so people / men may know

The repetition is that there is no other God besides the Lord.

What He plans will happen according to His purposes.

What is the message or call in verses 20-25?

Idols cannot save. There is no other God.

There is no Savior but God. He alone is righteous.

He called all the ends of the earth to turn to Him and be saved.

In the future all Israel will be justified and will glory—in Him alone.

How are Isaiah 45:23 and Philippians 2:5-11 similar?

God said every knee will bow to Him and every tongue will swear

Paul quoted this in reference to Jesus when he wrote his letter to the Philippians.

At the name of Jesus, who is God and was man, all will bow and confess that He is Lord. He humbled Himself in obedience to the cross, and God highly exalted Him, His name above all.

There is no other God.

ISAIAH 46

What is this chapter about?

This continues the thought from 45:20-21, no idol can save (deliver or rescue) anything or anyone, any nation.

Bel and Nebo were names of idols.

Not only could they not rescue, but were also taken into captivity with the people.

Verse 5 is a question that began with 40:18, 25.

Verses 6-7 repeat the foolishness of worshiping idols.

This chapter again contrasts idols with God.

What main things did God tell Israel about themselves in this chapter?

He bore them from birth.

He carried them.

He won't change, He'll continue to carry and deliver the remnant.

In verses 8-13 He called them to remember and listen.

Remember

- the former things He did for them.
- He declared the future things before they happened.

Remember that His purpose will be established, accomplished.

He was declaring Cyrus at that point as His plan.

His word is unchangeable. He spoke and will bring it to pass.

Listen

- You who are far from righteousness
- I'll bring it near
- It's not far off
- My salvation will not delay
- My glory for Israel (ESV—Israel my glory)

Ask your group if they really believe God has everything in control and will bring His salvation when it pleases Him. How secure does that make them feel?

ISAIAH PART 2

LESSON 4

Leader Guide

Lesson emphasis

- Isaiah 47–50

REVIEW

Ask your group what Isaiah 1-46 is about. Tell them to use their At a Glance charts as a visual aid for this whole discussion.

Isaiah 1–39

This is about Judah and Jerusalem rebelling against God and His stated judgment toward them and the nations.

The focus changes between chapters 39 and 40.

Isaiah 40–46

This segment begins with, “Comfort My people”

There is a major contrast between the Lord and idols in these chapters.

ISAIAH 47

Ask your group what they noted as the theme of this chapter on their At a Glance chart. Who is it about? What is the main message?

It’s about God’s destruction on Babylon.

He says that their spells / enchantments, sorceries, astrologers can’t save them.

There is none to save them from God’s plan.

What does this say about Babylon?

Babylon was called the queen / mistress of the kingdoms.
No mercy toward Israel.

Sensual (ESV—lover of pleasures)

Said in her heart—“I am, and there is no one besides me,” verses 8 and 10.

That statement has been repeated several times in the past chapters, but it’s only true of God—not an idol and not a nation.

Sorceries
Spells / enchantments of great power
Felt secure in wickedness
Astrology, verse 13

What does this chapter teach about God? What was going to happen to Babylon?

He will take vengeance on Babylon.

The Redeemer, the Lord of hosts, the Holy One of Israel was angry with His people and gave them to Babylon.

Evil and destruction were to come suddenly on Babylon.
Nothing could have prevented it because it was God's plan.
Compare this with Revelation 18:2-8.

ISAIAH 48

What is this chapter about? Who?

God again called Israel to hear what new things He declares to them and to remember that He declared the former things and they came to pass.

Israel swore by God's name and called on Him, but it was external only.

They didn't pay attention to what He said. They were obstinate.

Compare verse 3 with verses 5-7. Why did the Lord declare new things to them?

He proclaimed new things, things they had not heard before, so that they might not say their idols had done so.

Even the former things which had already happened by that time, the Lord had told them before those things happened.

What God says will happen.

Israel would go into captivity to Babylon.
Then the Lord would judge Babylon by Cyrus.
Israel would then go back to their land.

Future restoration for Israel is also in Isaiah's prophecies.

According to verses 9-11, why did God delay or restrain His wrath on Israel?

For the sake of His name He didn't destroy them.
If He had, then His promises were not true.

Verses 12-16, what are these verses about?

Listen! The Lord is the first and the last.
He calls to the heavens and they stand together.

He called Israel. Listen!
Who among the idols has declared things such as Cyrus?

And now . . . the Lord God has sent Me (Jesus) and His Spirit.
After Cyrus, Jesus is the One Who will deliver, redeem God's people.
He's the Redeemer God declared before He was born.

NOTE: Some think verse 16 is a reference to Isaiah instead of Jesus.

What do verses 17-22 say?

If only Israel had paid attention to the Lord's commands, they would have been a righteous people and none cut off from Him. There would have been no need for Him to send Babylon (or any other nation) against them.

He calls them to declare Him as their Redeemer when they come out of Babylon.
Again this is a promise that He is not done with them, even though the majority were rebellious toward Him.

What is a possible theme for this chapter? Tell the group to look at the At a Glance chart.

Listen, Jacob: God declared new things

ISAIAH 49

To whom is this chapter directed? What is the message?

The Lord called the people from afar to pay attention to what He said.

Verse 2 says that His mouth like a sharp sword.

The Servant is identified in verse 3 as Israel.

Verses 5-13 seem more like Jesus than Israel.

NOTE: Some scholars explain that the Messiah is personified as Israel in verse 3. Some say that Messiah did what God had intended for Israel to do—He's the perfect one of Israel.

He'll bring Israel back to the Lord, restore the preserved ones—the remnant.
He's a light to the nations (Acts 13:47), the first to proclaim light to the Jews and Gentiles (Acts 26:23).

For a while He's the despised one, the one abhorred by the nation of Israel.
He's a covenant to the people and will restore the land to them.

These verses are speaking of things yet future. God has declared these things before they have happened, but they will take place.

Verse 13 is similar to 48:20. Israel's return brought about by Cyrus is a picture of their future return and restoration which will be brought about by Messiah at His 2nd coming.

Verses 14-26

The conversation in these verses is between God and Zion, Israel.
Israel might say when they're in captivity that God forsook or forgot them.
But He said that they're inscribed on His palms, and they're continually before Him—even in captivity.

He promised to multiply them again. The nations will bow down to Israel.

Again the statement that all flesh “will know that I am the Lord” is used.
And those who wait for Him will not be put to shame.

He's the Savior and Redeemer of Israel.

Ask your group what they noted on the At a Glance chart as possible themes for Isaiah 49 and 50.

Isaiah 49	Listen, islands: My servant, Redeemer, salvation to earth
Isaiah 50	The Lord God helps me

ISAIAH 50

What is this chapter about?

This continues the question and answer between Israel and the Lord.
God spoke this through Isaiah to help His people reason, think about their sin and salvation.

They were sold because of their transgressions, but He is able to deliver them again.

What are verses 4-9 about?

The first person pronouns are used in these verses—me and I.

This one was given the tongue of disciples, an open ear from the Lord.
He wasn't disobedient / rebellious and didn't turn back from following Him.

This one gave His back to those who strike. This seems like Jesus in these verses.

How does this compare with Matthew 26:59-67?

Jesus was struck on the back, flogged, and people spit in His face.
But He set His face like flint—didn't give in to them.

God is able to help and to vindicate His Son and His children.

Who is verse 10 about? What is the question and the answer?

Those who fear and obey the Lord even though they walk in darkness of captivity

They are to trust and rely on Him when they can't see.

Give time for your group to discuss application.

Who is verse 11 about? What does it say about them?

Those who walk by the light of their own fires will have torment from God.
Compare with 48:1.

End this discussion by asking your group what the Lord is saying to them through this study of Isaiah.

ISAIAH PART 2

LESSON 5

Leader Guide

Lesson emphasis

- Isaiah 51–53
- Servant Jesus

REVIEW

To begin this discussion, ask your group what they remember about the main segments of Isaiah 1–50. Tell them to look at their At a Glance chart if they need help.

Isaiah 1–39

This is about Judah and Jerusalem rebelling against God and His stated judgment toward them and the nations.

The focus changes between chapters 39 and 40.
God speaks kind words to comfort His people.

Isaiah 40–48

The Lord told Israel not to fear because He is with them.
Isaiah prophesied the Lord's coming and redemption of Israel.

There is a major contrast between the Lord and idols. They can't save, only God can. He is the Lord, and there is none besides Him.

In this section was the prophecy about Cyrus rescuing Israel from captivity in Babylon.

The Lord repeatedly called Israel to listen to Him, but they didn't pay attention.

Isaiah 49–50

This section emphasizes the Servant. It also says salvation is not only for Israel but also for the nations, the ends of the earth.

ISAIAH 51

Ask what they noted as a possible theme for this chapter on the At a Glance chart.

Seek the Lord; He comforts; righteousness and salvation forever

As a visual aid, you might list the main points of each chapter as discussed. See the last page of this guide as a suggestion.

Ask your group what this chapter is about. Who did God call to listen in this chapter?

Verses 1-3

The Lord through Isaiah addressed those who pursue righteousness and seek Him.

He reminded them of His fulfilled promise to Abraham, and then restated that He'll comfort them.

Verses 4-8

He called His people Israel to pay attention—His justice will reach to all who wait for Him.

Compare with 40:31; 42:4; and 49:23 about those who “wait” for Him.

Justice, righteousness, and salvation are grouped together in these verses, as they are in this whole last segment of Isaiah. His salvation lasts forever.

In verse 7 He addressed those who know righteousness, those in whose heart is His law. Again it's stated that they don't need to fear man. God is the one who saves.

Compare 51:4-6 with Hebrews 1:10-12 and 2 Peter 3:10-13. What are the similarities?

Hebrews 1:10-12

Even the heavens and earth, which God created, are compared to the age of a garment when it's too old. But the Lord remains forever.

The revilings of man are but for a short while—don't fear.
Pay attention to the Lord as His salvation lasts forever, and He alone is able to save.

2 Peter 3:10-13

The heavens, earth, and its elements will pass away by fire at the day of the Lord. He promises a new heaven and earth in which righteousness dwells.

His righteousness is forever.

Verses 9-11

Who are these verses directed to?

This is a call to awake, and it's to the “arm of the Lord.”
This is why those who belong to Him have no need to fear.

The Lord saves, redeems, those who are His.
This is His repeated promise in this chapter so far.
Joy is also repeated in verses 3 and 11.

There is everlasting joy, because those He redeems will be comforted as He brings them back to Zion.

Verses 12-16

What is the statement about God in verse 12? How does it relate to what verses 1-11 say?

He comforts His people.

So why are they afraid of men?

If He says they are His people, then even the fury of their oppressors who exile them will not destroy them.

So far in this chapter, how did the Lord describe Himself?

The one who comforts Zion
The strong arm of the Lord
The Lord your Maker
The Lord of hosts
The Lord your God

Let your group discuss how knowing and not forgetting this can comfort them in times of oppression by people.

Verses 17-23

Who was this directed to?

Rouse / wake yourself, O Jerusalem.

God's wrath will be directed from Jerusalem to their tormentors. Those who were afflicted by His anger will not be hurt by it.

ISAIAH 52

How does this continue from chapter 51?

Awake, O Zion, clothe yourself in (ESV—put on) strength. Compare with 51:9.
Time of exile, 51:14, and captive Jerusalem in 52:2
God spoke to them as if they were in captivity.

Rise up, loose yourself from chains / bonds
Depart, go out from there
Purify yourselves, touch nothing unclean

At the time when God directs His anger toward Jerusalem's tormentors, she'll be the holy city of the clean.

What places are mentioned in this chapter as being where God’s people were at times? Why was Israel there?

1st Egypt
Then Assyria

Those nations oppressed Israel without cause—from the earthly view.
It was God’s judgment from His view.

While Israel is in captivity, God’s name is blasphemed.

But the nations will suffer the consequences of taking His people captive.

What time is in verse 6?

“in that day”
Good news
Peace
Salvation
God Reigns

When the Lord restores Zion (ESV—the return of the Lord to Zion)

What’s the result?

Joy
Comfort
Redemption
All the earth sees God’s salvation of Jerusalem.

Ask what your group learned from the passage in Romans 10, regarding Isaiah 52:7.

Romans 10:1-15

Paul wrote about his heart’s desire for his brothers of Israel to be saved.
He wrote that righteousness and salvation come by faith in Jesus Christ.

The time of announcing the good news was from Jesus’ first coming to now.
Good news for both Jews and Gentiles.

What does Isaiah 52:12 say about the Lord? How might this apply to taking the good news to people, both to Israel and the nations?

He goes before and after / rear guard, protecting His own.

He goes before and after, preparing hearts to “listen.”

ISAIAH 52:13–53:12

Ask your group what they learned about this passage and related cross-references.

52:13–53:3

This is about God’s Servant Jesus as is all of chapter 53.

Philippians 2:5-11; Hebrews 1:3-4

God exalted Jesus after the cross. All will bow to His name.

On the cross His body was marred more than any other—because of His payment for sins.

Romans 15:21

This quotes from verse 15. Jesus was the sacrifice for Gentiles as well as Jews.

Compare this with Isaiah 49:6 and 51:4-5.

What are the questions in Isaiah 53:1? Compare these with 51:9 and 52:10.

Who believed the message?

To whom has the arm of the Lord been revealed?

His arm is His strength.

His arm brings salvation.

Salvation for all, Jews and Gentiles, is the good news.

But salvation is through faith / belief in Jesus’ death and resurrection, His payment for sins.

John 12 quotes both this verse and Isaiah 6 saying that not many Jews believed this message of good news.

But it goes out to all the world.

What are verses 2-3 about?

He grew up like an ordinary man—no majesty.

He became a man of sorrows and was despised.

Verses 4-9

What do these verses describe?

The cross, Jesus’ death for sins of the world.

He bore sin that believers might be healed of it. Verse 4 was also quoted in Matthew 8 in reference to physical healing during Jesus' life.

2 Corinthians 5:21

He became sin that believers might become righteous.

1 Peter 2:24

By His wounds we are healed of sin.

Philip preached the gospel using this passage in Isaiah, and a man was saved, Acts 8:26-40.

He was cut off from the land of the living at His death for the transgression of Israel to whom the stroke was due—he paid the penalty for us all.

Daniel

Messiah will be cut off. Jerusalem would be destroyed again—that time by the Romans.

While being accused, Jesus did not answer. There was no deceit in His mouth, 1 Peter 2:22.

Give time for your group to discuss application.

Verses 10-12

What are these verses about? Give time to discuss application.

God was pleased to offer His Son as our sacrifice.
His Servant justified many in His offering.
He interceded for the transgressors.

What are possible themes for Isaiah 52 and 53 for the At a Glance chart?

Isaiah 52	Awake, captive Jerusalem; you will be redeemed; My servant
Isaiah 53	God's servant; justify many, bear iniquities

ISAIAH 51	ISAIAH 52	ISAIAH 53
<p>Listen, you who seek the Lord</p> <p>Pay attention salvation forever</p> <p>Don't fear man God comforts you</p>	<p>Awake, holy city</p> <p>Good news— Salvation to Zion Restoration</p> <p>Depart captivity</p>	<p>God's Servant</p> <p>All iniquity on Him Guilt offering Justified many</p>

ISAIAH PART 2

LESSON 6

Leader Guide

Lesson emphasis

- Isaiah 54–57

REVIEW

Ask your group what they remember from Isaiah 1–39. How does the second part of the book relate to this?

Judgment seems to be the most repeated subject in 1–39. Israel would be judged for her sin. Chapter 40 begins with comfort for God’s people. God comforted Israel by telling her that her warfare had ended, her iniquity was removed, and the Lord God is coming for ruling, reward, and recompense.

ISAIAH 54

Who is this chapter about? How does it fit with what God said in Isaiah 40–53?

In this chapter, God continued to comfort Jerusalem and His people, Israel. He forsook her for a brief moment, but will have compassion on her in the future.

In some verses Isaiah spoke the Lord’s message to the people, such as, “with great compassion I will gather you” (verse 7). In other verses, the message is addressed to the city of Jerusalem, “your foundations” and “your gates” (verses 11 and 12).

How is Israel described? What instructions did God give? Why?

Barren one—no children
Like a wife forsaken / deserted and grieved in spirit
Afflicted, storm-tossed

Shout for joy / sing. Break forth into joyful shouting and cry aloud.
Enlarge . . . stretch . . . lengthen . . . strengthen.
Don’t fear and don’t feel humiliated / be confounded.

You’ll have numerous descendants / offspring who will spread abroad, possessing nations
and resettling desolate cities.

You’ll forget the shame of your youth.

What else does the Lord promise?

Gathered with compassion
Called by the Lord
Everlasting lovingkindness / love
Covenant of peace that will not be shaken / removed
Foundations laid in sapphires, wall of precious stones
Sons / children taught of the Lord
Established in righteousness
No weapon formed against you will prosper / succeed

Let your group share how God describes Himself and how who He is relates to the promises.
How can they know His promises are true?

Husband—compassion; Israel won't remember the reproach of her widowhood any more.

Maker, God of all the earth—He made everything and is in charge of everything.

Lord of hosts—No weapon formed against them will prosper. Their vindication will be from Him.

Redeemer—He'll gather them back.

The Lord is a covenant-keeping God, and His covenant of peace will not be shaken. His lovingkindness is everlasting. Even as He declared former things which came to pass, these words will be accomplished.

How could this chapter be summarized on the At a Glance chart?

God's covenant of peace will not be shaken / removed

Ask your group if they believe the promises in God's Word are true. Are they living in the light of that truth?

ISAIAH 55

Verses 1-5

Who did God speak to and what did He offer?

He spoke to Israel. He offered an invitation.

For a visual aid, you might show an invitation like the one at the end of this guide.

Come to the waters; come to Me.

Everyone who thirsts. No cost.

Don't spend money on what doesn't satisfy.

Listen. Drink the living water and eat the bread and live.
Everlasting covenant.

How does this compare with Revelation 22:10-21?

Revelation is written to Jesus' bond-servants, to the churches (Revelation 1:1, 4).
Therefore, God offers this invitation not only to Israel, but to all.

The thirsty are called to come and take the water of life without cost. These are the righteous, those who wash their robes, have the right to the tree of life, may enter by the gates into the city.

Outside the city are those who do wrong, the filthy—dogs, sorcerers, immoral, murderers, idolaters, liars.

You could ask your group if there is anyone they need to deliver this invitation to. Relate this to last week's lesson—the beautiful feet of the one who brings good news.

Ask about the covenant in verse 3 and cross-references.

For those who accept the invitation there is an everlasting covenant with God.
His covenant of mercy for Israel.

42:6-8; 49:8—Messiah was appointed as a covenant to the people, a light to the nations, to open blind eyes and bring out the prisoners.

54:10—God's covenant of peace will not be shaken. This will be at the time when Messiah returns, and there is no end to the increase of His government and peace, upon the throne of David (Isaiah 9:6-7).

Verses 6-13

How does the invitation continue? What do you learn from these verses about seeking the Lord?

Seek, call upon the Lord right now, while He may be found.

Forsake wicked ways, unrighteous thoughts, and return to the Lord.
His response will be compassion, abundant pardon.

What do you learn about God in verses 8-11, and how do these verses relate to 6-7?

God's thoughts and ways are different and much higher than man's. That's why the wicked are to forsake their own ways and thoughts.

Just as the rain and snow don't return to heaven without bearing fruit, so God's Word will not return without accomplishing His desires. His Word is a sure word. As stated in previous chapters, what God has declared will take place.

Seek God now, because judgment is sure.
But compassion and restoration for those who call upon the Lord are also sure.

How do verses 12 and 13 relate?

God's promise to bring Israel back to the land with joy and peace is also sure.
The cypress and myrtle, physical changes, will be a testimony to the Lord's fulfillment of His promise.

How could this chapter be summarized on the At a Glance chart?

Seek the Lord while He may be found
or
Come to the waters and live

Give time for application discussion.

ISAIAH 56

Verses 1-2

What are these verses about?

Preserve / keep justice and do righteousness.
God's salvation, His righteousness is about to be revealed.

The blessed man

keeps from profaning the sabbath

keeps his hand from doing evil

Verses 3-8

Is this blessing offered only for the righteous of Israel? Ask what your group learned when they looked at the groups in the chapter.

It's for all the righteous, including the foreigner and the eunuch. They would have been the ones who might not have expected much from the Lord as far as promises and future.

Eunuchs who hold fast to His covenant will receive from the Lord an everlasting name better than children. They'll have a heritage.

The foreigners who hold fast His covenant will be joyful in God's house of prayer. He'll accept their burnt offerings and sacrifices.

God's house will be called a house of prayer for all peoples.
When He gathers Israel, He'll gather others to them—the nations.

Why is God's house called a house of prayer according to 2 Chronicles?

The context is Solomon's prayer at the dedication of the temple that he had built. Even from the beginning, the Lord's house was a house of prayer.

Solomon asked the Lord that when he or the people of Israel prayed toward the house of the Lord, that the Lord would hear and forgive. He asked the same for a foreigner who prayed toward this house, that the peoples of the earth would know God's name. When the people of Israel sinned against God, were taken captive, and returned to the Lord, Solomon asked the Lord to hear and forgive.

God's response was that He had heard Solomon's prayer, and His eyes and ears would be open to the prayer offered there.

Verses 9-12

Who are these verses about?

watchmen—those who watch and alert to someone coming
They were blind, which is how Israel was described several times in Isaiah.
Possibly they were the priests and prophets who should have been alerting people to the coming judgment: however, they were mute and loved to slumber.

shepherds—sometimes a description of leaders
The priests or leaders had no understanding and turned to their own way.
Relate this to Isaiah 53:6

If those were not warning the people of impending judgment, the illustration of beasts coming to eat might refer to Israel's enemies, specifically Babylon.

The chapter ends with unjust gain (ESV—each to his own gain) and strong drink

Is there any application?

Many today are going their own way and are blind to the coming judgment of God.

They are concerned with greed and gain and strong drink, thinking that tomorrow all will continue on just as today.

Believers have been given spiritual sight and should be ready to alert people to the good news, as well as to the judgment to come.

Ask how they summarized this chapter on the At a Glance chart.

A house of prayer for all people
or
Hold fast My covenant

ISAIAH 57

What is the relationship of this chapter to Isaiah 56? Ask about the two groups.

Once again there is a contrast of the righteous and the wicked.
This is a continuation from 56:9-12.

Verses 1-3, the righteous

They perish and no man takes it to heart.
It might be that the wicked man in pursuit of greed contributes to the death of the righteous.

But this removes the upright man from the evil of the world into peace.

Let your group talk about how this might happen now.

Verses 4-12—the wicked idolater

children of rebellion / transgression, deceit
mock (jest, stick out their tongue against) God
idolatry which includes immorality and child sacrifice
fearful of man

their “righteousness” and deeds won’t profit them
Perhaps they were going through the motions of worshiping God, even while
worshiping idols.

Verses 13-21

What is the contrast?

God’s righteous and the wicked.

God told the wicked to let their idols deliver them.
But the righteous, those who take refuge in Him, would inherit the land.

The way is to be prepared for God’s righteous people. As in previous chapters, the redeemed of Israel will go to Zion.

God is the high and exalted One
holy
lives forever / inhabits eternity
dwells on a high and holy place

But He also dwells with the contrite and lowly of spirit and revives their heart and spirit.

When Israel went his own way, God struck him
but He will heal
 lead
 restore comfort
 give peace

When God will heal and comfort Israel, then He'll also live with them.
Now, before then, His Spirit lives within believers.

He brings peace to him who is far (the Gentile/ foreigner) and to him who is near (Israel).

The contrast is that there is no peace for the wicked.

What is a possible summary for this chapter on the At a Glance chart?

No peace for the wicked
or
Healing, comfort, peace for the righteous/ No peace for the wicked

YOU ARE INVITED!

WHO: Everyone thirsty, those with no money

WHAT: Water, wine, milk, bread—free abundant—→ LIFE
compassion, abundant pardon

WHERE: The waters—the Lord

WHEN: While He may be found/ is near

ISAIAH PART 2

LESSON 7

Leader Guide

Lesson emphasis

- Isaiah 58–60
- Iniquities, fasting, covenant

REVIEW

Ask your group to look at their At a Glance charts and review what Isaiah 40–57 is about.

Isaiah 40–48

There is a major contrast between the Lord and idols.

They can't save, only God can.

He declared new things—things of salvation for Israel.

Isaiah 49–57

This section contains the most about the Servant, the Redeemer of Israel.

Several chapters also tell of God's covenant with them.

What are Isaiah 58–59 about?

The peoples' sins and iniquities

How does chapter 60 differ? What is it about?

God's glory will rest on Israel, and the nations will come to Israel at that time.

ISAIAH 58

Ask your group how this chapter begins. As they discuss, you can briefly list the main points of chapters 58–60 on a visual aid like the one on the last page of this guide.

God said to declare His people's sins to them in verse 1.

But in verse 2 He said that they seek Him as a righteous nation.

They ask Him for just decisions as though they had not forsaken His ordinances.

In verse 3 He said Israel asked why they had fasted, humbled themselves, and God had not noticed.

According to verses 3-5 what were their fasts like? What sin did He declare?

Fasting is to deny one's desires, but they found theirs.

They drove their workers hard (ESV—oppressed them).

Although they spread out their sackcloth and ashes as a sign of humility, they really were not humble before the Lord.

What's the contrast in verses 6-7?

A true fast in God's eyes is one which is accompanied by righteousness.

Let the oppressed go free
Contrast—they drove their workers hard / oppressed them.

Divide food with the hungry.
House the homeless.
Clothe the naked.
Take care of one's family.

Give time for your group to discuss application of this.

What are verses 8-12 about?

If there was obedience to the things of verses 6-7, "then"

- Light
- Recovery / healing
- Righteousness
- Lord's glory
- Call and He will answer

How do verses 9-10 relate to verses 6-7?

Remove / take away the yoke and speaking wickedness.
Those are more of the sins they were committing while fasting to hear from the Lord, while saying that they delighted in Him.

Give to the hungry.
Satisfy the desires of the afflicted, not self.

"then"—light

The Lord will continually guide and satisfy your desire.

If they do what is right, then the Lord will hear and answer them.

What are verses 13-14 about?

The sabbath

Israel was not keeping God’s Sabbaths as they should, but according to their pleasure—as with the fasts.

They delighted in the Lord only after the pleasures of their own delights.

Ask your group what they learned from this chapter about their own desires, pleasures, ways. How do one’s own desires, etc., fit with religious “duties” and hearing from the Lord and delighting in Him?

ISAIAH 59

Verses 1-8

How does this chapter continue the thought from Isaiah 58?

It’s still about their iniquities and sins.

What is the statement in verse 1, and how does it relate to chapter 58?

It’s not because His hand is short that Israel is not saved.

It’s not because God’s ear is dull that He doesn’t hear, 58:2, 9.

Their iniquities and sins made the separation between God and them.

That’s why there were no “just decisions” from the Lord, 58:2, and 59:8 “no justice.”

Ask your group what they learned from the passages they studied on Day Five.

Proverbs 15:29; 28:9, 13-14; Psalm 66:18; John 9:31

The people in Isaiah 58–59 were trying to get God to hear them by fasting, but their actions were wicked, evil, violent.

God listens to the righteous, not the wicked.

Therefore, if one wants the Lord to hear him, he needs to confess and forsake his sin. Don’t turn away from listening to the Lord from His Word.

1 John 1:9

This says the same as Proverbs 28:13—confess our sins.

The people of Isaiah’s day didn’t.

2 Corinthians 5:21

God made Jesus sin so we become righteousness in Him.

Verses 9-14

What are these verses about?

“Therefore”...because of their sin—

- Justice was far from them
- Righteousness was far away
- Salvation was far

Condition

- Darkness, gloom
- Transgressions multiplied
- Denying the Lord
- Turning away from Him
- Speaking oppression and revolt, lying words

Verses 15-20

What was the condition in verses 15-16? The remedy of verses 17-20?

If one turned from evil, he became a prey of the other evil people around him.

God knew that there was no justice, but it was because of their evil.

The justice they wanted was not what was about to come upon them—true justice for their sins.

There was no one to intercede, to intervene, until God Himself brought salvation and righteousness. It came (will come) with vengeance, wrath, and recompense / repayment for the wicked.

Compare verse 17 with Ephesians 6:10-17.

The armor of God is for believers to be able to stand firm against the evil one.

- Truth
- Righteousness
- Gospel of peace
- Faith
- Salvation
- Word of God

We are able to stand against wickedness and evil.

But the wicked and the evil will face God’s vengeance and wrath.

Isaiah 59:19-20 tells of the time of His glory coming to Zion.

The Redeemer will come.

And some will turn from transgression.

Verse 21

Ask your group what they learned from this verse and cross-references about covenant.

Those who turn from transgression have a covenant with the Lord.

His Spirit
His Word
Offspring forever

Jeremiah 31:31-34

A new covenant which puts God's law within His people, written on their hearts.
This covenant is one of forgiveness.
They will all truly know the Lord God.

Jeremiah 32:36-44

When Israel is gathered back to the land
They'll be His people and He their God
Everlasting covenant with them—He won't turn away
He'll put the fear of Him in their hearts, so they won't turn away.

Ezekiel 36:22-28

God will cleanse His people, give them a new heart, and put His Spirit within them. His Spirit will cause them to obey.

Ezekiel 39:21-29

Israel went into exile / captivity for their iniquity, but the Lord will bring them back.
He'll pour out His Spirit on them.

Ask if they have the Spirit of God dwelling within them, telling them and causing them to walk in the way of righteousness not just religious rituals.

ISAIAH 60

Ask your group what they learned from this chapter, especially from marking “you” and “your” (referring to Israel).

Your light has come and the Lord's glory has come upon you.

This is speaking of the future.
This is what will happen when Israel turns from their sins.

Compare the nations coming to Israel with Isaiah 2:1-4; 4:2-6; 40:1-11; 43:6; 49:22.

The nations will come to bring Israel's sons and daughters home.
Jews will return to the land of Israel, which has already begun.

The nations will bring wealth to Israel.

They'll offer sacrifices on the Lord's altar.

The nations will rebuild and minister to Israel.
 Jerusalem will be called the city of the Lord, Zion of the Holy One.

Then Israel will know that the Lord is their Savior, Redeemer.
 They will have the Lord as an everlasting light.

All is for the Lord's glory.
 All is in His control—He will hasten it in its time.

To end this discussion, you might ask your group if the things of Isaiah 60 have happened yet. How does knowing these things about the future help them in everyday life?

Isaiah 58	Isaiah 59	Isaiah 60
Fasting Sabbath For own delight, not God's	Iniquities separate you from God No justice Redeemer will come God's covenant, Spirit	God's glory on Israel His house, sanctuary glorious Nations will see, come Israel will know... He will be glorified

ISAIAH PART 2

LESSON 8

Leader Guide

Lesson emphasis

- Isaiah 61–63
- The Lord’s coming and glory

REVIEW

Ask your group to look at their At a Glance charts and review what Isaiah 40–60 is about.

Isaiah 40–48

There is a major contrast between the Lord and idols.

They can’t save, only God can.

He declared new things—things of salvation for Israel.

Isaiah 49–57

This section contains the most about the Servant, the Redeemer of Israel.

Several chapters also tell of God’s covenant with them.

Isaiah 58–59

These chapters are about the peoples’ sins and iniquities.

How does chapter 60 differ? What is it about?

God’s glory will rest on Israel, and the nations will come to Israel at that time.

ISAIAH 61

Verses 1-3

How does this chapter begin?

These verses describe Jesus.

God’s Spirit was on Him, anointed by the Lord to bring good news.

Messiah is literally, “one who has been anointed.”¹

He was sent to the afflicted, brokenhearted, captives, prisoners.

¹Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, electronic ed. of the 2nd edition. (New York: United Bible societies, 1996, c1989). 1:542.

He was to proclaim
liberty
the favorable year of the Lord (ESV—year of the Lord’s favor)
the day of vengeance of God

Those things were to be for “comfort” to the people of Zion.
This is the segment of “comforting” words to Israel.

Some think Isaiah spoke of himself in these verses, a foreshadowing of Christ.

He too was anointed by God’s Spirit to bring good news.

The people were afflicted, brokenhearted, captives, prisoners.
That was the condition during the Babylonian captivity.

But when Isaiah spoke this, they were still sinful in Jerusalem.

How does Luke 4:13-21 compare?

In a synagogue in Nazareth, Jesus read verse 1 and through “the favorable year of the Lord,” then said it was fulfilled in His first coming.

But He didn’t say the rest of verse 2 was fulfilled then. That’s at His second coming, the day of vengeance

What did Isaiah say about “vengeance” before this?

34:8
The Lord has a year of recompense for the cause of Zion, a day of vengeance.

35:4
At the time of God’s vengeance and recompense, He’ll save Israel.

Recompense is “to give something to by way of compensation (as for a service rendered or damage incurred).”²

47:1-3
This is about His vengeance against Babylon.

59:17-18
When He saw that there was no one to intercede, He Himself put on garments of vengeance to repay and bring wrath to His adversaries and recompense to His enemies.

² Merriam-Webster, Inc. *Merriam-Webster’s Collegiate Dictionary*. Eleventh ed. (Springfield, Mass.: Merriam-Webster, Inc., 2003).

The year of vengeance is a good thing for God’s people as it’s vengeance against His enemies.

How does verse 3 continue? What are the contrasts? What did Isaiah’s words give; what will He give?

Garland instead of ashes—ashes of mourning
Gladness instead of mourning

Praise instead of fainting

They’ll be oaks of righteousness planted by the Lord.
All of that so that He’ll be glorified.

Verses 4-9

What is the content of these verses?

The ruins in Israel will be rebuilt.
The people will be God’s priests.
They’ll eat the wealth of nations.
This will be the time of Isaiah 59–60.

It will be a time of everlasting joy for the righteous in Israel.
It’s the time when the Lord gives them the justice they asked for, recompense.
It’s the time of the everlasting covenant and blessing.

Verses 10-11

Who says what in these verses?

This is Isaiah’s exultation in the Lord. He rejoiced in salvation and righteousness, although he lived in the circumstances of what he described in chapters 1 and 6.

He understood that at some time in the future the Lord will cause righteousness and praise to spring up in Israel before the nations. Although at his time, he knew that they faced the Babylonian captivity.

Ask your group what they noted as a possible theme for this chapter on the At a Glance chart.

Good news—favorable year and day of vengeance

ISAIAH 62

Who and what is this chapter about?

“I” in verse 1 is still a reference to Isaiah. It continues from 61:10-11.
And this is still speaking of the time of the end.

He said that he'd not keep silent / be quiet for Jerusalem's sake. Compare this with Isaiah 6. Isaiah spoke, but most of Israel didn't listen and won't until the end.

Verses 1-5

What does he say about Israel in these verses?

The nations will see Israel's righteousness, continued from 61:11.

Israel will be the crown of beauty, no longer forsaken by the Lord.

Israel will finally become the righteous delight and joy of the Lord.
And her land will no longer be desolate, but married.

Verses 6-9

Specifically who are these verses about?

Jerusalem

Not only will Isaiah not keep silent, verse 1, but the watchmen won't either.
They're the ones who remind the Lord of Jerusalem until the time when He'll establish her as a praise in the earth.

Verses 8-9 are a promise that from that time the Lord will never again give Jerusalem into the hands of an enemy.

Verses 10-12

What is the content of these verses?

Salvation has come to Jerusalem.
Recompense and reward are with "Him"—the one who brings salvation.

Then Jews will be called "the holy people," the redeemed.
Jerusalem will be called "Sought out, a city not forsaken."

You might ask your group if any of these things have taken place yet.

They're all still future.

What is a possible theme for this chapter? Tell your group to look at the At a Glance chart.

Jerusalem's salvation—not forsaken

ISAIAH 63

What subject continues?

Who is this who comes . . . it's the one coming to Jerusalem to bring salvation.

Verses 1-6

What do these verses say about the Lord's coming? Discuss the cross-references.
Use the map in the lesson as a visual aid.

The time is the day of vengeance and recompense for Israel.
It's the time of redemption, righteousness for Jerusalem and her people.
It's the time when the Lord comes.

This says He'll come from Edom with His garments red from blood.

The blood is from the wine press of God's wrath, which is trampled outside the city of Jerusalem, Revelation 14:20.

Revelation 16:12-16; Zechariah 14:1-5

This says that demonic spirits will gather the kings of the world, the nations, for war. They gather at Har-Magedon (ESV—Armageddon).

But they go to Jerusalem where the battle takes place.

Revelation 19:11-16; 14:19-20

When Jesus comes from heaven, His robe will then be dipped in blood as He treads the wine press of God's wrath. Isaiah says that He comes to Jerusalem from Bozrah, Edom. It seems then that He begins treading the wine press there.

The blood from the wine press covers a distance of about 200 miles, which might refer to the distance from Edom to Har-Magedon / Armageddon.

Joel 3:9-17

This also speaks of the wine press and says that when it's full there will be multitudes in the valley of decision—the nations gathered in the valley of Jehoshaphat. It's the time when the Lord will judge the nations.

These verses in Isaiah 63 are about the wrath and vengeance He brings before He walks through the gates of Jerusalem. Edom is the place where He begins His wrath and vengeance.

That will be the time when His feet stand on the Mount of Olives, Zechariah 14:1-5.

Zechariah 14:9, 14-19

These verses tell what it will be like after the Lord judges the nations.

He will be king over all the earth.

All those left of the nations who went against Jerusalem will go up each year to worship the King, the Lord of hosts, and to celebrate the Feast of Booths. There will be no rain on those families who don't.

Verses 7-14

What are these verses about?

The lovingkindness / steadfast love of the Lord—from the time of old to the time of Israel’s redemption

“Surely, they are My people.”—He became their Savior.

His love

His mercy / pity

He put His Holy Spirit in their midst from the time He led them from Egypt.

Isaiah recounted some of Israel’s history.

They rebelled and grieved His Spirit, so He fought against them.

But He also gave them rest, led them, to make a glorious name for Himself.

Verses 15-19

How does this chapter end?

Isaiah longed for the time of the Lord’s return, even though he lived in a time of unrighteousness.

He cried to the Lord because of what he knew was to come on Judah and Jerusalem.

He also knew that they would not listen to his words from the Lord.

His only hope was in God’s return to His people.

But that would be long after his death.

Refer your group to their At a Glance chart and ask about a possible theme for this chapter.

Who comes from Edom; treads the wine press of wrath

To end your discussion, you might ask what they hope in.

ISAIAH PART 2

LESSON 9

Leader Guide

Lesson emphasis

- Isaiah 64–66
- The Lord’s coming and glory

REVIEW

Ask your group to look at their At a Glance charts and review what Isaiah 40–63 is about.

Isaiah 40–48

There is a major contrast between the Lord and idols.

They can’t save, only God can.

He declared new things—things of salvation for Israel.

Isaiah 49–57

This section contains the most about the Servant, the Redeemer of Israel.

Several chapters also tell of God’s covenant with them.

Isaiah 58–63

The peoples’ sins and iniquities

God’s glory will rest on Israel, and the nations will come to Israel at that time.

A day of vengeance, a year of recompense, redemption

While looking at the At a Glance chart, ask about possible themes for Isaiah 64–66.

Isaiah 64

Isaiah 65

Isaiah 66

What are verses 15-19 of Isaiah 63 about?

It’s a call to the Lord, a prayer for Him to look down and return for Israel’s sake.

ISAIAH 64

How does this chapter continue the prayer or call of chapter 63?

This is the rest of the prayer, evidently prayed by Isaiah, for the Lord to come, return from heaven back to Israel.

What is the content of this prayer?

This whole segment of Isaiah 40–66 began with the Lord saying that He is going to come to Jerusalem.

The call is for God to come down and make His name known to His adversaries—His adversaries among the nations. He'll cause the nations to tremble at His presence.

A repeated statement in this segment is that there is no God besides Him. Here it says that God acts in behalf of the one who waits for Him.

Those who wait for Him have been mentioned several times in this segment.

They're the righteous who remember God.

But there is the contrast that Israel, as a whole, does not call on the Lord.

God delivered them to the power of their iniquities—the consequences of their sins, too.

At this point, you might begin a list of the righteous and the rebellious to use as a visual aid for the rest of this discussion.

How is God addressed in verse 8? What is the request?

“Father”

Don't be angry beyond measure, and remember our sins forever.

Look

- All of us are Your people.
- The cities and Jerusalem are destroyed.
- The temple has been burned.
- All our precious things are ruined.

Will You restrain Yourself at these things?

Will You afflict us beyond measure / so terribly?

Had God already told Isaiah the answer to all of this?

Yes, the good news was His deliverance and salvation for Jerusalem and its people who wait for Him.

Had any of those things happened at the time Isaiah lived?

No.

Although Isaiah lived during Hezekiah’s reign as king of Judah, which brought revival and prosperity, the people of Judah still had not turned to the Lord with their whole hearts.

And these things still have not happened.

ISAIAH 65

What is God’s answer in chapter 65?

He said, “Here am I” (ESV—here I am) to a nation who didn’t call on Him, a rebellious people who continually provoked Him.

Isaiah 1 uses the same descriptions of Israel as here.

How are they further described in verses 3-5?

They offer sacrifices and burn incense, but not how God said to do it.
They compare their “holiness” with others who are unclean.
They provoked Him with their false worship.

How did God answer in verses 6-7?

He will not keep silent. 64:12 asks if He will keep silent.

He will repay their works into their own bosom / lap.
It will be measured—they won’t be afflicted beyond measure / so terribly, 64:12.

Verses 8-16

What is the contrast which begins in verse 8 and continues throughout chapter 66?

God’s servants are contrasted with the rebellious of Israel.

He’ll not destroy all of Israel, not His servants.

His chosen ones
Those who seek Him

They’ll eat, drink, rejoice, be blessed.

What does this say about the rebellious of Israel?

Forsake the Lord
Forget His holy mountain
Set a table for “Fortune,” mix wine for “Destiny”
Destined for the sword, slaughter

God called, but they didn't answer. He spoke, but they didn't hear / listen.

Compare with the repeated call to “hear / listen/ pay attention” in this last segment of Isaiah.

They did evil. So they'll be hungry, thirsty, and put to shame, crying with a heavy heart and broken spirit.

They'll be slain (ESV—put to death) by the Lord as a name cursed.

Verses 17-25

What are these verses about?

This begins God's promise of creating new heavens and earth.

Former things not remembered

Gladness and joy forever in the newly created things of God

Jerusalem for rejoicing
Her people for gladness

No more crying in Jerusalem

Long life in Jerusalem

Living long on the land

Before the people call, God will answer—as He was answering at this time.

Harmony, even among animals

No evil or harm on God's holy mountain, Zion

ISAIAH 66

Verses 1-6

How does this chapter continue the flow of thought?

After He answered Isaiah's call or prayer, then the Lord spoke again to end this prophecy.

The call was for Him to look, 63:15.

Now He tells who He will look to—the one who is humble and trembles at His Word, the one who listens to Him.

Others choose how they worship, but He chooses their punishment.

The contrast of the righteous servants and the rebellious continues.
Verse 4 uses the same language as 65:12.

The Lord's voice will come from His presence—the city, the temple.
His voice which spoke and they didn't pay attention.

He'll recompense His enemies—enemies in Israel.

What / who are verses 7-14 about?

All who love Jerusalem will rejoice for her when they see her deliverance by God.

They are comforted by her—it seems that these are people of Israel.

Isaiah's prophecy, vision concerns Judah and Jerusalem
This second part is about comfort to His people.

What's the contrast in verses 15-17?

God's judgment on His enemies—it seems at the time of the last battle against Jerusalem
by the nations who gathered together.

Who is mentioned in verses 18-21? Tell your group to look at the map as a visual aid.

God's glory is seen not only in His salvation, but also in His judgment.

Those of the nations who survive it will go tell of His glory among the nations who've
not heard.

Then all will bring the remnant of Israel back to Jerusalem.
Compare with Isaiah 49:22-23; 60:4.

*NOTE: There is some disagreement among commentaries and scholars as to who those in verse
21 are, Jews or Gentiles, who will be priests and Levites in Jerusalem. Don't let your group get
into a debate about it.*

What is the main point of verses 22-24?

As the new heavens and earth will endure / remain, so will the offspring of Israel.

All mankind / flesh, the righteous, will come to Jerusalem to bow to the Lord.
They'll look on the transgressors in the unquenchable fire.

Justice will finally be done for all.

Ask your group what else they learned about this from their study.

Only righteousness will be in the new heavens and earth.

Revelation 21 says that those who inherit these things are the “overcomers.”

No more death, mourning, crying or pain

Even when looking on those corpses of the transgressors

The lake of fire is outside the glorious new Jerusalem.

The nations’ kings will bring their glory into the new Jerusalem.

Nothing unclean will ever come into it.

Jesus told of the unquenchable fire of the lake of fire. It’s repeated several times in the Gospels. He said that the fire is eternal and the punishment is also.

It’s the second death—the lake of fire—the just recompense for transgressors who rebelled against the holy God.

What does knowing this truth do to you?

Cause you to be sure that you’re listening to and obeying the Lord yourself?

Give you more reason to warn the transgressors you know?

Give you a better perspective of true justice and righteousness?

If you have time, let your group share what this study has taught them.