



Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



Isaiah 1-6

December 20th, 2007-January 2nd, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

Isaiah—

The book of Isaiah records numerous promises, but the foremost promise of this book—unquestionably one of the mightiest books in the Bible—is God’s promise that He will cleanse us and give us a new beginning. You see this promise in the very first chapter:

*“Come now, let us reason together, “ Says the LORD.
Though your sins are like scarlet, they shall be as white as snow;
Though they are red as crimson, they shall be like wool”
(Isa. 1:18)*

This promise is repeated and expanded in the fifty-third chapter, which presents Isaiah’s prophetic vision of the Messiah hanging on a cross, “pierced for our transgressions,” and “crushed for our iniquities.” Here is the promise of God’s atoning grace: “ by his wounds we are healed” (Isa. 53:5). I have come to deeply love this book, for it declares that whenever we are mired in weakness, sin, and failure, God is able to reach in, pull us out, and set us on the road of a new beginning. The promise of Isaiah is the promise of grace, the promise of a new beginning.

—Ray C. Stedman, *Adventuring Through the Bible*

Helpful Study Links:

Additional Commentary: (Great Resource!)
http://preceptaustin.org/isaiah_commentaries.htm

Sermon Links:

“Isaiah: The Salvation of the Lord” by Ray C. Stedman
<http://www.pbc.org/files/messages/3082/0223.html>

Commentary:

The commentary used throughout this booklet is
With the Word Bible Commentary
by Warren W. Wiersbe.
ISBN 0–8407–9108–9



Author: Isaiah (1:1)

Isaiah means “Yahweh is Salvation,” a term which aptly summarizes the contents of the book. The prophet was evidently from a distinguished Jewish family, and his education is evident in his impressive vocabulary and style. His wife was a prophetess and he fathered at least two sons (7:3; 8:3). Isaiah spent most of his time in Jerusalem, and Jewish tradition says that his persecutors sawed him in two during the reign of the evil king Manasseh (cf. Heb. 11:37).



Time: Isaiah’s long ministry ranged from about 740 to 680 b.c. 1:1. He began his ministry near the end of Uzziah’s reign (790–739) and continued through the reigns of Jotham (739–731), Ahaz (731–715), and Hezekiah (715–686.). Isaiah outlived Hezekiah by a few years because 37:38 records the death of Sennacherib in 681 b.c. Hezekiah was succeeded in 686 b.c. by his wicked son Manasseh, who overthrew the worship of Yahweh and no doubt opposed the work of Isaiah.

Isaiah prophesied seven hundred years before Christ, in a period of international tension.

Throughout Isaiah’s life Assyria presented a great threat to God’s people. In 853 b.c. Assyria came into direct conflict with Ahab of Israel. In 745 b.c. Menahem of Israel paid tribute money to Tiglath-pileser III. Two kings later, Hoshea rebelled against Assyria. That brought about the destruction and deportation of the northern kingdom of Israel (722 b.c.). Isaiah prophesied before and after the downfall of the northern kingdom of Israel and successfully warned the southern kingdom, Judah, to avoid the same fate by returning to God. Under Hezekiah, the nation repented and was saved from destruction by the Assyrians (701 b.c.). Although the threat of Assyria was diminished, the greater threat of the rising nation of Babylon loomed in the future. Although Isaiah predicted the Babylonian captivity, he also proclaimed the future restoration of the nation to the glory of God.



Theme: Salvation is of the Lord

The book of Isaiah has three major sections: prophecies of condemnation (chs. 1–35), an historical parenthesis or interlude (chs. 36–39), and prophecies of comfort and consolation (chs. 40–66).

Isaiah has been called a “mini-Bible” because like it has 66 chapters to this book, and there are 66 books in the Bible. Further, the first thirty-nine chapters are filled with judgment upon immoral and idolatrous people—both Judah and the surrounding nations—in a similar way to the Old Testament—which is made up of 39 books.. But the final twenty-seven chapters declare a message of hope and consolation—similar to the 27 books of the New Testament.

Needs Met by Isaiah:

The original readers of the book of Isaiah lived in an Israel that had recently lost its northern half to Assyrian captivity (722 b.c.) and whose southern half, including the holy city of Jerusalem, was escaping a similar fate only by God’s grace and the rare obedience of a few of Judah’s kings. Through Isaiah, God told his people of all the painful discipline and beautiful salvation he had in store. He exposed how his people tended to forget their call to be holy and blame God when being disciplined for their own sins. Because of their present and impending judgment, God showed his people how to maintain hope for salvation in the middle of painful judgment. Even though righteous people like Ezekiel and Daniel would have to undergo war and captivity, God’s people were not to lose heart, become bitter, or give up seeking to fear God.

The book of Isaiah is of massive scope and proportions and therefore covers a multitude of topics and needs. At its heart is an announcement of judgment, a call to repentance, and a message of hope after suffering a time of humiliation. These central themes give answers to questions that God’s people were asking in Isaiah’s day.

- Why is the nation of Israel suffering military and economic trouble?
- Why is God angry at Israel—what did they do?
- Why is God allowing wicked foreign nations to attack Israel and get away with it?
- If God is punishing the people of Israel for their sins, is there any hope for the future?
- How can any good come out of Israel’s personal and national humiliation?
- What can be done to escape God’s terrible judgment?
- What do the people of Israel need to do to repent and turn from their sins?

Readers may find the long descriptions of Israel's and other nations' judgments repetitive and without any apparent Christian application. But the very length of the book of Isaiah is a large part of its point. Why did God tell in such detail that his people were forgetful and sinful, that their enemies would be destroyed, and that a glorious future lay ahead? God went to great lengths to remind his people of these things because they were so forgetful. He described at great length the ultimate defeat of Israel's enemies because his people tended to fear the forces of world evil and wondered if they would win out in the end. Because believers in Isaiah's day (like today) tended to forget what a bright future was in store for them, and especially how that future hope was to encourage and direct them into present joy and obedience, God described the future blessings in great detail. The long book of Isaiah meets three continuing needs of all believers: to be reminded of (1) God's past acts of redemption for them, (2) his present abilities to protect them from evil, and (3) his future plans for their complete blessing and his fully revealed glory.

Outline

- I. Condemnation (1–39)
 - A. God's Judgment on His prideful people (1–6)
 - B. Restoration thru Chastisement (7-12)
 - C. God's Judgment on other nations (13-27)
 - D. Woes against the sins of the people (28–35)
 - E. Historical Interlude (36–39) (King Hezekiah)
- II. Consolation (40–66) (The remnant returns home)
 - A. God's Greatness (40–48)
 - B. God's Grace (49–57)
 - C. God's Glory (58–66)

This Week's Outline

- A. God's Judgment on His prideful people (1–6)
 - 1. God's complaint against Judah (1:1–31)
 - 2. Preview of the Future Judah and Jerusalem (2)
 - 3. Present view of Judah and Jerusalem (3)
 - 4. Another Preview of the Future (4)
 - 5. Parable of the Vineyard and Woes Predicated for Israel (5)
 - 6. Isaiah's Call and Commission as Prophet (6)

Isaiah



The book of Isaiah may be compared to the whole Bible because it has two parts, like the two testaments. In the Old Testament section (chaps. 1–39), the prophet condemns the sins of Judah and warns of coming judgment. In the New Testament section (chaps. 40–66), he prophesies Judah’s deliverance from Babylonian captivity. Throughout both sections, he announces the establishment of God’s glorious kingdom. The first section primarily highlights law and condemnation, while the second emphasizes grace and glorious redemption. “The Holy One of Israel” is one of Isaiah’s favorite names for the Lord.

The name Isaiah means “the salvation of Jehovah,” and the prophet deals with four different kinds of salvation: (1) Judah’s national salvation from the attacks of other nations; (2) Judah’s salvation from the Babylonian captivity; (3) the future salvation of the Jews when their kingdom is established; and (4) the personal salvation of the sinner who puts his faith in the Redeemer.

Isaiah prophesied seven hundred years before Christ, in a period of international tension. Egypt, Syria, Israel (the northern kingdom), Babylon, and Assyria had their eyes on Judah, and the leaders of Judah tried to play one nation against another in their attempt to avoid war. Isaiah warned them not to trust in politics but to trust the Lord and obey His Word. The leaders did not listen, and Judah was eventually taken captive by Babylon. Isaiah’s book guided and comforted the exiles both during and after their captivity.

As you read this book, you will see how believers should respond to international conflicts, political decay in the nation, and religious decay among the people, including the religious leaders. Isaiah ministered at a time when “religion” was popular but not spiritual, and the ministry at the temple was only a formality. The nation as a whole was corrupt, but God had His faithful remnant just as He does today.

Tradition says that the prophet Isaiah was sawed in half by King Manasseh. Hebrews 11:37 is said to refer to his death.

-Wiersbe, W. W. (1997, c1991). *With the word Bible commentary*
Nashville: Thomas Nelson.

Daily Bible Study

Thursday, December 27th, 2007

Passage for today: Isaiah 1

Questions to Ponder

1. What does God say concerning Israel's religious observances in this chapter?
2. What were the sins of the people that brought God's judgment upon the nation?
3. Do you see similarities between the attitude of the people in Isaiah's day and religious people in our day? What does God call them to do?

With the word Bible Commentary

Isaiah 1

Isaiah had access to four different kings, but his great concern was the spiritual state of the nation and not the political success of the leaders. There is a place for diplomacy and political action, for God established human government; but the leaders' faith must be in God's truth and not in man's schemes.

Outwardly, the nation seemed prosperous and even religious, but God saw a different picture. His people were rebellious children, lower than animals (vv. 1–3). They were sick with sin, like lepers (vv. 4–6), and their “garden city” had become another Sodom and Gomorrah (vv. 7–9).

Their popular religious meetings were futile and a grief to the Lord (vv. 10–15). In fact, their religious activities defiled the people instead of making them clean (vv. 16–20; Matt. 23:25–28). The wife of Jehovah was now a harlot (v. 21); their treasures were now cheap (vv. 22–26); and their garden was destined to be destroyed by fire (vv. 27–31).

Sin breaks God's heart, cheapens a nation or an individual, and invites the judgment of God. God graciously offers His forgiveness if we will repent (vv. 18–20)..

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, December 28th, 2007

Passage for today: Isaiah 2

Questions to Ponder

1. As Isaiah looks ahead to the future restoration of Israel, what is said about the word of the Lord? Consider verse 3. Contrast the attitude shown in verse 3 with the prevailing attitude of the people in chapter 1.
2. Read verses 5-22. What does this section teach us about the glory of God and the pride of man?

With the word Bible Commentary

Isaiah 2

The house of the Lord (1–4). In the previous chapter, Isaiah looked within the heart of the nation; now he looks ahead to the future glorious kingdom God promised His people. Instead of being a place for corrupt worship, the temple will be a center of truth and blessing for Jews and Gentiles. Instead of international conflict, there will be peace. When world conditions distress you, remember that things will not always be like this.

The light of the Lord (5–9). Judah was borrowing new religious ideas from the gentile nations and not walking in God's truth. Their faith was in material progress and not in the Lord. How they needed to get back to the light of God's Word! In our own day, astrology and Eastern religions have replaced the Bible, and making money is more important than serving the Lord.

The day of the Lord (10–22). This is a time of judgment from the Lord that can apply locally, as with Judah, or worldwide, as in the end times. Man's pride will be brought low, and all that man lives for will be destroyed. God patiently waits as people rebel against the truth, but in the end, sin will be judged and the Lord will be exalted (vv. 11, 17). God will protect His believing remnant when that day of judgment comes (1 Thess. 1:10; 5:9–10).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 2:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, December 29th, 2007

Passage for today: Isaiah 3

Questions to Ponder

1. In verses 1-10 what judgments will be brought upon Judah? How did the people bring this upon themselves?
2. What judgments will God bring upon the wealthy daughters of Zion? In what ways have the wealthy sinned in this chapter? How is this a good lesson for us?

With the word Bible Commentary

Isaiah 3

The leaders of Judah trusted substitutes that would not help them in the coming day of judgment: natural resources, material wealth, military might, political experience, and even “religion” (vv. 1–3). God would take away in His wrath everything that dethroned Him in the hearts of the people.

But that was not all. God would replace their proud leaders with weaklings, nobodies without ability, who would oppress the people (vv. 4–8). Why? Because the nation not only sinned but boasted about it openly!

Isaiah was especially grieved because the women of the land had become addicted to wealth and fashion and were more interested in social status than spiritual character. The day would come when their artificial glamour would be gone and they would be sitting in the dust. (See 1 Pet. 3:1–6.) So many men would die in the coming war that the women would do anything to get a husband (Isa. 4:1).

Beware living on substitutes!

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, December 30th, 2007

Passage for today: Isaiah 4

Questions to Ponder

1. Who do you think the “Branch of the Lord” is referring to? What does this chapter look forward to?
2. What is said about the holiness of God’s people and their blessedness under His care?

With the word Bible Commentary

Isaiah 4

“In that day” refers to the coming kingdom when the Lord will be exalted (Isa. 2:11, 17). Isaiah looked beyond the impending crisis to the glory that one day would come to Israel.

It will be a day of glory and not shame as Jesus Christ (the “Branch of the Lord” [Isa. 11:1; Jer. 33:15]) reigns on earth (v. 2). It will be a time when the nation will be washed and sanctified (vv. 5–6) and every home on Mount Zion will become a “tabernacle of God” with the distinctive pillar of glory above it (Exod. 40:34ff.).

But why should we wait for these blessings when God can give them to us now? He will wash us clean (Isa. 1:18), set us apart for Himself, and bless us in our homes with His presence. Perhaps it is time we followed Vance Havner’s advice and started living “in kingdom come.”

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 4:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, December 31st, 2007

Passage for today: Isaiah 5

Questions to Ponder

1. According to verse 7, what is the vineyard a picture of? What was the Lord's expectation for the vineyard? In this illustration, what things did the Lord do to provide an ample opportunity for fruitfulness?
2. In a similar way, how does the Lord provide opportunities for us to be fruitful today?

With the word Bible Commentary

Isaiah 5

This chapter contains a song (vv. 1–7), a lament (vv. 8–23), and a judgment (vv. 24–30).

The nation of Israel is the vineyard for which God did so much (Matt. 21:33–46). The people's sin was ingratitude, taking their blessings for granted and using them selfishly. Instead of serving the Lord, they served themselves, and the result was a corrupted nation.

The lament names some specific sins of the nation ("wild grapes" [v. 2]), sins that people still commit today. The rich stole from the poor (vv. 8–10), and people lived for sensual pleasure rather than godly enrichment (vv. 11–17). Confident of their own wisdom (v. 21), they questioned God's counsel (vv. 18–19) and for a price changed His words (vv. 20–23). There was no justice in the land because evil leaders turned from the truth of God's Word.

God was angry; His hand of judgment was stretched out against His people (v. 25; 9:12, 17, 21; 10:4; 14:27). Judgment comes like a prairie fire (v. 24) when the invading army conquers the land (vv. 26–30).

Today, He stretches out His hands in love, inviting sinners to repent (Isa. 65:2; Rom. 10:21); but tomorrow, He will stretch them out in wrath

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 5:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, January 1st, 2008

Passage for today: Isaiah 6

Questions to Ponder

1. What event stands at the forefront of this chapter? What insight does this give into the thoughts of the nation?
2. What does Isaiah's vision teach us about the character of God? What does it teach us about ourselves?

With the word Bible Commentary

Isaiah 6

Sight: he saw the Lord (1–4). Isaiah had a life-changing vision of Jesus Christ (John 12:38–41). The throne of Judah had changed occupants, but God was still on His throne and in perfect control of everything. When you worship, focus on God's holiness, sovereignty, and glory. When things on earth are discouraging, start looking at things from heaven's point of view.

Insight: he saw himself (5–7). Isaiah had pronounced woes on other people, but now he cried, "Woe is me!" He admitted that he was a sinner, he confessed his sin, and the Lord cleansed him. Were it not for the sacrifice on the altar, we could never approach the throne.

Vision: he saw the need (8–13). True worship leads to service. You hear God's call, and you respond with obedience. God did not send Isaiah to a receptive people or give him an easy message to preach. But when you have seen the Lord and felt His touch, you can obey His will without fear.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 6:1). Nashville: Thomas Nelson.

***"Come ye, and let us go up
to the mountain of the Lord."***

Isaiah 2:32

Devotional from Morning and Evening

By Charles Spurgeon

It is exceedingly beneficial to our souls to mount above this present evil world to something nobler and better. The cares of this world and the deceitfulness of riches are apt to choke everything good within us, and we grow fretful, desponding, perhaps proud and carnal. It is well for us to cut down these thorns and briers, for heavenly seed sown among them is not likely to yield a harvest; and where shall we find a better sickle with which to cut them down than communion with God and the things of the kingdom? In the valleys of Switzerland many of the inhabitants are deformed, and all wear a sickly appearance, for the atmosphere is charged with miasma, and is close and stagnant; but up yonder, on the mountain, you find a hardy race, who breathe the clear fresh air as it blows from the virgin snows of the Alpine summits. It would be well if the dwellers in the valley could frequently leave their abodes among the marshes and the fever mists, and inhale the bracing element upon the hills. It is to such an exploit of climbing that I invite you this evening. May the Spirit of God assist us to leave the mists of fear and the fevers of anxiety, and all the ills which gather in this valley of earth, and to ascend the mountains of anticipated joy and blessedness. May God the Holy Spirit cut the cords that keep us here below, and assist us to mount! We sit too often like chained eagles fastened to the rock, only that, unlike the eagle, we begin to love our chain, and would, perhaps, if it came really to the test, be loath to have it snapped. May God now grant us grace, if we cannot escape from the chain as to our flesh, yet to do so as to our spirits; and leaving the body, like a servant, at the foot of the hill, may our soul, like Abraham, attain the top of the mountain, there to indulge in communion with the Most High.

***"In the year that king Uzziah died I saw the Lord
sitting upon a throne, high and lifted up."***

Isaiah 6:1

Devotional from Our Daily Walk

By FB Meyer

We live in troubled times, but always in human history, when outward events seem most distracting and distressing. God's servants are drawn in to the secret place of the Most High, and are shown the reassuring vision of God's overruling Providence, and the ordered regularity of His eternal reign. When the land was passing through dark distress, and revolution was imminent, Isaiah beheld the stability of God's Throne.

"It was high and lifted up," far above all other authority, power, or dominion in heaven, on earth, or under the earth! It was crowned with Love---"above it stood the Seraphim." Seraph is derived from fire, and the Seraphim stand for radiant love. If the Throne stands for stability, for judgment, and for power, then above all these attributes, and over-arching Him who sits there, is Love. This is the loftiest conception possible to mortals--Love supreme. The Lamb that was slain is in the midst of the Throne. The one man who was chosen out of all Israel to see was Isaiah. In all humility he ascended the Temple-steps, hustled by the crowds that went there as a mere religious form. Any of them appeared to need a revealing vision more than he did, but it was the man who had seen, who now saw the Lord; it was the one saint in all Israel who appeared to be most in touch with God, who was brought into still closer touch. The rest saw only the Temple, the high altar, and the ritual, but he saw the "skirts of glory" filling every cranny of the holy place. Let us not be satisfied with the outward and sensuous, with ritual however splendid, with sermons however magnificent! Those who are humble and persistent in their quest for God will hear notes which other ears cannot catch, will detect a Presence that evades ordinary sight, will enter the realm of the spirit which is closed to the outward observer. (Continued)

The world may be full of tumult; the floods have lifted up their voice, but the Lord on High is mighty, and He shall overcome, for through Death, Resurrection, and Ascension He is Lord of lords and King of kings!

"I heard the voice of the Lord. saying, Whom shall I send, and who will go for us? Then said I Here am I; send me."

Isaiah 6:8

Devotional from Our Daily Walk

By FB Meyer

From the midst of Heaven there comes to our earth this cry for help, an appeal from the Eternal Trinity: "Who will go for us!" It reminds us of the last commission of our Lord to His disciples, that they should go into all the world, and preach His Gospel to every creature. The Seraphim may minister to those who have become the heirs of salvation, but only those who have been redeemed from among men have the high privilege of being called to the supreme work of redemption.

Notice the preparation for responding to that appeal. The vision of the Eternal: "I saw the Lord sitting upon a throne." Suddenly the material temple, in which Isaiah was probably worshipping, gave place to the eternal, the altar and the laver to the Throne of God; the cloud of incense, to the skirts of glory that filled the air; the choir of Levites, to the bands of the Seraphim that engirdled the sapphire throne. And above all, he beheld the glory of Christ (Joh 12:41).

This led to The vision of his own heart: "Woe is me, for I am undone." It is when a man reaches the snowline that he realizes the comparative impurity of the whitest white that earth can produce. Probably there was no one in all Jerusalem who lived nearer to God than Isaiah, but when he learned that, in the estimation of the Seraphim, God was thrice holy; when he saw them veil their faces in adoration; when he discovered that the whole universe was filled with God, then he remembered the

hidden evil of his own heart, and cried out "I am unclean!" Not a moment intervened between his confession and the cleansing of his iniquity, and he was able to say: "Send me.

Have you heard that cry for help from the heart of Christ? Are you seeking to enter into His yearning love for the souls of men? He says to each one of us: "Could ye not watch with Me one hour?" Give yourself to Him that you may be used in His service: "Here am I, send me, use me."

“Everything Proud and Lofty...”

Isaiah 1 – 6

1 Peter 5:5 says, “God resists the proud, but gives grace to the humble.” Here in these opening chapters of Isaiah, we find that the people of Israel had become proud. And God’s words through the prophet Isaiah make it clear that His resistance was moving their way with a momentum that they (in their perceived power) had no way of contending with. Their sins listed here include amassing riches for themselves and also bowing their knee to idols that they had made with their own hands. And God saw it all. The pride displayed by the Israelites disgusted Him, and in His passion for His glory and name, He moved to pluck the pride out of them at its root. Why did their pride prompt such a response from the Lord?

Pride is defined as “an unreasonable conceit of one’s own superiority...which manifests itself in lofty airs, distance, reserve, and often in contempt of others” (Webster’s 1828 Dictionary). From reading these beginning chapters of the book, we find that God’s people fit this definition well. He had taken wonderful care of them and provided for them in a great way. He had set them apart as a beautiful and powerful people, and yet in their pride, they became conceited. In their riches and idol worship, they began to distance themselves from the Lord. They began to carry themselves with lofty airs and with a reserve that kept them back from truly humbling themselves before Him. They began to look upon the Lord and upon those

who truly served Him as with contempt. They had become falsely convinced of their own superiority. As a whole, they had come to the point that, in their minds, they had no more need for God.

Christian, is your situation similar? Have you drifted from the place of being desperately attached to God? Pride, if one deeply examines his own heart, can be seen in all of us at some degree. But what do we do with it? Here, the Lord promised Israel that He would come and purge away all of their filthiness. And He regrettably stated that it would take much chastening to do so. It is much the same with us. God resists us in our pride. He loves us too much to leave us in it.

As you endeavor to dig to the depths of this section of Scripture this week, take note of not only the poor and prideful state of the people, but also the Lord's attitude toward them. He loved His people and cared for them too much to let them continue in their ugly condition of sinfulness. Note His heart here as He highlighted their guilt; as He warned of coming wrath; and as He promised a day when the sin of His people would be made clean and true fellowship would again be enjoyed. He loved His people. And He loves us just the same. May He out His grace upon you as you study this section, take heed to your own pride, and humble yourself before His mighty hand! May He pour His love upon you in abundance as you humble yourself before Him and bask in the cleansing He has provided you in His Son, Jesus Christ.