

A STUDY OUTLINE OF THE BOOK OF ISAIAH

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Synopsis of the Book of Isaiah:

After the introduction in the first verse, the book begins with God's case against Judah. This is fitting because the next three chapters declare that God will judge all nations and the pride of man will be humbled. The apostle Peter maintains that judgment begins with the house of God (1Pe 4:17). And if judgment begins with God's people, what will the outcome be for those nations and people who do not obey?

Going back to chapter one: God presents His case against Judah. It is important to note that God never violates His laws and His anger never oversteps His mercy. Yet His judgment will be just and sure. In His case against His chosen people, God brings three charges, He calls witnesses and He tenders an offer of reconciliation.

Chapters six through twelve demonstrate God's authority and His control of history; past, present and future. This lays the foundation for His claim to judge the nations in the preceding chapters and the prophecies in the following chapters, thirteen through thirty. Who could be more qualified to foretell the course of nations than the One who has control of history, events and nations. Solomon wrote, "The king's heart is in the hand of the LORD; He directs it like a watercourse wherever He pleases (Pro 21:1). And Daniel affirms in chapter two, verse twenty-one that God controls times and seasons and He raises kings up and throws them down.

Chapters one through twelve are the essence of the book of Isaiah. Chapters thirteen through sixty-six expand upon the declarations of the first twelve. Chapters thirteen through thirty are specific prophecies against the nations, affirming God's claim in chapters two through five that God will judge the nations and the pride of man will be humbled. Chapters thirty-one through forty demonstrate that man cannot overcome God's plan. We cannot do it through alliances, conspiracies, nor through greatness and power—though every generation would strive to rebuild the Tower of Babel. This proves God's claim to control nations and history in chapters six through twelve. And finally, God's plan for Israel and the future kingdom in chapters forty-one through sixty-six expand upon chapters eleven and twelve which describe Christ's future reign and God's kingdom.

Christ is the focus of history—every event revolves around Him. This is the primary message of the book and it can be found in chapters six through twelve. The whole purpose of history, which God has the authority to control, is to bring forth the Christ child. The last two verses in chapter ten and the first verse in chapter eleven describe the single event that changed history: God felled the lofty kingdoms of man like a tree and a shoot emerged from the stump of Jesse. Man's kingdoms are powerful, great and glorious, but they are cut down like a tree. The beginning of the kingdom of Almighty God is almost unnoticed—a twig emerges from a stump; the birth of the One who is to rule the nations.

Daniel, in chapter two, describes the kingdoms of man as revealed by God to Nebuchadnezzar in a dream of a statue. The head was pure gold; the chest and arms were pure silver; belly and thighs of bronze; legs of iron and feet of iron and clay. A rock will strike this statue on the feet. Then the gold, silver, bronze, iron and clay will blow away while the rock will become a mountain that fills the earth. Many commentators have attached the various elements of the statue with specific kingdoms of man. We will not do that here, but it is interesting to note that there have been no new global kingdoms since the birth of Christ. There is one yet to come, the kingdom of the antichrist that will emerge out of the iron and clay feet. This kingdom will result in the final destruction of man's glory and Satan's dominion and Christ will establish His throne and kingdom forever. Chapter nine declares that Christ will end all tyranny and the kingdoms of man will collapse—no more Tower of Babel. Chapters eleven and twelve affirm that Christ will reign in righteousness and God will be our salvation. "Make known among the nations what He has done, and proclaim that His name is exalted (Isa 12:4)." Amen.

Expanded Outline of Isaiah

1) Introduction 1:1

a) Declaration of Isaiah's vision

- i) Concerns the Northern Kingdom—Judah and the capital city—Jerusalem
- ii) **SIDENOTE:**
 - (1) Contemporary to Hosea: “The word of the LORD that came to Hosea son of Beeri during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Jehoash king of Israel.” Hos 1:1
 - (2) Contemporary to Amos who prophesied during the reign of Uzziah. Amo 1:1
 - (3) Contemporary to Micah who prophesied during the reigns of Jotham, Ahaz and Hezekiah. Mic 1:1

b) During the reigns of Uzziah, Jotham, Ahaz and Hezekiah

- i) Uzziah (Azariah)
 - (1) Did what was right in the LORD's eyes 2Ch 26:4
 - (2) Son of Amaziah 2Ch 26:1
 - (3) He was sixteen years old when he took the throne and reigned fifty-two years. 2Ki 15:2
 - (4) He sought God during the days of Zechariah, who instructed him in the fear of God. As long as he sought the LORD, God gave him success. 2 Ch 26:5
 - (5) The Ammonites brought him tribute. He built towers and cisterns. 2Ch 26:9-10
 - (6) He had a well-trained army of 307,500 men under 2,600 commanders. 2Ch26:11-13
 - (7) He provided shields, spears, helmets, coats of armor, bows and slingshots for the entire army. He built machines of war that shot arrows and hurled large stones. 2Ch 26:14-15
 - (8) But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD his God, and entered the temple of the LORD to burn incense on the altar of incense. 2 Ch 26:16. When confronted by Azariah and “eighty other courageous priests” he broke out in leprosy.
 - (a) Like father, like son... 2Ch 25; His father, Amaziah, who also followed the Lord, prospered and eventually became conceited. After the Lord granted him victory over Edom, he decided to make war with Israel—for sport. It was a disaster for Judah. 2Ch 25:22. “Every man fled to his home.” The king of Israel tore down six hundred feet of wall from the Ephraim Gate to the Corner Gate and removed all the gold and silver articles from the Temple. v 23-24
 - (i) “From the time that Amaziah turned away from following the Lord, they conspired against him in Jerusalem and he fled to Lachish, but they sent men after him to Lachish and killed him there.” 2 Ch 25:27
 - (b) HE WAS UNFAITHFUL: 2 Ch 26:16-18; “He was unfaithful to the LORD his God, and entered the temple of the LORD to burn incense on the altar of incense . . . They confronted him and said, ‘It is not right for you, Uzziah, to burn incense to the LORD. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the LORD God.’”
 - (i) Scriptural “separation of church and state” is that the state has no jurisdiction over the church. It is the church, however, that judges the law and the people.
 - (9) He had leprosy until the day he died and he lived in separate quarters. 2Ch 26:21
 - (a) His son, Jotham became king and ruled in his place.
 - (b) There was a notable earthquake while Uzziah was king.
 - (i) Amo 1:1
 - (ii) Zec 14:5
- ii) Jotham

- (1) Jotham did what was right in the Lord's eyes. 2Ki 15:32-34
 - (2) Twenty-five years old when he became king and reigned sixteen years. 2Ch 27:8
 - (3) Unlike his father, he did not enter the temple (unfaithful act). 2 Ch 27:2
 - (4) The people, however, continued their corrupt practices. 2Ch 27:2
 - (a) Uzziah had not removed the high places 2Ki 15:4
 - (b) 2Ch 25:13-17; After Amaziah, who had walked with the Lord, defeated the Edomites, he brought back their gods and set them up as his own and offered sacrifices to them. When confronted by the prophet, he threatened to strike him down.
 - (i) Close to this time period, 2Ki 17:29ff recounts the efforts of the King of Babylon to re-populate the Israelite territories after carrying Israel off to captivity. He brought people from all nations to resettle the land. "Nevertheless, each national group made its own gods in the several towns where they settled, and set them up in the shrines the people of Samaria had made at the high places They worshiped the LORD, but they also served their own gods in accordance with the customs of the nations from which they had been brought."
 - (ii) 2Ki 17:35-41—Then recounting God's dealings with Israel: "When the LORD made a covenant with the Israelites, He commanded them: 'Do not worship any other gods or bow down to them, serve them or sacrifice to them. But the LORD, who brought you up out of Egypt with mighty power and outstretched arm, is the one you must worship. To Him you shall bow down and to Him offer sacrifices. You must always be careful to keep the decrees and ordinances, the laws and commands He wrote for you. Do not worship other gods' They would not listen, however, but persisted in their former practices. Even while these people were worshiping the LORD, they were serving their idols. To this day their children and grandchildren continue to do as their fathers did."
 - (5) He rebuilt the Upper Gate to the Temple. 2Ki 15:35, 2Ch 27:3
 - (6) He was successful in battle against the Ammonites and they brought tribute. 2Ch 27:5
 - (7) Jotham grew powerful because he walked steadfastly before the Lord his God. 2 Ch 27:6
- iii) Ahaz
- (1) He did NOT do what was right in the Lord's eyes. 2Ki 16:2, 2Ch 28:1ff
 - (a) 2Ki 16:3; "He walked in the ways of the kings of Israel and even sacrificed his son in the fire."
 - (2) Twenty years old when he began his reign and reigned for sixteen years. 2Ki 16:2, 2Ch 28:1
 - (3) The king of Aram and the king of Israel, inflicted heavy losses on him, but God did not allow them to defeat him. Nonetheless, he made an alliance with the king of Assyria. 2Ki 16:5-9, 2Ch 28:5-15
 - (4) The king of Assyria responded by taking Damascus (Israel). 2Ki 16:8
 - (5) While visiting the king of Assyria, Tiglath-Pileser, in Damascus, Ahaz noted the altar there and sent a sketch to the priest, Uriah. Unlike Azariah, who stood up to King Uzziah, Uriah had the new altar completed before Ahaz returned. He had the bronze altar moved and ordered Uriah to perform the sacrifices on the new altar and use the bronze altar for seeking guidance. Uriah complied with the king's order. 2Ki 16:12-16
 - (6) He made other changes to the Temple and articles of worship. 2Ki 16:17ff
 - (7) The king of Assyria became a thorn for Ahaz. 2Ch 28:20
 - (8) "In his time of trouble King Ahaz became even more unfaithful to the LORD. He offered sacrifices to the gods of Damascus, who had defeated him; for he thought, 'Since the gods of the kings of Aram have helped them, I will sacrifice to them so they will help me.' But they were his downfall and the downfall of all Israel." 2 Ch 28:22-23

- (9) Ahaz finally closed the Temple and set up altars at every street corner in Jerusalem. He built high places in every town to burn sacrifices to other gods. 2Ch 28:24-25
- iv) Hezekiah
- (1) He did what was right in the eyes of the Lord. 2Ki 18:3, 2Ch 29:2
 - (2) Twenty-five years old and reigned twenty-nine years. 2Ki 18:2, 2Ch 29:1
 - (3) His first act was to reopen and repair the doors of the Temple. 2Ch 29:3
 - (4) He removed the idolatrous practices and articles and there was no king like him because he held fast to the Lord and “kept the commands the LORD had given Moses.” He reestablished worship in the Temple. 2Ki 18:4-6, 2Ch 29:4-36, 2Ch 30:14, 2Ch 31:1
 - (5) He reestablished the Passover celebration and invited all Israel, Judah and Ephraim and Manasseh to join. 2Ch 30:21
 - (6) The Lord was with him and he was successful in whatever he undertook. 2Ki 18:7
 - (7) In his seventh year, the king of Assyria carried off the Israelites captive after a three year siege of Samaria. 2Ki 18:9-11
 - (8) In his fourteenth year, the king of Assyria captured all the fortified cities of Judah. He demanded three hundred talents of silver and thirty talents of gold from Hezekiah. He gave him all the silver from the Temple and stripped all the gold off the doors and doorposts. Envoys were sent from Assyria to taunt Hezekiah. They blasphemed God and were defeated. Sennacherib, the king was killed by his two sons. 2Ki 18:13-19:37, 2Ch 32:1-22
 - (9) Hezekiah became ill but God healed him and granted him fifteen more years of life and rule. 2Ki 20:1-11, 2Ch 32:24-31. Hezekiah’s pride and God’s test.
 - (10) Merodach-Baladan, king of Babylon heard of the king’s illness and recovery and sent him gifts. Hezekiah, in his pride, displayed the entire wealth of the kingdom to the envoys. Isaiah rebuked him for this and prophesied that Babylon would carry off all the wealth. 2Ki 20:12-19, 2Ch 32:24-31
- v) After this there were seven more kings:
- (1) The first of these seven kings was Manasseh. 2Ki 21:1-18; 2Ch33:1-20
 - (a) He did more evil than the Amorites before him. He desecrated God’s Temple with altars to other gods. He practiced the occult and consulted spiritists. He led Judah into sin with his idols. He shed so much innocent blood that he filled Jerusalem from end to end.
 - (b) He was captured by the commanders of the king of Assyria and taken to Babylon, bound in shackles and with a hook in his nose.
 - (c) In his distress he humbled himself before God and sought His favor.
 - (d) God brought him back to Jerusalem and he rebuilt the wall, got rid of all foreign gods and restored the Lord’s altar. However, the people did not fully return to the Lord their God.
 - (e) Therefore, the Lord sent judgment upon Jerusalem. Babylonian, Aramean, Moabite and Ammonite raiders were sent to destroy Judah according to the words of the prophets because of the sins of Manasseh. He had filled Jerusalem with so much innocent blood, God was not willing to forgive. 2Ki 24:1-4

2) God presents His case against Judah. 1:2-31

- a) **God’s affidavit: He testifies before heaven and earth—this is a witness to everything living**
- i) “Hear, O heavens! Listen O earth! For the LORD has spoken.” v 2
 - (1) God set the standard that judges should hear cases of dispute.
 - (a) Deu 25:1; “When men have a dispute, they are to take it to court and the judges will decide the case, acquitting the innocent and condemning the guilty.”
 - (2) God longs to have a hearing, to reason with the people (v 18) to convict them of their guilt and bring them back. Man is silent. If he should speak, he could not defend himself.

- (a) Isa 41:21; “‘Present your case,’ says the LORD. ‘Set forth your arguments,’ says Jacob's King.”
 - (b) Isa 43:26-27; “Review the past for Me, let us argue the matter together; state the case for your innocence. Your first father sinned; your spokesmen rebelled against Me.”
 - (c) Rev 3:20; “Here I am! I stand at the door and knock. If anyone hears My voice and opens the door, I will come in and eat with him, and he with Me.”
- (3) Now God will present His case and all creation will be the jury.
- (a) Mic 6:1-3; “Listen to what the LORD says: ‘Stand up, plead your case before the mountains; let the hills hear what you have to say. Hear, O mountains, the LORD’s accusation; listen, you everlasting foundations of the earth. For the LORD has a case against His people; He is lodging a charge against Israel. My people, what have I done to you? How have I burdened you? Answer Me.’”
 - (b) Why shouldn’t creation be the jury? When the disciples were publicly praising God for the miracles Christ had done. The Pharisees commanded that Christ should rebuke His disciples. His response was “if they keep quiet, the stones will cry out.” (Luk 19:40). All creation gives glory to God!
 - (i) Psa 19:1; “The heavens declare the glory of God and the skies proclaim His handiwork.”
 - (ii) Isa 55:11-12; “so is My word that goes out from My mouth: It will not return to Me empty, but will accomplish what I desire and achieve the purpose for which I sent it. You will go out in joy and be led forth in peace; the mountains and hills will burst into song before you, and all the trees of the field will clap their hands.”
 - (iii) Creation suffers from bondage to decay because of the sin of man. Rom 8:19-22; “The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the One who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.”
- b) Three charges against Judah: v 2-4**
- i) They have rebelled against Me. v 2
 - (1) “I reared children and brought them up, but they have rebelled against Me.”
 - (a) This is the premise of the major and minor prophets, Isaiah, Jeremiah, Ezekiel, Hosea, Micah
 - (b) Isaiah begins the book with this charge. Isaiah ends the book with the verdict: “‘From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before Me,’ says the LORD. ‘And they will go out and look upon the dead bodies of those who rebelled against Me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind.’” Isa 66:23-24
 - (2) Your leaders have rebelled against Me:
 - (a) Isa 43:27; “Your first father sinned; your spokesmen rebelled against Me.”
 - (b) Remember Moses’ charge:
 - (i) Exo 18:19-26; appoint Godly leaders.
 - (ii) Deuteronomy chapter 29: the people and the leaders made a covenant and a curse to follow the Lord God only.
 - (c) The priests have rebelled therefore God brings charges.
 - (i) Jer 2:8-9; “The priests did not ask, ‘Where is the LORD?’ Those who deal with the law did not know Me; the leaders rebelled against Me. The prophets prophesied by Baal, following worthless idols. ‘Therefore I bring charges against

you again,' declares the LORD. 'And I will bring charges against your children's children.'”

- (ii) If Peter reminds us that judgment begins with the house of God (1Pe 4:17), and Israel was destroyed even though the nations around them were evil also: How can we predicate that our nation will not see judgment on the basis that the nations around us are more corrupt, or at least, corrupt also?
 - ii) My people do not understand. v 3
 - (1) “The ox knows his master, the donkey his owner’s manger, but Israel does not know, My people do not understand.”
 - (2) Hos 4:6; My people are destroyed from lack of knowledge.
 - (a) It is not that Israel did not have God’s Word, or instruction. They did not “follow all the words of the law.”
 - (b) Deu 29:29; “The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.”
 - (c) We know they had the law because v 10-16 talks about how they observe the ceremonies of the law, yet lived in disobedience.
 - iii) They have forsaken the Lord. v 4
 - (1) “Ah, sinful nation, a people loaded with guilt, a brood of evil doers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on Him.”
 - (2) Times of the judges:
 - (a) Judges 2:6-23:
 - (i) The people served the Lord throughout the lifetime of Joshua and the elders who outlived him;
 - (ii) Another generation grew up who neither knew the Lord nor what He had done (compare to Deu 6:7);
 - (iii) They provoked the Lord to anger by worshipping other gods;
 - 1. In His anger, the Lord handed them over to raiders;
 - 2. Whenever Israel went out to fight, the Lord was against them to defeat them;
 - (iv) Then the Lord raised up judges who saved them out of the hands of the raiders;
 - 1. But the people would not listen and prostituted themselves to other gods;
 - 2. When the judge died, the people returned to ways that were more corrupt;
 - (v) Therefore the Lord was angry and would not drive the nations out before them, but used the nations to test Israel.
 - (b) Jdg 21:25; “In those days Israel had no king; everyone did as he saw fit.”
 - (3) God’s promise regarding Solomon’s Temple:
 - (a) 2Ch 7:19-20; “But if you turn away and forsake the decrees and commands I have given you and go off to serve other gods and worship them, then I will uproot Israel from My land, which I have given them, and will reject this temple I have consecrated for My Name. I will make it a byword and an object of ridicule among all peoples.”
 - (4) Ezekiel was sent to prophecy to an unbelieving people—even after the captivity Isaiah had prophesied came true.
 - (a) Eze 2:3-5; “He said: ‘Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against Me; they and their fathers have been in revolt against Me to this very day. The people to whom I am sending you are obstinate and stubborn. Say to them, “This is what the Sovereign LORD says.” And whether they listen or fail to listen—for they are a rebellious house—they will know that a prophet has been among them.’”
- c) God reviews the state of the nation. v 5-15**

- i) They have been disciplined by the Lord but they continue in their rebellion. v 5
 - (1) They have been beat so badly there is no soundness left in them.
 - (a) “Your country is desolate, your cities burned with fire; your fields are being stripped by foreigners.” v 7
 - (i) v 8 compares the nation to:
 1. a shelter in a vineyard;
 2. a hut in a field of melons;
 3. a city under siege.
 - (2) Unless the Lord had left a remnant, they would have become like Sodom and Gomorrah. v 9
 - (3) The purpose of discipline is to return us to the Lord; to bring our hearts to obedience; to mold us into committed followers of the Lord.
 - (a) Deu 8:5; “Know then in your heart that as a man disciplines his son, so the LORD your God disciplines you.”
 - (b) Psa 94:10; “Does he who disciplines nations not punish? Does he who teaches man lack knowledge?”
 - (c) Pro 3:11-12; “My son, do not despise the LORD’s discipline and do not resent His rebuke, because the LORD disciplines those He loves, as a father the son he delights in.”
 - (d) Heb 12:5-7; “And you have forgotten that word of encouragement that addresses you as sons: ‘My son, do not make light of the Lord’s discipline, and do not lose heart when He rebukes you, because the Lord disciplines those He loves, and He punishes everyone He accepts as a son.’ Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?”
 - (e) Heb 12:10-11; “Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”
- ii) The nation chose to appease God by holding to ceremony—or works; but their deeds are evil. v 10-15
 - (1) Now He refers to the leaders as “rulers of Sodom” and to the people as “people of Gomorrah. v 10
 - (a) “Hear the Word of the LORD, you rulers...”
 - (i) The rulers of the earth are subject to the laws of God.
 1. Psa 47:9; “For the kings of the earth belong to God; He is greatly exalted.”
 2. Dan 2:21; “He changes times and seasons; He sets up kings and deposes them.”
 3. Dan 2:37; [regarding the king of Babylon] “You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory.”
 4. 1Ti 6:15; “God, the blessed and only Ruler, the King of kings and Lord of lords.”
 - (b) “Listen to the Law of our God, you people...”
 - (i) The people, the nations, are responsible to live by God’s Law.
 1. Exo 19:5; [regarding Israel] “Now if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is Mine.”
 2. Rom 16:26; [Christ was revealed] “so that all nations might believe and obey Him.”
 3. Isa 33:22. The Lord is Lawgiver, Judge and King.

4. Eze 14:12-23. All nations are responsible to be faithful to the Lord God. To those who are unfaithful, God will bring famine, wild beasts, sword and plague. God does nothing without cause.
- (c) The implication (ref. Sodom and Gomorrah) is that the nation was without law—totally perverted.
- (i) As in the days before Israel had a king: “In those days Israel had no king; everyone did as he saw fit.” Jdg 21:25 (17:6)
 - (ii) In 1Sa 8, the people ask Samuel to appoint a king because his sons did not walk in his ways. They accepted bribes and perverted justice. Samuel warned the people of the evil a king would do but the people would not listen. Now all the evil has happened as foretold and the law and justice once hoped for are not materialized.
 1. Jeremiah confirmed that Samuel’s predictions were true. “So I will go to the leaders and speak to them; surely they know the way of the LORD, the requirements of their God. But with one accord they too had broken off the yoke and torn off the bonds.” Jer 5:5
 2. They looked to man for justice, or law, and found none.
 - a. Pro 28:5; “Evil men do not understand justice, but those who seek the LORD understand it fully.”
 - b. Pro 29:26; “Many seek an audience with a ruler, but it is from the LORD that man gets justice.”
- (2) God considered their offerings to be meaningless. v 11
- (a) “I have no pleasure in the blood of bulls and lambs and goats.” v 11 “Stop bringing meaningless offerings! v 13
 - (i) God’s requirement of blood sacrifice
 1. From the time of Adam, Noah, Abraham and Moses—until the time of Christ—God has required a blood sacrifice to atone for sin.
 2. Lev 17:11; “For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.”
 3. Heb 9:22; “In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.”
 - (ii) What is better than sacrifice?
 1. 1Sa 15:22; “But Samuel replied: “Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams.”
 2. Hos 6:6; “For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.”
 3. Jesus explained these verses to the Jews:
 - a. Mat 9:13; [Responding to the Pharisees’ judgment of Jesus for dining with “sinners”] “But go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.” (Luk 5:32; . . . righteous, but sinners to repentance.) Christ is not calling the self-righteous (they don’t need God), but He calls us to repentance.
 - b. Mat 12:7; [Responding to the Pharisees’ judgment of the disciples for picking grain, in their hunger, on the Sabbath] “If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent.” Adherence to law will not save us, but true repentance leads to obedience. God is not looking for tedium, just humility.
 4. God is not looking for legal observance of laws, but obedience.

- a. Joh 14:15; “If you love Me, you will obey what I command.”
 - b. Rom 2:13; “For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous.”
 - (iii) God will not listen to their prayers. v 15
 - 1. “Do not pray for these people.”
 - a. I spoke to you again and again but you would not listen. Jer 7:12-16
 - b. You have as many gods as you have towns. Jer 11:13-14
 - c. You love to wander and do not restrain your feet. Jer 14:10-14
 - (b) God compares their appearance before Him as “trampling of My courts.” v 12
 - (i) Can we conduct ourselves as we see fit and go to church and believe God will honor that?
 - 1. Jer 7:4-8; “Do not trust in deceptive words and say, ‘This is the temple of the LORD, the temple of the LORD, the temple of the LORD!’ If you really change your ways and your actions and deal with each other justly, if you do not oppress the alien, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, then I will let you live in this place, in the land I gave your forefathers for ever and ever. But look, you are trusting in deceptive words that are worthless.”
 - 2. Judah believed they were protected by virtue that Jerusalem contained the Temple. They did not believe they had to live in obedience to the Lord.
- iii) Their hands are full of blood. v 15
 - (1) Num 35:33-34; “Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it. Do not defile the land where you live and where I dwell, for I, the LORD, dwell among the Israelites.”
 - (2) Lev 18:28; “And if you defile the land, it will vomit you out as it vomited out the nations that were before you.”
 - (3) Compare this to v 7.
- d) **God tenders an offer of reconciliation. v 16-20**
 - i) Invitation
 - (1) “Come now, let us reason together.” v 18
 - (2) God’s grace leads to repentance.
 - (a) Rom 2:4; “Or do you show contempt for the riches of His kindness, tolerance and patience, not realizing that God’s kindness leads you toward repentance?” see also v 5: the unrighteous are storing up wrath for the day of judgment.
 - (b) Tit 2:11-12; “For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and Godly lives in this present age.”
 - ii) Terms:
 - (1) “Stop doing wrong, learn to do right.” v 16-17
 - (2) Seek justice. v 17
 - (3) Encourage the oppressed. v 17
 - (a) We don’t make victims of the oppressed. NAS: “reprove the ruthless.”
 - (b) Punishment of criminals creates the atmosphere of social order and is a great encouragement to the oppressed—or those distressed by lawlessness.
 - (4) Defend the cause of the fatherless. v 17
 - (5) Plead the cause of the widow. v 17
 - (6) **COMPARE:** Micah 6:8-16
 - (a) What sacrifice can I bring before the Lord? v 6.

- (b) “He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.” v 8
- (c) To whom was the Lord talking to through Micah? v 9-15
 - (i) “The LORD is calling to the city.” v 9
 - (ii) The oppressed: “Heed the rod and the One who appointed it.” v 9
 - (iii) Businessmen: God will not forget corrupt business practices and short measures. v 10-11
 - (iv) The wealthy who are violent and the people who lie and deceive. v 12
 - 1. Jer 5:27-29; “ ‘Like cages full of birds, their houses are full of deceit; they have become rich and powerful and have grown fat and sleek. Their evil deeds have no limit; they do not plead the case of the fatherless to win it, they do not defend the rights of the poor. Should I not punish them for this?’ declares the LORD. ‘Should I not avenge myself on such a nation as this?’”
 - 2. Jer 9:8-9; “ ‘Their tongue is a deadly arrow; it speaks with deceit. With his mouth each speaks cordially to his neighbor, but in his heart he sets a trap for him. Should I not punish them for this?’ declares the LORD. ‘Should I not avenge myself on such a nation as this?’”
 - (v) The people observed statutes established by corrupt rulers that defied the laws of God. v 16
 - 1. God has established law. We are not to follow mans’ law, but God’s:
 - a. Mic 6:16; “You have observed the statutes of Omri and all the practices of Ahab's house, and you have followed their traditions. Therefore I will give you over to ruin and your people to derision; you will bear the scorn of the nations.”
 - b. Although Christ was crucified according to the law and legal procedure, Peter declared the act was “lawless.” Act 2:23 (NKJ)
 - c. Acts 5:29; “Peter and the other apostles replied: ‘We must obey God rather than men!’”
 - d. Do our statutes execute justice or oppress the innocent?
 - (vi) That is why they were being destroyed. v 14-15
- (7) **COMPARE:** Zechariah chapter eight: God promised to bring Judah back; that He would no longer turn His back on them. However, He wanted them to reform their ways and “Speak the truth to each other, and render true and sound judgment in your courts; do not plot evil against your neighbor, and do not love to swear falsely.” Zec 8:16-17
- iii) Benefits:
 - (1) “Though your sins are like scarlet, they shall be white as snow.” v 18
 - (2) “If you are willing and obedient, you will eat of the best from the land.” v 19
- iv) Penalties:
 - (1) “If you resist and rebel, you will be devoured by the sword.” v 20
 - (a) How does this apply to our nation?
- e) **Why the unfaithful must be judged. v 22-31**
 - i) “See how the faithful city has become a harlot!” v 21
 - (1) Once faithful:
 - (a) Was full of justice. v 21
 - (b) Righteousness used to dwell in her. v 21
 - (2) What happens when the people become unfaithful:
 - (a) Now it is full of murderers. v 21
 - (b) Their silver has become dross. v 22
 - (c) Their choice wine is diluted with water. v 22
 - (d) The rulers are rebels. v 23
 - (e) The rulers are companions of thieves. v 23

- (f) The rulers love bribes and chase after gifts. v 23
- (g) They do not defend the cause of the fatherless and widow. v 23
 - (i) **Compare** each of these factors with our nation.
- ii) God will get relief from His foes and avenge Himself on His enemies. v 24
 - (1) God’s plan of salvation was established before the creation of the world. 1Pe 1:20; “He was chosen before the creation of the world, but was revealed in these last times for your sake.”
 - (2) God subjected the earth to decay to bring us into freedom. Rom 8:20-21; “For the creation was subjected to frustration, not by its own choice, but by the will of the One who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.”
 - (3) The nations rage against God but Christ will inherit the earth and rule over the nations. Psa 2
 - (4) All things in heaven and earth will be brought under one head—Christ:
 - (a) Isa 45:23-25; “By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before Me every knee will bow; by Me every tongue will swear. They will say of Me, ‘In the LORD alone are righteousness and strength.’ All who have raged against Him will come to Him and be put to shame. But in the LORD all the descendants of Israel will be found righteous and will exult.”
 - (b) Rom 14:11; “It is written: ‘As surely as I live,’ says the Lord, ‘every knee will bow before Me; every tongue will confess to God.’”
 - (c) Phi 2:9-11; “Therefore God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”
 - (d) Eph 1:4-10; “For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will—to the praise of His glorious grace, which He has freely given us in the One He loves. In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God’s grace that He lavished on us with all wisdom and understanding. And He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.”
 - (5) God will consume His enemies:
 - (a) Deu 32:43; “Rejoice, O nations, with His people, for He will avenge the blood of His servants; He will take vengeance on His enemies and make atonement for His land and people.”
 - (b) Psa 66:3-4; “Say to God, ‘How awesome are your deeds! So great is Your power that Your enemies cringe before You. All the earth bows down to You; they sing praise to You, they sing praise to Your name.’”
 - (c) Psa 68:1; “May God arise, may His enemies be scattered; may His foes flee before Him.”
 - (d) Psa 68:21; “Surely God will crush the heads of His enemies, the hairy crowns of those who go on in their sins.”
 - (e) Isa 59:18; “According to what they have done, so will He repay wrath to His enemies and retribution to His foes; He will repay the islands their due.”
 - (f) Nah 1:2; “The LORD is a jealous and avenging God; the LORD takes vengeance and is filled with wrath. The LORD takes vengeance on His foes and maintains His wrath against His enemies.”

- (g) Heb 10:26-27; “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God.”
- iii) God will remove the impurities from His chosen people. v 25
 - (1) Pro 25:4; “Remove the dross from the silver, and out comes material for the silversmith.”
 - (2) Purpose of captivity: to purge His people.
 - (a) Eze 36:24-29; “For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put My Spirit in you and move you to follow My decrees and be careful to keep My laws. You will live in the land I gave your forefathers; you will be My people, and I will be your God. I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you.”
 - (b) Eze 37:21-24; “This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be My people, and I will be their God. My servant David will be king over them, and they will all have one shepherd. They will follow My laws and be careful to keep My decrees.”
- iv) God will restore justice. v 26
 - (1) Blessing on those who follow Him:
 - (a) He will restore the judges as in the days of old. v 26
 - (b) Then Jerusalem will be called the “City of Righteousness” and the “Faithful City.” v 26
 - (c) Zion will be redeemed with justice. v 27
 - (d) The penitent ones will be redeemed with righteousness. v 27
 - (i) Nations will be redeemed with justice and individuals will be redeemed with righteousness. This is a two-fold promise: Christ’s blood will redeem mankind and Christ’s rule will redeem the nations. Mat 12:21; “In His name the nations will put their hope.”
 - (2) Judgment on those who disobey Him:
 - (a) God’s people failed to “encourage the oppressed (NIV)” or “reprove the ruthless (NAS).” He will not fail.
 - (b) Rebels and sinners will be broken. v 28
 - (c) Those who reject the Lord will perish. v 28
 - (d) Shame will come upon those who worship nature and they will be like trees with wilted leaves and gardens without water. v 29-30 (It is ironic that they would be deported to the land of the famous hanging gardens. There they could worship nature, not as the work of their hands, but in bondage).
 - (e) Those who trust in the might of man will become like burned wood and all he has accomplished will become like a spark. Man and his work will burn together and no one will quench the fire. v 31

3) God will judge the nations and man will be brought low: (Isaiah’s first vision) chapters 2-5

a) The mountain of the Lord’s Temple; chapter 2:2-4 (see parallel Mic 4:1-3)

- i) History and background of the mountain:

- (1) Mountain of God: Mt. Horeb or Sinai
 - (a) God met Moses at Horeb. Exo 3-4
 - (b) Moses met Aaron at Horeb. Exo 4:27
 - (c) Israel camped at the mountain and received the Ten Commandments. Exo 19ff
 - (d) God revealed Himself to Elijah at Horeb. 1Ki 19ff
 - (e) Jdg 5:5; “The mountains quaked before the LORD, the One of Sinai, before the LORD, the God of Israel.”
 - (f) Psa 68:8; “the earth shook, the heavens poured down rain, before God, the One of Sinai, before God, the God of Israel.”
- (2) Mountain of the Lord’s Temple: Mt Zion, or possibly Mt Moriah
 - (a) David captured the fortress of Zion, the city of David, or Jerusalem, from the Jebusites. 2Sa 5:6-7
 - (b) Solomon built the Temple in Jerusalem on nearby Mt Moriah. 1Ch 3:1ff It is not certain whether this is the same place that Abraham went up to sacrifice Isaac and God provided the lamb. Gen 22:2ff
 - (c) God promised Hezekiah that a remnant would come out of Mt Zion. They will take root and bear fruit. 2Ki 19:30-31
- (3) The mountain of the Lord’s Temple is greater than the mountain of the Ten commandments:
 - (a) Heb 12:18-24; “You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm; to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them, because they could not bear what was commanded: ‘If even an animal touches the mountain, it must be stoned.’ The sight was so terrifying that Moses said, ‘I am trembling with fear.’ But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.”
 - (b) Exo 19:10-13; “And the LORD said to Moses, ‘Go to the people and consecrate them today and tomorrow. Have them wash their clothes and be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people. Put limits for the people around the mountain and tell them, ‘Be careful that you do not go up the mountain or touch the foot of it. Whoever touches the mountain shall surely be put to death. He shall surely be stoned or shot with arrows; not a hand is to be laid on him. Whether man or animal, he shall not be permitted to live.’ Only when the ram's horn sounds a long blast may they go up to the mountain.”
- (4) Jerusalem (Zion) is God’s holy mountain and Christ will rule from there
 - (a) Zec 8:3; “This is what the LORD says: ‘I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain.”
 - (b) Psa 87:1-2; “He has set His foundation on the holy mountain; the LORD loves the gates of Zion more than all the dwellings of Jacob.” Psa 132:13; “For the LORD has chosen Zion, He has desired it for His dwelling.”
 - (c) Psa 110:1-2; “The LORD says to my Lord: ‘Sit at My right hand until I make Your enemies a footstool for Your feet.’ The LORD will extend Your mighty scepter from Zion; You will rule in the midst of Your enemies.” Psa 99:2; “Great is the LORD in Zion; He is exalted over all the nations.”
 - (d) Isa 24:23; “The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously.”

- (e) Oba 1:17, 21; “But on Mount Zion will be deliverance; it will be holy, and the house of Jacob will possess its inheritance. . . . Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be the LORD’s.”
- (f) Mic 4:7; “The LORD will rule over them in Mount Zion from that day and forever.”
Rev 14:1; “Then I looked, and there before me was the Lamb, standing on Mount Zion.”
- ii) Israel’s hope of a new temple is supported by the prophets:
 - (1) Eze 43:9-12; “Now let them put away from Me their prostitution and the lifeless idols of their kings, and I will live among them forever. Son of man, describe the temple to the people of Israel, that they may be ashamed of their sins. Let them consider the plan, and if they are ashamed of all they have done, make known to them the design of the temple—its arrangement, its exits and entrances—its whole design and all its regulations and laws. Write these down before them so that they may be faithful to its design and follow all its regulations. This is the law of the temple: All the surrounding area on top of the mountain will be most holy. Such is the law of the temple.”
 - (2) Zec 8:3; “This is what the LORD says: ‘I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain.’”
- iii) Established in the last days. v 2
 - (1) God established civil governments to make known God’s laws (v 3) and settle disputes (v 4). See also Exo 18:15-16.
 - (a) When God set down His covenant with Adam, the only authority implicit was the government of the family (Gen 1:28ff). The covenant with Noah imputed to man the authority to punish those who violate God’s laws. This implies a civil government to make known God’s laws and settle disputes, or establish justice. (Gen 9:6).
 - (b) All man’s authority has failed. Power corrupts and absolute power corrupts absolutely. (semi-quote from Lord Acton). Therefore God will punish the proud (chapters two and three).
 - (c) Only Christ will reign in perfection:
 - (i) Will be chief among the mountains. v 2
 - 1. It will be raised above the hills. v 2
 - a. authority
 - 2. And all nations will stream to it. v 2
 - a. vision
 - (ii) Many peoples will say “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob.” v 3
 - 1. He will teach us His ways. v 3
 - 2. So that we may walk in His paths—no longer turn aside. v 3
 - 3. Jer 50:5; “They will ask the way to Zion and turn their faces toward it. They will come and bind themselves to the LORD in an everlasting covenant that will not be forgotten.”
 - (iii) Christ will judge between the nations and settle disputes. v 4
 - 1. The people will convert their weapons of war to tools of production. v 4
 - 2. The nations will not train for war because they will not conduct war. w 4
 - 3. Only when Christ rules in righteousness and justice will man live in peace. We are not able to do it on our own nor by our collective effort. Nor are we admonished by Scriptures to accomplish this. Christ tells us that wars and rumors of war must happen until the end (Mat 24:6-7).
- iv) “Come, O house of Jacob, let us walk in the light of the LORD. (v 5)” Compare Mic 4:5; “All the nations may walk in the name of their gods; we will walk in the name of the LORD our God for ever and ever.”

b) God's Judgment: chapter 2:6-4:6

i) The Day of the Lord v 6-22

(1) References to the Day of the Lord:

- (a) Rev 19:11-21; "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice He judges and makes war. His eyes are like blazing fire, and on His head are many crowns. He has a name written on Him that no one knows but He Himself. He is dressed in a robe dipped in blood, and His name is the Word of God. The armies of heaven were following Him, riding on white horses and dressed in fine linen, white and clean. Out of His mouth comes a sharp sword with which to strike down the nations. 'He will rule them with an iron scepter.' He treads the winepress of the fury of the wrath of God Almighty. On His robe and on His thigh He has this name written: KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, 'Come, gather together for the great supper of God, so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great.' Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and His army. But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur. The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.
- (b) Act 2:20-21; "The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. And everyone who calls on the name of the Lord will be saved."
- (c) 1Th 5:2-3; "for you know very well that the day of the Lord will come like a thief in the night. While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape."

(2) Compare Christ's reign with the reign of man:

- (a) Christ's reign:
 - (i) Christ will teach us the way of truth. v 3
 - (ii) The law will be upheld. v 3
 - (iii) Christ will judge equitably and settle disputes. v 4
 - (iv) There will be no need for war. v 4
- (b) Man's reign:
 - (i) They adhere to eastern religions (man centered) and occult practices. v 6
 - (ii) They expand their global influence through trade. v 6
 - 1. "Clasp hands with pagans." NIV
 - 2. "Strike bargains with children of foreigners." NAS
 - (iii) Their end is material gain. v 7
 - (iv) They are filled with idolatry. v 8
 - 1. They worship what they create.
 - (v) They are arrogant and proud. v 11, 17
 - 1. arrogant humbled and proud brought low. v 11
 - 2. arrogant brought low and proud humbled. v 17

(3) Man will be brought low and mankind humbled. v 9

- (a) NAS: common man humbled and man of importance abased (humiliated).
- (b) There seems to be some corollary between man's destruction and the discipline of Israel (house of Jacob). v 9
 - (i) and between our nation and the Church; the world and the Church

- (c) “Do not forgive them.” v 9
 - (i) Jer 18:23; “But you know, O LORD, all their plots to kill me. **Do not forgive** their crimes or blot out their sins from Your sight. Let them be overthrown before You; deal with them in the time of Your anger.” [This was Jeremiah’s prayer after the people for whom he had plead to the LORD for deliverance conspired to lay a trap for him].
 - (ii) Jer 11:13-14; “You have as many gods as you have towns, O Judah; and the altars you have set up to burn incense to that shameful god Baal are as many as the streets of Jerusalem. **Do not pray** for this people nor offer any plea or petition for them, because I will not listen when they call to Me in the time of their distress.” see also Jer 7:16.
 - (iii) Jer 14:10-14; “This is what the LORD says about this people: ‘They greatly love to wander; they do not restrain their feet. So the LORD does not accept them; He will now remember their wickedness and punish them for their sins.’ Then the LORD said to me, ‘**Do not pray** for the well-being of this people. Although they fast, I will not listen to their cry; though they offer burnt offerings and grain offerings, I will not accept them. Instead, I will destroy them with the sword, famine and plague.’ But I said, ‘Ah, Sovereign LORD, the prophets keep telling them, “You will not see the sword or suffer famine. Indeed, I will give you lasting peace in this place.”’ Then the LORD said to me, ‘The prophets are prophesying lies in My name. I have not sent them or appointed them or spoken to them. They are prophesying to you false visions, divinations, idolatries and the delusions of their own minds.’”
- (d) God will bring low everything that is exalted. v 12
 - (i) The trees that man exalted, preserved and worshipped. v 13
 - (ii) The mountains that were exalted in man’s eyes. v 13
 - (iii) Man’s tall buildings and armaments. v 15
 - (iv) Beautiful ships and vessels of trade. v 16
 - (v) Every idol will totally disappear. v 17
- (e) Man’s arrogance and pride will be brought low and the Lord alone exalted. v 17
 - (i) Men will flee to the caves and holes in the ground to escape the dread of the Lord and the splendor of His majesty. v 19
 - 1. Rev 6:15-17; “Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, ‘Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?’ “
 - (ii) They will throw away their idols. v 20
- (4) Stop trusting in man. v 22
 - (a) He is only a breath.
 - 1. Psa 40:4; “Blessed is the man who makes the LORD his trust, who does not look to the proud, to those who turn aside to false gods.”
 - 2. Psa 56:3-4; “When I am afraid, I will trust in You. In God, whose word I praise, in God I trust; I will not be afraid. What can mortal man do to me?”
 - 3. Psa 118:8; “It is better to take refuge in the LORD than to trust in man.”
 - (b) 2Pe 3:10-12; “But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, **what kind of people ought you to be?** You ought to live holy and godly lives as you

- look forward to the day of God and speed its coming.** That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.
- (i) We speed the coming of the Day of the Lord, not by capitulating to end time fatalism, but by living holy and Godly lives.
 - (ii) God’s plan is brought forth through our obedience NOT our resignation.
 - (iii) “Everyone who calls on the name of the LORD will be saved.” Joe 2:32, Act 2:21
- ii) Sifting the chaff to bring forth a pure remnant: God’s judgment upon Judah and Jerusalem 3:1-4:6
- (1) When nations become arrogant the leaders become corrupt.
 - (a) Israel was warned not to forget the Lord. No other nation had met with God, no other nation was given Ten Commandments and established by God (Deu 4). When God brings you into a land of promise, houses filled with good things, wells dug by others and vineyards and olive groves planted by others (Deu 6). Do not forget and serve other gods (Deu 8). When they are at rest and have peace on every side, do not forget the Lord their God, or they will be scattered among the nations (Deu 25).
 - (b) Boys will become their officials and children will govern them. v 4
 - (c) Youths will oppress and women will lead. v 12
 - (d) Intoxicated with their own splendor, they reject God’s laws and by these laws the nation will lose God’s protection of civil order.
 - (i) If we defile the land by forsaking God’s laws, the land will spit us out. This was God’s exhortation to the nation of Israel as applied to all nations; “as it vomited out the nations that were before you.” Lev 18:28 Ezekiel also warned of God’s four dreadful judgments, famine, wild beasts, sword and plague in chapter 14:12-23 that would come upon any nation that is unfaithful to God. The righteous of the land may themselves be saved, but their righteousness will not be credited to the nation. And God does this for a reason: when we see the fruit of the remnant we will know He does nothing without cause.
 - (ii) The example of Saul: 1Sa 13:13-14; “You have not kept the command the LORD your God gave you; if you had, He would have established your kingdom over Israel for all time. But now your kingdom will not endure; the LORD has sought out a man after His own heart and appointed him leader of His people, because you have not kept the LORD’s command.”
 - (iii) The example of Israel and Judah: Amo 9:7-8; “ ‘Are not you Israelites the same to Me as the Cushites?’ declares the LORD. . . ‘Surely the eyes of the Sovereign LORD are on the sinful kingdom. I will destroy it from the face of the earth—yet I will not totally destroy the house of Jacob,’ declares the LORD.”
 - (iv) Job 12:24; “He deprives leaders of the earth of their reason.”
 - (v) Pro 8:15; 35-36; “By me kings reign and rulers make laws that are just; For whoever finds me finds life . . . But whoever fails to find me harms himself; all who hate me love death.”
 - (vi) v 9; “They parade their sin like Sodom. . . they have brought disaster upon themselves.”
 - (2) God will remove the corrupt leaders. 3:1-12
 - (a) see also Eze 34; Zec 10:3; Luk 1:52
 - (b) He will remove supply and support (food and help). v 1
 - (c) He will remove those who protect, who give advice, wisdom and leadership and those skilled in their work. v 2-3
 - (i) See also Job 12:24; “He deprives leaders of the earth of their reason.”
 - (d) The people will be oppressed by the dishonorable and there will be a void of leadership. v 4-12

- (i) The young, fickle and careless will rule. v 4
 - 1. “Boys will be their officials . . . children will govern.” This could be similar to the situation we face today where the rulers of the day are the flower children of the sixties. As they grew older, they have not matured but have brought their philosophy of feelings with them. They are older and have been elected to office, but they are still children.
 - 2. There will be no foundation of law, it will be changeable.
- (ii) People will be oppressed by each other. v 5
 - 1. Possibly no law and/or class warfare;
 - 2. In our day, we are oppressed by a myriad of regulations produced by an army of bureaucrats who want to micro-manage every life, family and business.
 - 3. We are also oppressed by a culture of death brought about by diminishing respect for life.
- (iii) They will long to have a leader. v 6-7
 - 1. No lack for bureaucrats, but void of leadership
- (iv) They display their sin like a badge of honor. v 9
 - 1. v 8: “Their words and deeds are against the LORD, defying His glorious presence.”
 - 2. For the past couple decades, we have been changing our laws via the courts to meet the ‘changing needs’ of society. “Changing needs” means nothing less than removing old stigmas upon sinful behavior.
- (v) Nonetheless, the righteous must remain faithful: God assures the righteous they will see the fruit of their deeds. v 10
 - a. David, in Psalm seventy three, and Jeremiah, in Jeremiah twelve, wrestled with the prosperity of the wicked. David understood after he entered the sanctuary that God would deal with the wicked and they would be suddenly swept away by terrors. God instructed Jeremiah that He would uproot the unfaithful.
 - b. 2Co 5:10; “For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.”
 - c. Since we know that everything here will be destroyed by fire, we ought to live pleasing to God as we look forward to that day and speed its coming. 2Pe 3:10-12
 - 2. Woe to the wicked! They will be paid back for what they have done. v 11
- (vi) The rulers lead the people astray and cause them to leave the path. v 12
 - 1. NAS: “confuse the direction of your paths.”
 - 2. Satan to Eve: “Did God really say?”
 - 3. Isa 5:20; “Woe to those who call evil good.”
- (e) How is God using Jerusalem as an example to all nations?
- (3) God will judge. He takes His place in court. 3:13-4:1
 - (a) God has established the judicial system:
 - (i) Gen 9:6 “Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.”
 - (ii) When men have a dispute, the judge is to acquit the innocent and condemn the guilty. Deu 25:1
 - (iii) God will plunder those who abuse the court system and take advantage of the oppressed. Pro 22:22-23; Isa 29:20-21
 - (iv) God will sit in court and the books will be opened. Dan 7:10; Rev 20:12-15
 - (v) We are told the Lord is our Judge (Isa 33:22) and He has established His throne for judgment (Psa 9:7).

- (b) God will judge the leaders. v 14-15
- (i) The leaders are corrupt. See also Eze 34; Hos 4:7-8; 6:9; Zec 10:3; 11:5-17
 - 1. They used their position for material gain.
 - 2. They have crushed the people.
 - 3. They have oppressed the poor.
 - 4. The Lord will hold the politician responsible for regulatory policy.
 - a. This includes high sounding or well meaning policies that enslave, such as welfare.
 - b. This includes establishing the culture of death by removing God from culture, promoting obscenity as “free speech,” devaluing life through abortion and removing the mothers from the home by over-taxing the family.
 - c. This includes regulatory policy that destroys the ability to produce by changing our God. Environmental policy focuses on the goddess Mother Earth and extinguishes our accountability to God. That is, stewardship to the earth rather than stewardship to God.
 - d. Democracy: Jer 5:31; “The prophets prophesy lies, the priests rule by their own authority, and the people love it this way. But what will you do in the end?” (“But what will they do when the end comes.” (Berkeley))
 - (ii) God demands Godly leadership.
 - 1. See also Exo 18:21; Num 11:16-17; Lev 19:15-16; Deu 1:13-17; 16:18-20; 17:15-17; 2Sa 23:3; Hos 8:4
 - 2. Church leadership: 1Ti 3:1-13
 - 3. Mat 22:21; “Give to Caesar what is Caesar's, and to God what is God's.”
 - a. We often use this Scripture to justify paying taxes; ‘give to Caesar’. Do we understand that Christ meant the former and the latter? Caesar demanded total allegiance, I have heard the inscription on the coins claimed Caesar to be a god. We are called to obey civil authority, but our allegiance belongs to God alone. Furthermore, civil authorities must not intrude on God’s jurisdiction by creating crises and dependencies (Psa 10:14; Act 6:1-7). Civil rulers are subject to God’s laws and are to point the people to God by encouraging them to follow His law (Gen 49:10; Exo 24:7; 1Sa 10:25; 2Ch 19:8-10; 34:30-33; Jer 5:1-6; Zec 7:8-10; Mat 20:25-28; Rom 13:1-5).
 - b. One day, the bureaucrat will be no more: Isa 33:18-19; “In your thoughts you will ponder the former terror: ‘Where is that chief officer? Where is the one who took the revenue? Where is the officer in charge of the towers?’ You will see those arrogant people no more, those people of an obscure speech, with their strange, incomprehensible tongue.”
 - c. Jeremiah’s lament was that no one dealt honestly nor sought the truth, not even the leaders. Everyone sought their own gain, or gratification. The children followed gods that are not gods and they were committed to lust and adultery. They lied by claiming God would not punish them for this but God was going to strip them and they would be taken prisoner. Jer 5
 - d. God will judge all the kings of the earth and their kingdoms will be handed over to the saints. Dan 7:26
 - e. The books will be opened. Anyone not found in the book of life will be thrown into the lake of fire. Rev 20:12-15
- (c) Judgment is not limited to the men, nor is it abstract. v 16-4:1; see also 32:9-14

- (i) God has pronounced His judgment upon the men, who will not lead in the public arena and at home. Now it is time for His judgment upon the women who will not submit to God's authority and will not mother. God sets down in Deu 6:5-15 that we are to love the Lord our God with all our heart, soul and strength. We are to keep His commands in our hearts and are to impress these commands upon our children. They are to be ornaments upon our hands and foreheads and upon our gates and doorframes. When we prosper and become arrogant and fail to keep the Lord's commands, He will bring destruction upon the land.
 - (ii) The women are proud of their seductions. v 16
 - 1. God will make them repulsive. v 17
 - 2. And remove their adornments. v 18-23
 - 3. What they depended upon for outward beauty will become a stench. v 24
 - 4. The men they intended to seduce will fall by the sword and die in battle. v 25
 - 5. They will mourn. v 26
 - 6. There will not be enough husbands. 4:1
- (4) Christ will rule in perfection: The Millennial Reign. 4:2-6
- (a) God has a purpose in all things. He does nothing on a whim, all things are accomplished according to the laws of God. Everything from the fall of Lucifer, to the fall of man, to the choosing of a people, to the reign of David, to the death and resurrection of Christ, to the restoration of the remnant, to the millennial reign and to the final kingdom. In chapter three, Isaiah explains how God will judge those who have rebelled against Him and how He uses judgment as discipline to bring forth a pure remnant. God promises that He will leave a remnant. Eze 14:22-24 tells us that we will be consoled regarding every disaster He has wrought against Jerusalem when we see the conduct and the actions of the remnant that survives. We will know that He has done nothing without cause.
 - (b) The Branch will be beautiful and glorious. v 2
 - (i) Isa 11:1-5; "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on Him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—and He will delight in the fear of the LORD. He will not judge by what He sees with His eyes, or decide by what He hears with His ears; but with righteousness He will judge the needy, with justice He will give decisions for the poor of the earth. He will strike the earth with the rod of His mouth; with the breath of His lips He will slay the wicked. Righteousness will be His belt and faithfulness the sash around His waist."
 - (ii) Jer 23:5-6; " 'The days are coming,' declares the LORD, 'when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In His days Judah will be saved and Israel will live in safety. This is the name by which He will be called: The LORD Our Righteousness.' see also 33:15-16; Judah will be saved and Jerusalem will live in safety. Consider David's admonition to pray for the peace of Jerusalem (Psa 122:6).
 - (iii) Zec 3:8-10; " 'Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring My servant, the Branch. See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day. In that day each of you will invite his neighbor to sit under his vine and fig tree,' declares the LORD Almighty." Compare 6:11-13; harmony between church and state.
 - (c) The remnant of Israel will remain in Jerusalem. v 2-3

- (i) The pride and glory of the survivors in Israel is called the “fruit of the land” (NIV) and “fruit of the earth” (NAS).
 - 1. This may refer to the return of the Jews to Israel and that it will be favored by the whole earth.
- (ii) Everyone recorded among the living in Jerusalem will be called holy.
 - 1. This (those recorded among the living in Jerusalem and who are called holy) may refer to those reigning with Christ in the Millennium age as opposed to the New Heaven and New Earth.
 - a. The Scriptures tell us there will be no more day or night in the eternal kingdom (Rev 22:5) and verse five mentions day and night.
 - b. We are told there will be no light, cold nor frost in the eternal kingdom (Zec 14:6) but verse six mentions the canopy that will protect from storm and rain.
 - c. A canopy signifies a place of protection and refuge. There will be no need of shelter in the eternal kingdom.
 - d. Hebrews twelve tells us we are surrounded by a great cloud of witnesses and that we should throw off the sin that entangles. Endure hardship as discipline and live in peace and holiness. “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly (v 22)” According to this verse, Mount Zion represents the kingdom of God’s children that we enter when we receive Christ and which will be fulfilled when Christ reigns. (2Ti 2:12; “If we endure, we will also reign with Him.”)
- (d) The Lord will wash away the filth of the women and cleanse the bloodstains of the leaders. v 4
 - (i) The remnant of the same people judged in 3:13-4:1
 - (ii) Washed by the spirit of judgment and spirit of fire.
 - 1. God will judge the earth.
 - a. God has sifted the chaff from the remnant, purified the remnant and now He will judge those who are not His.
 - b. Isa 66:16; “For with fire and with His sword the LORD will execute judgment upon all men, and many will be those slain by the LORD.”
 - c. Heb 10:26-27; “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God.”
 - d. 2Pe 3:7; “By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.”
 - e. **COMPARE:** God always leaves a remnant: His judgments are not thorough (as in absolute destruction). Amo 7:4-6; “This is what the Sovereign LORD showed me: The Sovereign LORD was calling for judgment by fire; it dried up the great deep and devoured the land. Then I cried out, ‘Sovereign LORD, I beg you, stop! How can Jacob survive? He is so small!’ So the LORD relented. ‘This will not happen either,’ the Sovereign LORD said.”
 - i. Isa 10:20-22; “In that day the remnant of Israel, the survivors of the house of Jacob, will no longer rely on him who struck them down but will truly rely on the LORD, the Holy One of Israel. A remnant will return, a remnant of Jacob will return to the Mighty God.

Though your people, O Israel, be like the sand by the sea, only a remnant will return. Destruction has been decreed, overwhelming and righteous.”

ii. Rom 9:27; “Isaiah cries out concerning Israel: ‘Though the number of the Israelites be like the sand by the sea, only the remnant will be saved.’”

iii. Rom 11:5; “So too, at the present time there is a remnant chosen by grace.”

f. Testing of the remnant:

i. Pro 17:3; “The crucible for silver and the furnace for gold, but the LORD tests the heart.”

ii. Isa 48:10; “See, I have refined you, though not as silver; I have tested you in the furnace of affliction.”

(e) Over all the glory will be a canopy. v 5-6

(i) Over Mount Zion and those who assemble there.

(ii) A sign of God’s provision, presence and pity (compassion).

(iii) Exo 13:21-22; “By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.”

(iv) Neh 9:19; “Because of Your great compassion You did not abandon them in the desert. By day the pillar of cloud did not cease to guide them on their path, nor the pillar of fire by night to shine on the way they were to take.”

c) Take warning from this song, 5:1-30

i) Verse One: A song of God’s vineyard. 1-7

(1) God planted a vineyard

(a) He prepared the soil

(b) He planted the choicest vines

(c) He built a tower

(d) He cut out a winepress

(e) He looked for a crop of good grapes (NIV); He expected it to produce (NAS)

(2) It only yielded bad fruit

(3) So God will remove its protection

(a) It will be consumed, trampled, laid waste

(b) It will lie desolate

(c) It will become a desert

(4) This vineyard is Israel and His garden is Judah

(a) “He looked for justice, but saw bloodshed; for righteousness but heard cries of distress.” v 7

ii) Verse Two: A song of Woes. 8-30

(1) Seven Woes:

(a) Those who add house to house and field to field will become desolate. v 8-10

(i) The inference may be toward large conglomerates because verse ten states that their large enterprise will produce little.

(ii) This is not a condemnation of a man who is conscientiously productive, but against those who conglomerate, merge and amalgamate for material gain alone.

(b) Those who are “party animals” will go into exile and destruction. v 11-17

(i) They have no regard for God’s deeds nor respect for His work. That is, they have no regard for history. Only today is important. Furthermore, they do not believe there is anything to learn from history because they believe themselves to be superior to those who have gone before them. v 12

- (ii) Man will be brought low and the arrogant humbled. v 15
- (iii) The Lord will be exalted by His justice and show Himself holy by His righteousness. v 16
 - 1. The exact opposite character of those condemned; who have no justice nor righteousness.
- (iv) The righteous (sheep) will feed among the ruins of the rich.
 - 1. Meek will inherit the earth. Mat 5:5
- (c) Those who draw sin around with cords of deceit and mock God's judgment. v 18-19
 - (i) Drag iniquity (NAS).
 - (ii) Drawing to sin v drawing near to God. Zep 3:1-2; Heb 10:22
- (d) Those who call evil good and good evil. v 20
 - (i) They trade light for darkness.
 - (ii) Joh 3:19-20; "This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed."
- (e) Those who are wise in their own eyes. v 21
 - (i) Isa 8:20; "To the law and to the testimony! If they do not speak according to this word, they have no light of dawn."
 - (ii) Isa 50:10-11; "Who among you fears the LORD and obeys the word of His servant? Let him who walks in the dark, who has no light, trust in the name of the LORD and rely on his God. But now, all you who light fires and provide yourselves with flaming torches, go, walk in the light of your fires and of the torches you have set ablaze. This is what you shall receive from My hand: You will lie down in torment."
 - (iii) Luk 11:34-36; "Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness. See to it, then, that the light within you is not darkness. Therefore, if your whole body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you"
- (f) Those who are heroes at drunkenness. v 22
- (g) Those who acquit the guilty for a bribe and deny justice to the innocent. v 23
 - (i) NAS: "take away the rights of those who are in the right!"
- (2) They will be consumed: v 24-30
 - (a) Consumed as fire consumes stubble and as dry grass to the flame;
 - (b) Their root will become rot
 - (i) Or, lose their foundation. The law of the Lord is man's foundation. Without a foundation, the building will crumble. Without solid roots, the plant will wither. Compare to verse 24: "They have rejected the law of the Lord."
 - (c) Blossom blow away as dust
 - (i) Their glory will disappear. God is the glory of man. When man is arrogant and fails to give praise to God, his glory disappears. Compare to verse 24: "and despised the Word of the Holy One of Israel (NAS)."
 - (ii) Rom 1:22-24; "Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another."
 - (d) When God sends a nation to execute judgment upon another, there is no flaw or weakness by which a people can defend against God's will. His judgment will be

executed as He prescribes. They will come at His bidding. They will have the manpower, the armaments and the strength to do it. v 26-30.

4) God's authority and complete control of history. chapters 6-12

a) God's Authority: Christ the Lord. 6:1-7

- i) He is seated on the throne. v 1
 - (a) Christ was glorified with the Father before the world began. Joh 17:5
 - (b) Isaiah saw Jesus in His glory. Joh 12:41
 - (c) After Christ conquered death, He returned to that throne. Heb 8:1; 12:22
- ii) He is high and exalted. v 1
 - (1) His throne rules over all thrones.
 - (a) The Lord reigns forever, He established His throne for judgment and He will judge the world in righteousness. Psa 9:7
 - (b) He is King forever. Psa 29:10; 45:6; Heb 1:8
 - (c) He reigns over the nations. Psa 47:8
 - (d) His throne is established in the heavens and His kingdom rules over all. Psa 103:19; Hab 2:20
 - iii) The train of His robe filled the Temple. v 1
 - iv) His seraphs: v 2-4
 - (1) Each had six wings:
 - (a) Two covered their faces;
 - (b) Two covered their feet; and
 - (c) Two they flew with.
 - (2) Their speech:
 - (a) They called to each other: "Holy, holy, holy is the LORD Almighty; the whole earth is full of His glory." v 3
 - (i) The meaning of the word "is": not past, or undone; not reserved for the future, but present tense for all time. Rev 4:8 "was, is, is to come."
 - (b) "At the sound of their voices the doorposts and thresholds shook and the Temple was filled with smoke." v 4
 - (i) Whenever the seraphs give glory to Him who sits on the throne, the twenty four elders fall down before Him and worship Him. Rev 4:9-10
 - (3) Rev 4:1-11; "After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, 'Come up here, and I will show you what must take place after this.' At once I was in the Spirit, and **there before me was a throne in heaven with Someone sitting on it.** And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne. Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads. From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits of God. Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. **Each of the four living creatures had six wings** and was covered with eyes all around, even under his wings. Day and night they never stop saying: 'Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.' Whenever the living creatures give glory, honor and thanks to Him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before Him who sits on the throne, and worship Him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to

receive glory and honor and power, for You created all things, and by Your will they were created and have their being.”

v) Man is undone in His presence. v 5

(1) “Woe is me, for I am ruined.”

(a) Unclean lips

(i) A seraph took a live coal in his hands and touched Isaiah’s mouth and told him that his guilt was taken away and his sin atoned for.

(ii) Jer 1:9; “Then the LORD reached out his hand and touched my mouth and said to me, ‘Now, I have put My words in your mouth.’”

(iii) Dan 10:16; “Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, ‘I am overcome with anguish because of the vision, my lord, and I am helpless.’”

(b) “My eyes have seen the King, the LORD of hosts.”

(i) Exo 33:20; “ ‘But,’ he said, ‘you cannot see My face, for no one may see Me and live.’”

(ii) Deu 4:33; “Has any other people heard the voice of God speaking out of fire, as you have, and lived?”

b) Isaiah’s commission. 6:8-13

i) Isaiah first humbled. v 5-7

(1) **COMPARE:** Paul

(a) 2Co 12:6-10; “Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say. To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But He said to me, ‘My grace is sufficient for you, for My power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”

ii) Then he is asked to volunteer. v 8

(1) God said He would send and that man would “go for us.”

(a) Godhead suggested in this plurality.

(2) God is looking for obedient men to hasten His kingdom; “Who will go for Us?”:

(a) 2Ch 16:9; “For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to Him.”

(b) Eze 22:30; “I looked for a man among them who would build up the wall and stand before Me in the gap on behalf of the land so I would not have to destroy it, but I found none.”

(c) Rom 10:14-15; “How, then, can they call on the One they have not believed in? And how can they believe in the One of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’” (Isa 52:7).

(d) 2Pe 3:11-13; “Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with His promise we are looking forward to a new heaven and a new earth, the home of righteousness.”

- (e) This is a type of the end, when God is looking for someone who is worthy to break the seals and open the scroll. Rev 5:1-14; The Lamb of God is worthy because He was slain and with His blood, He purchased men for God and made them to be a kingdom and priests to serve God and they will reign on the earth.
 - iii) Isaiah responds in obedience. v 8
 - (1) “Here am I. Send me!”
 - iv) God sends Isaiah. v 9-13
 - (1) God sends Isaiah to warn the people.
 - (2) But God closed their hearts so they would not listen.
 - (a) 2Ki 17:14; “But they would not listen and were as stiff-necked as their fathers, who did not trust in the LORD their God.”
 - (b) Isaiah’s commission was to preach. He was not responsible for the results.
 - (i) This is similar to Ezekiel’s commission. (Eze 2:1-8)
 - 1. “The people to whom I am sending you are obstinate and stubborn.
 - 2. Say to them, ‘This is what the Sovereign LORD says.’ And whether they listen or fail to listen. . . they will know that a prophet has been among them.
 - ...
 - 3. Do not be afraid of them or rebel. You must speak My words to them whether they listen or fail to listen.”
 - (c) How long would their hearts be closed?
 - (i) Until God’s complete plan was brought forth.
 - 1. They will be destroyed—“utterly desolate.”
 - 2. If a tenth remain, they will be laid waste.
 - a. The remnant is dispersed and flees to Egypt: Jer 40-43.
 - 3. But God will leave a stump. A promise to the remnant.
 - a. Isa 11:1; “A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.”
- c) God’s control of history. chapters 7-12**
 - i) God uses Judah’s circumstances to reveal His plan for the Christ Child. chapter 7
 - (1) Christ is the focus of all history:
 - (a) The calendar: BC (Before Christ) & AD (Anno Domini: *Lat*, in the year of the Lord).
 - (b) Was with God before the creation of the world. Joh 17:24
 - (c) Without Him nothing was created. Joh 1:3
 - (d) He is the light that shines in the darkness. Joh 1:4
 - (e) Salvation by His blood was determined before the creation of the world. 1Pe 1:20
 - (f) Through faith in Christ, men believe in God. 1Pe 1:21
 - (g) At the name of Jesus, every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Php 2:10-11; 1Pe 1:21, Rev 5:13
 - (2) Man’s plans cannot stand against God’s plans. 7:1-2 (& 7)
 - (a) Rezin, king of Aram and Pekah, king of Israel marched against Jerusalem.
 - (b) The hearts of the people and the king (Ahaz) were shaken to learn that Israel had allied itself with Aram.
 - (i) Lev 26:36-37; “As for those of you who are left, I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight. They will run as though fleeing from the sword, and they will fall, even though no one is pursuing them. They will stumble over one another as though fleeing from the sword, even though no one is pursuing them. So you will not be able to stand before your enemies.”
 - (c) Satan was determined to thwart God’s plan to bring salvation. That is why he was bent on the destruction of Judah. But he violated the laws of God by bringing Israel into war against Judah. (“Do not cook a young goat in its mother’s milk.” Exo 23:19;

- 34:26; Deu 14:21) Look how Satan has opposed God's promise of salvation from before the beginning.
- (i) Plan for a new people and the fall of Lucifer. Isa 14:12-20, Eze 28:12-19, 1Ti 3:6
 - (ii) Creation and original sin. Gen 3.
 - (iii) The Nephilim and the flood. Gen 6.
 - (iv) Slavery of Israel and death of babies. Exo 1.
 - (v) The Balaam Doctrine and Captivity of Israel. Num 22-25.
 - (vi) Death of the babies after the birth of Christ. Mat 2:13-18.
 - 1. Compare modern abortion and Satan's plan is to thwart God's promise of the Millennial kingdom where Christ reigns from Jerusalem.
 - (vii) The attempted corruption of Jesus Christ. Mat 4:1-11
- (d) Satan has tried to control history from the start, but God is affirming here that he cannot. God is in control of history and His promise of salvation will be fulfilled. We are not to fear Satan—Christ has conquered. Gen 3:15, Isa 65:25, Mat 25:41, Luk 10:18-20, Joh 12:30-32, 16:11, Rom 16:20, Col 2:15, 1Jo 3:8, Rev 20:1-3, 7-10.
- (3) God calls us to stand firm in our faith. v 3-9
- (a) "Be careful, keep calm and don't be afraid." v 4
 - (b) The king is instructed not to lose heart by what he sees. v 4
 - (c) He must not give way to conspiracies. v 5-6
 - (i) See also 8:12
 - (d) God sees the whole picture.
 - (i) Jerusalem was surrounded.
 - (ii) There was a conspiracy to dethrone the king and place a vassal in Jerusalem.
 - (iii) God said it would not happen: v 7-8
 - 1. These are small men with small kingdoms (God puts man in a box);
 - a. The head of Aram is Damascus and the head of that is only King Rezin.
 - b. The head of Ephraim is Samaria and the head of the city is Pekah.
 - 2. Ephraim will be destroyed within sixty-five years.
 - 3. Psa 33:10-11; "The LORD foils the plans of the nations; He thwarts the purposes of the peoples. But the plans of the LORD stand firm forever, the purposes of His heart through all generations."
 - (iv) "If you do not stand firm in your faith, you will not stand at all." v 9
 - 1. Eph 6:12; "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."
- (4) God's sign of deliverance: the promise of the Christ child. v 10-25
- (a) Six sons of Isaiah chapter seven:
 - (i) Ahaz, son of Jotham, was king at Jerusalem. v 1
 - 1. Did not do what was right in the eyes of the Lord. 2Ki 16:2
 - (ii) Pekah, the son of Remaliah, king of Israel was oppressing Jerusalem. v 1, 5, 9
 - 1. Assassinated Pekahiah with fifty men and took the throne. 2Ki 15:25
 - 2. In one day, killed one hundred twenty thousand soldiers in Judah. 2Ch 28:6
 - (iii) God instructed Isaiah to take his son, Shear-Jashub, with him to prophecy. v 3
 - (iv) The oppressors of Jerusalem intended to make the son of Tabeel king. v 6
 - (v) The sign of God's deliverance: Immanuel will be born of a virgin. v 14
 - (vi) God will deliver Jerusalem before Isaiah's son is old enough to discern. v 16
 - 1. Shear-Jashub means "a remnant will return."
 - (b) When instructed by God's prophet to ask "the LORD your God" for a sign, Ahaz refused saying he would not put God to the test. v 10-13
 - (i) This was a false piety: he did not believe; he did not stand firm in his faith.

1. He changed the altar, articles of worship and made other changes to the Temple. 2Ki 16
 2. He formed an alliance with the king of Assyria. 2Ki 16
 - a. Which God will use against the nation as prophesied in chapter eight and v 16-17.
 3. He was worshipping the gods of Aram. "In his time of trouble King Ahaz became even more unfaithful to the LORD. He offered sacrifices to the gods of Damascus, who had defeated him; for he thought, 'Since the gods of the kings of Aram have helped them, I will sacrifice to them so they will help me.'" 2 Ch 28:22-23
- (c) The sign of future Salvation: Immanuel v 14-15
- (i) "The virgin will be with child and will give birth to a son and will call Him Immanuel." v 14
 - (ii) "He will eat curds and honey when He knows enough to reject the wrong and choose the right." v 15
 1. "He will eat curds and honey" indicates that Christ would grow physically as a normal child. His body will have the same desires as a normal man.
 2. "He knows enough to reject the wrong and choose the right" indicates that Christ would grow in cognitive awareness as a normal man.
 3. Although He is fully God and His birth is supernatural, Christ is promised to be fully man.
 - a. Luk 2:40; "And the child grew and became strong; He was filled with wisdom, and the grace of God was upon Him."
 - b. Luk 2:52; "And Jesus grew in wisdom and stature, and in favor with God and men."
- (d) The sign of immediate salvation: Shear-Jashub (Isaiah's son: the boy). v 16-25
- (i) Deliverance from Pekah and Rezin: "Before the boy knows enough . . . the land of the two kings you dread will be destroyed."
 1. Pekah was assassinated by Hoshea after the Assyrians carried off a portion of the Israelites to captivity. 2Ki 15:30
 2. The king of Assyria accepted the treaty from Ahaz and attacked Damascus and put Rezin to death. 2Ki 16:7-9
 3. **COMPARE:** 8:1-4; Isaiah's next son will be a sign and the plunder of Damascus and Samaria will be carried off by the time he can say "daddy" or "mommy."
 - (ii) The promise of a greater enemy: The great alliance will become the great destruction. (Man's plans against God are doomed to defeat.)
 1. In one day, Pekah and Israel had destroyed one hundred twenty thousand soldiers in Judah "because Judah had forsaken the LORD." He carried off two hundred thousand wives, sons and daughters. (2Ch 28:5-8). Although the prophets and Israel's leaders forced the return of the people and plunder, Ahaz was disgraced and scandalized.
 2. Furthermore, the Edomites had carried away prisoners and the Philistines had raided towns in the foothills (2Ch 28:17-18; Amo 1:6). "The LORD had humbled Judah because of Ahaz king of Israel [Judah], for he had promoted wickedness in Judah and been most unfaithful to the LORD" (2Ch 28:19).
 3. Ahaz did not call on the name of the Lord. He called for the king of Assyria (2Ch 28:16). Furthermore, he worshipped the gods of Damascus "who had defeated him" (2Ch 28:23). "In his time of trouble King Ahaz became even more unfaithful to the LORD" (2Ch 28:22).
 4. This new alliance was more destructive than the former enemies. v 18-25

- a. They will be plagued with soldiers everywhere in every crevice. (bureaucrats?)
 - b. The men will be stripped of their dignity and manhood.
 - c. The land will be desolate.
 - i. They will eat of the curds and milk from their cows.
 - ii. But the land will be suitable only for grazing and will produce no crops.
- ii) God uses nations as His rod of discipline. chapter 8
 - (1) Alliance with man was the downfall of Judah. v 1-10
 - (a) “Quick to the plunder, swift to the spoil.” (NIV) Maher-Shalal-Hash-Baz
 - (b) “Swift is the booty, speedy is the prey.” (NAS)
 - (i) Tiglath-Pileser was one of the greatest kings of Assyria. Immediately upon taking the throne in 745 BC., he waged war against Babylon and the east. He waged war until his death.
 - 1. After Ahaz sent to the king of Assyria for help (2Ki 16:7, 2Ch 28:16), Assyria swept through Syria, Damascus and Hamath and placed his vassal Hosea (Hoshea) on the throne in Samaria (Israel). (2Ki 16:9).
 - 2. “Tiglath-Pileser king of Assyria came to him, but he gave him trouble instead of help.” (2Ch 28:20).
 - (ii) Another son is born to Isaiah as a witness that Assyria would sweep through Israel and Syria. Maher-Shalal-Hash-Baz.
 - 1. Isaiah and the children the Lord gave him were “signs and symbols” from the Lord to Israel. See also v 18.
 - 2. God’s prophecy of mercy (Shear-Jashub) was rejected.
 - 3. The name of the book. Now it is written down in simple terms (ordinary pen) that Judah will be destroyed by Assyria.
 - 4. What was written in the book was witnessed by Uriah and Zechariah.
 - 5. It is certain because it is written and it is twice said.
 - (c) “I will take to Myself faithful witnesses for testimony.” (NAS)
 - (i) Uriah the priest is now reproved for following man’s law (or the king) instead of God’s law. See 2Ki 16:10-16.
 - (ii) It is absolute that those who represent God must obey God not man.
 - (d) Judah judged for rebellion to God
 - (i) They rejected the provision of the Lord (gently flowing waters).
 - (ii) They desired the wisdom and glory of the nations around them (Rezin and the son of Remaliah):
 - 1. Deu 6:14; “Do not follow other gods, the gods of the peoples around you.”
 - 2. 2Ki 17:15; “They rejected His decrees and the covenant He had made with their fathers and the warnings He had given them. They followed worthless idols and themselves became worthless. They imitated the nations around them although the LORD had ordered them, ‘Do not do as they do,’ and they did the things the LORD had forbidden them to do.”
 - 3. God will send their ally, Assyria to sweep over them like a mighty river.
 - (e) The nations cannot accomplish anything outside the Lord’s plan
 - (i) The desire of Assyria is to totally wipe out Judah, but God will not allow that.
 - 1. They will prepare for battle but be shattered.
 - 2. Their strategy will be thwarted.
 - 3. Their plan will not stand, for God is with Judah.
- (2) Do not fear conspiracies. v 11-17

- (a) “Do not call conspiracy everything that these people call conspiracy; do not fear what they fear. The LORD Almighty is the One you are to regard as holy, He is the One you are to fear, He is the One you are to dread.” v 12-13
 - (b) God is a sanctuary to the faithful, but “a stone that causes men to stumble and a rock that makes them fall” to the rebellious. (In this case, Israel and Judah).
 - (i) This is a reference to Christ who is to come. Just as surely as Israel rejected God and His judges and set up a king so they could be like the people around them, they will reject the Christ—for the same reason.
 - (ii) Rom 9:33; “As it is written: ‘See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in Him will never be put to shame.’”
 - (iii) 1Pe 2:7-9; “Now to you who believe, this stone is precious. But to those who do not believe, ‘The stone the builders rejected has become the capstone,’ and, ‘A stone that causes men to stumble and a rock that makes them fall.’ They stumble because they disobey the message—which is also what they were destined for. But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light.”
 - (iv) See also Psa 118:22, Mat 21:42, Mar 12:10, Luk 20:17, Act 4:11
 - (c) “Bind up the testimony and seal up the law among My disciples.” v 16
 - (i) The faithful are called to keep the law of God and pass it on to the following generations along with the witness of God’s provision, or as Peter wrote, to “declare the praises of Him who called you out of darkness into His wonderful light” (1Pe 2:9).
 - (ii) The remnant were called to be faithful even while their nation was under judgment—even desolation and captivity. “I will wait for the LORD, who is hiding His face from the house of Jacob. I will put my trust in Him.” v 17
- (3) God reveals all we need to know; it is dangerous to consult any other. v 18-22
- (a) Isaiah and the children the Lord gave him were “signs and symbols” from the Lord to Israel. There was no need to consult with mediums to determine the future. We have God’s Word. We don’t need to consult the occult, nor do we need the advice of the world.
 - (b) The fallacy of consulting mediums and spiritists
 - (i) They “whisper and mutter”—they don’t give straight answers.
 1. The reason they do not speak according to the Word of God is because they are in darkness (They have no light of dawn). v 20
 2. We have God who will tell us plainly.
 - (ii) Why consult the dead on behalf of the living?
 - (iii) God has warned against consulting them:
 1. Lev 19:31; “Do not turn to mediums or seek out spiritists, for you will be defiled by them. I am the LORD your God.”
 2. Lev 20:6-8; “I will set My face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people. Consecrate yourselves and be holy, because I am the LORD your God. Keep My decrees and follow them. I am the LORD, who makes you holy.”
 - (c) We have God—seek Him
 - (i) “Should not a people consult their God?” v 19 (NAS)
 - (ii) Those who do not speak according to the Word are in darkness. v 20
 - (iii) Remember God’s commands and His provision. “To the law and the testimony.”
 - (iv) They were driven from the land because they rejected God.

1. Lev 18:24-28; “Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. But you must keep My decrees and My laws. The native-born and the aliens living among you must not do any of these detestable things, for all these things were done by the people who lived in the land before you, and the land became defiled. And if you defile the land, it will vomit you out as it vomited out the nations that were before you.”
- iii) Christ will reign in justice and righteousness. chapter 9
- (1) The promise of a new covenant. v 1-5
 - (a) NEVERTHELESS refers back to chapter eight.
 - (i) Israel and Judah will be removed from the land.
 - (ii) There will be no more gloom for those who were in distress.
 1. Grafting the Gentiles into the nation of God’s chosen.
 - a. God has humbled Israel.
 - i. Naphtali and Zebulun: two tribes around the Sea of Galilee.
 - ii. Rom 11:25-27; “I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: ‘The deliverer will come from Zion; He will turn godlessness away from Jacob. And this is My covenant with them when I take away their sins.’ See also the rest of the chapter (Rom 11:1-36).
 - b. “in the future He will honor Galilee of the Gentiles.” v 1
 - c. “The people walking in darkness have seen a great light. v 2
 - i. reference to the ministry of Jesus Christ
 - d. “You have enlarged the nation.” v 3
 - i. This is the promise that those who are God’s are those who believe.
 - ii. The Gentiles are no longer exempted from the promise, the kingdom or the nation.
 - iii. Rom 11; the Gentiles and those who believe have been grafted into the promise given to Israel.
 - iv. Eph 3:6; “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.”
 2. Compare “those who were in distress” with Rom 8:18-39: the groaning of creation and the believers who wait for the hope of God’s promised liberation from the bondage to decay.
 - (2) The promise of the Christ child. v 6-7
 - (a) Born as a child
 - (i) Man exalts himself. God comes as a whisper (1Ki 19:12).
 - (ii) Gen 3:15; The promise that the child (her offspring) would break Satan’s yoke and his claim to authority over mankind.
 - (iii) Mat 1:18-25
 - (iv) Luk 2:1-7
 - (b) The government will be on His shoulders
 - (i) Dan 7:11-14; “Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.) In my vision at night I looked, and there before me was one like a Son of Man, coming with the clouds

of heaven. He approached the Ancient of Days and was led into His presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed.”

- (ii) Col 2:10; “and you have been given fullness in Christ, who is the head over every power and authority.”
- (iii) Rev 12:10; “Then I heard a loud voice in heaven say: ‘Now have come the salvation and the power and the kingdom of our God, and the authority of His Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.’”
- (c) “He will be called”—evidence of His deity
 - (i) Wonderful Counselor
 - (ii) Mighty God
 - (iii) Everlasting Father
 - (iv) Prince of Peace
- (d) “Of the increase of His government . . . there will be no end.”
 - (i) Mat 11:12; “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing and forceful men lay hold of it.”
 - (ii) Mat 28:18-20; “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.’”
 - (iii) Eph 2:13-18; Through Christ, God brought Jew and Gentile into one body.
- (e) “and peace there will be no end.”
 - (i) **Compare** Mat 10:34; “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.”
 - (ii) Peace with God is measured by honoring Him, speaking the truth and selfless living.
 1. Num 25:11-13; “Phinehas son of Eleazar, the son of Aaron, the priest, has turned My anger away from the Israelites; for he was as zealous as I am for my honor among them, so that in My zeal I did not put an end to them. Therefore tell him I am making My covenant of peace with him. He and his descendants will have a covenant of a lasting priesthood, because he was zealous for the honor of his God and made atonement for the Israelites.”
 2. Pro 12:19-22; “Truthful lips endure forever, but a lying tongue lasts only a moment. There is deceit in the hearts of those who plot evil, but joy for those who promote peace. No harm befalls the righteous, but the wicked have their fill of trouble. The LORD detests lying lips, but He delights in men who are truthful.”
 3. Jer 6:13-16; “From the least to the greatest, all are greedy for gain; prophets and priests alike, all practice deceit. They dress the wound of My people as though it were not serious. ‘Peace, peace,’ they say, when there is no peace. Are they ashamed of their loathsome conduct? No, they have no shame at all; they do not even know how to blush. So they will fall among the fallen; they will be brought down when I punish them,” says the LORD. This is what the LORD says: “Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls. But you said, ‘We will not walk in it.’”

4. Eze 13:10; “Because they lead My people astray, saying, ‘Peace,’ when there is no peace, and because, when a flimsy wall is built, they cover it with whitewash.”
 5. Mal 2:6; “True instruction was in His mouth and nothing false was found on His lips. He walked with me in peace and uprightness, and turned many from sin.”
 6. Rom 3:17-18; “and the way of peace they do not know. There is no fear of God before their eyes.”
 7. 1Pe 3:11-12; “He must turn from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are on the righteous and His ears are attentive to their prayer, but the face of the Lord is against those who do evil.”
- (iii) Those who obey have peace
1. Psa 119:165; “Great peace have they who love Your law, and nothing can make them stumble.”
 2. Isa 26:3; “You will keep in perfect peace him whose mind is steadfast, because he trusts in You.”
 3. Joh 14:27; “Peace I leave with you; My peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”
 4. Joh 16:33; “I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”
 5. Heb 12:11; “No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”
- (iv) World Peace was accomplished by Christ when He joined Jew and Gentile in one covenant.
1. Eph 2:13-18; “But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For He Himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in His flesh the law with its commandments and regulations. His purpose was to create in Himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which He put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.”
- (f) He will reign on David’s throne
- (i) 2Sa 7:4-17; After God had given David rest from war, David wanted to build a temple to house the Ark of the Covenant. The Lord's reply was that David was not the one to build, but it would be his son who would build the temple. Furthermore, God reminded David that it was He who raised him up from a lowly shepherd to be the ruler of His people. He promised that He would make David's name great, that His love would not be taken away from David's house as it was Saul's and that David's kingdom and throne would endure forever.
 - (ii) Eze 37:21-28; “This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them.

They will be My people, and I will be their God. My servant David will be king over them, and they will all have one shepherd. They will follow My laws and be careful to keep My decrees. They will live in the land I gave to My servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David My servant will be their prince forever. I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put My sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be My people. Then the nations will know that I the LORD make Israel holy, when My sanctuary is among them forever.”

- (iii) Rev 5:12-13; “In a loud voice they sang: ‘Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!’ Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: ‘To Him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!’”
- (g) He will establish His rule with justice and righteousness
 - (i) Joh 5:26-27; “For as the Father has life in Himself, so He has granted the Son to have life in Himself. And He has given Him authority to judge because He is the Son of Man.”
 - (ii) Acts 17:31; “For He has set a day when He will judge the world with justice by the Man He has appointed. He has given proof of this to all men by raising Him from the dead.”
 - (iii) Rom 3:23-26; “For all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus. God presented Him as a sacrifice of atonement, through faith in His blood. He did this to demonstrate His justice, because in His forbearance He had left the sins committed beforehand unpunished—He did it to demonstrate His justice at the present time, so as to be just and the One who justifies those who have faith in Jesus.”
 - (iv) Heb 1:8; “But about the Son he says, ‘Your throne, O God, will last for ever and ever, and righteousness will be the scepter of Your kingdom.’”
 - (v) Rev 19:11-13; “I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice He judges and makes war. His eyes are like blazing fire, and on His head are many crowns. He has a name written on Him that no one knows but He Himself. He is dressed in a robe dipped in blood, and His name is the Word of God.”
 - 1. How should we then live? 1Pe 2:24; “He himself bore our sins in His body on the tree, so that we might die to sins and live for righteousness; by His wounds you have been healed.”
 - 2. 2Pe 3:13; “But in keeping with His promise we are looking forward to a new heaven and a new earth, the home of righteousness.”
- (h) His kingdom will be established from that time on and forever
 - (i) Mat 28:18-20; “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.’”
 - (ii) Eph 1:18-21; “I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe. That power is like the working of His mighty strength, which He exerted

in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.”

- (iii) Rev 11:15; “The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: ‘The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign for ever and ever.’
- (i) “The zeal of the Lord Almighty will accomplish this.”
 - (i) Rev 1:3; “Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.”
- (3) The promise of judgment upon humanist leaders who turn people from God. v 9:8-10:4
 - (a) “Yet for all this, His anger is not turned away, His hand is still upraised.” v 12, 17, 21, 10:4
 - (b) The four phases of humanism:
 - (i) Man can be as God by rebuilding after catastrophe (or preventing). v 8-12
 1. Positive Mental Attitude cannot prevail against what God has determined.
 2. It is arrogance to rebuild with greater plans after the Lord’s judgment. God is looking for repentance.
 3. Every generation tries to rebuild the Tower of Babel. Humanism begins with good intent—rebuilding, but soon greatness is measured by the stature of its buildings. See Isa 5:8; Jer 22:13-17
 - (ii) Man can be as God by solving crisis and managing lives. v 13-17
 1. A nation that turns from God will inspire corrupt leaders.
 2. The corrupt leaders will guide the people astray with immoral laws.
 3. In their attempt to solve problems, they create more. They destroy families by welfare schemes, regulation of businesses, etc. This oppression leads to fatherless homes and young men without a moral compass.
 4. God will take no pleasure in the youth nor pity the oppressed. See Jer 5
 - (iii) Man can be as God by accumulating wealth and power. v 18-21
 1. Sin begets regulation, begets sin, begets regulation . . .
 2. God calls man to be productive (Gen 1:26-28). That work is a reflection of his Creator (made in the image of God). God promises to bless the work of the diligent (Pro 10:4; 12:24; 13:4; 21:5).
 3. It is evil to accumulate by stripping the wealth of the productive through taxes and regulation.
 4. The wicked are not satisfied when they devour.
 5. God is not satisfied to merely destroy the wicked.
 - (iv) Humanism, like communism, leads to oppression. 10:1-4
 1. You have rejected God and deprived the oppressed of justice (and/or created the oppressed classes of people).
 - a. “To deprive the poor of their rights.” Where do rights come from? Why do the Scriptures talk about rights mainly of the poor?
 - b. Job 36:6; “He does not keep the wicked alive but gives the afflicted their rights.”
 - c. Psa 82:3; “Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed.”
 - d. Pro 31:8-9; “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.”

2. Woe to those who make unjust laws: There will be a day of reckoning. “What will you do?”:
 - a. “When disaster comes from afar” compare catastrophe—9:8-12
 - b. “run for help” compare solving crisis and managing lives—9:13-17
 - c. “leave your riches” compare accumulating wealth and power—9:18-21
- iv) History is the work of God not man. chapter 10:5-34
 - (1) The example of Assyria. v 5-19
 - (a) Assyria was the “rod of My anger.”
 - (b) God sent them out to exercise His discipline upon a disobedient nation.
 - (c) But their intent was to destroy nations.
 - (d) They became proud and arrogant.
 - (e) They compared the God of Jerusalem to the gods of the surrounding nations.
 - (i) Who are these cities that none could be delivered from my hand?
 - (ii) 2Ki 18:33-34; “Has the god of any nation ever delivered his land from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they rescued Samaria from my hand?”
 - (iii) The king of Assyria compares the magnificent idols of the surrounding nations to the sparse idols of Jerusalem. By comparison, the idols of Jerusalem were no match for the idols of the other nations—but Jerusalem should have had NO idols at all. Because they had any idols at all, the Assyrians misunderstood who their God was (see 2Ki 18:22).
 - (f) When God has completed His discipline of Jerusalem, He will punish the king of Assyria for his willful pride and haughty look.
 - (i) God will send a wasting disease among his warriors. v 16
 - (ii) 2Ki 19:35-37; “That night the angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning—there were all the dead bodies! So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there. One day, while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword, and they escaped to the land of Ararat. And Esarhaddon his son succeeded him as king.”
 - (g) God is the orchestrator of nations and the chronologer of history.
 - (i) “Does the ax raise itself above Him who swings it?” v 15
 - (ii) Does the “saw boast against Him who uses it?”
 - (iii) And the rod cannot wield Him who lifts it up.
 - (iv) The club cannot brandish the flesh.
 - (v) 2Ki 19:25-28; “Have you not heard? Long ago I ordained it. In days of old I planned it; now I have brought it to pass, that you have turned fortified cities into piles of stone. Their people, drained of power, are dismayed and put to shame. They are like plants in the field, like tender green shoots, like grass sprouting on the roof, scorched before it grows up. But I know where you stay and when you come and go and how you rage against me. Because you rage against me and your insolence has reached my ears, I will put my hook in your nose and my bit in your mouth, and I will make you return by the way you came.”
 - (2) God always saves a remnant. v 20-34
 - (a) God’s remnant has no alliances with man. v 20
 - (i) “Will no longer rely on him who struck them down.”
 - (b) The remnant will serve the Mighty God. v 21
 - (c) God’s plan for salvation has always been for the few, not the masses. v 22-23

- (i) “Only a remnant will return. Destruction has been decreed, overwhelming and righteous. . . upon the whole land.”
- (ii) Mat 7:14; “But small is the gate and narrow the road that leads to life, and only a few find it.”
- (d) Their burden will be lifted after their discipline is completed. v 24-27
 - (i) Do not be afraid of oppressors; soon they will be destroyed.
 - (ii) Isa 28:24-29; “When a farmer plows for planting, does he plow continually? Does he keep on breaking up and harrowing the soil? When he has leveled the surface, does he not sow caraway and scatter cummin? Does he not plant wheat in its place, barley in its plot, and spelt in its field? His God instructs him and teaches him the right way. Caraway is not threshed with a sledge, nor is a cartwheel rolled over cummin; caraway is beaten out with a rod, and cummin with a stick. Grain must be ground to make bread; so one does not go on threshing it forever. Though he drives the wheels of his threshing cart over it, his horses do not grind it. All this also comes from the LORD Almighty, wonderful in counsel and magnificent in wisdom.”
 - (iii) Heb 12:5-8; “And you have forgotten that word of encouragement that addresses you as sons: ‘My son, do not make light of the Lord's discipline, and do not lose heart when He rebukes you, because the Lord disciplines those He loves, and He punishes everyone He accepts as a son.’ Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons.”
- (e) They will see the fall of their oppressors. v 28-34
- v) History changed at the birth of Christ. 10:33-11:1 (See also Eze 17:22-24)
 - (1) Man's tree chopped down
 - (2) God's tree springs forth
 - (3) The birth of Christ, God's salvation to man, is the focal point of history
 - (4) Dan 2:36-45 The interpretation of the king's dream. Four great kingdoms to come, the last one divided. God will smash the kingdoms of man and set up his kingdom that will never end. Christ was born during the fourth kingdom, the Roman Empire. From that time, God's kingdom has reigned. That is why there have been no world kingdoms since the time of the Romans.
- vi) God is our salvation. chapter 11-12
 - (1) Christ will reign. ch 11
 - (a) He will judge in righteousness.
 - (i) Christ is the Branch that will bear fruit. v 1
 - (ii) He will bear fruit. v 1
 - 1. Joh 10:28: “I give them eternal life, and they shall never perish; no one can snatch them out of My hand.”
 - 2. Joh 17:2-4; “For You granted Him authority over all people that He might give eternal life to all those You have given Him. Now this is eternal life: that they may know You, the only true God, and Jesus Christ, whom You have sent. I have brought You glory on earth by completing the work You gave Me to do.”
 - (iii) The Spirit of the Lord rests on Him. v 2
 - 1. Luk 4:18-19; “The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.”
 - 2. See also Isa 61:1-2.

- (iv) He will delight in the fear of the Lord. v 3
 1. Joh 2:17; “His disciples remembered that it is written: ‘Zeal for Your house will consume Me.’” (Psa 69:8-9; “I am a stranger to My brothers, an alien to My own mother’s sons; for zeal for Your house consumes Me, and the insults of those who insult You fall on Me.”)
- (v) He will strike the earth with the rod of His mouth. v 5
 1. Rev 1:16; “In His right hand He held seven stars, and out of His mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.”
 2. Rev 19:15; “Out of His mouth comes a sharp sword with which to strike down the nations. ‘He will rule them with an iron scepter.’ He treads the winepress of the fury of the wrath of God Almighty.”
- (b) His reign will be a reign of peace. v 5-9
 - (i) Righteousness His belt and Faithfulness His sash.
 - (ii) Predatory animals will no longer devour nor harm.
 - (iii) The earth will be full of the knowledge of the Lord.
- (c) He will be a banner for the people and nations will rally to Him.
 - (i) His place of rest will be glorious.
 1. Mat 11:28-30; “Come to Me, all you who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”
 2. Heb 4:1-2; “Therefore, since the promise of entering His rest still stands, let us be careful that none of you be found to have fallen short of it. For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith.”
 3. Rev 14:11-13; “And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name. This calls for patient endurance on the part of the saints who obey God’s commandments and remain faithful to Jesus. Then I heard a voice from heaven say, ‘Write: Blessed are the dead who die in the Lord from now on.’ ‘Yes,’ says the Spirit, ‘they will rest from their labor, for their deeds will follow them.’”
- (d) He will gather the remnant of Israel and give them dominion over their enemies.
 - (i) Israel will be jealous of each other no more.
- (2) Praise to our God. ch 12
 - (a) Although You were angry with me, Your anger is turned away.
 - (b) God is my salvation.
 - (c) I will trust and not be afraid.
 - (d) The Lord is my strength and my song; my salvation.
 - (e) With joy we will draw water from the well of salvation.
 - (i) The riches of our salvation are found in the Scriptures—study them!
 - (f) Give thanks to the Lord and call on His Name.
 - (g) Make known among the nations what He has done.
 - (h) Proclaim that His name is exalted.
 - (i) The world curses, the saved proclaim exaltation—using the same Name.

5) God’s control of the future: Prophecies concerning the nations and kingdoms. chapters 13-30

- a) Prophecy regarding Babylon. (Babylon typifies mans’ pride and the kingdoms of this world—Satan’s dominion). chapter 13-14:23

- i) **COMPARE:** Jer 27:1-11; God gave the nations to Babylon. Jer 50-51; “Babylon must fall because of Israel’s slain, just as the slain in all the earth have fallen because of Babylon (51:49).”
- ii) **SIDENOTE:** Short History
- (1) Descendants of Ham through Cush and Nimrod. Gen 10:8-12
 - (2) Most of the great Assyrian and Babylonian cities were established by Nimrod. In Shinar: Babel (Babylon), Erech, Accad (Akkad), and Calneh. In Assyria: Ninevah, Rehoboth-Ir, Calah and Resen. Gen 10:8-12
 - (3) Shinar was the land of the Sumerians of Mesopotamia
 - (4) They were invaded by Semites and they assimilated with the native people.
 - (5) The Sumerian language was retained as the official language throughout all the dynasties.
 - (6) Hammurabi was contemporary to Abraham. Sixth king of the first dynasty. Conquered many cities and united Mesopotamia. Wrote the compilation of Babylonian laws (282) into a code. Together with three other kings, attacked and defeated Sodom and Gomorrah. They carried away spoils from the two cities and Abraham with three hundred eighteen trained men chased them down and recovered the people and possessions. (Gen 14).
 - (7) Ziggurat temples: Tower of Babel.
 - (8) After the great early dynasties, they became subject to the Assyrians until conquered by Nebopolassar, the Chaldean, and his son Nebuchadnezzar. Nebuchadnezzar is a type of man’s pride. He was the first world conqueror after the Tower of Babel. He subdued nations and considered it his own doing. God humbled him as He will humble man until every knee bows and every tongue confesses that Jesus Christ is Lord to the glory of God the Father. (Dan 2:21; 4:28-37; Isa 45:23; Rom 14:11; Php 2:10-11).
- iii) The pride of man will be overthrown by God. 13:1-22
- (1) God has summoned His warriors to carry out His wrath.
 - (a) “Raise a banner . . .” v 2. A banner is used to rally people; usually to rally for battle.
 - (b) Jeremiah 50 also begins with a call to raise a banner to rally the nations against Babylon. Babylon will be captured and her gods and idols will be shamed and filled with terror. See also Jer 51:12, 27.
 - (2) He is mustering an army for war. v 4
 - (a) War is in God’s control and he uses the nations as His rod of discipline. (Num 31:1-3; 1Sa 15:1-3; Psa 110; Isa 10:5-15; 42:24-25; Jer 51:20; Eze 32:12-15; Joe 3:9-10).
 - (b) Christ affirmed He did not come to bring peace, but a sword (Mat 10:34). Until the nations are judged for their sin and Satan is dethroned there is war. “Prepare for war! . . . Beat your plowshares into swords (Joe 3:9-10).” Only when Christ reigns will there be peace and man will beat his swords into plowshares (Isa 2:4; Mic 4:3).
 - (c) “The LORD thunders at the head of His army; His forces are beyond number, and mighty are those who obey His command. The day of the LORD is great; it is dreadful. Who can endure it?” Joe 2:11
 - (3) He will destroy the whole country. The land will be desolate and the sinners destroyed.
 - (a) The land during the reign of the great kings was abundant with waters and canals. Now it is a desert wasteland.
 - (b) The Bible often equates the destruction of sin and sinners with the desolation of the land. See Lev 20:22-23; Num 35:33; Jer 2:5-7; 25:33-38.
 - (4) The Day of the Lord is coming. v 6 (See also Joe 1:15).
 - (a) Referring to the end of the age and showing that Babylon is a type of the kingdom of Satan. “I will punish the world for its evil.” v 11
 - (b) The sun will be darkened and the moon won’t give light. Joe 2:31-32; “The sun will be turned to darkness and the moon to blood before the coming of the great and

dreadful day of the LORD. And everyone who calls on the name of the LORD will be saved." See also Act 2:20.

- (c) Sign of the Lord's coming wrath: Prophecy of the Medes conquering Babylon.
 - (i) Destruction of Babylon recorded in Daniel chapter five.
 - (ii) She will be a desert wasteland and never inhabited again (v 20): A sign of God's intention to destroy the earth. Babylon and Babel are the epitome of man's pride. God has demonstrated that man's plans to subvert God's authority will not prevail. "I will make man scarcer than pure gold." (v 12). "Babylon, the jewel of kingdoms . . . will be overthrown by God." (v 19).
 - (iii) It will happen and her prevailing prosperity will not prevent it. "Her time is at hand, and her days will not be prolonged." (v 22). A strong economy will not prevent the day of the Lord from coming in due time. "Even if Babylon reaches the sky and fortifies her lofty stronghold, I will send destroyers against her. . . Babylon's thick wall will be leveled and her high gates set on fire; the peoples exhaust themselves for nothing and the nations' labor is only fuel for the flames!" (Jer 51:53, 58).
- iv) Lucifer's kingdom will be destroyed. 14:1-23
 - (1) The Lord's compassion on Israel.
 - (a) God will destroy pride and lift up His elect.
 - (b) His chosen nation will be chosen again.
 - (c) They will settle their own land and make captives of their captors.
 - (2) "The Lord has broken the rod of the wicked, the scepter of the rulers." v 5
 - (a) 'Scepter' is singular and 'rulers' is plural.
 - (b) Oppression and war will end because the kings of the earth will be expunged.
 - (c) Satan will meet his grave; he will join the leaders of the world in death.
 - (i) They will say, "you have become weak like us."
 - 1. He was the morning star
 - 2. He was the son of the dawn ('son' implies a man, not a city)
 - 3. He was fallen from heaven, cast down to the earth because he said he would be like God. Satan is the father of all pride and all who are proud follow the way of death.
 - (ii) No more pomp and majesty.
 - 1. He will sit on maggots and be covered with worms.
 - 2. He thought that he would ascend to the heavens and rise above God.
 - 3. He thought he could make himself like God.
 - 4. But he will be brought down to the pit.
 - 5. Those who see him will wonder how he could have been the one to shake the nations and make kings tremble, who made the world a desert and overthrew cities and would not let the captives go home.
 - 6. There will be no tomb to commemorate him; he will be covered with the slain.
 - (d) The offspring of the wicked will not be mentioned (celebrated) again. v 20
 - (i) All those who followed him will be slaughtered.
 - (ii) They will no longer cover the earth with their cities. See Gen 11:4; No more will man build on the Tower of Babel. Compare Gen 4:8-17; the account of Cain.
 - (iii) Their name (Babylon) will be cut off and their land a wasteland.
 - b) **Prophecy regarding Assyria. (Assyria typifies oppressive kings and leaders). 14:24-27**
 - i) COMPARE: Zep 2:13-15
 - ii) Descendants of Ham through Cush and Nimrod. Gen 10:8-12
 - iii) Refer back to chapter eight.
 - (1) Assyria was the rod of the Lord's discipline.

- (2) But they used their authority for their own gain and oppressed and shattered those whom God gave them dominion over.
- (3) So too, God uses evil for discipline but if Satan could, he would oppress and shatter all the people of the world.
- iv) Assyria, though powerful, cannot preempt God's plan. What He has determined to do will be accomplished. v 24
 - (1) They will be crushed (NIV) and broken (NAS) in God's land and trampled on His mountains. v 25
 - (2) The yoke of oppression will be removed from God's people.
 - (a) Mic 5:4-6; "He will stand and shepherd His flock in the strength of the LORD, in the majesty of the name of the LORD His God. And they will live securely, for then His greatness will reach to the ends of the earth. And He will be their peace. When the Assyrian invades our land and marches through our fortresses, we will raise against him seven shepherds, even eight leaders of men. They will rule the land of Assyria with the sword, the land of Nimrod with drawn sword. He will deliver us from the Assyrian when he invades our land and marches into our borders."
 - (3) In fact, it is God's purpose to remove oppression from the whole world. v 26. See also 13:11; "I will punish the world for its evil, the wicked for their sins."
 - (4) This is determined by God. Who can turn back the hand of God? v 27. See also Romans chapter nine, that all things are predetermined by God.
- c) **Prophecy regarding Philistia. (Philistines typify Israel's enemies). 14:28-32**
 - i) **COMPARE:** Jer 47; Eze 25:15-17; Amo 1:6-8; Zep 2:4-7; Zec 9:1-8
 - ii) Philistine was Israel's ancient nemesis.
 - (1) Descendants of Ham through Mizraim. Gen 10:13-14; 1Ch 1:11-12.
 - (2) They were a warrior people.
 - (a) God spared Israel from traveling through the land of the Philistines. "For God said, 'If they face war, they might change their minds and return to Egypt.'" Exo 13:17.
 - (b) God left the Philistines unconquered when Israel took the land of Canaan to test the Israelites and to teach warfare to the generation that had not experienced warfare. Jud 3:1-3.
 - (i) David had captured many of their cities: 1Sa 19:8; "He struck them with such force that they fled before him."
 - (ii) Uzziah "went to war against the Philistines and broke down the walls of Gath, Jabneh and Ashdod. He then rebuilt towns near Ashdod and elsewhere among the Philistines." 2Ch 26:3-6.
 - (iii) Ahaz had trouble with the Philistines. While the Edomites were chipping away at one end, "the Philistines had raided towns in the foothills and in the Negev of Judah. They captured and occupied Beth Shemesh, Aijalon and Gederoth, as well as Soco, Timnah and Gimzo, with their surrounding villages." 2Ch 28:16-18.
 - (iv) Hezekiah defeated the Philistines as far as Gaza. 2Ki 18:5-8.
 - iii) Israel's (Judah's) discipline will not lead to their enemies' gain.
 - (1) Israel will rise again even greater.
 - (2) Israel's enemies will be destroyed and be left with no survivors.
 - (3) The Lord has established Zion and His afflicted people will find refuge.
 - (4) According to Zep 2:7, the West Bank, Gaza Strip, etc belong to the remnant of Judah.
- d) **Prophecy regarding Moab. chapter 15-16****
 - i) **COMPARE:** Jer 27:1-11; 48; Eze 25:8-11; Amo 2:1-3; Zep 2:8-11
 - ii) Introduction:
 - (1) Semitic people: Son of Lot by eldest daughter.
 - (2) East of the Jordan and Dead Sea.
 - (3) Served the god, Chemosh.

- (4) Language and culture similar to Hebrew.
- (5) Contenders with Israel:
 - (a) Numbers chapter twenty-three and twenty-four record King Balak's dealings with Balaam to curse the nation of Israel.
 - (i) Num 24:17; Balaam prophecies that Israel will crush the forehead of Moab.
 - (b) Judges chapter three records Israel's tribute to Moab under King Eglon and their independence when Ehud killed him with a double-edged sword.
 - (c) Moabite Stone discovered 1868 records King Mesha's war with Omri, king of Israel.
 - (i) 1Kings chapter 16 records Omri's, the commander of the army, rise to king of Israel.
 - (ii) 2Kings chapter three records Mesha's unsuccessful war for independence from tribute to Israel.
- iii) Wail for Moab is destroyed:
 - (1) Chapter fifteen: Moab and all her great cities lie in ruin. The people are humbled and wail.
 - (2) 16:1; "Send lambs as tribute. . . ."
 - (a) Moab's yearly tribute to Israel was one hundred thousand lambs and the wool of a hundred thousand rams (2Ki 3:4).
 - (b) NAS: "Send the tribute lamb." A reference of the Christ, the final Sacrifice—a tribute to God to redeem the chosen.
 - (3) 16:2; "Like fluttering birds pushed from the nest, so are the women of Moab at the fords of the Arnon."
 - (a) The river Arnon was the northerly border of Moab (Num 21:13).
 - (b) Along the river border is where Balak met Balaam (Num 22:36).
 - (c) Jer 48:20; "Moab is disgraced, for she is shattered. Wail and cry out! Announce by the Arnon that Moab is destroyed."
 - (d) The women have no home because the destruction is so complete.
- iv) A reminder to God's people: v 3-5
 - (1) Seek Godly counsel.
 - (a) 2Ti 3:12-14; "In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it."
 - (2) Be a refuge to those in distress: A shadow at high noon.
 - (a) Our actions are to reflect the God we serve and bring others to Him. Jer 16:19-21; "O LORD, my strength and my fortress, my refuge in time of distress, to You the nations will come from the ends of the earth and say, 'Our fathers possessed nothing but false gods, worthless idols that did them no good. Do men make their own gods? Yes, but they are not gods!' "Therefore I will teach them—this time I will teach them My power and might. Then they will know that My name is the LORD."
 - (3) Do not gloat over the destruction of your enemies: Do not betray the refugees.
 - (a) Pro 24:17-18; "Do not gloat when your enemy falls; when he stumbles, do not let your heart rejoice, or the LORD will see and disapprove and turn His wrath away from him.
 - (b) 1Pe 3:9; "Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing."
 - (4) Christ will reign and oppression will end.
 - (a) Destruction will cease.
 - (i) 2Sa 23:6-7; "But evil men are all to be cast aside like thorns, which are not gathered with the hand. Whoever touches thorns uses a tool of iron or the shaft of a spear; they are burned up where they lie."

- (b) In love a throne will be established.
 - (i) Psa 89:14; “Righteousness and justice are the foundation of Your throne; love and faithfulness go before You.”
 - (ii) Pro 20:28; “Love and faithfulness keep a king safe; through love his throne is made secure.”
 - (iii) Heb 1:8-9; “But about the Son he says, ‘Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.’”
- (c) Christ will reign with justice and speed the cause of righteousness.
 - (i) Amo 5:24; “But let justice roll on like a river, righteousness like a never-failing stream!”
 - (ii) Pro 28:5; “Evil men do not understand justice, but those who seek the LORD understand it fully.”
 - (iii) Pro 14:19; “Evil men will bow down in the presence of the good, and the wicked at the gates of the righteous.”
- v) Pride goes before a fall and Moab will be completely destroyed. v 6-14 See also Jeremiah 48:29-47 for a parallel passage.
 - (1) Her pride and arrogance are well known.
 - (2) But her boasts are empty.
 - (3) Therefore her people lament and grieve.
 - (4) Her fruit is destroyed and there is no harvest.
 - (5) Joy of the harvest is gone.
 - (6) This is determined by the Lord and it will happen within three years.
 - (a) What is three years?
 - (7) All her people will be despised and her survivors will be few.
 - (a) Jer 48:42; “Moab will be destroyed as a nation because she defied the LORD.”
 - (b) Jer 48:47; “‘Yet I will restore the fortunes of Moab in days to come,’ declares the LORD. Here ends the judgment on Moab.”
- e) **Prophecy regarding Damascus (Syria). chapter 17**
 - i) Compare Jer 49:23-27; Amo 1:3-5; Zec 9:1-8 (Hadrach, Hamath and Damascus).
 - ii) “Damascus will no longer be a city but will become a heap of ruins.” v 1
 - (1) Ancient city (1913BC); supposed to be the most ancient city in the world (mentioned in Abram’s time: Gen 14:15; 15:2).
 - (2) Capital of Syria, the Arameans. 1Ki 20:34; Isa 7:8; Jer 49:23-29; Eze 47:16-17
 - (3) Fell to the power of Israel under David. 2Sa 8:5-6
 - (a) Then to Assyria. 2Ki 16:9
 - (b) Then to Persia, Greeks and Romans successively.
 - iii) They will be swept away with Moab (Aroer) and Israel (Ephraim). v 3-4
 - (1) Aroer may have been a province of Syria. It was captured by Hazael, king of Syria from Israel during the reign of Jehu. 2Ki 10:32-33
 - (2) The kings of Israel and Syria conspired together to attack Judah during the reign of Ahaz. 2Ki 16:5-6
 - (3) Damascus was captured by Tiglath-Pileser, king of Assyria, at the request of Ahaz. The inhabitants were deported and Rezin, king of Aram (Syria) was put to death. 2Ki 16:7-9
 - iv) Their remnant will be like the glory of the Israelites.
 - (1) Verse four tells us that the glory of the Israelites will fade and that they will waste away.
 - (2) Verse five tells us they will be like wheat stripped by harvest.
 - (3) But the next verse promises to leave a remnant just like the harvest leaves a few gleanings.
 - (a) In that day men will look to their Maker.

- (i) Paul was met by the Lord on the road to Damascus. He converted in Damascus and began his ministry there. Acts 9:1-25; 26:20
 - (b) They will not look to the altars they have made.
 - (i) It was the altar in Damascus that impressed Ahaz. He sent detailed plans for its construction to Uriah the high priest and it was built by the time Ahaz returned. 2Ki 16:10-14
 - (4) Even their strong cities will be desolate. v 9
 - (a) Because they have “forgotten God your Savior.”
 - (i) God chose Israel, but He has never limited His sovereignty to one nation. He is King of kings and Lord of lords. They have no excuse for serving other gods.
 - (ii) Every nation is responsible to follow the Lord God. Eze 14:12-23.
 - (b) Their trading will no longer be blessed and their harvest be scant.
 - (i) Syria and Damascus were very prosperous. Damascus has always been and continues to be a center of trade even to this day.
 - (5) The raging of nations is nothing to God. v 12-14
 - (a) See also Psalms two.
 - (b) The nations rage like the sea and the people roar like the waters, but when God rebukes they flee.
 - (i) Every nation somehow believes they are invincible against external threat.
 - (ii) Our nation believes we are the “only remaining super-power.”
 - (c) Sudden terror will come upon them and in the morning they are gone.
 - (d) This is a warning to all nations to humble themselves before the Lord and to remember “the Rock, your fortress,” “God your Savior.”
- f) Prophecy regarding Cush (Ethiopia). chapter 18**
- i) **COMPARE:** Zep 2:12; will be slain by God’s sword.
 - ii) Cush, the son of Ham, was the father of Nimrod, who grew to be a mighty warrior. Gen 10:7-8; 1Ch 1:8-10
 - (1) A land of many rivers. Gen 2:13; Isa 18:1; Zep 3:10
 - (2) Lays below Egypt.
 - (3) Rich in Topaz. Job 28:19
 - (4) Land of the tall Sabeans. Isa 18:2; 45:14
 - (5) They delight in war. Psa 68:30-31
 - (a) They attacked and carried off Job’s oxen and donkeys. Job 1:14-15
 - (b) Tirhakah, the Cushite, was king of Egypt during the reign of Hezekiah. 2Ki 19:9; Isa 37:9
 - (c) “aggressive nation” v 7
 - iii) This is a warning to all nations:
 - (1) Isa 18:3; “All you people of the world, you who live on the earth, when a banner is raised on the mountains, you will see it, when a trumpet sounds, you will hear it.”
 - iv) “Before the harvest. . . He will cut off the shoots with pruning knives.” v 5
 - (1) They will work, but not gather the increase.
 - (2) They will be cut down when the Lord harvests the nations.
 - (a) The Lord will cut down the nations just before they bloom, or at the height of the greatness of the nations.
 - (b) A sword for Egypt and anguish for Cush is prophesied. Cush will fall by the sword along with Egypt. Eze 30:4-5
 - (c) Ezekiel chapter thirty-eight prophesies Cush will align itself with Gog to war against Israel. God will defeat them. “Then they will know that I am the LORD.”
 - v) They will return to Zion to worship the Lord God Almighty. “At that time gifts will be brought to the LORD Almighty.” v 7
 - (1) They will sing praise to God. Psa 68:31-35; 87:4

- (2) They will no longer oppress Israel, but serve them:
- (a) Isa 45:14; “This is what the LORD says: ‘The products of Egypt and the merchandise of Cush, and those tall Sabceans—they will come over to you and will be yours; they will trudge behind you, coming over to you in chains. They will bow down before you and plead with you, saying, “Surely God is with you, and there is no other; there is no other god.”’”
- (3) The Ethiopian eunuch: Act 8:27-39
- g) Prophecy regarding Egypt. chapter 19**
- i) **COMPARE:** Jer 46; Eze 29-30
- ii) “The LORD rides on a swift cloud.” v 1
- (1) Cloud by day and fire by night: symbols of God’s power and majesty
- (a) Exo 13:21-22; “By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.”
- (b) Exo 16:10; “While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the LORD appearing in the cloud.”
- (c) Exo 40:34-35; “Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle. Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the LORD filled the tabernacle.”
- (d) Lev 16:2; “The LORD said to Moses: ‘Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.’”
- (e) Isa 4:5; “Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the glory will be a canopy.”
- iii) The Lord “is coming to Egypt”; “The idols tremble.” v 1
- (1) He will not be turned back.
- (2) Egypt is judged for the idolatry they passed to the Israelites.
- (a) Eze 20:7-8; “And I said to them, ‘Each of you, get rid of the vile images you have set your eyes on, and do not defile yourselves with the idols of Egypt. I am the LORD your God. But they rebelled against Me and would not listen to Me; they did not get rid of the vile images they had set their eyes on, nor did they forsake the idols of Egypt. So I said I would pour out my wrath on them and spend My anger against them in Egypt.’”
- (3) God commands all people to worship Him alone and to stay away from idolatry.
- (a) Exo 23:24; “Do not bow down before their gods or worship them or follow their practices. You must demolish them and break their sacred stones to pieces.”
- (b) Exo 34:17; “Do not make cast idols.”
- (c) Jos 23:7-8; “Do not associate with these nations that remain among you; do not invoke the names of their gods or swear by them. You must not serve them or bow down to them. But you are to hold fast to the LORD your God, as you have until now.”
- (d) Isa 42:8; “I am the LORD; that is My name! I will not give My glory to another or My praise to idols.”
- (4) Those who worship idols will be put to shame.
- (a) Psa 97:7; “All who worship images are put to shame, those who boast in idols—worship Him, all you gods!”

- (b) Isa 42:17; “But those who trust in idols, who say to images, ‘You are our gods,’ will be turned back in utter shame.”
- (c) Isa 44:9-10; “All who make idols are nothing, and the things they treasure are worthless. Those who would speak up for them are blind; they are ignorant, to their own shame. Who shapes a god and casts an idol, which can profit him nothing?”
- (d) Jon 2:8; “Those who cling to worthless idols forfeit the grace that could be theirs.”
- (5) The idols are nothing but objects made by man and they will bow to God.
 - (a) 1Sa 5:2-3; “Then they carried the ark into Dagon's temple and set it beside Dagon. When the people of Ashdod rose early the next day, there was Dagon, fallen on his face on the ground before the ark of the LORD! They took Dagon and put him back in his place.”
 - (b) 1Sa 12:21; “Do not turn away after useless idols. They can do you no good, nor can they rescue you, because they are useless.”
 - (c) Isa 37:18-19; “It is true, O LORD, that the Assyrian kings have laid waste all these peoples and their lands. They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by human hands.”
 - (d) Isa 44:16-19; “Half of the wood he burns in the fire; over it he prepares his meal, he roasts his meat and eats his fill. He also warms himself and says, ‘Ah! I am warm; I see the fire.’ From the rest he makes a god, his idol; he bows down to it and worships. He prays to it and says, ‘Save me; you are my god.’ They know nothing, they understand nothing . . . No one stops to think, no one has the knowledge or understanding to say, ‘Half of it I used for fuel; I even baked bread over its coals, I roasted meat and I ate. Shall I make a detestable thing from what is left? Shall I bow down to a block of wood?’”
 - (e) Isa 48:14; “Come together, all of you, and listen: Which of [the idols] has foretold these things?”
 - (f) Jer 10:5; “Like a scarecrow in a melon patch, their idols cannot speak; they must be carried because they cannot walk. Do not fear them; they can do no harm nor can they do any good.”
 - (g) Jer 14:22; “Do any of the worthless idols of the nations bring rain? Do the skies themselves send down showers? No, it is You, O LORD our God. Therefore our hope is in You, for You are the one who does all this.”
- (6) Psa 96:4-10; “For great is the LORD and most worthy of praise; He is to be feared above all gods. For all the gods of the nations are idols, but the LORD made the heavens. Splendor and majesty are before Him; strength and glory are in His sanctuary. Ascribe to the LORD, O families of nations, ascribe to the LORD glory and strength. Ascribe to the LORD the glory due His name; bring an offering and come into His courts. Worship the LORD in the splendor of His holiness; tremble before Him, all the earth. Say among the nations, ‘The LORD reigns.’ The world is firmly established, it cannot be moved; He will judge the peoples with equity.”
- iv) “The hearts of the Egyptians will melt within them.” v 1-4
 - (1) They will fight against each other.
 - (2) Their plans will come to nothing.
 - (a) Though they consult idols, spirits, mediums and spiritists, they cannot overcome God’s plan.
 - (3) God will hand them over to a cruel master; “a fierce king will rule over them.”
 - (a) Assyria
 - (b) They treated the Israelites with cruel bondage in the days of Israel’s slavery.
 - (i) Exo 1:8-14; “Then a new king, who did not know about Joseph, came to power in Egypt. ‘Look,’ he said to his people, ‘the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become

even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.’ So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly.”

- v) The pride of Egypt will become a stench. v 5-10
 - (1) The river will dry up and the canals will stink
 - (2) Parched fields; no harvest
 - (3) Groaning fishermen
 - (4) Textile industry (flax) will be ruined
- vi) The bureaucrats (officials and counselors) will become fools. v 11-15
 - (1) They pride themselves on the ancient wisdom but they are deceived.
 - (2) The Lord has given them a spirit of dizziness and they make the nation stagger.
 - (a) They stagger as a drunkard in their own vomit.
 - (i) That is, the ones that rock the boat think they alone have the wisdom to rescue the boat but their solutions capsize the boat. Much like it is today with our crisis and victim culture.
 - (3) There is nothing they can do to rescue themselves.
 - (a) Head or tail—from greatest to least.
- vii) Egypt will serve Judah and worship the Lord. 16-25
 - (1) Egyptians will be like women and shudder at the Lord’s discipline.
 - (a) They will be terrified at the mention of the name of Judah.
 - (2) Egypt will serve the Lord.
 - (a) Five cities will speak the language of Canaan. (Five cities probably means the major cities, which would encompass the land of Egypt. Language of Canaan is Aramaic, or the language of Judah).
 - (b) They will swear allegiance to the Lord Almighty.
 - (i) There will be an altar to the Lord in the heart of Egypt.
 - (ii) The Lord will send them a Savior when they cry out to Him.
 - (iii) The Lord will make Himself known to them.
 - 1. He will strike them with a plague and they will return to Him.
 - a. Last time He brought plagues, they rebelled.
 - 2. God will respond to their pleas and heal them.
 - (3) Egypt, Assyria and Israel will serve the Lord.
 - (a) There will be a highway from Egypt to Assyria.
 - (b) They will worship the Lord with Assyria.
 - (c) Israel will be the third.
 - (i) The three nations will be a blessing on the earth.
 - (ii) The Lord will bless them:
 - 1. Egypt My people;
 - 2. Assyria My handiwork;
 - 3. Israel My inheritance.

h) Prophecy regarding Egypt and Cush. chapter 20

- i) In the year that the Assyrians conquered Philistia (Ashdod), Isaiah was commanded to go naked and barefoot for three years.
- ii) This was a sign to Egypt and Cush that their people, young and old, would be lead away naked into captivity.
- iii) All who fled to Egypt for protection from the king of Assyria will now be in despair and without hop.

- (1) Isa 30:1-3; “ ‘Woe to the obstinate children,’ declares the LORD, ‘to those who carry out plans that are not Mine, forming an alliance, but not by My Spirit, heaping sin upon sin; who go down to Egypt without consulting Me; who look for help to Pharaoh's protection, to Egypt's shade for refuge. But Pharaoh's protection will be to your shame, Egypt's shade will bring you disgrace.’”
- (2) Psa 5:11-12; “But let all who take refuge in You be glad; let them ever sing for joy. Spread Your protection over them, that those who love Your name may rejoice in You. For surely, O LORD, You bless the righteous; You surround them with Your favor as with a shield.”

i) Another Prophecy regarding Babylon. 21:1-10

- i) Desert Storm. v 1
 - (1) A prophecy concerning the sandy wastes of the sea (Iraq, Babylon)
 - (2) Windstorms from the Negev (southern Israel)
 - (3) Zec 9:14; Regarding the deliverance of Israel: “He [God] will march in the storms of the south.” (NAS: “storm winds”).
- ii) Medes and Persia will put an end to the treachery and destruction of the Babylonians. v 2
 - (1) That the vision is so despairing to Isaiah indicates that Persia’s rule will be more oppressive than Babylon’s.
- iii) Man’s greatness is fleeting: Babylon has fallen. v 9
 - (1) Their gods lie fallen on the ground because they were worthless to save in the day of destruction. Man made gods are powerless against God.
- iv) Isaiah’s people, crushed on the threshing floor. v 10
 - (1) Threshing: separating the grain from the chaff with a flail.
 - (2) Threshing is often used to describe God’s discipline.
 - (3) Captive Israel was crushed during the destruction of Babylon.
 - (a) When the world faces God’s wrath, He is no respecter of persons.
 - (i) Mat 5:45; “He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”
 - (ii) Christ warned the observer to flee when he sees the abomination that causes desolation”—don’t even turn back to pick up your coat. When God’s wrath is poured out, all people in the vicinity will be affected. Mat 24:15-18
 - (iii) Jeremiah warns the people in chapters fifty and fifty-one to flee Babylon.
 1. Jer 51:6; “Flee from Babylon! Run for your lives! Do not be destroyed because of her sins. It is time for the LORD's vengeance; He will pay her what she deserves.”

j) Prophecy regarding Edom. 21:11-12

- i) **COMPARE:** Jer 27:1-11; 49:7-22; Eze 25:12-14; 35:1-15; Amo 1:11-12
- ii) The land of Esau, Jacob’s brother
 - (1) Gen 32:3; 36:8; Deu 2:5; Jos 24:4
 - (2) Below the land of Moab.
 - (3) Balaam prophesied that Edom would be conquered but Israel would grow strong and that a ruler would come out of Jacob and destroy the survivors of Seir. Num 24:15-19
 - (4) Amaziah fought with Edom. He purchased one hundred thousand mercenaries from Israel, but God made him send them home. Then he destroyed twenty thousand men of Seir. He brought back the gods of Seir and worshipped them as his own. 2Ch 25:5-16
 - (5) Moab and Seir were judged for coercing Judah to conform to the world. Edom was judged for taking vengeance upon Israel. Eze 25:8-14
- iii) Isaiah has of vision of a man from Seir asking the condition of the night.
 - (1) The question is asked twice, so the request is urgent.
 - (2) Isaiah’s answer is that morning is near, but that night comes soon. Edom will have a time of deliverance, but more troubles are coming.

- (3) Isaiah invites the man to inquire again: It is important for us to understand the condition of our nation. Those who are forewarned can prepare with prayer—and maybe action, but those who are oblivious will go on as before to their own peril.
- (a) Mat 24:37-39; “As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.”
- k) Prophecy regarding Arabia. 21:13-16**
- i) **COMPARE:** Jer 49:28-33 (Kedar and Hazor)
- ii) East of Moab and Edom, on the peninsula.
- (1) They were a nation that lived in ease and confidence. Jer 49:31
- (2) They were a nation of war. Psa 120:5-7
- iii) War was coming to Arabia
- (1) Jeremiah prophesied they would be conquered by Nebuchadnezzar. Jer 49:28-30
- (2) The fugitives would be forced to hide in the forests.
- (3) The merchant caravans would be occupied with provisions (water) for them rather than merchandise.
- (4) As Arabia had lived by war, God was determined to destroy their splendor, which they had acquired by war and reduce their warriors to just a few.
- (a) Mat 26:52; “for all those who take up the sword shall perish by the sword.”
- l) Prophecy regarding Jerusalem. chapter 22**
- i) The people perish for lack of vision. v 1-4
- (1) Jerusalem is referred to as the Valley of Vision.
- (a) They were entrusted with the knowledge of God. However, rather than proclaim the truth of God to the world, Jerusalem was caught up in partying, and brawling.
- (b) There is an honor of sorts to die in battle, to die for the freedom of your people. But these people were dying in bar fights. What a waste! Death without honor.
- (i) v 2; “Your slain were not killed by the sword, nor did they die in battle.”
- (2) Isaiah’s foresight—Zedekiah’s short sightedness and blindness:
- (a) “All your leaders have fled together.” The leaders have seen the end of their fruitless leadership. They have fled only to be captured.
- (b) Isaiah foresaw Zedekiah, the last king of Judah. In 2Kings chapters twenty-four and twenty-five Zedekiah is described as an evil king. In his ninth year, Nebuchadnezzar laid siege to Jerusalem. Two years later, the famine was complete, there was nothing to eat. At night the entire army fled the city but was pursued by the Babylonians. They captured the king on the plains of Jericho and killed his sons before his eyes. Then they gouged out his eyes and took him to Babylon in shackles.
- (3) “Let me weep bitterly.”
- (a) Isaiah was grieved to see the future destruction of his people. They were destroyed because they did not return to the Lord. (Even during the siege of the city, they continued to party and feast with the rationalization that they would be dead tomorrow anyway. v 13).
- (b) After Zedekiah was led away captive, the city would lie desolate until King Cyrus would authorize a remnant to return and begin rebuilding the walls. Even then the people did not return to God with their whole heart.
- (c) Years later, Christ wept (Luk 19:41-44) as He saw the coming destruction of the city under Titus in AD 70 because they refused to receive the Son of God. After that destruction the city would not rise again until the millennial reign of Christ when the Branch will reign on David’s throne.
- ii) Adversity should lead us to return to the Lord. v 5-14

- (1) The Lord has a day of tumult, trampling and terror planned for the Valley of Vision.
 - (a) The walls will be battered down and Judah will be unable to defend herself.
 - (b) The valleys around the city will be full of the chariots and warriors of their enemies.
- (2) They trusted in their own machinations to deliver them.
 - (a) They tore down houses to fortify the walls of the city.
 - (b) They built a reservoir to collect water for the siege.
 - (c) They were impressed with their works and self-sufficiency.
 - (d) But they failed to recognize the One who supplied the water for the pool. "You did not look to the One who made it (v 11)."
 - (e) They failed to recognize the One who planned this destruction long ago. "or have regard for the One who planned it long ago (v 11)."
- (3) They set their hearts to party and feast.
 - (a) They rationalized they could die tomorrow.
 - (b) They failed to humble themselves before God.
 - (c) "Till your dying day, this sin will not be atoned for."
- iii) God makes a distinction between self-seeking bureaucrats and ones who serve Him. v 15-25
 - (1) Shebna, palace secretary for Hezekiah.
 - (a) Servant of self: Used his position for personal gain, power and recognition.
 - (b) With a choice tomb, he hoped to preserve his legacy forever. But he will be hurled from the Promised Land.
 - (c) He will be captive in a foreign country and disgraced. He will be deposed. "I will depose you from your office (v 19)."
 - (2) Eliakim son of Hilkiyah, palace administrator for Hezekiah.
 - (a) Servant of God.
 - (b) God will clothe him with the glory the self-seeking tried to preserve for themselves.
 - (c) God will hand to him the authority that once rested in the control of the self-seeking.
 - (d) The servant will use his glory and authority to be a blessing to the people.
 - (i) "What he opens no one can shut and what he shuts no one can open." Nothing is stronger than an honest man in authority.
 - (ii) God will drive him like a peg in a firm place. He will not be moved.
 - (iii) He will be honored.
 - (3) Nonetheless, whether Godly or unGodly, man's reign is temporal and will give way to God's authority. "In that day, the peg . . . will be sheared off and will fall." v 25
- m) **Prophecy regarding Tyre. chapter 23**
 - i) **COMPARE:** Jer 27:1-11; Eze 26-28 (including Sidon); Amo 1:9-10; Zec 9:1-8
 - ii) Marketplace of the nations. v 1-8
 - (1) An ancient city. v 7
 - (2) A colonial power. v 7-8
 - (a) Was begun as a colony of Sidon but had outgrown her. Sidon would be ashamed at the destruction of her daughter (v 4). Maybe part of this shame was that she never came to the aid of nor negotiated a release during the thirteen year siege by Nebuchadnezzar.
 - (b) Egypt helped to prosper her by trading grain there. Verse five says that Egypt will be in anguish when they hear the news of Tyre's demise. This is likely because they had a sizable investment in that city and now all is lost.
 - (c) Established colonies in Spain and Carthage.
 - (3) Trading center for all the nations. v 3
 - (a) Around 1400 BC, it began to dominate trade in the Mediterranean region and one could find all kinds of goods and wealth there.

- (b) Anyone who would be great traveled there to set up trade. In verse four, the sea said that it neither gave birth nor raised sons or daughters. This indicates that many young people, looking for their fortune, came to Tyre by way of ships.
- (4) They will be completely destroyed without house or harbor. v 1
 - (a) Besieged by Nebuchadnezzar.
 - (b) Sacked by Alexander the Great in 322 BC.
 - (c) Restored under the Roman Empire but destroyed by Mamelukes in 1291 AD.
 - (d) Small town of Sur occupies the site today.
- iii) Their destruction was from the Lord. v 9-18
 - (1) God has planned to bring low man's pride and humble the famous.
 - (a) She prostituted herself to luxury and self-absorption. v 17
 - (b) They were proud and gloated over the adversity of Jerusalem. Eze 26:2
 - (c) They thought themselves wise because of their skill in trading. Eze 28:1-5
 - (d) Pro 8:13; "I hate pride and arrogance, evil behavior and perverse speech."
 - (e) 1Co 3:19-21; "For the wisdom of this world is foolishness in God's sight. As it is written: 'He catches the wise in their craftiness'; and again, 'The Lord knows that the thoughts of the wise are futile.' So then, no more boasting about men!"
 - (2) She would be restored only to be destroyed again.
 - (a) Her destruction would be about seventy years, the "span of a king's life."
 - (b) She was not destroyed under Nebuchadnezzar, because the people escaped to the island with some of their wealth and re-established the city there.
 - (c) After sacked by Alexander, as mentioned above, she was restored under Rome.
 - (d) v 18; "Yet her profit and earnings will be set apart for the LORD; they will not be stored up or hoarded." : Tyre was finally destroyed in 1291 AD and her glory has never returned.
- n) **Prophecy regarding the Earth. chapter 24-26**
 - i) **COMPARE:** Scriptures concerning the earth burning with fire. God destroyed the earth with water in the days of Noah. In the end, He will destroy it with fire.
 - (1) Deu 32:22; "For a fire has been kindled by My wrath, one that burns to the realm of death below. It will devour the earth and its harvests and set afire the foundations of the mountains."
 - (2) Joe 2:30-31; "I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD." (see also Act 2:19-20)
 - (3) Zep 1:18; "Neither their silver nor their gold will be able to save them on the day of the LORD's wrath. In the fire of His jealousy the whole world will be consumed, for He will make a sudden end of all who live in the earth."
 - (4) Luk 12:49; "I have come to bring fire on the earth, and how I wish it were already kindled!"
 - (5) 2Pe 3:7-12; "By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of unGodly men. . . .But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and Godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat."
 - (6) Rev 8:7; "The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up."

- (7) Rev 20:9-10; “They marched across the breadth of the earth and surrounded the camp of God's people, the city He loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.”
- ii) God will destroy mankind
- (1) The earth will be laid waste and ruined. v 1
 - (2) Mankind will be scattered. v 1
 - (a) God's command of dominion was to be fruitful and multiply and occupy the face of the earth (Gen 1:28; 9:1). But mans' tendency has been to establish cities and build towers of Babel; to centralize mans' dominion rather than to exalt God and bring praise to Him (Gen 11:4). Thus, just as God scattered mankind at the Tower (Gen 11:8-9), mankind will be scattered at judgment to fill the earth.
 - (3) Judgment will be the same for the exalted and the humble. v 2
 - (a) No one will get preferential treatment.
 - (b) “The earth will be plundered (v 3).” An interesting phrase: the list of comparisons in this verse seem to be of the plunderers and the plundered. It seems that man, in his plans to prosper by plunder will not see the fruit of his efforts: God will be the final plunderer in the end.
 - (c) “The exalted of the earth languish (v 4).” Many Scriptures talk about the prosperity of the wicked and how the wicked seem to have no cares. David takes an entire chapter on this subject in Psalms chapter seventy-three. He sees the wicked prosper. they seem to have no cares; they are proud and exalted. “Their mouths lay claim to heaven and their tongues take possession of the earth.” David thought he had lived a pure life in vain until he entered the house of the Lord. There he understood the destruction of the wicked would be sudden, complete and forever.
 - (4) The earth must be destroyed because it is polluted. v 5-13
 - (a) The people defiled the earth by disobedience to God's laws. v 5
 - (b) A curse consumes the earth. v 6
 - (i) The people must bear the guilt.
 - (ii) Sin came into the world through the sin of man.
 1. Rom 5:17-19; “For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. . . .For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.”
 2. 1Co 15:21-22; “For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.
 - (iii) “Very few are left .”; God always leaves a remnant.
 - (iv) No more celebrations. v 7-9
 - (v) The security of city and home are gone. v 10
 - (vi) Joy will turn to gloom and everything will be stripped as an olive tree or vine at harvest. (Gleanings will be left).
 - (5) God will receive His glory. v 14-23
 - (a) He will be praised by people in the west, the east, the islands of the sea and the ends of the earth. v 14-16
 - (b) No one will escape God's judgment. v 17-20
 - (i) Not even gold or silver will save them on the day of God's wrath; see Zep 1:18.
 - (c) God will punish the principalities of the air and the rulers of the earth. 21-23

- (i) “They will be herded together like prisoners bound in a dungeon.”
 - (ii) “The moon will be abashed, the sun ashamed.”
 - 1. The sun darkened and the moon turned to blood before the great and dreadful Day of the Lord; see Joe 2:30-31 and Act 2:19-20.
- iii) Songs of Praise to God. chapters 25-26
- (1) “O LORD, You are my God.” Chapter 25
 - (a) **PRAYER:** Isa 25:1; “O LORD, You are my God; I will exalt You and praise Your name, for in perfect faithfulness You have done marvelous things, things planned long ago.”
 - (b) Everything has happened the way God planned long ago and He deserves our praise. v 1-3
 - (i) Cities, fortified towns and strongholds are in ruins and will never be rebuilt. v 2
 - 1. Trusting in man is futile, his refuge will be destroyed.
 - 2. Psa 40:4; “Blessed is the man who makes the LORD his trust, who does not look to the proud, to those who turn aside to false gods.”
 - 3. Psa 118:8; “It is better to take refuge in the LORD than to trust in man.”
 - 4. Isa 2:22; “Stop trusting in man, who has but a breath in his nostrils. Of what account is he?”
 - (ii) Those who once trusted their own strength will honor God when they see their ruin.
 - (c) God has been a refuge for the poor and needy. v 4-5
 - (i) God will silence the oppressor.
 - (d) God will conquer His enemies. v 6-12
 - (i) “He will swallow up death forever.” v 6-10 (8)
 - 1. He will “destroy the shroud” that oppresses. v 7
 - 2. He will serve up a banquet. v 6
 - 3. He will wipe away all tears. v 8
 - a. See also Rev 7:17; 21:4
 - 4. His people will acclaim Him.
 - (ii) He will bring down the proud man. v 10-12 (11)
 - 1. “Moab will be trampled under Him”
 - a. Moab represents the proud nations, or rulers, of the world.
 - b. Moab was an illegitimate son.
 - 2. What man has built, even fortified walls, will be brought low.
 - a. “God will bring down their pride despite the cleverness of their hands.” v 11
 - (2) A new song in Judah. Chapter 26
 - (a) Salvation is a strong wall. v 1-6
 - (i) No longer will our enemies dominate us: “We have a strong city; God makes salvation its walls and ramparts.” v 1
 - 1. Isa 60:18-19; “No longer will violence be heard in your land, nor ruin or destruction within your borders, but you will call your walls Salvation and your gates Praise. The sun will no more be your light by day, nor will the brightness of the moon shine on you, for the LORD will be your everlasting light, and your God will be your glory.”
 - (ii) God compares salvation to a strong wall.
 - 1. Joh 6:39; “And this is the will of Him who sent Me, that I shall lose none of all that He has given Me, but raise them up at the last day.”
 - (iii) The gates of the city will be open to all who keep faith. v 2
 - 1. Perfect peace for those who are steadfast in their trust in God. v 3

- a. **PROMISE:** Isa 26:3; “You will keep in perfect peace him whose mind is steadfast, because he trusts in You.”
 - 2. Trust in the Lord forever for He is the eternal rock. v 4
 - 3. The proud will be brought low and tramples. v 5-6
 - (b) Righteousness is a level path. v 7-11
 - (i) God makes the way of the righteous smooth. v 7
 - (ii) God is the desire of the heart of the righteous. They wait for Him as they walk in His laws. v 8
 - (iii) People of the world will learn righteousness when God’s judgments come on the earth. v 9
 - (iv) Though grace is shown to the wicked, they do not learn righteousness. Therefore they will be consumed. v 10-11
 - (c) The Lord establishes peace. v 12-15
 - (i) “All that we have accomplished, You have done for us.” v 12
 - (ii) Other lords have ruled over us, but we honor You alone. v 13
 - (iii) They are dead and their memory is gone but You have prospered us and gained glory for Yourself. v 14-15
 - (d) The distressed return to the Lord. v 16-21
 - (i) When You disciplined them, they could barely whisper a prayer. v 16
 - (ii) We were like a woman in childbirth, writhing in pain, when in Your presence. v 17
 - (iii) All our efforts have given birth to the wind: Man has not brought salvation to the earth. v 18
 - (iv) The bodies will rise of those who belong to You, though they are dead and their bodies turned to dust. v 19
 - 1. 1Th 4:16; “For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.”
 - (v) God will spare His people from the Day of Wrath, when He punishes the people for their sins and avenges the blood shed upon the earth. v 20-21
- o) Prophecy regarding Israel. chapter 27-30**
 - i) Israel’s deliverance. chapter 27
 - (1) The Lord will slay Leviathan, the old serpent, Satan. v 1
 - (2) Israel is God’s fruitful vineyard, yet they have been covered with thorns and briars. God guards the vineyard day and night, they take refuge in Him; they will take root and they will bud and blossom. v 2-6
 - (3) God has not struck down Israel as He has struck the other nations. The other nations were destroyed by God but Israel is disciplined by warfare and exile. This is how the nation’s guilt is atoned for. v 7-9
 - (4) There will be no more altars or relics to remind of pagan gods. There will be no monuments left of the works of man. God will destroy all things, but He will rescue Israel one by one. v 9-12
 - (a) This indicates that God has chosen the nation of Israel, but salvation is individual. National affiliation will not save, nor will religion. Everyone must receive Christ to be saved. Luk 3:7-9; “John said to the crowds coming out to be baptized by him, ‘You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not begin to say to yourselves, “We have Abraham as our father.” For I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.’” See also Mat 3:7-10.

- (5) In that day a great trumpet will sound and Israelites from around the world, even those perishing or in bondage, will come and worship the Lord on the holy mountain in Jerusalem. v 13
- ii) Israel's captivity predicted. 28:1-13
- (1) Ephraim appeared strong and beautiful but was a fading flower. v 1
 - (2) God raised up one who was powerful and destructive who would devour Israel. v 2-4
 - (3) But God will be glorified, even though His ministers are staggering drunk. v 5-8
 - (a) Because they had lost their moral compass, they made laws as if teaching little children. They made rules for every little thing.
 - (4) If you cannot understand God's Law, you will need a multitude of mans' laws to address every little nuance. v 9-10
 - (a) Christ said that if we love Him, we will obey His commands. Joh 14:15
 - (b) He also said that His yoke is easy and His burden is light. Mat 11:29-30
 - (c) True freedom is obedience to God's laws. When we ignore God's laws, we will be in bondage to mans' laws.
 - (5) Because Ephraim perverted God's laws, God would instruct His people through the lips of foreigners, that is through captivity. For He had given them rest, but they would not listen. v 11-13
 - (a) Heb 4:11; "Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience."
 - (6) Judah warned: When scoffers of God rule the land, judgment will come. v 14-22
 - (a) The rulers of Judah boasted of a covenant with death, as if that could save them from the destruction they were witnessing around them. They were witnessing the defeat and captivity of the nation of Israel.
 - (i) God has numbered our days. Psa 139:16
 - (ii) We cannot add one hour to our days. Mat 6:27
 - (iii) God had already made a covenant with them that if they would honor Him, they would be His treasured people (Exo 19:5-8). Why do this absurd thing by making a covenant with death?
 - (b) God has established a cornerstone, a sure foundation. We cannot save ourselves, we must trust in the Rock. "The one who trusts will never be dismayed." v 16 Those who disbelieve will fall over the Stone. Isa 8:14; Rom 9:33; 1Pe 2:6-8.
 - (c) God will bring justice and annul their covenant with death. v 17-18
 - (d) Their judgment will bring terror. The enemy will come in waves and carry the people away in captivity. There will be no security, no comfort. v 19-21
 - (e) "Stop your mocking, or your chains will become heavier." v 22
 - (7) There is hope for the nation: God does not plow forever, but after He has plowed, He plants seed and produces a crop. v 23-29
 - (a) Caraway is not threshed with a sledge. It is beaten with a rod.
 - (b) As God instructs a farmer, His principles apply to life. God disciplines His people to bring a harvest of crop.
- iii) Jerusalem warned. 29:1-16
- (1) Ariel: Strong's definition is lion of God.
 - (2) Your parties will not delay your mourning. You will be besieged and brought low. v 2-4
 - (3) Though God brings Jerusalem to dust, He will bring her enemies to fine dust. v 5-8
 - (4) Nonetheless, God blinded Jerusalem to the judgment that was to come because they made a pretense of honoring God, but their worship was made up of their own rules and not what God requires. Everything is upside down, as if the created can dictate terms to the Creator. v 9-16
- iv) Discipline and blessing. 29:17-24
- (1) "You turn things upside down (v 16)." Now God will turn things upside down:

- (a) The forest (Lebanon) will be turned into a field and the field will be turned into a forest. v 17
 - (b) Just as God closed their eyes and ears in verses nine and ten, now He will open their eyes and ears. v 18
 - (c) The humble (afflicted, NAS) and needy will rejoice in the Lord, while the ruthless will come to an end. v 19-21
 - (2) Truth will prevail. v 22-24
 - (a) God will be lifted up; His people will not be ashamed. v 22
 - (b) His name will be kept holy by His people and they will be in awe of Him. v 23
 - (c) All people will know the truth. v 24
 - (i) People will understand the truth when God's people are in awe of Him and keep His name holy.
 - (ii) "Those who are wayward will gain understanding (NIV)." "Those who err in mind will know the truth (NAS)."
 - 1. Jer 31:33; "I will put My law in their minds and write it on their hearts. I will be their God, and they will be My people." see also Heb 8:10; 10:16.
 - (iii) "Those who complain will accept instruction." [criticize, NAS].
 - 1. complaining and criticizing are evidence of stubbornness; not accepting instruction; not accepting God's will or leading.
- v) Warning against pagan alliances. chapter 30
 - (1) **SIDENOTE:**
 - (a) God warned Israel not to be like the people around them nor to accept their ways. Lev 20:22-26; Deu 12:29-32; 18:9-14; Jos 23:7
 - (b) This passage parallels the activity of 2Ki 18. They are rebuked by the Assyrians, who have Jerusalem besieged, for their reliance upon Egypt.
 - (2) Man makes his plans. v 1
 - (a) Isa 32:8; "But the noble man makes noble plans, and by noble deeds he stands."
 - (b) Pro 16:9; "In his heart a man plans his course, but the LORD determines his steps."
 - (c) Judah is referred to as "obstinate children (NIV)" and "rebellious children (NAS)."
 - (i) Their sin was not in the making of plans.
 - (ii) Their sin was in the making of plans that were outside the will of God and because they were unable to accomplish their plans through God, they allied themselves with those they thought would help them accomplish their plans. v 1
 - (iii) Their sin was in not consulting God with their plans. v 2
 - (iv) Their sin was in seeking refuge in man and not God. v 2
 - (3) They will be shamed. v 3-7
 - (a) They put their hope in man for protection and shelter, but the object of their hope will prove useless.
 - (b) They risk the dangers of the desert to bring wealth to their allies, but their allies cannot profit them.
 - (c) Rahab (Egypt) is an empty shell.
 - (i) The Israelites continually tried God in the desert and complained of their hardships. They wanted to go back to Egypt where they could eat choice foods and have little responsibility, but they forgot how severe were the chains of slavery. See also Exo 13:17; Num 14
 - (4) Whoever rebels against God will deceive themselves. v 8-17
- p) Note: other prophecies (not covered in Isaiah):
 - i) Evil kings. Jer 22
 - ii) Ammon. Jer 27:1-11; 49:1-6; Eze 25:1-7; Amo 1:13-15; Zep 2:8-11
 - iii) Elam (Persia). Jer 49:34-39
 - iv) Gog. Eze 38

6) Man cannot overcome God's chosen plan. chapters 31-40

a) Not through alliances. chapters 31-35

- i) Assyria defeated by God with no help from Egypt. 31:1-9
 - (1) Israel trusted in man's great strength to defeat their enemies. They trusted in Egypt because of the multitudes of chariots and horse and the strength of their soldiers. Thus, God promised disaster for the helped and the helper. See also chapter 36 and 2Ch 32.
 - (2) Even though Hezekiah brought his petition for deliverance from the Assyrians before the Lord, he trusted what he saw. He became proud in his own armaments and wealth instead of the One who provided these things. See chapter 39.
 - (3) Assyria fell by the sword that was not from man. See 37:36; the angel of the Lord destroyed one hundred eighty five thousand of the Assyrian soldiers in their sleep.
- ii) God compares His kingdom to man's reign. 32:1-20
 - (1) Christ's reign:
 - (a) He will reign in righteousness and His princes will rule justly. v 1-2
 - (i) They will be like a shelter from the wind;
 - (ii) a refuge from the storm;
 - (iii) streams of water in the desert;
 - (iv) the shadow of a great rock.
 - (b) Truth will reign, confusion will flee. v 3-4
 - (i) eyes will see;
 - (ii) ears will hear and listen;
 - (iii) the mind will know and understand;
 - (iv) the stammering tongue speak clearly.
 - (2) Man's reign:
 - (a) The fool is declared noble. v 5
 - (b) The scoundrel is highly respected; or "spoken of as generous (NAS)." v 5
 - (c) The fool speaks folly: v 6
 - (i) He is busy devising evil plans;
 - (ii) He practices ungodliness;
 - (iii) He spreads error concerning the Lord;
 - (iv) He leaves the hungry person empty; or "keep the hungry person unsatisfied (NAS)";
 - (v) He withholds water from the thirsty;
 - (vi) He destroys the poor with lies; or "the afflicted (NAS)";
 - (3) God gives strength to the noble. v 8
 - (a) The noble make noble plans;
 - (b) and by noble deeds he stands.
 - (4) Warning to the women of Jerusalem. v 9-14; see also 3:16-4:1
 - (a) You are complacent and secure in your wealth;
 - (b) Calamity will come in about a year, the harvest will fail;
 - (i) Today's peace and prosperity is no guarantee of tomorrow's condition.
 - (c) Be humbled for the land will be wasted and the celebrations will end.
 - (5) True prosperity will come when Christ reigns. v 15-20
 - (a) The desert will be fertile and the field will be as a forest.
 - (b) Justice will dwell in the desert and righteousness in the fertile field.
 - (c) The fruit of righteousness will be peace.
 - (d) The effect of righteousness will be quietness and confidence forever.
 - (e) People will be secure in their homes and not disturbed.
- iii) Man's plans and treaties lead to betrayal; God's plans lead to eternal life. 33:1-24
 - (1) Destruction vs. Salvation v 1-6
 - (a) Satan's kingdom is betrayal and destruction. v 1

- (i) Satan will be destroyed: When he stops destroying, he will be destroyed.
- (ii) He has offered destruction and betrayal; he will be betrayed.
- (b) God's kingdom is a sure foundation. v 2-6
 - (i) God will be exalted: He will fill Zion with justice and righteousness.
 - 1. The nations flee at the voice of God. Their plunder is consumed by locusts.
 - (ii) God will be a sure foundation; a rich store of salvation, wisdom and knowledge.
 - 1. **PRAYER:** "O LORD, be gracious to us; we long for You. Be our strength every morning, our salvation in time of distress."
 - 2. "The fear of the LORD is the key to this treasure."
- (2) Treaties lead to betrayal—not the intended prosperity. v 7-12
 - (a) The treaty is broken.
 - (i) The brave men cry aloud.
 - (ii) The envoys (ambassadors of peace NAS) weep bitterly.
 - (iii) Commerce and travel has stopped.
 - (iv) When you trust in man's treaties you have placed your hope in the author of betrayal.
 - 1. The treaty is broken: The witnesses and the negotiators are despised. v 8
 - 2. NAS: "He has broken the covenant, he has despised the cities, he has no regard for man." Satan is the author of destruction and betrayal (v 1). He is the one behind the kingdoms of man. He regards no treaty. He regards no man. He causes man to put his hope in negotiations and treaties, because he relishes destruction and betrayal.
 - (b) Treaties are worthless because they ignore God's laws and exalt man.
 - (i) Man's plans are chaff and give birth to straw.
 - 1. When God governs the affairs of men, when man holds himself accountable to God, treaties are not necessary. When man glories in his power and prowess, when he holds all nations accountable to man-made law, treaties proliferate.
 - (ii) God will be exalted.
 - (iii) The people will be destroyed. (set ablaze, burned to lime).
- (3) Prosperity is the fruit of obedience to God. v 13-24
 - (a) Who can dwell with consuming fire and everlasting burning?
 - (i) This is the reward of those who are far from God and those who do not acknowledge His power.
 - (b) Do you want to see the King in His beauty and dwell in a prosperous land?
 - (i) Walk righteously;
 - (ii) Speak what is right (with sincerity (NAS));
 - (iii) Reject gain from extortion (unjust gain (NAS));
 - (iv) Make agreements without accepting bribes;
 - (v) Have no part in bloodshed or evil.
 - (c) What does the prosperous land look like?
 - (i) The mountains are a refuge;
 - (ii) Bread and water do not fail;
 - (iii) The arrogant bureaucrat will not be there to taunt and harass;
 - (iv) Jerusalem will be at peace;
 - (v) It will be full of rivers and streams;
 - 1. See also Rev 7:17; God will wipe away every tear and lead us to springs of living water.
 - (vi) The Lord will be our Mighty One:
 - 1. We will have no need for ships of war;
 - 2. He will be our judge (judicial), lawgiver (legislative) and king (executive);

3. "It is He who will save us."
4. He will provide an abundance of spoils;
5. No one will be ill;
 - a. Rev 21:4; "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."
6. The sins of all who dwell there will be forgiven.

(vii)

iv) 34

b) Not by mans' greatness nor power. chapters 36-40

7) God's plan for Israel and the future kingdom. chapter 41-66

Mat 3:3; "This is he who was spoken of through the prophet Isaiah: 'A voice of one calling in the desert, "Prepare the way for the Lord, make straight paths for Him.'"

Mat 4:14-16; "to fulfill what was said through the prophet Isaiah: 'Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles--the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.'"

Mat 8:17; "This was to fulfill what was spoken through the prophet Isaiah: 'He took up our infirmities and carried our diseases.'"

Mat 12:17-21; "This was to fulfill what was spoken through the prophet Isaiah: 'Here is My servant whom I have chosen, the One I love, in whom I delight; I will put My Spirit on Him, and He will proclaim justice to the nations. He will not quarrel or cry out; no one will hear His voice in the streets. A bruised reed He will not break, and a smoldering wick He will not snuff out, till He leads justice to victory. In His name the nations will put their hope.'"

Mat 13:14; "In them is fulfilled the prophecy of Isaiah: 'You will be ever hearing but never understanding; you will be ever seeing but never perceiving.'"

Mat 15:7-9; "You hypocrites! Isaiah was right when he prophesied about you: 'These people honor Me with their lips, but their hearts are far from Me. They worship Me in vain; their teachings are but rules taught by men.'"

Mar 1:2-3; "It is written in Isaiah the prophet: 'I will send My messenger ahead of You, who will prepare Your way—a voice of one calling in the desert, "Prepare the way for the Lord, make straight paths for Him.'"

Mar 7:6; "He replied, 'Isaiah was right when he prophesied about you hypocrites; as it is written: "These people honor Me with their lips, but their hearts are far from Me.'"

Luk 3:4; "As is written in the book of the words of Isaiah the prophet: 'A voice of one calling in the desert, "Prepare the way for the Lord, make straight paths for Him.'"

Luk 4:17-19; "The scroll of the prophet Isaiah was handed to Him. Unrolling it, He found the place where it is written: 'The Spirit of the Lord is on Me, because he has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.'"

Joh 1:23; "John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the desert, "Make straight the way for the Lord.'"

Joh 12:38; "This was to fulfill the word of Isaiah the prophet: 'Lord, who has believed our message and to whom has the arm of the Lord been revealed?'"

Joh 12:39-41; "For this reason they could not believe, because, as Isaiah says elsewhere: 'He has blinded their eyes and deadened their hearts, so they can neither see with

their eyes, nor understand with their hearts, nor turn-- and I would heal them.' Isaiah said this because he saw Jesus' glory and spoke about Him.”

Act 8:28,30; “and on his way home was sitting in his chariot reading the book of Isaiah the prophet. . . Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. ‘Do you understand what you are reading?’ Philip asked.”

Act 28:25-27; “They disagreed among themselves and began to leave after Paul had made this final statement: ‘The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet: “Go to this people and say, ‘You will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people's heart has become callused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.’”””

Rom 9:27-29; “Isaiah cries out concerning Israel: ‘Though the number of the Israelites be like the sand by the sea, only the remnant will be saved. For the Lord will carry out His sentence on earth with speed and finality.’ It is just as Isaiah said previously: ‘Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah.’”

Rom 10:16; “But not all the Israelites accepted the good news. For Isaiah says, ‘Lord, who has believed our message?’

Rom 10:20; “And Isaiah boldly says, ‘I was found by those who did not seek Me; I revealed Myself to those who did not ask for Me.’”

Rom 15:12; “And again, Isaiah says, ‘The Root of Jesse will spring up, One who will arise to rule over the nations; the Gentiles will hope in Him.’”