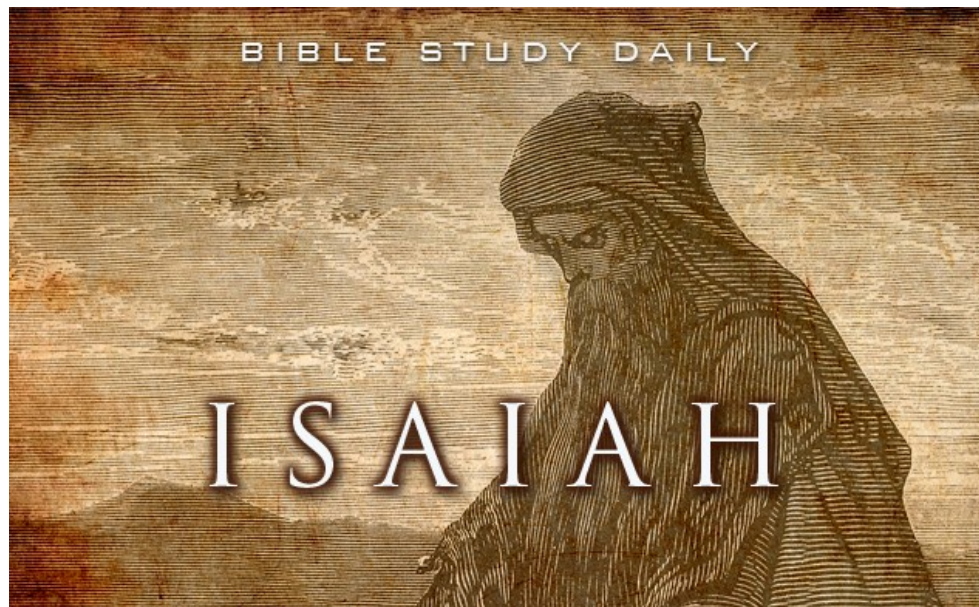




# BIBLE STUDY DAILY



This document contains the introduction to the book of Isaiah as well as my study notes for the book.

## Name

Isaiah is specifically identified six times in the book as “Isaiah son of Amoz.”  
Isaiah means “Yahweh is Salvation.”

## Author

Like other books of prophecy the book of Isaiah is named for its author  
“Isaiah son of Amoz.”

## Genre

Prophecy

## Literary Form

Primarily poetry, with some transitional prose between chapters, as well as a  
prose section in chapters 36-39.

## Time Frame

Isaiah began his prophetic ministry in the last year of Uzziah which was 742  
B.C. (Isaiah 6:1). His prophetic ministry lasted some 61 years until his death  
in 681 B.C. (Isaiah 37:38).

## Emphasis

The emphasis of Isaiah is on getting the people of Judah to recognize their  
sin and rebellion against God, and to repent and return to a faithful worship  
of God. Without their repentance Isaiah warns the people of God’s  
judgement coming in the Day of the Lord in which God would judge the  
sinful rebellious people. God would preserve a remnant of the faithful and  
restore them, prior to bringing judgement on the rest of the world.

## Outline

- The Lord’s charge against the people of Judah (1:1-6:13)
- The promise of deliverance (7:1-12:6)
- The coming judgement upon the nations (13:1-23:18)
- The first cycle of judgement and blessing (24:1-27:13)
- The great woes upon the unbelievers (28:1-33:24)
- The second cycle of judgment and blessing (34:1-39:8)
- God’s restoration of His people (40:1-66:24)

# What I Noticed Today (Isaiah 1-4)

## Isaiah 1

In verse 1 Isaiah opens the book stating his vision is concerning Judah and Jerusalem, and specifically, events during the reigns of Judah's kings Uzziah, Jotham, Ahaz, and Hezekiah.

A courtroom scene is described in verses 2-15 as God levies His first charge against the people of Judah. The people are described as being rebellious toward God (vv. 2-4), and because of this rebellion they had been punished by God (vv. 5-9). In fact, they had become like Sodom and Gomorrah (v. 10). Their worship of God had become nothing more than ritual (vv. 11-15).

In verses 16-20 God offered to cleanse and restore them if they would: 1) repent, 2) turn from their evil ways, and 3) learn to do right (vv. 16-18). They would be prosperous if they obeyed God (v. 19), or they would be devoured by the sword if they refused (v. 20).

In verses 21-31 Isaiah reminds the people that they had not always rebelled against God (v. 21) but they had become worthless over time (vv. 22-23). Isaiah proclaims God's judgment on the people: He will judge those who reject Him, by purging them from Jerusalem, while He restores righteous leaders to serve the people (vv. 24-31).

## Isaiah 2

In Isaiah 2 Isaiah describes the future kingdom and temple of God, Christ's rule over the earth, God's future judgment, and the restoration of Israel.

In verses 1-4 Isaiah describes God's presence being established on earth in the last days (a reference to Messiah's future reign). His kingdom and temple will be exalted. Three purposes for Messiah's reign: 1) to bring people to worship the Lord, 2) to cause people to heed God's word, and 3) to bring peace to the world.

In verses 5-11 God's judgment in the Day of the Lord will come because 1) the people follow the occult (v. 6), 2) they make alliances with unbelievers (v. 6), 3) they put their confidence in money, weapons, and the military (v. 7), 4) they engage in worship of false god's (v. 8), and 5) they are stubborn and refuse to be humbled (v. 9). But when the day of judgment comes they will hide in terror and be humbled (vv. 10-11).

In verses 12-18 Isaiah describes how the whole world will be humbled during the Day of the Lord. The people, the majestic trees, the majestic mountains, the military, the ships (businesses), and idols will all be humbled during the Day of the Lord.

## Isaiah 3

In Isaiah 3 Isaiah describes the judgment coming specifically to Judah's leaders; their security, bread and water will be lost (v. 1), all types of leaders will be removed (vv. 2-3), inexperienced leaders will take their place (v. 4), these new leaders will oppress the people (v. 5), and the people will feel hopeless (vv. 6-7).

In verses 8-9 Isaiah restates why the judgment is coming; the people have rejected God and have been sinning against God openly.

In verses 10-12 Isaiah says it will go well for the true believers but the believer should warn unbelievers that judgment was coming.

In verses 13-15 a courtroom scene is described with the Lord bringing charges against the leaders of Jerusalem and Judah because they have betrayed the trust the Lord placed in them and neglected their responsibility to God's people.

In verses 3:16-4:1 Isaiah also notes God's judgment will come against the women of Zion (Jerusalem). Like their male counterparts, they were hypocritical in their worship. They were immodest and full of pride.

## Isaiah 4

In Isaiah 4 Isaiah's vision shifts from judgment to the people's future salvation.

In verses 2-6 Isaiah describes salvation that will come to a remnant after the judgment (Day of the Lord). God will provide for them, (v. 2), and set them apart to worship Him (v. 3). They will be cleansed and made holy. Then the Lord will let His presence be made known to them by a cloud during the day and a pillar of fire at night (see also Exodus 40:38).

*Some thoughts for additional consideration:*

- *Following the judgment during the Day of the Lord, the Lord will maintain and restore a remnant of believers. He will cleanse them and make them holy. He will surround them day and night with His presence and will protect them.*
- *The Holy Spirit is God's presence in our lives today, and Jesus is not only our savior but our refuge in times of trouble.*

# What I Noticed Today (Isaiah 5-9)

## Isaiah 5

Isaiah 5 includes God's allegorical description of a vineyard (representing the people of Israel), and God's denouncement of their worthless grapes (sin).

In verses 1-7 God describes His love for His vineyard, how he prepared the ground for it, planted it, and tended it, yet it produced nothing but worthless grapes. As a result, God will remove the hedge of protection from around the vineyard and allow it to be made into a wasteland.

In verses 8-30 God details Israel's sins in the form of six woes (woes = things that cause great sorrow or distress):

Verses 8-10. Woe to those who try to expand their real estate holdings not satisfied with what God had provided.

Verses 11-17. Woe to those who start drinking early in the day and forget God.

Verses 18-19. Woe to those who carry their sins alongside them daring God to act.

Verse 20. Woe to those who reject God's moral standard by calling evil good, and good evil.

Verse 21. Woe to those who are prideful (wise in their own eyes).

Verses 22-23. Woe to those who drink, take bribes, and oppress the innocent.

In verses 24-30 God announces His judgment upon the people as a result of their sins: they will be devoured because they have rejected God and God's anger is kindled against them.

## Isaiah 6

Isaiah 6 includes Isaiah's vision of the Lord and the Lord commissioning Isaiah to his prophetic ministry.

In verses 1-7 Isaiah received his commissioning in the temple but the scene he describes is the throne room of God. In God's presence, Isaiah recognizes his own sinfulness (unclean lips v. 5) but God had seraphim (the highest order of angels) take a coal from the fire on the altar used for sin sacrifices and touch it to Isaiah's lips to purify him.

In verses 8-13 God speaks directly to Isaiah giving him instructions for what to say to the people regarding God's coming judgment upon the people.

## Isaiah 7



Isaiah 7 includes Isaiah's message to King Ahaz and a prophecy regarding the coming of Immanuel.

In verses 1-9 Rezin, king of Aram, and Pekah, king of Israel, joined forces to come against Ahaz, king of Judah. Ahaz considered soliciting help from the Assyrian king but Isaiah told Ahaz not to be afraid of Rezin and Pekah because their invasion would fail. Isaiah concluded with God's warning to stand firm in his faith, otherwise, he would fall.

In verses 10-25 the Lord told Ahaz to ask for a sign but Ahaz refused. The Lord said the sign would be that a virgin would give birth to a son and his name would be Immanuel (means "God with Us"). The boy Immanuel will reject what is bad and keep what is good, and the land of Rezin and Pekah will be abandoned.

"On the day" (or some translations "On that day") of judgment describes four aspects of the judgment (vv. 18-25): 1) Egypt and Assyria would occupy the land, 2) the people of Israel would be humiliated, 3) the remnant in the land will eat curds and honey, and 4) the land will be dangerous, the vineyards full of briars and thorns, and the land would only be productive for cattle and sheep.

## Isaiah 8

Isaiah 8 describes the coming Assyrian invasion and a warning to wait upon the Lord.

In verses 1-10 Isaiah is instructed by the Lord to write down the prophecy regarding the Assyrian invasion in front of witnesses so that when the prophecy came true the witnesses would be able to testify to its validity.

In verses 11-22 the Lord provides instructions to Isaiah to warn him not to walk in the ways of the people but to fear the Lord and wait upon Him.

## Isaiah 9

Isaiah 9 describes the birth of the Prince of Peace and God's judgment against Israel.


In verses 1-7 the birth of the Prince of Peace is prophesied.

**Note:** The verbs in this section are "prophetic perfect" meaning that they are speaking of events occurring in the future but presented as though they had already happened.

The child that is to be born is to be called Wonderful Counselor (exceedingly wise), Mighty God, Eternal Father (never ending life), and Prince of Peace (he will bring peace).

**Note:** Jesus is identified in Matthew 1:1 and Matthew 1:22-23 as fulfilling this prophecy.

In verses 8-21 the northern kingdom of Israel (also referred to as Jacob) is judged because of their arrogant rejection of God. The judgment would be



widely known but their pride and arrogance kept the people of Israel from repenting and returning to God. Even the leaders and prophets were ungodly and wicked leading the people astray. The coming judgment would come from surrounding nations, from inside the nation of Israel, and from God Himself.

God's people had rejected Him, and in their pride and arrogance refused to accept the prophesied coming judgment. They refused to repent and return to God. When the judgment came, it came from all outside as well as inside the nation.

*Some thoughts for additional consideration:*

- *I cannot help but wonder, given how the world has rejected God, calling good evil and evil good, what judgment from God is due us?*



# What I Noticed Today

## (Isaiah 10-14)

### Isaiah 10

Isaiah 10 declares a woe on those who are oppressing the people of Israel, a woe announcing the coming judgment on Assyria, the return of a remnant to Jerusalem, and the Lord's judgment on Assyria.

In verses 1-4 a woe is declared on those who oppress the needy, the poor, the widows, and the fatherless children of Israel.

In verses 5-34 the fall of the Assyrian empire is described fulfilling God's judgment.

In verse 5 a woe is declared on Assyria

**Note:** Some translations do not use "Woe" in verse 5, but the same Hebrew word is used there as in verse 1.

God used Assyria to bring judgment on Israel because Israel had rejected God. But Assyria's motive was wrong they wanted only to conquer Israel thinking their gods were stronger than the Lord.

In verses 12-19 because of their arrogance and pride the Lord is now bringing judgment against Assyria.

Verses 20-27 describe the return of a remnant to Israel and Judah (in that day = the day of judgment).

Verses 28-34 describe the route of the Assyrian army preparing to invade Jerusalem. However, the Assyrians would not succeed in their plan to take Jerusalem because the Lord was protecting His people.

### Isaiah 11

Isaiah 11 describes the rise of God's kingdom from the Davidic line and the gathering of a remnant of Israel.

In verse 1 the reference to a shoot from the stump of Jesse means that the line of David had been cut down (to a stump), but that the line was still alive and could grow once more (the shoot will grow).

In verses 2-9 this shoot is described as having the Spirit of the Lord resting on him, a Spirit of wisdom and understanding, a Spirit of counsel and strength and knowledge of the Lord. This shoot will judge the poor righteously and execute justice for the oppressed.

Verses 6-9 describe various animals who would normally be enemies but will coexist in peace.



## Isaiah 12

Isaiah 12 describes the rejoicing of the remnant of Israel when they return to the land.

Verses 1-2 begin with “In that day...” the people will give thanks to the Lord.

Verses 3-6 begin with “In that day” the people will give thanks to the Lord, make his deeds known among nations, and sing praises shouting for joy because of all the Lord has done for the nation of Israel.

Verses 10-16 begins with “in that day” or “on that day” (depending on translation), referring to the day that the shoot of Jesse grows. Some translations refer to “a signal for the peoples.”

**Note:** A more accurate translation of that Hebrew word is “banner” thus reading “a banner for the people.” The reference to the “root of Jesse” is the same idea as the previous reference to the “shoot of Jesse.”

The Lord’s people of Israel and Judah are gathered together from all over the world. The people of Israel and Judah will not be jealous of each other. They will unite to conquer enemies in all directions because the Lord is with them, and the Lord will lead them back to the land (a picture of a second Exodus).

## Isaiah 13

Isaiah 13 begins ten chapters of judgments upon ten Gentile nations. The judgment against Babylon is described in chapter 13.

In verse 1 Isaiah, son of Amoz, reports an oracle of the future judgment concerning Babylon.

In verses 2-5 God’s army is described as coming from distant lands to bring judgment upon Babylon.


In verses 6-13 the Day of the Lord is near referring to God’s judgment. The people of Babylon will melt in fear. The judgment will come in fierce anger making the land a desolation as the Lord punishes the wicked for their wickedness.

In verses 14-22 the destroyed lands of Babylon will leave the people without leaders wandering like sheep without a shepherd. They will face robbers, rapists, and murderers. Babylon, once a jewel of a city, will become a place of unclean animals (ostriches, hyenas, jackals).

## Isaiah 14

Isaiah 14 describes God’s compassion on His chosen people of Israel, the downfall of the King of Babylon, and oracles against Assyria and Philistia.

Verses 3-21 record a taunt in song form sung by the people freed from the rule of the King of Babylon. In verse 9 the grave (Sheol) is where the leaders of the earth will go when they die, even the King of Babylon.



In verses 22-23 the Lord declares that He will rise up against Babylon and Babylon will be destroyed by the Assyrians.

In verses 24-27 the oracle against Assyria is described. The Lord will bring His judgment to bear against the Assyrians who had surrounded Jerusalem and no one will be able to stop the Lord's judgment.

# What I Noticed Today (Isaiah 15-21)

## Isaiah 15

Isaiah 15 & 16 contain the oracle of Isaiah against Moab.

In verses 1-4 various cities in Moab are described as being destroyed and the people weeping and crying out.

In verses 5-9 Isaiah describes his emotions seeing the Moabites fleeing the destruction brought on by the Assyrians. All their property and possessions were lost except for what they carried with them. So many died that the waters around Dibon were filled with blood, yet even more, destruction was coming (v. 9).

## Isaiah 16

Isaiah 16 concludes the oracle of Isaiah against Moab.

In verses 1-5 Isaiah describes the Moabites fleeing from the Assyrians toward Jerusalem. Had they been smart, the Moabites would have sought refuge among the Israelites because the Lord had promised that a righteous judge from the line of David would sit on the throne in Jerusalem.

In verses 6-12 Isaiah describes the pride, arrogance, and boasting of the Moabites who refused to align with Israel because they believed they did not need God. Their sacrifices to their gods on high places will not bring them victory (v12).

In verses 13-14 Isaiah declares that even though Moab has endured this destruction, even more destruction would come their way in three years. This time, the devastation would be so complete that only a few weak and feeble people would remain.

## Isaiah 17

Isaiah 17 contains the oracle of Isaiah against Damascus, a judgment against Israel, and a judgment against the nations.

In verses 1-3 Isaiah proclaims an oracle against Damascus which is the capital city of Aram (some translations say Syria). Ephraim (Israel) had aligned itself with Syria against Assyria. The defeat of Syria should have been a warning to Israel.

Verses 4-6 is the first of three sections that begin with “in that day” referencing a time in the future when God’s judgment will come. In verses 4-6 the judgment is declared against Jacob (Israel) with only a small remnant remaining after the judgment.

In verses 7-8 the remnant will look to God and not to altars of foreign gods (Asherim).

In verses 9-11 the results of the judgment will be strong cities lie abandoned, fields that do not produce, and people in great pain.

Verses 12-14 begin with “Ah” or “Oh” which is the same Hebrew word translated as “Woe” so this is an oracle against the Assyrians. God was going to bring judgment upon them in the evening and they would be gone by morning

## Isaiah 18

Isaiah 18 contains the judgment against Cush.

Verse 1 begins with “Ah!” (in many translations). This is the same Hebrew word translated as “Woe” in previous chapters. It marks the beginning of a judgment speech.

In verses 3-7 Isaiah exhorts the people of the world (Cush) who were against the Assyrians to hear the Lord’s plan to defeat the Assyrians on His timing. When the Assyrians had been defeated, the nations of the world would bring tribute to the Lord in Jerusalem.

## Isaiah 19

Isaiah 19 contains the oracle of Isaiah against Egypt.

In verses 1-4 Isaiah proclaims the Lord will come swiftly to Egypt. The hearts of the people will melt, Egyptian will rise up against Egyptian, and city against city in a state of mass confusion. They will consult their idols and sorcerers but the Lord will give them over to a fierce master (Assyria).

In verses 5-10 God’s judgment will affect the Nile which is the lifeblood of Egypt. Fishermen will not be able to catch fish and the crops (flax/cotton) will fail.


In verses 11-15 the princes of Zoan (the capital of Egypt) and the counselors will have no wise counsel for pharaoh because God will have thrown them all into a state of confusion.

In verses 16-25 the phrase “In that day” appears five times referring to a time of judgment followed by a time of blessing.

In verses 16-17 Egyptians are described as weak and they will realize that Israel is strong because of the Lord.

In verse 18 five major Egyptian cities will swear allegiance to the Lord including the “City of Destruction” (in some translations “City of the Sun”) which was Heliopolis (dedicated to the worship of the sun god).

In verses 19-22 Egypt will build an altar to the Lord and vow to worship the Lord. The Lord will make Himself known to the Egyptians healing them and restoring them if they repent and ask for His help.



In verses 23-25 Isaiah describes a time in that day when Egypt and Assyria along with Israel will worship the Lord together and God will bless them all.

## Isaiah 20

Isaiah 20 includes a description of a sign against Cush and Egypt.

In verses 1-6 Isaiah describes the Assyria coming against Ashdod and defeating them. At that time, the Lord called on Isaiah to not wear his sackcloth or his sandals for three years as a sign against Egypt and Cush. The people of Israel should realize that if Egypt and Cush could be defeated by Assyria they had no chance to survive without the Lord's intervention.

## Isaiah 21

Isaiah 21 contains the oracle of Isaiah against Babylon, Dumah, and Arabia.

In verse 1 Isaiah describes an oracle against the wilderness of the sea, which in verse 9 is identified as Babylon.

In verses 3-5 Isaiah utilizes a metaphor of a woman in labor to describe the pain and anguish he felt. The people were behaving as if nothing was wrong but Isaiah calls them to oil their shields (shields made of animal skins needed to be oiled before battle to prevent them from cracking).

In verse 6-10 God tells Isaiah to be on the lookout for riders coming in pairs (referring to the prophesied battle between Babylon and Assyria). Babylon fell to the Assyrians which crushed the Israelites hope to get help from Babylon against Assyria.

In verses 11-12 Isaiah proclaims an oracle against Dumah (an oasis in Arabia). The reference to morning coming and inquiring again suggests that nothing of the oracle will change.

In verses 13-17 Isaiah concludes with an oracle against Arabia. The Dedanites, the people of Tema, and Kedar were all people of Arabia. This oracle says they will all suffer at the hands of the Assyrians, they would be running from the archers, and only a small remnant will survive.

# What I Noticed Today (Isaiah 22-26)

## Isaiah 22

Isaiah 22 contains Isaiah's oracle against Jerusalem.

In verse 1 Isaiah speaks of the Valley of Vision which is a reference to Jerusalem (v. 8 Judah, v. 9 City of David = Jerusalem).

Verses 2-8 describe the city leaders fleeing but being captured far away. God's judgment had brought confusion with the people shouting and crying. The reference to Elam and Kir suggests they also went into battle against the Assyrians.

In verse 8b Isaiah references the Forest of Weapons which is Lebanon. Lebanon was an area of large forests and a place where their weapons were stored.

In verses 9-14 Isaiah describes Jerusalem with the city walls broken down. The people trying to fortify the wall by tearing down their own houses, but in all their distress they did not call on the Lord their God.

In verses 15-25 Isaiah pronounces an oracle against Shebna. Shebna was a steward of the palace (during Hezekiah's time 2 Kings 18:18) who had neglected his duties looking after his own interests ahead of the people's. The oracle says Shebna will be replaced by Eliakim (2 Kings 18:18). Eliakim would be a wise administrator but the pressures of the job would eventually cause him to falter.

## Isaiah 23


Isaiah 23 concludes the ten chapters dealing with oracles pertaining to battles against the Assyrians. Isaiah prophesies the fall of Tyre. Tyre was an island city that had a well-developed sea trade, including a trading colony at Tarshish.

In verses 1-14 Isaiah describes the coming judgment against Tyre. Cyprus was a large island 75 miles from Tyre and Sidon was a Phoenician seaport. Countries as far away as Egypt would be impacted by the loss of trade with Tyre.

In verses 15-17 Isaiah describes a 70-year period in which the destroyed Tyre will be forgotten. After that time the Lord will restore Tyre's trade but the merchandise and profits will be holy to the Lord, supporting the Lord's priests.

## Isaiah 24

Isaiah 13-23 focused on the Lord's judgment upon nations using the Assyri-



ans. Isaiah 24-27 focus on God's eventual judgment on the whole world during what is known as the tribulation period and God's blessings on the world during Christ's millennial reign on earth.

In verses 1-13 Isaiah describes a series of opposites, all of whom will face judgment. They illustrate the point that the whole world with everything and everyone in it will face God's judgment.

In verses 14-16 describes a group who sings out in joy at God's righteous judgment. Some scholars believe this group could be Israelites scattered around the world.

In verses 17-20 God's judgment falls upon the world causing terror. The earth is torn apart by its rebellion never to rise from its transgressions again.

In verses 21-23 Isaiah describes God's judgment in that day coming upon the hosts of heaven as well as the kings of the earth. The Lord of Hosts will reign as king in Jerusalem. This signifies the beginning of the Lord's 1,000 year (millennial) reign on earth.

## Isaiah 25

Isaiah 25 is a psalm of praise to the Lord for delivering His people during His Millennial reign.

In verses 1-5 Isaiah praises the Lord for His faithful judgment of the righteous and the wicked. The Lord is a stronghold and a refuge for the poor and the oppressed while the ruthless are put down.

In verses 6-12 Isaiah describes the Lord swallowing up death and the restoration and salvation of the remnant of His people. The people of Moab (representing those who reject God) will be judged for their pride and destroyed.

## Isaiah 26

Isaiah 26 is a psalm intended to be sung by the redeemed when Messiah establishes His Millennial reign on earth.

In verses 1-6 Isaiah describes the destroyed city of Jerusalem as being restored, now a strong city. The oppressed and the poor who trust in the Lord will trample the wicked.

In verses 7-21 Isaiah describes the certainty that the remnant will be delivered, not because of anything they have done but purely through God's grace.

In verses 7-9 Isaiah describes the path of the righteous as level because God smooths out their path.

In verses 10-11 Isaiah describes the wicked who do not learn to live righteously even when surrounded by righteousness.

In verses 12-15 Isaiah describes God's people who will enjoy God's peace because they honor God.





In verses 16-18 Isaiah describes the Lord's discipline that will fall on His people causing distress and pain like a woman in childbirth.

In verse 19 Isaiah describes the dead believers being resurrected and shouting for joy.

In verses 20-21 Isaiah exhorts the remnant to hide until God's judgment during the tribulation period had passed. During the tribulation period, the Lord will judge the sins of man whether the sins were committed in private or in public.

# What I Noticed Today (Isaiah 27-31)

## Isaiah 27

The focus of Isaiah 27 is for God's protection and care for the nation of Israel and their resulting fruitfulness to the world.

**Note:** There are three "In that day" sections that divide the chapter, speaking of future events.

In verse 1 God will destroy Leviathan, the great sea serpent with His sword. According to Canaanite mythology, Leviathan was a sea serpent who represented chaos and evil.

In verses 2-6 Isaiah uses a metaphor of a vineyard to describe God and His relationship to His people. God watches over and cares for His vineyard. When thorns grow in the vineyard He will trample and burn them. In time, the vineyard will bear fruit and fill the whole world.

In verses 7-11 Isaiah describes God judging His people to remove their iniquity and cleanse them by removing their sin. This cleansing will not be complete destruction but will certainly include the removal of idolatry (Asherah poles and incense altars).

In verses 12-13 Isaiah describes the day that the Lord will thresh (judge) the land between the Euphrates and the Wadi of Egypt (the far northern and southern boundaries of the Promised Land). The Lord's people will be gathered together in Jerusalem where they will worship the Lord.

## Isaiah 28-33

Isaiah continues in Isaiah 28-33 with a series of "woes" directed to groups in the Northern and Southern Kingdoms who were opposing him.


## Isaiah 28

Isaiah 28 announces a "woe" on the Northern Kingdom because they trusted in their wealth instead of God.

In verses 1-4 the woe is proclaimed against Ephraim (the largest tribe in the Northern Kingdom). Ephraim is described as a proud crown (v. 3) that will be judged. Samaria, the capital of Ephraim, is described as a wreath or majestic crown (depending on translation) that will fade and be trampled underfoot.

In verses 5-6 the Lord is described as a crown (or a beautiful wreath) of splendor bringing justice and strength to the remnant.

In verses 7-8 the Northern Kingdom is described as a drunkard with the



leaders (priests and prophets) being so drunk they vomit and see false visions.

In verses 9-13 the priests and prophets Isaiah just referred to respond mocking Isaiah's words, rejecting his prophecy. Isaiah responds saying if they reject him, others from foreign countries would deliver judgment on them (referring to the Assyrians who were advancing on Israel).

In verses 14-22 Isaiah's oracle of woe shifts to the Southern Kingdom. Isaiah warns the people of the Southern Kingdom they should not think they would not face judgment because they had made a covenant with death and Sheol (false gods). God affirms they will not be protected by these false gods and they will face judgment. God even warned them to stop mocking Isaiah or their destruction would be more severe.

In verses 23-29 Isaiah provides some comfort saying that the judgment will last a short time until the land is purged. Using a metaphor of God as the Master Farmer, God is portrayed as the farmer who plows, plants, and harvests in season. Each type of plant is planted and harvested properly

## Isaiah 29

Isaiah 29 announces the second of five woes, this one upon Jerusalem and Judah in an effort to get them to repent and return to God.

In verses 1-4 Isaiah refers to "Ariel." This is a reference to Jerusalem (the city where David settled).

**Note:** Ariel means "altar hearth" (Ezekiel 43:15) referring to the place in the temple where the burnt offerings were made.

In verses 5-8 Isaiah shifts from describing the judgment on Jerusalem to describing the protection God would provide against their enemies.

In verses 9-12 Isaiah shifts back to God's judgment on the people of Jerusalem. The people are described as blind, unable to see clearly what was happening to them, and unable to read the scroll giving them instructions.


In verses 13-14 the people's worship is described as meaningless and legalistic, not from their hearts. As a result, they had no wisdom.

In verses 15-16 another woe is pronounced on those who thought they were hiding their actions from the Lord.

In verses 17-21 the situation changes in the future. The phrase "in a very short time" (or "a very little while") is a reference to the Millennial kingdom. Lebanon will again be fertile, the deaf and blind will hear and see, the needy will rejoice because of what the Lord will do for them, and those who deprive the innocent of justice will be punished.

## Isaiah 30

The oracle in Isaiah 30 and 31 is focused on the people of Judah who wanted to make an alliance with Egypt to protect them from the Assyrian invasion.



In verses 1-5 the woe is pronounced on the people of Judah who wanted to form an alliance with Egypt to protect them from the Assyrian invasion, rather than turning to God for protection.

In verses 6-7 Isaiah describes the people of Judah taking expensive gifts through dangerous territory to Egypt, but Egypt's help will be worthless.

**Note:** The reference to Rahab is to Egypt, but Rahab is also known as a monster representing chaos (Job 26:12-13).

In verses 8-11 Isaiah describes the people refusing to listen to God, so God tells Isaiah to write down his instructions so they could never claim they hadn't heard them.

In verses 12-17 the people of Judah who rejected God's word and don't want to listen to Isaiah now receive another word from God. Because they have relied on oppression and deceit, their judgment will come suddenly and severe. They think they will be able to escape but their pursuers will be faster.

In verses 18-22 the Lord reassures the people of Judah that those who continue to trust in Him will be saved. They will heed God's instructions (walk this way) and get rid of all unclean things (idols).

In verses 23-26 Isaiah describes life for those who believe in and live according to God's word during the Millennial reign of Christ. God will send rain, crops will be plentiful, and the animals will have plenty of food.

**Note:** The phrase "in the great day of slaughter" may be a reference to the Battle of Armageddon, after which the Israelites will enjoy peace and God's blessings.

In verses 27-33 Isaiah shifts back to present time prophesying the Assyrian army who had surrounded Jerusalem would be defeated, and God would bring a flame of fire and hailstones against the Assyrians.

**Note:** The reference in verse 33 to the burning place is to the Lake of Fire (Revelation 19:20).

## Isaiah 31

Isaiah 31 continues the woe against the people of Judah who wanted to create an alliance with Egypt against the Assyrians. It also refers to the Messiah who will one day come to deliver His people.

In verses 1-3 the woe is pronounced on those who journeyed to Egypt to secure an alliance rather than turning to God for protection.

**Note:** Procuring horses and chariots was a direct violation of God's command in Deuteronomy 17:16.

In verses 4-5 the Lord tells Isaiah, He will come down to Jerusalem (Mount Zion) and fight to protect and deliver the people.

In verses 6-9 Isaiah exhorts the people to return to God and to cast aside their idols. If they do this, God promises the Assyrians will fall because God would fight for them.

# What I Noticed Today (Isaiah 32-37)

## Isaiah 32

Isaiah 32 announces the Millennial reign of Messiah who will reign in righteousness.

In verses 1-2 the king reigns in righteousness and the princes will rule with justice and each will be a shelter from storms.

In verses 3-8 Isaiah describes the discernment of the people regarding spiritual matters (eyes, ears, heart, tongue). The fool will be recognized and not considered noble. The scoundrel will be known for his evil deeds. The noble will stand firm.

In verses 9-14 Isaiah exhorts the women of Judah to not be complacent thinking that God's judgment would not come, when in fact, it will come in a little more than a year.

In verses 15-20 Isaiah describes a time when the Holy Spirit will be poured out. The land will become fruitful and justice and righteousness will result in peace among the people.

## Isaiah 33

Isaiah 33 announces the sixth and final woe from chapters 28-33.


In verse 1 the word "Ah" or "Oh" (depending on translation) is the Hebrew word for "woe." The woe is directed to the betrayer. Some scholars believe the betrayer is Sennacherib, some believe it is people inside Judah who wanted to make an alliance with Egypt but others believe the reference is to other nations that betrayed Israel.

In verses 2-6 the remnant calls out to God waiting for Him to save them. Isaiah tells them the Lord is exalted and will eventually fill Jerusalem with justice and righteousness. They will have salvation, wisdom, and knowledge if they fear the Lord.

In verses 7-12 Isaiah describes an attack on Jerusalem that occurs in the future as if it were already happening. The messengers who sought peace weep bitterly. The people no longer travel about the land. Fertile areas will become desolate. However, the Lord will rise up against their enemies cutting them down.

In verses 13-16 God calls on the people everywhere to acknowledge Him. Only those who walk righteously and despise oppression will be able to dwell with God.

In verses 17-24 Isaiah describes the land in which the righteous remnant will



live. There will be no foreign invaders. Jerusalem will be peaceful and secure. The people will acknowledge God as their judge and lawgiver. The redeemed will have their sins forgiven.

## Isaiah 34

Isaiah 34 is God's call to all nations and a warning of future judgment.

In verses 1-4 God proclaims His anger at the nations and their armies. There will even be cosmic implications (heavenly bodies, stars) to His judgment.

In verses 5-17 God declares that after this (vv. 1-4) His judgment will come down on Edom and the people set apart for destruction. Bozrah (v. 6) was the capital of Edom. Edom's streams and soil will burn, and this judgment will go on from one generation to another. Thorns and thistles will grow up in the wasteland of Edom and wild animals will live there because God has commanded it.

## Isaiah 35

Isaiah 35 describes the return of the remnant during the millennial reign of Christ.

In verses 1-2 the land will become fruitful once again. The people will see the glory and majesty of God reflected in what He has done.

In verses 3-4 Isaiah speaks to the people of his day encouraging them to stay strong and do not fear for God will come and save them.

In verses 5-7 Isaiah describes the time when God has saved them (vv. 3-4). The blind will see, the deaf will hear, the lame will leap, and the mute will sing. The land itself will turn from a dry barren area to a land where grass, reeds, and papyrus grow (all of which require a lot of water).

In verses 8-10 Isaiah describes a highway, known as the Way of Holiness, which will allow the remnant to travel back to Jerusalem. The unclean will not be allowed. Even a fool will be able to follow the path. Those people whom the Lord has ransomed will sing for joy and will not experience sorrow.


## Isaiah 36-39

Isaiah 36-39 provide historical background important to understanding Isaiah's ministry and the history of Judah. Isaiah 36-37 focus on God's deliverance of the people from Assyria. Isaiah 38-39 focus on Hezekiah's reliance on God and his prayer for deliverance.

## Isaiah 36

Isaiah 36 describes Sennacherib, the king of Assyria's, attempt to conquer Judah.

In verses 1-3 the timing of the attack is given as the fourteenth year of Heze-



kiah (2 Kings 18:13, 701 B.C.). Sennacherib was only 30 miles from Jerusalem (Lachish) when he sent his messenger, the Rabshakeh, to King Hezekiah in Jerusalem.

In verses 4-10 the Rabshakeh met with Eliakim (Hilkiah's son) Shebna the secretary, and Joah the recorder telling them that the people were foolish to think either Egypt or God would save them. The Rabshakeh even inferred that if God had not been on their side why were they able to conquer all the northern kingdom and the cities of Judah down to Jerusalem?

In verses 11-20 Eliakim, Shebna, and Joah asked the Rabshakeh to speak in Aramaic because they hoped to avoid a panic since most of the people would not understand what was being said (Aramaic was the primary language of negotiations in that time). But the Rabshakeh continued to speak in front of the people in Hebrew warning them that the gods of other countries had not been able to save them from the Assyrians.

In verses 21-22 the people obeyed Hezekiah and did not respond to the Rabshakeh. Eliakim, Shebna, and Joah tore their clothes (a sign of mourning) and reported what the Rabshakeh had said to Hezekiah.

## Isaiah 37

When Hezekiah heard the report he tore his clothes and wore sackcloth (a sign of mourning) (v. 1). He sent Eliakim, Shebna, and the priests to inquire of Isaiah asking what the Lord would have them do (vv. 3-4). Isaiah told them not to be afraid, God had heard the Rabshakeh's words. He (God) would cause the Assyrians to retreat and Sennacherib would be killed after he returned home (vv. 5-7).

In verses 8-13 Sennacherib once again sent messengers to Hezekiah with a letter warning him not to trust in his God because the god of other countries had not been able to save them from the Assyrians.

In verses 14-20 Hezekiah got Sennacherib's letter and immediately went to the temple, spread the letter before the Lord, and prayed to God to save the people of Jerusalem.

In verses 21-35 Isaiah receives a message from the Lord saying that because Hezekiah had prayed to him asking for the Lord to save the people He would defeat the Assyrians:

- 1) God said the Assyrians would be driven back (vv. 23-29).
- 2) God said a remnant would remain though life would be difficult for two years, in the third year there would be a bountiful harvest (vv. 30-32).
- 3) God told Sennacherib that he would not enter Jerusalem because God would defend the city (vv. 33-35).

In verses 36-38 Isaiah records the destruction of 185,000 Assyrian soldiers killed overnight by an angel of the Lord. Sennacherib returned home with his



army to Nineveh where two of his sons assassinated him.

**Note:** Sennacherib's assassination took place in 681 B.C., approximately 20 years after his defeat at Jerusalem.



# What I Noticed Today (Isaiah 38-42)

## Isaiah 38

Isaiah 38 recounts Hezekiah's sickness and recovery (also in 2 Kings 20). Hezekiah, the man of faith, in Isaiah 36-37 remains faithful in Isaiah 38 but becomes a man of pride in Isaiah 39.

In those days (v. 1) refers to the time when the Assyrians were preparing to come against Jerusalem (v. 6). Hezekiah became sick and was near death. Isaiah came to him and told him to put his things in order because he was to die (v. 1).

In verses 2-3 Hezekiah prayed to the Lord reminding the Lord that he had been good (but not explicitly asking to be healed) and in verses 4-6, God agrees to add 15-years to Hezekiah's life.

**Note:** Since Hezekiah died in 686 B.C. this illness occurred in 701 B.C.

In verses 7-8 the Lord offers a sign to Hezekiah that he would be healed; the sun would move backward 10-steps in effect lengthening the day, much like the Lord was lengthening Hezekiah's life.

Verses 9-20 contain a song of thanksgiving written by Hezekiah to the Lord for having healed him. Hezekiah realizes that God loved him and did not punish him as his sins deserved.

Verses 21-22 describe a poultice of dried figs that were placed on Hezekiah's boil to heal him. In Hezekiah's healing, we see a combination of prayer, medicine, and God's healing touch.

## Isaiah 39

In verses 1-4 Merodach-Baladan, the son of the king of Babylon sent messengers to Hezekiah with letters and gifts. Hezekiah proudly showed them all of the things of value in the storehouses, palace, and throughout the realm. Isaiah asked Hezekiah where the men came from and what did they say.

In verses 5-7 Isaiah gave Hezekiah a prophecy of judgment saying the king's wealth would be carried off to Babylon and some of the king's descendants would serve in the royal court in Babylon.

In verse 8 Hezekiah responded saying the word of the Lord is good because he thought there would be peace and security in his days.

## Isaiah 40-66

The emphasis of Isaiah shifts from judgment in Isaiah 1-39 to restoration in

Isaiah 40-66. These 27 chapters may be divided into three groups of nine chapters each. The first two sections end with the phrase “There is no peace for the wicked” (Isaiah 48:22, and Isaiah 57:21).

Isaiah 40-48 remind the people that they will be delivered because of the Lord’s relationship with them.

## Isaiah 40

In verses 1-11 God speaks to the people through Isaiah. Their time of judgment is near an end. A voice (probably Isaiah) called out to prepare the way for the Lord as the Lord’s glory will soon be revealed (vv. 3-5). A second voice cries out (probably God) stating that the word of our God will stand forever (vv. 6-8). A messenger was to pass on Isaiah’s message telling the towns of Judah that the Lord was coming. Verse 11 says the Lord will both carry and lead the weak and young in the flock.

In verses 12-26 God’s majesty is described. Isaiah asks five rhetorical questions in verses 12-14 showing that God created the universe without needing help from anyone.

In verses 18-20 Isaiah contrasts God’s creation with the idols made by man, out of elements that God created.

God’s sovereignty and control over the world are described in verses 21-26. God created the heavens and the earth, he establishes and takes down rulers, and God calls even the stars by name.

In verses 27-31 Isaiah reassures the people of Jacob and Israel that God was still watching over them, His strength never weakens, and those who remain faithful to the Lord will be restored.

## Isaiah 41

Isaiah 41 is a challenge from God to all the nations to come face Him for a trial.

In verse 1 the reference to islands (or some translations coastlands) is directed to all the nations of the world.


In verses 2-4 the Lord states emphatically that it is He that brings events to pass. He is the first and the last.

**Note:** The “one from the east” referred to in verse 2 is Cyrus, King of Persia who defeated Babylon in 539 B.C.

In verses 5-7 The nations band together in an attempt to defeat Cyrus but rather than turning to God they turn to the metalworkers to make more idols.

In verses 8-10 God reminds Israel that He has chosen them thus they should not fear because He will strengthen them and help them.

In verses 11-16 God makes clear that He will not help those nations who oppose Israel. Those who strive against Israel will perish.



In verses 17-20 God states again how He will care for the people of Israel (they are the poor and needy) by bringing water to desert lands. He will cause springs to rise up. Seven kinds of trees are listed in verse 19 that will all grow in what was a desert.

In verses 21-24 God challenges the nations to bring forth their idols to tell about the former things and to tell about the future to prove they are gods.

In verses 25-29 God states it was He who called Cyrus up in the north. The false gods and idols of other nations knew nothing of God's plan and were worthless.

## Isaiah 42

Verses 1-17 is referred to as a "Servant Song."

**Note:** Isaiah's reference to "servant" may be either the Messiah or the nation of Israel depending on the context of the passage.

In verses 1-4 the servant who has the spirit of God is the Messiah.

In verses 5-7 The Lord, who created the heavens and the earth will give you (the Messiah) as a covenant to the people.

In verses 8-9 the Lord will not let foreign idols take credit for what He has done. Only He can tell of the former things and the things to come.

Verses 10-17 is a song of celebration and praise to God by people all over the world, because of His victory and judgment over His enemies.

In verses 18-25 Isaiah describes Israel's failure to hear and see God's Law. These were spiritual disabilities. Referring to Israel, he exhorts them to hear and see what God has done but they disregarded God even though they had heard and seen His works.

The Lord had promised to bless the people of Israel if they would live by His Law, but they did not so they would face judgment of being driven out of their cities, put in prison, and left with no one to rescue them except the Lord.

# What I Noticed Today (Isaiah 43-46)

## Isaiah 43

In verses 1-9 God specifically calls out Judah and Israel saying they need not fear because God had created them and redeemed them. God will be with them through the waters and the fire because He is their Lord and Savior. God ransomed them because they are precious in His eyes and He loves them. God created them and ransomed them, loves them, and has promised to be with them and restore them to their land!

In verses 8-13 God challenges other nations to bring witnesses who can speak of things past and things to come as a way of demonstrating to Israel's spiritually deaf and blind that He was their God.

In verses 14-21 Isaiah says "thus the Lord speaks" to emphasize this is the Lord speaking through him. God identifies himself as redeemer, Holy One, the Lord, creator, and king. God promised he would bring defeat to the Babylonians. He will do a new work making a way in the desert providing water in abundance and His people will praise Him.

Verses 22-28 referring to the Israelite's future exodus from Babylon, Isaiah says God would save them. They had not called on God or worshiped him with offerings, sacrifices, or incense because they were weary of God. Their sins had been piling up and had wearied God.

Even though the Lord would forgive Israel (v. 25) they still needed to state their case (v. 26) if they think they were right. However, their first fathers had sinned, as had their priests and prophets. Therefore, God would deliver them to destruction (which occurred in the Babylonian captivity).

## Isaiah 44

In verses 1-5 Isaiah relates once again that God has chosen Israel and Judah and He will save them. He will pour out His spirit upon their children and they will rise up like willows in a flowing stream. In that day, they will say they are the Lord's.

In verses 6-20 the Lord refers to himself as King of Israel, Lord of Hosts, the First and the Last (eternal), and in this there is no one like Him. The worship of idols does nothing except it will ultimately bring idol worshippers to shame. The craftsmen who make them are nothing but ordinary men. A blacksmith makes an idol from metal, a carpenter makes one out of wood. What wood is not used for the idol is used to build a fire to bake bread. The idols have no life or ability of their own.

In verses 21-23 Isaiah again calls on Judah and Israel to remember the Lord had formed them, blotted out their transgressions, and redeemed them. Be-

cause of this, they should shout praises to God.

In verses 24-28 the Lord again reminds Israel and Judah that he formed them and everything in the heavens by himself. He alone controls what happens to them.

God refers to Cyrus, the Persian king, as his shepherd who will fulfill His purpose (defeat the Babylonians).

## Isaiah 45

Isaiah 45 continues the description of the Lord's use of Cyrus on behalf of the people of Israel.

In verses 1-7 the Lord speaks to Cyrus telling him He will give him victory in the battle for the sake of Jacob, his chosen people. Even though the Lord knows Cyrus, Cyrus does not know God. People will know that this is the work of the Lord.

In verses 8-13 the Lord describes His work of salvation and His sovereignty over the earth. A pot does not ask the potter what he is doing. One does not ask a father what he is fathering or a mother what she is mothering. The people will realize that God is who He says He is; the creator of the heavens and earth.

In verses 14-19 during the millennial reign, gentile nations (Egypt, Cush, Sabeans) will recognize that God is the only God and that He is the savior of Israel. The idol worshippers will be put to shame when the Lord saves Israel. The basis of God's claim is that he foretold these events from ancient times.

In verses 20-25 the Lord tells the Gentiles to turn from their idol worship and turn to Him to avoid the coming destruction. All who come against Him will be put to shame while all of the Israelites will be justified by God and rejoice.

## Isaiah 46

Isaiah 46 reveals the Lord's superiority over the idols and gods of Babylon.

In verses 1-2 Bel is a reference to Marduk the Babylonian sun god. Nebo was Marduk's son and he was the god of wisdom, learning, writing, and astronomy. The images of these two Babylonian gods were heavy to carry around, and rather than being a help to the people were instead, a burden.

In verse 3-4 the Lord implores the people of Judah and Israel to remember He had created them, sustained them, carried them, and would save them.

In verses 5-7 the Lord says gold and silver made into an idol cannot compare to Him. The idols can do nothing on their own; they have to be carried about, they cannot move on their own, and if one cries out to them they can do nothing.

In verses 8-11 the Lord exhorts the people of Babylon (referring to them as transgressors) to remember all that God had done, there was no one like

Him. Whatever He has said will come to pass, has come to pass. The stubborn, hard-hearted Babylonians will soon experience God's righteousness as He brings salvation to Jerusalem and Israel will once again reflect His glory.





# What I Noticed Today (Isaiah 47-51)

## Isaiah 47

In Isaiah 47 Isaiah describes the fall of Babylon over 150-years beforehand.

In verses 1-3 Babylon is told to go sit in the dust (a sign of humiliation). They would no longer be called tender and delicate because God will uncover their nakedness and take vengeance on them.

In verses 4-7 God is the redeemer of Israel, bringing defeat to Babylon. Even though the Lord had used Babylon to judge Judah they had angered God because they had shown His people no mercy.

In verse 8-11 God warned the Babylonians who thought they were secure that they would be defeated suddenly. Even their sorcerers would not be able to foretell what would happen or be able to stop it.

In verses 12-15 the Lord mocked the Babylonians telling them to keep trusting their sorcerers, and take counsel from their astrologers. But they will not even be able to save themselves, let alone the rest of the Babylonians.

## Isaiah 48

In verses 1-5 the Lord calls His people (Jacob called Israel and the people of Judah) hypocrites; they confess the name of the Lord but not in truth.

In verses 6-8 God announced He would give them a new prophecy, one they had never heard before.

In verses 9-11 the Lord said that he was deferring His anger lest He cut them off.

In verses 12-19 the Lord exhorts the people of Israel to listen to Him. He restates His eternity (the first and the last). He is the creator of the heavens and the earth. He has foretold the future fall of Babylon at the hands of Cyrus. The Lord, the redeemer of Israel, teaches them the way they should go but they ignore Him. Had they obeyed Him, they would have prospered enjoying peace and righteousness.

In verses 20-21 the Lord exhorts the people of Israel to flee Babylon quickly and joyfully, praising the Lord for having redeemed them. Comparing this Exodus to the first Exodus, the Lord implied He would provide water for their journey again. Those who obeyed the Lord would experience joy but the wicked would have no peace.

Isaiah 40-48 focused largely on God's use of Cyrus, the king of Persia, to conquer Babylon and allow the Jews to return home.

## Isaiah 49-57

Isaiah 49-57 focus largely on Messiah restoring His people to the land prior to the beginning of the Millennium. There are four main sections to these chapters:

- 1) the Servant is rejected by his people and offers salvation to the Gentiles (chapters 49-50),
- 2) the believing remnant will be exalted (chapters 51-52:12),
- 3) the Servant will be belittled then exalted (chapter 52:13-53:12),
- 4) salvation will come through the Servant to both Jews and Gentile during the Millennium (chapters 54-57).

## Isaiah 49

In Isaiah 49 the Servant describes his calling and the restoration of Israel.

In verses 1-3 the Servant calls on people of all nations (the reference to coastlands) to listen.

**Note:** The Servant is identified as Israel (v. 3) but this cannot refer to the nation of Israel as a whole because the Servant is to restore the nation to God. It would be more correct to identify the Servant as the believing remnant of Israel. However, New Testament authors Matthew, John, and Luke each considered Jesus to be Messiah, the Servant referred to by Isaiah.

In verses 4-6 the Servant describes his labors as having been in vain, yet his vindication will be in the Lord. He describes being called from the womb to be God's servant to bring the people of Israel and Judah back to God. In addition, the Servant was called by God to be a light to Gentiles leading them to salvation.

In verse 7 the Lord assures the Servant that despite being despised and abhorred by the people, he would be successful in his mission because he was chosen by God.

In verses 8-12 the Lord says, referring to the Millennium (time of favor, the day of salvation), that he will be a covenant to the people. Those who believe will not hunger or thirst and the scorching sun will not hit them because God will deliver them.

In verse 13 Isaiah responds calling on the heavens and earth to rejoice because God has comforted His people, and will have compassion on the afflicted.

In verses 14-26 Isaiah relates a conversation between the Lord and the people of Jerusalem (Zion). In verses 14-21 Zion says they feel as though God has abandoned them. Yet, those who have destroyed Jerusalem will leave and the people will begin to return. The returning people will be such a large group that they will not have enough room (vv. 19-21) suggesting that this passage refers to the Millennium.

## Isaiah 50

In verses 1-3 the Lord speaking through Isaiah says He has put away Zion because they had sinned by rejecting Him but He has the power to redeem them.

In verses 4-6 the Servant is speaking. He says He is sustained by the Lord God and suffered for the Lord. He turned his back on those who beat him and allowed men to tear out his beard.

In verses 7-9 the Servant expresses confidence that the Lord God will help Him. He will not be humiliated or put to shame because the Lord God is near.

In verses 10-11 Isaiah exhorted the Servant's followers to trust in the Lord. Those who build their own fire and walk in their own light will lie down in a place of torment.

## Isaiah 51

Isaiah 51:52:12 is the second major section of these chapters and is focused the exultation of the righteous remnant.

In verses 1-3 Isaiah called on those who pursued righteousness and sought the Lord to remember their heritage, Abraham and Sarah, and how the Lord blessed them.

In verses 4-8 the call is to both the Lord's people and to all the nations (a reference to the coastline) to listen because the time for judgment is near. The earth will wear out and those who dwell there will also die but the salvation of God is forever.

In verses 9-11 there is a call for God to rise up (awake) and save His people.

**Note:** The reference to Rahab is not to Rahab the Harlot (Joshua 6:25-27), but to Rahab the sea monster whom God hacked to pieces. Sea monsters represent the chaos of those opposed to God. The reference to the dried up sea bed making a road for the redeemed to pass over is an image of the Israelites escaping from Egypt through the Red Sea.

In verses 12-16 the Lord comforts the remnant saying they need not be afraid of men who die and have forgotten their Creator who made the heavens and the earth. Those who believe in God will not go down to the pit (die). God will protect them because they are His people.

In verses 17-23 Isaiah calls on the people of Jerusalem who have drunk from the cup of God's wrath to rise up. The time of their torment is over. The Lord will remove the cup of wrath from them and pass it on to their tormentors (Babylon).

# What I Noticed Today (Isaiah 52-57)

## Isaiah 52

In verses 1-6 the third call to wake-up is issued. This time to Zion (Jerusalem) where the uncircumcised and unclean will never again enter in (referring to the Millennial time). “To shake off the dust” means to stop mourning. Jerusalem was sold into slavery, but will now be redeemed by the Lord.

In verses 7-8 Isaiah speaks of a future time when Messiah will return to Jerusalem to reign and the people will rejoice.

In verses 9-10 Isaiah says when the Lord returns He will comfort and redeem His people and the salvation He brings will be seen over all the earth.

In verses 11-12 Isaiah speaks of the remnant’s return to Jerusalem in the Millennium exhorting them to depart from evil and to purify themselves. The Lord will go before them and the God of Israel will guard them, from the rear.

Verse 13 begins the third section (Isaiah 52:13-53:12) of these chapters and is focused on the Servant who will be belittled then exalted.

In verses 13-15 the Servant will act wisely and be lifted up, although many will be astonished at His marred appearance. He will cleanse many nations (sprinkle = cleanse in Mosaic Law, Leviticus 4:6).

## Isaiah 53

Isaiah 53 continues the Servant Song that began in Isaiah 52:13.

In verse 1 the speaker is likely Isaiah and the “we” referred to includes the Israelites. Few people believe the Servant. There is nothing about his appearance that makes him special. In fact, the nation of Israel despised and rejected him.

In verses 4-6 the remnant now realizes the Servant has borne their sorrows and grief. He was wounded for our transgressions and crushed for our iniquities.

In verses 7-9 the Servant was led to the slaughter but said nothing. They planned to bury him with the wicked but God saw to it that he was buried with the rich (the tomb of Joseph of Arimathea).

In verses 10-12 the Lord’s will, was to have the Servant put to grief, his soul an offering for sin. Through the Servant’s death, many shall be made righteous because He bore their guilt. He bore the sin of many making intercession for us before the Lord.

## Isaiah 54

Isaiah 54 describes the future glory of Israel.

Verses 1-3 begins with 'Rejoice' (or 'Sing'). Israel is described as a barren woman who now will have many children, a cause for rejoicing.

In verses 4-8 Isaiah tells them not to fear, they will not be ashamed or disgraced, for God is your husband and the Holy One of Israel your redeemer.

In verses 9-10 God says this day is like the day of Noah when God made a covenant with Noah. Now, as Israel enters the Millennium, God promises never to remove His love or peace from them.

In verses 11-17 the Lord promises to restore Jerusalem, reset her foundations, give her peace, teach the children, and there will be no oppression or need to fear. No weapon formed against God's people shall succeed

## Isaiah 55

Isaiah 55 is an invitation for God's people to come to the Lord and experience His forgiveness.

In verse 1 God calls everyone around the world to come the Lord's feast. The waters represent the Holy Spirit, the wine represents joy, milk represents the Word of God, and the fact that they are free is an act of God's grace.

In verses 2-5 the people are exhorted to eat what is good, listen, and come to the Lord and be saved. Nations who you do not know will come to you because God has glorified you.

In verses 6-9 one must seek the Lord and call upon Him, and then the Lord will have compassion on him and pardon him. Man must not judge God by their own thoughts and ways because God's thoughts and ways are more than anything we could possibly imagine.


In verses 10-11 God's Word goes out like rain from heaven and will not return empty but will accomplish its purpose.

In verses 12-13 because God has redeemed His people, they will go out with joy and be guided back to Jerusalem in peace. All of nature, the mountains and trees, will also rejoice. This will be an everlasting sign that this is from the Lord.

## Isaiah 56

In verses 1-8 the Lord warns the exiles to preserve justice, practice righteousness, and maintain the Sabbath. Foreigners and eunuchs need not fear that they will be excluded from the Lord's Kingdom. All of God's servants, Israelites and Gentiles, will be gathered together in His house.

In verses 9-12 is a condemnation of Israel's watchmen. Watchmen were supposed to watch over fields and animals. Israel's watchmen, referring to their leaders, did not keep watch over the people. They were compared to dogs



who just sleep and eat and don't bark when danger is near. They eat and drink and think tomorrow will be even better than today.

## Isaiah 57

Verses 1-2 continue from Isaiah 56:9-12. While the watchmen are not paying attention, the faithful and righteous are swept away, and no one cares. But God cares and He will give the faithful and righteous peace and rest.

In verses 3-13 God condemns those in exile who continue to practice idolatry and warns them of their coming judgment.

In verses 3-6 God compares them to adulterers and harlots. They sacrifice their children to Baal and Molech.

In verses 7-10 their idolatry was practiced in mountain shrines and they engage in orgies (suggestive of the sexual practices of the Canaanites whom they were supposed to avoid).

In verses 11-13 they did not fear God but when judgment does come, God says they should all out to their idols to help them. Of course, their idols will fail but whoever turns to God will be saved.

In verses 14-19 God now turns to the faithful exiles promising a way will be constructed and obstacles will be removed so they can reach God's Holy Mountain easily.

In verses 20-21 the Lord condemns the wicked again saying they are like a storm-tossed sea, there will be no peace for them.

# What I Noticed Today (Isaiah 58-63)

## Isaiah 58-66

This is the final nine-chapter section of the book of Isaiah. In these chapters, Isaiah speaks of both the present and the future.

## Isaiah 58

In Isaiah 58 Isaiah describes the difference between true and false fasting.

In verses 1-2 God tells Isaiah to proclaim loudly the sins of Israel. The people seem to want to know God and know His ways, and ask God for righteous judgment.

In verse 3 the people express confusion saying they have fasted and denied themselves but God has not noticed what they have done. God responds saying yet you do as you please on your days of fasting and even oppress your workers.

In verses 4-5 God continues saying they are full of strife during their fasts, even resorting to fighting. Why do they think God will honor their fasts when they do not honor each other? They fasted outwardly but their actions reflected no change in their hearts.

In verses 6-7 God says the point of a fast is for your behavior to reflect a change in the condition of your heart; break the chains of wickedness, stop oppressing the poor, share your bread with the hungry, bring the poor into your house, and clothe the naked.

In verses 8-12 if the people's actions reflected a change in the condition of their hearts then God would have accepted the prayers of their fast and bless them.

In verses 13-14 God promises that if they will fast in a way that reflects a change in the condition of their hearts and honor the Sabbath then they would experience joy.


## Isaiah 59

In verses 1-2 Isaiah reminds the people that the Lord could save them but that they had built barriers between themselves and God so God is no longer listening to them.

In verses 3-8 God explains what they have done: they are defiled with blood, lied, unjust, dishonest, they give birth to iniquity, their works are sinful, evil, and are sinful even in their thinking. They do not know peace or justice.

In verses 9-15a Isaiah switches from third person (they) to first person (we).





Isaiah describes them of groping along, unable to see the righteous path. They hope for justice and salvation but are far from it because of their transgressions and sin.

In verses 15b-16a the Lord sees no justice and no one was doing anything about it.

In verses 16b-21 God, by His power, brought salvation. God fights for His people as a warrior. Isaiah used imagery to describe spiritual weapons in physical terms: the breastplate of righteousness, the helmet of salvation, garments of vengeance, and a cloak of zeal. God will bring fury to His enemies and repay the nations (coastlands). Yet, God the redeemer will come to Jerusalem in the Millennium pouring out His spirit upon His children.

## Isaiah 60

In verses 1-3 Isaiah describes the Millennial time with the Lord's light coming and shining over the people of Israel revealing God's glory and because of this, the nations will come into the light.

In verses 4-9 Isaiah describes people coming from far away gathering around Israel because of their radiance. These people will bring great wealth praising the Lord.

In verses 10-14 Israel is described as being served by foreigners who will build up their walls. The city gates will never be closed because the riches are arriving continuously. Nations who had despised Israel in the past will now see Jerusalem as God's chosen city.

In verses 15-16 God causes other nations to be fed by Israel (like a mother nurses a child).

In verses 17-22 God will cause great wealth to be brought to Israel but what is brought is beyond gold and silver; it includes peace and righteousness. The Lord will be an everlasting light upon the city, all the people will be righteous, and God will be glorified.

## Isaiah 61

In verses 1-3 scholars disagree about who is speaking, but the consensus is that it is Messiah. All three persons of the Godhead (trinity) are mentioned: the Spirit, the Lord God, and the Lord. He has been sent to proclaim the Lord's favor, the time of God's judgment, and to comfort those who mourn in Jerusalem.

In verses 4-9 the ruined cities will be rebuilt and foreigners will serve them. Israelites will be called the Lord's priests and will bring God's message to the nations. Because of God's covenant with the people of Israel He will reward them and their people will be known as blessed by the Lord.

In verses 10-11 Isaiah, speaking for the redeemed remnant, says they will rejoice because of God's blessings, and righteousness and praise will spread among all the nations.



## Isaiah 62

In verses 1-5 it is difficult to be certain of who the speaker is. It is either Messiah or Isaiah. The message of the speaker will not be complete. Jerusalem's righteousness shines bright (Millennium). In this time, nations will see Jerusalem's righteousness, a crown in the hand of God, and God will rejoice over the city.

In verses 6-9 the watchmen on the walls never sleep as they guard the city. They are to call out to God persistently until He establishes Jerusalem as the praise of the earth.

In verses 10-12 the highway for the people to come to God is to be built up. A banner is to be raised to direct the people to God. And those who come will be called the Lord's Holy redeemed people.

## Isaiah 63

Verses 1-6 begins with the watchman asking a question and God answering. He will be coming from Edom after a battle, blood stained, but victorious. He will fight the battles alone taking vengeance on the nations.

In verses 7-10 Isaiah looks back in time to Israel's past and remembers God's grace and compassion for the people. God suffered with their suffering and He redeemed them because He loved them. Despite all God had done for them the people rebelled against God.

In verses 11-14 Isaiah recounts how God delivered the people in the Exodus, leading them through the Red Sea.

In verses 15-19 the remnant of Israel asked God to look favorably on them. Even though they had been disobedient they knew that God was still their Father and redeemer. They asked God to return to them because they were His servants, his chosen people.

# What I Noticed Today

## (Isaiah 64-66)

### Isaiah 64

The prayerful plea of the remnant continues in verses 1-7. In verses 1-4 the people ask God to come down from heaven and make Himself known to His enemies. In verses 5-7 Isaiah admits the people have sinned and made God angry and asks how they can be saved if they remain in their sins.

In verses 8-12 the prayer concludes with Isaiah appealing to God as their Father, the work of His hands. He pleads with God 1) not to remember their sins forever, 2) to see how everything that was important to them was in ruins (their cities had become ruins and the temple destroyed by fire), and 3) to end the people's affliction.

### Isaiah 65

Isaiah 65 is the Lord's response to the remnant's prayer.

In verses 1-7 the Lord reminds the people that He had always sought them out. He was open even to those who did not know Him and to those who were rebellious provoking the Lord with their idol worship. The Lord promises He will not keep silent forever but will repay those who have rejected Him.

In verses 8-12 the Lord promises although there will be judgment there will be a remnant who will be saved. Like a bunch of good grapes made into wine, God promised to make the remnant into a new nation. However, those who do evil and reject Him are destined to be slaughtered by the sword.

In verses 13-16 the Lord contrasts the life of those who are His servants with those who reject Him. In summary, those who are the Lord's servants will be blessed, and those who reject Him will face trials and persecution.


In verses 17-25 the Lord describes the future Millennial Kingdom (new heavens and new earth).

**Note:** Strictly speaking, we know from Revelation 21:1 the new heavens and new earth will follow the Millennium reign.

In this time, God will no longer remember past sins, there will be rejoicing, and no longer will there be crying and suffering. Even the wild animals (predator and prey) will exist together in peace.

### Isaiah 66

Isaiah 66 is a fitting end to the book of Isaiah describing the Millennial time that God had promised to Abraham.



In verses 1-2 the Lord describes heaven as His throne and the earth as His footstool. With all He has made no one could build a house for Him. As Creator, what God will look favorably on is a person who is humble, submissive in Spirit, and follows His Word.

In verses 3-6 the Lord points out the hypocrisy of the people in that they make sacrifices and external shows of loyalty to God but they do what they want instead of what the Lord had commanded.

In verses 7-21 the Lord describes giving birth to the nation in Jerusalem (Zion).

In verses 7-11 the Lord describes the return of the people taking place so quickly it will be like a woman giving birth before she even goes into labor. The people will rejoice at the rebirth of Jerusalem.

In verses 12-13 there will be peace in Jerusalem and great wealth will flow into her from all the nations of the world. God will comfort the people of Jerusalem as a mother comforts her son.

In verses 14-21 the Lord describes the restoration of the people to Jerusalem and the rejoicing of the people. He describes how His power will come down and execute judgment on His enemies. God will gather together people from all nations and languages to see His glory. He will establish a sign (the remnant as missionaries) to go to these nations and tell of God's glory. Those who believe in God will come to Jerusalem to worship in the temple and some will even become priests and Levites.

In verses 22-24 the Lord describes the people enduring just as the new heaven and earth that He created will endure. All mankind will come to worship the Lord. In contrast, the people who rebelled and rejected God will suffer eternal torment.