

# Isaiah: Discipleship Lessons from the Fifth Gospel

## Participant Handout Guides

By Dr. Ralph F. Wilson

If you are working with a class or small group, feel free to duplicate the following handouts at no additional charge. If you'd like to print 8-1/2" x 11" or A4 size pages, you can download the free Participant Guide handout sheets at:

[www.jesuswalk.com/isaiah/isaiah-lesson-handouts.pdf](http://www.jesuswalk.com/isaiah/isaiah-lesson-handouts.pdf)

### Discussion Questions

You'll typically find 6 to 8 questions for each lesson, depending on the topics in each lesson. Each question may include several sub-questions. These are designed to get group members engaged in discussion of the key points of the passage. If you're running short of time, feel free to skip questions or portions of questions.

### Suggestions for Classes and Groups

Individuals who are studying online can probably complete one full lesson per week, though they'll need to be diligent to do so. But many of the chapters just have too much material for a one hour class discussion. Below you can see how a class or group might divide the material into about 17 classes. (Sorry it couldn't be shorter, but this is a long and rich book!)

Because of the length of these handouts – and to keep down the page count so we can keep the book price lower – they are being made available at no cost online.

[www.jesuswalk.com/isaiah/isaiah-lesson-handouts.pdf](http://www.jesuswalk.com/isaiah/isaiah-lesson-handouts.pdf)

### Class No. Lessons

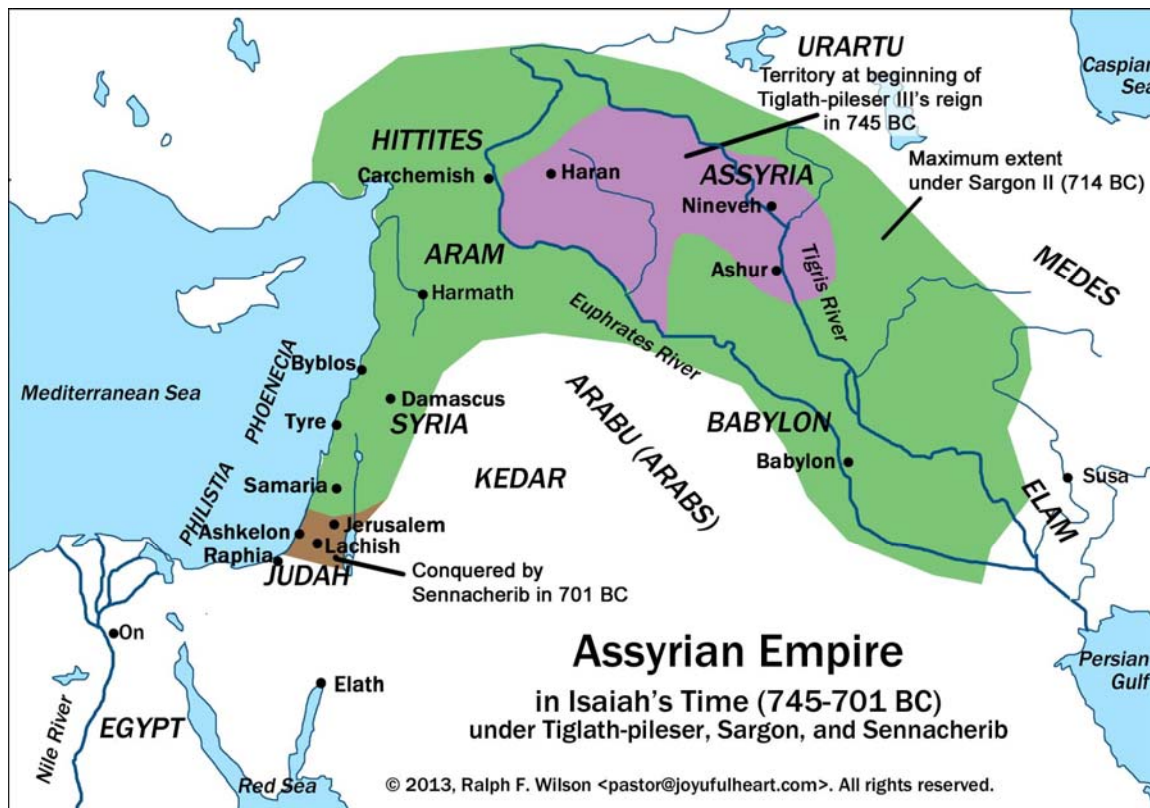
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|    | <b>1. Early Messages (Isaiah 1-6)</b>                         |
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## Introduction to Isaiah

Judah	Israel	Assyria	Egypt
<b>Uzziah</b> (783-742) Prophet Isaiah	<b>Jeroboam II</b> (786-746)  Zechariah 746-745		22 <sup>nd</sup> Dynasty (ca. 935-725)
<b>Jotham</b> (co-regent ca. 750; 742-735)	Shallum (745) Menahem (745-737) Pekahiah (737-736)	<b>Tiglath-pileser III</b> (745-727)	23 <sup>rd</sup> Dynasty (ca. 759-715)  24 <sup>th</sup> Dynasty)
<b>Ahaz</b> (co-regent 735; 732-716)	Pekah (736-732) Hoshea (732-724) Fall of Samaria (722/1)	<b>Shalmaneser V</b> (726-722) <b>Sargon II</b> (721-705)	25 <sup>th</sup> Dynasty (Ethiopian, ca. 725-664 BC) Shabako (ca. 710/9 to 696/5) Tirhaka (690 to 664)
<b>Hezekiah</b> (715-687/6)		<b>Sennacherib</b> (704-681, invades in 701)	



The Assyrian Empire during Isaiah's Ministry. Primary source: Michael Roaf, *Cultural Atlas of Mesopotamia and the Ancient Near East* (FactsOnFile/Equinox, 1990), p. 179.

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## Old Testament prophets

- *Forthtellers*
- *Foretellers*

## Fulfillment of prophecy

- direct fulfillment
- double fulfillment

## Characteristics of Hebrew poetry:

- Thought parallelism  
(synonymous and antithetic)
- Imagery (simile and metaphor)



Kingdoms of Israel and Judah at the time Isaiah began his ministry, about 750 BC.

## 1. Early Messages (Isaiah 1-6)

### Part 1A (Isaiah 1-5)

Q1. (Isaiah 1:2-20) In what way is Judah confused about its identity, according to verses 2-4? What are the consequences when Christians today suffer from such identity confusion? What injustices does God accuse his people of in verses 15-17? In verses 18-20 God argues that their

Q2. (Isaiah 2:1-5) What does this prophecy of the future Jerusalem tell us about God's plan for the Gentiles? About God's plan for the Jews? About spiritual hunger? About peace?

Q3. (Isaiah 5:1-6) What was the vintner's vision for the vineyard? What did he do to accomplish his vision? What happened when the crop came in? What did the vintner say he would do with the vineyard? What does this parable mean?

### Part 1B (Isaiah 6)

Q4. (Isaiah 6:1-4) Why do you think Yahweh revealed himself in this way to Isaiah? In what ways does this vision reveal God's majesty? What do we learn about Yahweh from the seraphim's chant?

Q5. (Isaiah 6:5-8) What is Isaiah's reaction to the vision? How does God deal with Isaiah's fear? What question follows Isaiah's cleansing? What is Isaiah's response to God's question? What is your response when you sense God calling you?

Q6. (Isaiah 6:9-10) How do you make sense out of these verses? Is Isaiah called to an impossible mission? Why will Isaiah's prophecy make the task worse? In which parable did Jesus quote this passage (Matthew 13:1-23)? In Jesus' parable, is there any frustration in preaching the gospel? Is there any hope?

## 2. The Book of Immanuel (Isaiah 7-12)

### Part 2A (Isaiah 7-10)



Notice the tribal lands of Zebulun and Naphtali to the west of the Sea of Galilee, the area around Nazareth and Jesus' Galilean ministry.

### Children with Meaningful Names

Isaiah uses children and their names as signs and symbols throughout this series of prophecies (8:18). The four children (some of whom may be the same child with a different name) are:

1. **Shear-Jashub** (7:3) is Isaiah's son, whose name means, "a remnant will return." It probably means that a remnant of God's people will return to God and trust in him – a name full of hope.
2. **Immanuel** (7:14) may be Isaiah's son – we're not told. But his name, which means, "God with us," is designed to give encouragement to Ahaz to trust in God during this crisis rather than in Assyria. The name has a second and ultimate fulfillment in Jesus the Messiah, who is God in human flesh. In Jesus, the name describes the fact of the incarnation – "God with us!" Immanuel is mentioned in 7:14, in 8:8, and in 8:10
3. **Maher-Shalal-Hash-Baz** (8:3) is Isaiah's son. His name means, "the spoil speeds, the prey hastes." He is named this to indicate that Assyria will soon carry off the spoils or plunder from both Israel and Syria after invading them.
4. **A child is born** (9:6) who shall be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." This is clearly not Isaiah's son, but the Son of God himself!

Q1. (Isaiah 7-8) What was the gist of Isaiah's prophetic instruction to Ahaz? Why do you think Ahaz chose to disregard it? What did Ahaz do instead? What was the consequence of this disobedience? Why do we sometimes seem to think that we're smarter than God? Why is it sometimes so hard to do what God tells us to do?

Q2. (Isaiah 8:14-15) In what sense is Yahweh (and his Messiah Jesus) a "stumbling stone" and "a trap and a snare"? In what way are people broken in this stumbling? Why do you think people stumble over a God who is almighty and righteous and must be obeyed?

Q3. (Isaiah 9:6-7) What in the text convinces us that the Child/Son is the Messiah himself? What do you learn about the Messiah from the four word pairs describing him? Which of these saving attributes do you need most in your life right now?

Q4. (Isaiah 10:1-2) Why do we humans tend to pass laws that oppress the weak and poor? What can we as Christians do to prevent this? What can we do to help the poor and weak in our communities?

## **Part 2B (Isaiah 11-12)**

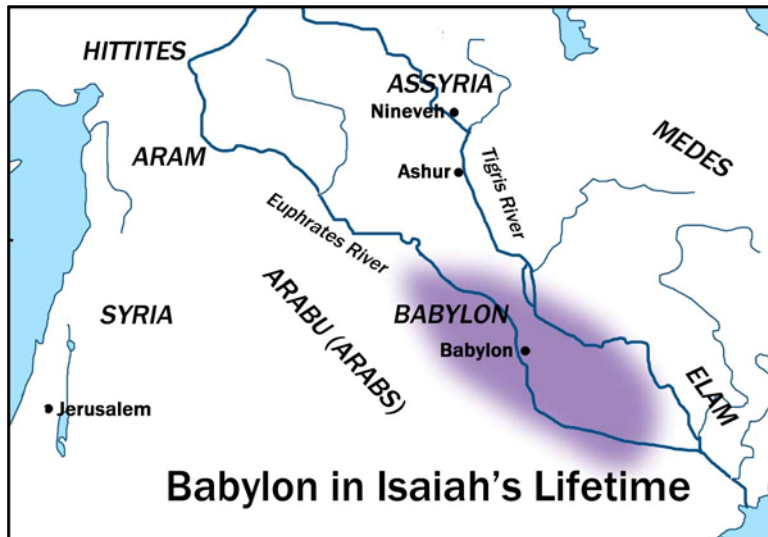
Q5. (Isaiah 11:1-5) Who was Jesse? How does his name indicate that this passage speaks of the Messiah? What attributes will he have due to the Spirit of God upon him? What do we learn about this Messiah from verses 4-5? Who seem to be the victims of injustice and oppression here? When the Messiah comes, what will happen to all who involve themselves in injustice?

Q6. (Isaiah 11:6-9) The passage speaks in figurative language. What kind of peace does it describe? How far will this peace extend? According to Isaiah 11:9b, *why* will there be peace? What does "the knowledge of the Lord" mean? How widespread will this "knowledge" be?

Q7. (Isaiah 11:10-16) What does it mean that "the nations" will rally to the Messiah when he appears? Who are these "nations"? Who else will be "gathered" at this time? How does this prophecy relate to Jesus' and Paul's teaching about the Rapture (Mark 13:26-27; 2 Thessalonians 2:1)? When will this prophecy be fulfilled?



### 3. Judgment upon the Nations (Isaiah 13-23)



Isaiah 13:1-14:23; 21:1-10



Isaiah 14:28-32



Isaiah 15-16



Isaiah 17



Isaiah 18-19



Isaiah 21:11-12



Isaiah 21:13-17



Isaiah 23



Q1. (Isaiah 14) What was the attitude of heart in the ruler described in Isaiah 14:12-17? What is the scriptural evidence that this indeed refers to Satan? Have you ever exalted your opinion and will over God's will and God's word? How does this differ from the ruler in 14:12-17? What is the best way to humble oneself before the Lord?

Q2. (Isaiah 20) Why did God command Isaiah to go naked for three years? What was its meaning? What effect did this acted prophecy have on Judah's foreign policy? If you were Isaiah, would you have obeyed God?

Q3. (Isaiah 22) Why is Judah faulted for making necessary military preparations in the face of the Assyrian armies? What should they have done at the same time (verses 11-12)? What seems to be the sin of Shebna, steward of the palace (verses 15-19)? Have you ever been guilty of selfishness instead of doing your duty to Christ?

#### 4. God's Final Victory: Isaiah's Apocalypse (Isaiah 24-27)

Prophecies about the Last Days:

- **Daniel and Revelation** contain a number of apocalyptic prophecies, rich in symbolism.
- **Jesus** taught about the Last Days during the final week of his ministry (Matthew 24-25; Mark 13; and Luke 21:5-36).
- **Paul** has a few scattered references to this period (1 Corinthians 15; 1 Thessalonians 4; 2 Thessalonians 2; etc.). So does Peter (2 Peter 3) and Jude.
- **The Prophets** contain many prophecies about this period (for example, Joel 2) – including many in Isaiah itself.

These chapters are often called “Isaiah’s Apocalypse” (from the Greek word *apokalypsis*, “uncovering, revelation, disclosure” of something heretofore hidden).

Q1. (Isaiah 24) What is the reason that Yahweh will devastate the earth (24:5-6)? Why do we feel so threatened by this kind of prophecy? Why is this kind of prophecy important to forming faithful disciples who “fear the Lord”? In what way does the glitter and glory of man (1 John 2:15-17) contradict this kind of prophecy?

Q2. (Isaiah 25:6-8) Obviously this “feast of rich food for all peoples” is a symbol of something more than just good food. What does this theme represent in Isaiah and the New Testament? What does it promise about the Last Days?

Q3. (Isaiah 25:7) Why does the promise that “he will swallow up death forever” provide such comfort to us when we grieve the death of loved ones? When we contemplate our own death? What will we experience instead of death when Christ comes?

Q4. (Isaiah 26:3-4) According to this verse, what is the key to perfect peace? What happens when we get distracted from trusting in the Lord? Why is the Lord called the “Rock eternal”?

Q5. (Isaiah 26:19) Does this passage actually teach a bodily resurrection? What does it teach us about resurrection? When will this resurrection take place, according to the New Testament?

Q6. (Isaiah 27:12-13) When Isaiah prophesies the gathering of all his people at the sound of a great trumpet call, to what New Testament event does this correspond?

## 5. God's Help vs. Man's – the Assyrian Crisis (Isaiah 28-35)

Q1. (Isaiah 28) How are we humans able to justify and deceive ourselves so easily? Why do we hold onto lies that guide our lives? Why do people stumble over Christ, the tested foundation stone, and his righteous standards? How can we help people come to the truth? What is the alternative if they don't, according to Isaiah 28:21?

Q2. (Isaiah 29:13) Have you ever seen a religious person go through all the religious motions, but whose heart is far from God? How can we detect this in ourselves if it applies to us? What is the remedy? How can you tell if your practice of religion is merely following "rules taught by men"? What is the danger of a rule-based faith? How does it differ from a love-based faith?



Kingdoms of Israel and Judah at the time Isaiah began his ministry, about 750 BC.

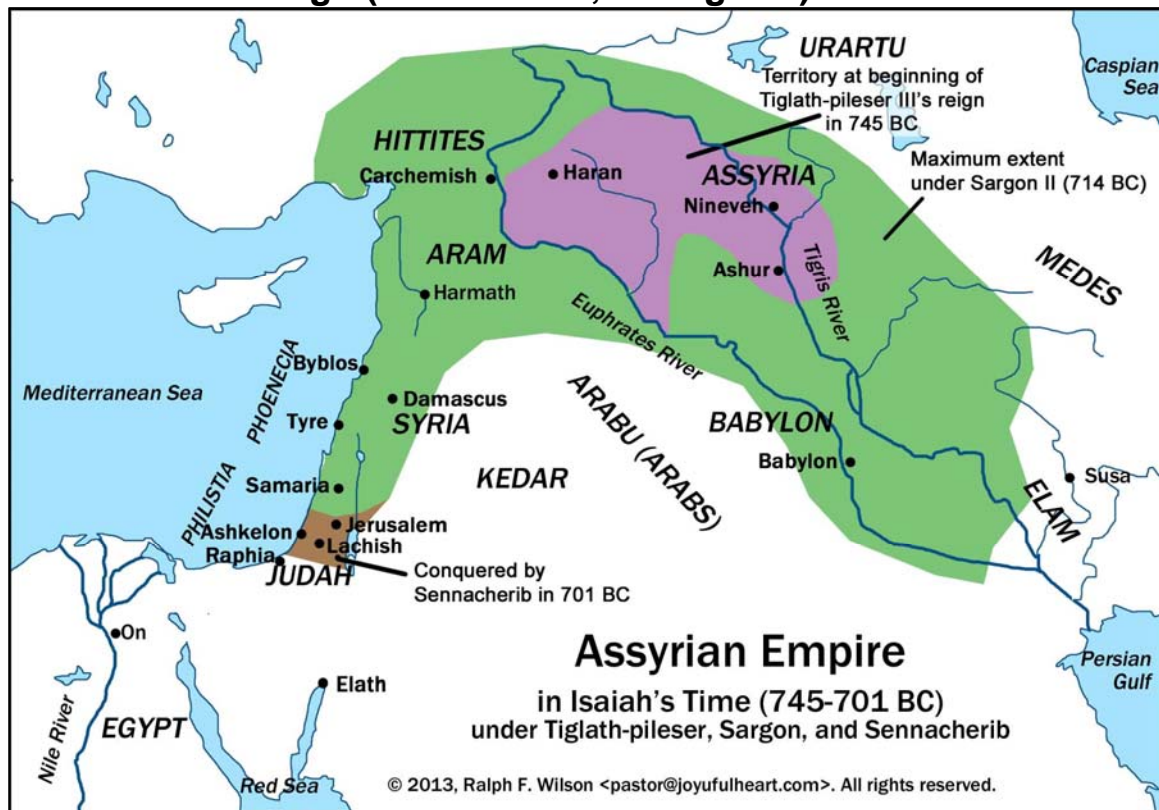
Q3. (Isaiah 30:15-29) Why does God long to show us grace (30:18)? What does that say about God's character? What prevents his grace? Have you ever experienced the kind of guidance Isaiah mentions in verse 21? What is necessary in us so that we can hear God's voice?

Q4. (Isaiah 31:1) Why do we tend to seek help from every source *except* the Lord? In what way is this similar to idolatry? People haven't changed. Jesus recognized this tendency. What was the remedy he taught his disciples in Matthew 6:31-33?

Q5. (Isaiah 33:14-16) How does ethical behavior display love for God? How does it display love for man? How does the corruption of taking bribes destroy righteous government?

Q6. (Isaiah 35:1-10) How do you think these verses brought hope to their first readers? What is promised here? Why do you think Isaiah relies on heavily figurative language to communicate these promises? How does he describe the "highway of holiness"? Who will walk on it? Who won't? What does it mean to be redeemed and ransomed?

## 6. Hezekiah's Reign (Isaiah 36-39; 2 Kings 18)

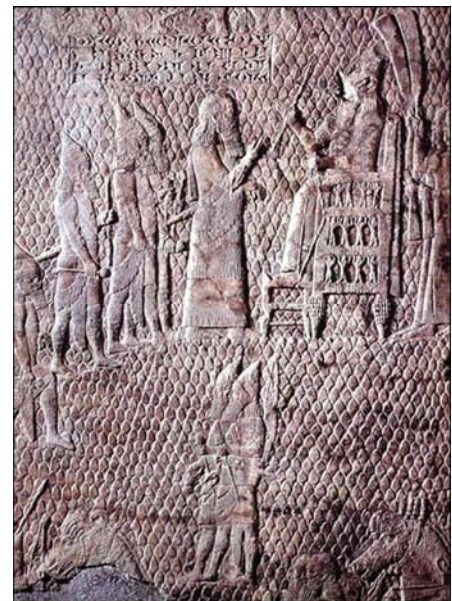


The Assyrian Empire during Isaiah's Ministry. Primary Source: Michael Roaf, *Cultural Atlas of Mesopotamia and the Ancient Near East* (FactsOnFile/Equinox, 1990), p. 179.

Anticipating conflict with Assyria, Hezekiah takes a number of steps:

- Tunneling a shaft through 1,748 feet of solid rock to supply water to the city in time of siege (2 Kings 20:20).
- Stopping up springs around Jerusalem that could supply water to an attacking army (2 Chronicles 32:1-4).
- Extending and strengthening the wall of Jerusalem (2 Chronicles 32:5a).
- Increasing the production of shields and weapons (2 Chronicles 32:5b).
- Organizing combat forces (2 Chronicles 32:6).

The battle is the Lord's: 1 Samuel 17:47; 2 Chronicles 20:14; Zechariah 4:6.



Detail of Sennacherib on his throne about 701 BC. From wall relief, "Capitulation of Lachish in Palestine," Southwest Palace of Sennacherib, Nineveh.

Q1. (Isaiah 37:14) What is the significance of Hezekiah spreading out the enemy's message before the Lord? What is the underlying principle illustrated here? How can we apply this principle to our own lives? What happens when we don't apply this principle?

Q2. (Isaiah 37:16) How do the first two sentences of Hezekiah's prayer (verse 16) correspond to the first sentence of the Lord's Prayer? How are they important to faith? How are they important to God answering the prayer?

Q3. (Isaiah 38:2-3) Why is Hezekiah's healing important for his nation? How did it relate to God's promises made to David (2 Samuel 7:11b-16)?

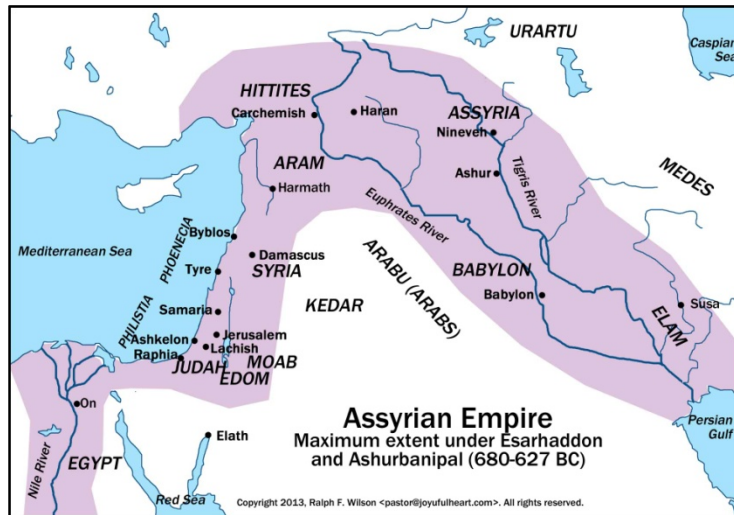
Q4. (Isaiah 38:3) What is the basis on which Hezekiah asks for healing? Why is personal righteousness and holiness important in getting your prayers answered? How can unrighteousness prevent answered prayer if all gifts from God are by grace anyway?



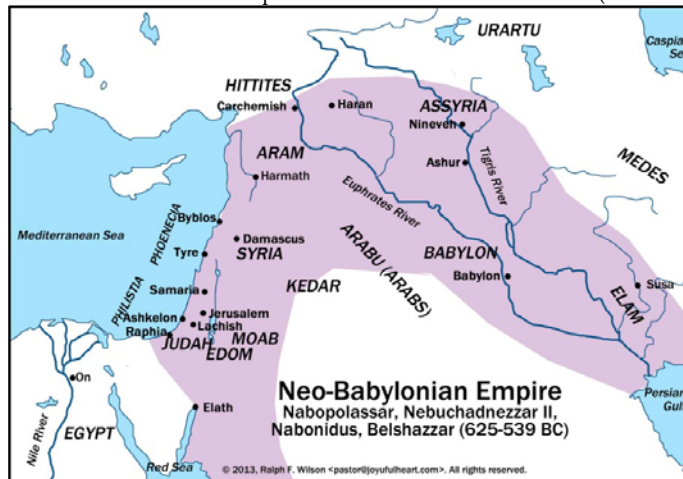
## 7. Jerusalem's Warfare Is Over (Isaiah 40-48)



Cyrus the Great of Persia



The Assyrian Empire at its largest extent. Primary source: Michael Roaf, *Cultural Atlas of Mesopotamia and the Ancient Near East* (FactsOnFile/Equinox, 1990), p. 179.



Neo-Babylonian Empire at its largest extent.



Primary source: Michael Roaf, *Cultural Atlas of Mesopotamia and the Ancient Near East* (FactsOnFile/Equinox, 1990), p. 203

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721 BC	Sargon II conquers Samaria and deports its citizens into exile. The northern Kingdom of Israel ceases to exist.
711 BC	Sargon II campaigns again in Palestine, but spares Judah.
701 BC	Sennacherib conquers Judean cities except Jerusalem.
686/5 BC	King Hezekiah dies, succeeded by his evil son Manasseh.
609 BC	Reforming King Josiah of Judah killed by Egyptian forces at the Battle of Megiddo.
605 BC	At the Battle of Carchemish, Nebuchadnezzar II, king of Babylon, defeats the combined armies of Assyria and Egypt, signaling the end Assyrian might and Egyptian intervention.
604 BC	First wave of exiles deported from Judah to Babylon including Daniel.
597 BC	Jerusalem is defeated. Second group of exiles is deported to Babylon.
587 BC	Jerusalem is destroyed. Third and final group of exiles is deported to Babylon. Kingdom of Judah ceases to exist.
539 BC	Babylon falls to Cyrus II, king of Persia.
538 BC	Cyrus allows first wave of Jews to return to Jerusalem.
537-520 BC	Temple rebuilt in Jerusalem.

### Part 7A (Isaiah 40-42)

Q1. (Isaiah 40) What does Isaiah 40 teach us about the necessity of preparing ourselves for the Lord (verses 3-5)? About God's tenderness and compassion (verse 11)? About God's glory vs. the glory of nations (verses 15-17)? Why do we get so enamored by the glitter and glory of the world? What pieces are we missing (verses 15-17, 21-26)? According to verse 31, how can we draw strength from the Lord?

Q2. (Isaiah 42:1-4) What do these verses teach us about the Messiah? What will characterize him and his actions? What does it tell us about his quest for justice? About his tenderness? If this describes our Messiah, what difference should it make in our lives, values, and demeanor?

Q3. (Isaiah 42:6-7) What does it mean for God's people to be "a light to the nations"? In what ways are you "letting your light shine"? How well do you represent God's covenant in your everyday life?

Q4. (Isaiah 42:18-25) According to this passage, in what ways is God's "servant" blind? Why? Who is the "servant" in this passage? How would you assess your own degree of spiritual blindness in the last 5 or 10 years? How effective is a blind servant in accomplishing his master's purposes? How effective have you been?



## Part 7B (Isaiah 43-48)

Q5. (Isaiah 43) This chapter tells us specific purposes that God's people have been created for. How can you fulfill your purpose to show God's glory (verse 7)? To be his witness (verses 10, 12)? To proclaim his praise (verse 21)? What are the obstacles you are facing in fulfilling these purposes? How do *you* benefit from fulfilling God's purpose for you?

Q6. (Isaiah 45:1-4) How can Cyrus be called by name more than a century before he was born? In what sense is Cyrus "anointed" by God? How can an unbeliever accomplish God's purposes? What does this tell us about God? About being humble in our judgments of others?



Cyrus II ("the Great," 559-530 BC), founder of the Achaemenid or First Persian Empire (550-330 BC). Detail of bas-relief at Pasargadae on top of which was once inscribed in three languages the sentence "I am Cyrus the king, an Achaemenian."

Q7. (Isaiah 44:7b) In what sense does God "bring prosperity and create disaster"? Is God the source of evil? Of trouble? Of prosperity? Of poverty? In what sense is he responsible for these? In what sense are we responsible for these things? Since we know that God is the source of both prosperity and disaster, what should we be doing?

## 8. Jerusalem's Iniquity Is Pardoned (Isaiah 49-55, except Isaiah 53)

### Part 8A (Isaiah 49-52)

Q1. (Isaiah 49:1-13) Why do people tend to disregard or even discriminate against aliens in their country? How can you increase your love for people of other nationalities? God's people are called to be a "light to the nations." What might that entail for the church in your community? In your country?

Q2. (Isaiah 49:14-50:3) Paul teaches that "all Israel will be saved." According to Isaiah in our passage, what will happen to the scattered Jews in the Last Days. Does God seem to love Jews who haven't trusted in Messiah Jesus yet? How can you show your love for Jews?

Q3. (Isaiah 50:4-9) Who does Isaiah seem to speak about in our passage? In what way is he open to the Lord? In what way does he suffer? When was the Messiah vindicated in history? How will he be vindicated at the end of the age? What character quality is necessary for believers when their vindication doesn't seem to happen soon enough?

Q4. (Isaiah 50:10-11) How can you trust the Lord to guide you when you can't see where you're going? Have you ever experienced fear in this situation? How do you continue? What is the danger of creating your own "light" to substitute for the invisible God?

Q5. (Isaiah 52:7-9) Why is a messenger or carrier of good news so beautiful? What is the original historical context of these verses? How does Paul apply this verse in Romans 10:15?

**Part 8B (Isaiah 54-59)**

Q6. (Isaiah 54:1-8) In what sense was Jerusalem “barren” without God’s favor? What does it imply when Isaiah says “your Maker is your husband”? What does the husband do in this analogy? In the New Testament “bride of Christ” analogy, who is the wife, who is the husband? What is expected of the wife?

Q7. (Isaiah 54:16-17) What does the promise mean that no weapon formed against you shall succeed? Does it mean we won’t have to conduct spiritual warfare through prayer and faith? What then *does* it mean?

Q8. (Isaiah 55:1-3) Why do people “spend” their lives doing things that they know won’t satisfy them deep down? Where does hedonism or a love of pleasure lead? What are the gracious elements of Yahweh’s invitation in this passage? What is the cost of accepting the invitation? Will this invitation be perceived as “good news” to those who hear it? How can you issue this invitation in today’s vernacular?

Q9. (Isaiah 55:6-9) What does seeking the Lord entail? If God’s ways and thoughts are different than our own human way of thinking, what are the implications of this for success in our lives? Why is repentance necessary to this process? Why is humility necessary? What happens to us if our seeking is shallow? What happens if we put off seeking the Lord when we hear his invitation? Is it ever too late to seek the Lord? Can any real success be found by other means than seeking the Lord?

## 9. The Suffering Servant (Isaiah 52:13-53:12)

Q1. (Isaiah 53) From how large a group of people does God remove sins in Isaiah 52:13 - 53:12? In what sense is this a universal sacrifice of salvation? In what sense is Jesus' sacrifice wasted on some people?

Q2. (Isaiah 53) Which New Testament parallels to Isaiah 53 convince you that Jesus himself saw his own mission and destiny spelled out in Isaiah 53? If you aren't convinced, what stands in your way?

Q3. (Isaiah 53) Isaiah 53 teaches what theologians call "the substitutionary atonement." In what sense does the Servant act as a substitute to bear our sins? Put it in your own words.

Q4. (Isaiah 53) In addition to our sins, the Servant also bears the punishment deserved by sinners. In what sense, if any, did Jesus bear the punishment due you when he died on the cross?

Q5. (Isaiah 53) Which single New Testament passage best sums up for you the lessons of Isaiah 53? Why did you chose this passage? (Select from Matthew 26:38-42; Luke 22:37; John 1:29; Romans 3:24-26; 2 Corinthians 5:20-21; 1 Peter 2:24-25; 1 Peter 3:18; Philippians 2:5-11 – or any other passage you can think of.)

The Servant in Isaiah 53:

1. Bears our *sin* as a substitutionary atonement,
2. Receives the *punishment* due to us on account of our sin,
3. Acts *voluntarily* as a sacrifice for us,
4. Performs the *cleansing and justifying* roles of a priest, and
5. Is finally *exalted and vindicated* by God in resurrection from the dead.



Francisco Zurbarán (Spanish painter, 1598-1664), "The Crucifixion" (1627), oil on canvas (114-5/16" x 65-3/16"), The Art Institute of Chicago.

## 10. Finding True Righteousness and Devotion (Isaiah 56-59)

### Part 10A (Isaiah 56-57)

Q1. (Isaiah 56:3-8) What is the significance of God's welcome of believing and ethical foreigners and eunuchs to full status in his temple? What are the implications of that for the church? Who does your congregation tend to exclude from its fellowship – if not explicitly, then by emphasis and focus? What could you do about this?

Q2. (Isaiah 56:2) Why does keeping a sacred day of rest honor God? Christians practice this different ways: (1) Sabbath worship and rest, (2) Sunday worship and rest, (3) Sunday worship, no rest, or (4) no worship, no rest. Which of the various options might best honor God? Which of these might dishonor God? Which of these keep the spirit of one "who keeps the Sabbath without desecrating it"?

Q3. (Isaiah 57:15) What things do we learn about God in this verse? What is the great paradox here? Why does God care so much about the downtrodden and the contrite? Do you and your congregation care for the downtrodden and contrite with the same intensity?

### Part 10B (Isaiah 58-59)

Q4. (Isaiah 58:6-7) What kinds of injustice does Isaiah condemn in these verses? What excuses do we use to rationalize not being generous to the poor – in our communities or in our families? In what ways is "tough love" important to help people? In what ways could it hurt them?

Q5. (Isaiah 58:9b-10a) In what ways are people injured by backbiting, judgmental attitudes, and harsh criticism? How are they injured by false accusations and slander? How can we change our church cultures to banish this kind of behavior? What would it require of us to really "spend ourselves in behalf of the hungry"? What would this look like for an individual? For a congregation?

Q6. (Isaiah 58:13-14) In these verses what positive actions align themselves with a true keeping the Sabbath? What negative actions should be avoided in a true keeping of the Sabbath?

Q7. (Isaiah 59:1-2) How do disobedience and lack of repentance prevent our prayers from being answered? According to verse 2, who is causing the separation from God? How can it be corrected?

## 11. The Glory of God's Reign (60-66)

### Part 11A (Isaiah 60-64)

Q1. (Isaiah 61:1-3) Are words like “captive” and “prisoner” used literally or figuratively? How did Jesus intend them to be understood when he read them and spoke of their fulfillment? How are you personally doing in adopting Jesus’ agenda here? How is your congregation doing?

Q2. (Isaiah 62) The Jewish people have been humbled, scorned, and persecuted through the ages. According to this passage, what will be their final state? Will Christians be included in these blessings? (Hint: Romans 11:11-24). If God has purposed to restore his people, why is intercessory prayer called for in 62:6-7? Where in the New Testament are we told to pray for what God has purposed? (Hint: the Lord’s Prayer).

Q3. (Isaiah 63:7-64:12) What is the basis of Israel’s expectation of salvation according to this prophecy? What does 64:5-7 teach us about the quality of our righteousness? How are we to see our relationship to God according to 63:16 and 64:8-9? What does this passage teach about grace?

### Part 11B (Isaiah 65-66)

Q4. (Isaiah 65:17-25) Why do you think the final state is referred to as the *new* heavens and the *new* earth? What is new about them? Which verse talks about the end of pain and sorrow? Which verse mentions instant communication? Which verse illustrates the peace of this Kingdom?

Q5. (Isaiah 66:1-4) If God prescribed temple worship in the Pentateuch, why does he seem to prohibit it in 66:3? What is missing from their worship? Have you ever had this element missing from your worship? What kind of heart is God looking for (66:2)?

Q6. (Isaiah 66:22-24). Why do you think eternal punishment is mentioned at the end of such a glorious prophecy as Isaiah? Why is the enduring, eternal kingdom mentioned? Who will be included in this kingdom? Who will be excluded from it?