

ISAIAH

Author: The author is Isaiah. His name means “the Lord is salvation.” He is quoted directly in the NT over _____, far more than any other prophet and mentioned by name over _____. He was a contemporary of Hosea and Micah. One example of how the ministry of these men overlapped is this:

Isaiah 2:1-5
Micah 4:1-3

This prophecy is speaking prophetically of the future messianic kingdom when all people and nations will recognize Jerusalem as the _____ of the world

Tradition has it that Isaiah died by being cut in two with a wooden _____: **Heb 11:37** They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Background & Setting: **Isa 1:1** The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

The ministry of Isaiah spans the administration of _____. Each one helps paint the picture of what was actually happening at the time.

Uzziah –King Uzziah reigned _____ (ca. 790–739 B.C.), experiencing great prosperity. (2 Chronicles 26:3-10)

Judah developed into a strong commercial and military state with a port for commerce on the _____ and the construction of walls, towers, and fortifications. (2 Chronicles 26:8-15)

Yet the period witnessed a decline in Judah’s _____ status. Uzziah’s downfall resulted from his attempt to assume the privileges of a _____ and burn incense on the altar (2 Kin. 15:3, 4; 2 Chr. 26:16–19). He was judged with _____, from which he never recovered (2 Kin. 15:5; 2 Chr. 26:20, 21).

Jotham – Jotham (the son of Uzziah) (ca. 750–731 B.C.) had to take over the duties of king before his father’s death. Assyria began to emerge as a new _____ power

under Tiglath-Pileser (ca. 745–727 B.C.) while Jotham was king (2 Kin. 15:19). Judah also began to incur opposition from Israel and Syria to her north during his reign (2 Kin. 15:37). Syria is not to be confused with Assyria. The capitol of Syria was Damascus and the capitol of Assyria was Ninevah. This is very important when trying to understand which nations were making alliance and wars with each other during this time in the history of Israel and Judah. Jotham was a builder and a fighter like his father, but spiritual _____ still existed in the Land (2 Kin. 15:34, 35; 2 Chr. 27:1, 2).

Ahaz – Ahaz was 25 when he began to reign in Judah and he reigned until age 41 (2 Chr. 28:1, 8; ca. 735–715 B.C.). Israel and _____ formed an alliance to combat the rising Assyrian threat but Ahaz refused to bring Judah into the alliance (2 Kin. 16:5; Is. 7:6). For this, the northern neighbors threatened to dethrone him, and war resulted (734 B.C.). In panic, Ahaz sent to the _____ king for help (2 Kin. 16:7) and the Assyrian king gladly responded, sacking Gaza, carrying all of Galilee and Gilead into captivity, and finally capturing Damascus (732 B.C.). Ahaz's alliance with Assyria led to his introduction of a _____ altar, which he set up in Solomon's temple (2 Kin. 16:10–16; 2 Chr. 28:3). During his reign (722 B.C.), Assyria captured Samaria, capital of the northern kingdom (Israel), and carried many of Israel's most capable people into captivity (2 Kin. 17:6, 24).

Hezekiah - Hezekiah began his reign over Judah in 715 B.C. and continued for twenty-nine years to ca. 686 B.C. (2 Kin. 18:1, 2). _____ was a priority when he became king (2 Kin. 18:4, 22; 2 Chr. 30:1). The threat of an Assyrian invasion forced Judah to promise heavy tribute to that eastern power. In 701 B.C. Hezekiah became very ill with a life-threatening disease, but he prayed and God graciously extended his life for fifteen years (2 Kin. 20; Is. 38) until 686 B.C. The ruler of Babylon used the opportunity of his illness and recovery to send congratulations to him, probably seeking to form an alliance with Judah against Assyria at the same time (2 Kin. 20:12 ff.; Is. 39). When Assyria became weak through internal strife, Hezekiah refused to pay any further tribute to that power (2 Kin. 18:7). So in 701 B.C. Sennacherib, the Assyrian king, invaded the coastal areas of Israel, marching toward Egypt on Israel's southern flank. In the process he overran many Judean towns, looting and carrying many people back to Assyria. While besieging Lachish, he sent a contingent of forces to besiege Jerusalem (2 Kin. 18:17–19:8; Is. 36:2–37:8). The side-expedition failed, however, so in a second attempt he sent messengers to Jerusalem demanding an immediate surrender of the city (2 Kin. 19:9ff.; Is. 37:9ff.). With Isaiah's encouragement, Hezekiah refused to surrender, and when Sennacherib's army fell prey to a sudden disaster, he returned to Nineveh and never threatened Judah again.

During the early part of this period both Judah and Israel were _____ and _____ prosperous. Under Uzziah, Judah had attained an unusually high degree of prosperity.

- 2 Chronicles 26 :5

Israel, under the reign of Jeroboam II which had just ended, had recovered most of the territory formerly subject to Solomon

- 2 Kings 14:25, 28.

The material prosperity of the two kingdoms produced the usual social and moral evils, as well as _____ declension, which inevitably results under such circumstances. When Isaiah appeared upon the scene, Isaiah's mission was principally concerned with the rebuke of _____ for her iniquities, oppressions, injustices, foreign alliances and religious _____. He boldly denounced the sins of the people (chapter 1) and rulers alike (7:13), and predicted the _____ of both _____ at the hands of Assyria and Babylon.

OUTLINE

The book of Isaiah presents one of the most startling examples of messianic prophecy in the OT. With vivid imagery, Isaiah depicts the future Christ as the Suffering Servant, who was "led as a lamb to the slaughter" (53: 7) and "shall justify many, for He shall bear their iniquities" (53: 11).

Isaiah Could Be Broken Down Into 3 Main Sections:

I. _____ (1: 1–35: 10)

II. _____ Interlude (36: 1–39: 8)

III. _____ (40: 1–66: 24)

I. Judgment (1: 1–35: 10)

A. Prophecies Concerning Judah and Jerusalem (1: 1–12: 6)

1. Judah's _____ (1: 1–6: 13)
2. Judah's _____ entanglements (7: 1–12:6)

Chapters (13: 1–23: 18)

Like certain other Old Testament prophetic books, Isaiah contains a series of oracles _____ the foreign enemies of Israel and upon unfaithful elements _____ Israel itself (chs. 13–23). Beginning with Babylon, the future enemy that would destroy Judah (13: 1–14: 23), Isaiah goes on to prophesy judgment on Assyria (14: 24–27), Philistia (14: 28–32), Moab (15: 1–16: 14), Syria and Israel (17: 1–11), all nations (17: 12–18: 7), Egypt (19: 1–20: 6), Babylon and her allies (21: 1–16), Jerusalem and her unfaithful _____ (22: 1–25), and the city of Tyre (23: 1–18).

1. **Babylon and Assyria** (13: 1–14: 27)
2. **Philistia** (14: 28–32)
3. **Moab** (15: 1–16: 14)
4. **Syria and Israel** (17: 1–14)
5. **Ethiopia** (18: 1–7)
6. **Egypt** (19: 1–20: 6)
7. **Babylon** continued (21: 1–10)
8. **Edom** (21: 11, 12)
9. **Arabia** (21: 13–17)
10. **Jerusalem** (22: 1–25)
11. **Tyre** (23: 1–18)

C. Redemption of _____ through _____ (24: 1–27: 13)

1. God's _____ of the earth (24: 1–23)
2. First song of thanksgiving for _____ (25: 1–12)
3. Second song of thanksgiving for redemption (26: 1–19)
4. Israel's _____ and **final prosperity** (26: 20–27: 13)

D. Warnings against Alliance with Egypt (28: 1–35: 10)

1. Woe to drunken _____ (28: 1–29)
2. Woe to _____ formalists (29: 1–14)
3. Woe to those who hide _____ from God (29: 15–24)
4. Woe to the pro-Egyptian party (30: 1–33)
5. Woe to those who trust in _____ and chariots (31: 1–32: 20)
6. Woe to the _____ destroyer (33: 1–24)
7. A cry for _____ against the nations, particularly Edom (34: 1–35: 10)

II. _____ Interlude (36: 1–39: 8)

- A. Sennacherib's Attempt to _____ Jerusalem (36: 1–37: 38)
- B. Hezekiah's _____ and Recovery (38: 1–22)
- C. Babylonian Emissaries to Jerusalem (39: 1–8)

III. _____ (40: 1–66: 24)

A. Deliverance from _____ (40: 1–48: 22)

1. _____ to the Babylonian exiles (40: 1–31)
2. The end of _____ misery (41: 1–48: 22)

B. Sufferings of the Servant of the Lord (49: 1–57: 21)

1. The _____ mission (49: 1–52: 12)
2. _____ by the Suffering Servant (52: 13–53: 12)
3. _____ of the Suffering Servant's redemption (54: 1–57: 21)

C. Future Glory of God's People (58: 1–66: 24)

1. _____ kinds of religion (58: 1–14)
2. Plea to Israel to _____ their sins (59: 1–19)
3. Future blessedness of _____ (59: 20–61: 11)
4. Nearing of Zion's _____ (62: 1–63: 6)
5. _____ for national deliverance (63: 7–64: 12)
6. The Lord's answer to Israel's supplication (65: 1–66: 24)