

Isaiah 1-39:
The Law and Judgment
Lesson 2

Key Verse

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do
fade as a leaf; and our iniquities, like the wind, have taken us away.

—Isaiah 64:6

Key Verse Thought: Read the key verse. From this verse, understand that we are a sinful people who could never stand before a Holy God. Because of that, there is no hope from within to become a righteous people who could stand before God. In this lesson, we will see what becomes of people, and even nations, who because of sin cannot live. All who rejected God “*fade as a leaf*” because mankind’s sin “*like the wind, have taken us away.*”

Emphasis: God gave the Law to reveal sin. Without that Law, no one would know right from wrong. However, the Law cannot save anyone, for it only brings judgment. Nevertheless, God promised the hope of salvation.

Lesson Summary: In our last lesson, we remembered the call of Isaiah. We then looked at the book as a whole, trying to understand some of the interesting things about the book.

In this lesson and the next one, we will look at something very interesting about the book of Isaiah. In the Bible, there are 66 books. Isaiah has 66 chapters. The 66 books of the Bible are divided into two main parts; the Old Testament and the New Testament. The Old Testament has 39 books. The New Testament has 27 books. The book of Isaiah can also be divided into two main parts. The first 39 chapters deal mainly with the judgments of God and the history of His people (think of the theme of the Old Testament). The last 27 chapters deal with the grace God will extend through His Messiah and the promise of restoration (think of the theme of the New Testament).

The Day of the Lord is dealt with many times in the book of Isaiah. We will learn how this day relates to God’s people. Isaiah saw ten burdens on the nations. He also wrote how the

Day of the Lord would relate to the world. He then listed the six woes upon Jerusalem. But through all of this, we will learn that in spite of the rejection of God and His Law among His people, God continually delivered them and promised restoration one day. He also reminded them that he would send Jesus. We will once again remember the time God saved Hezekiah from the invasion of Sennacherib.

Isaiah examined the sins of Judah, speaking to the kings in their courts. He spoke during the days of Uzziah (Azariah, a good king), Jotham (a good king), King Ahaz (a very bad king), and King Hezekiah (a very good king).

This is our second of three lessons looking at the book of Isaiah.

Suggested Bible Reading to Prepare for This Lesson

- Monday: Isaiah 21-24
- Tuesday: Isaiah 25-27
- Wednesday: Isaiah 28-30
- Thursday: Isaiah 31-33
- Friday: Isaiah 34-36
- Saturday: Isaiah 37-39

Isaiah 1-29: The Law and Judgment

1. The Day of the Lord (Isaiah 1-12)
 - The Day of the Lord and Judah
 - The Day of the Lord and Israel
 - A reminder of the Promise of Jesus and His kingdom
2. Burdens and Woes (Isaiah 13-33)
 - The ten burdens on the nations
 - The Day of the Lord and the world
 - The six woes upon Jerusalem
3. The Final Wrath (Isaiah 34-39)
 - Wrath, but Zion restored
 - Historical interlude

Note: In our last lesson, we looked at the calling of Isaiah as a prophet of the Lord. God asked who would go, and Isaiah answered that call – to go and tell. In this lesson, we will begin to look at how difficult the fulfillment of that call must have been.

1. The Day of the Lord (Isaiah 1-12)

“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” (Isaiah 1:1). We can see who wrote the book, to whom it is written, when it was written, and next we read why it was written.

2. Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. 3. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider. 4. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. (Isaiah 1:2-4)

After reading these verses, understand the condition of God’s people. They had rebelled against God and forgotten Him. God was angry with His people. God had allowed the enemy to destroy their land. “Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers” (Isaiah 1:7). The people were not responding as they should. “Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting” (Isaiah 1:13). Because of this, see what God said, “And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood” (Isaiah 1:15). It was recorded in God’s Word how the people were to behave before God. Therefore, God once again reminds them: “18. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19. If ye be willing and obedient, ye shall eat the good of the land: 20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*” (Isaiah 1:18-20). God had

given them the Law to obey. That Law was to reveal to them how sinful of a people they were. When they did not obey that Law and acknowledge their sin, there was punishment. When they disobeyed and forgot God, he allowed the enemy to come into the land and oppress His people. Repentance was required for God to return to them and deliver them. We see the hope God left with His people. “Zion shall be redeemed with judgment, and her converts with righteousness” (Isaiah 1:27). Remember that Zion is Jerusalem, God’s city. God will redeem His city, Jerusalem.

In Isaiah chapters two through five, we get a glimpse into the distant future.

2. And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:2-4)

One day, in the last days, God’s Temple will be on God’s mountain. Jesus will rule and reign from there. However, before this time, we read about the Day of the Lord (in Isaiah 2:6-3:26). In these verses, we have a two-fold meaning. These terrible things would happen to Judah, for the enemies would come upon them. But, there is also a future Day of the Lord (also written about in Revelation chapters 6-19). Read the following to see that there is yet another reminder: “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel” (Isaiah 4:2). Understand that the “branch of the LORD” is Jesus.

After the recording of the call of Isaiah that we read in our last lesson found in Isaiah chapter six, we read of another message of hope in Isaiah chapters seven through twelve. When

the enemies were about to come against Ahaz, God had a message of hope. “And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah” (Isaiah 7:4). The two kings mentioned in this verse, who wanted to come up against him, were like “smoking firebrands.” They were nothing of which to be afraid. Not only did he encourage King Ahaz, but also reminded him of the promise of One, Jesus, who would come. “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14). We know that God did give that sign. It was His Son, Jesus. We find another promise of Jesus in Isaiah 9:6-7: “6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

Again, we read of Jesus’ kingdom to come in Isaiah chapter eleven. It must have given God’s people a hope for the future, knowing that God would keep His promise of sending the King who would rule from David’s throne one day. This is pictured clearly in Isaiah chapter twelve. It is a song of salvation – for God will ultimately save His people.

2. Burdens and Woes (Isaiah 13-33)

Burden means “an utterance; chiefly a doom.” Isaiah had many burdens. Many were announcing judgments involving the destructions of cities and the deaths of many people. These were sad messages to share!

The Ten Burdens:

1) **Babylon:** Isaiah 13-14:27: Recognize that the Babylonians were to be very afraid: “Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.” (Isaiah 13:6). Also see the following: “For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” (Isaiah 13:10). Notice that Jesus also declared this would happen. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Matthew

24:29). God's utter destruction of Babylon was a picture of the Day of the Lord. It will be a day when God will pour out his wrath upon the whole world (see Isaiah 13:11: "And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible"). God declared that one day Babylon would be utterly destroyed. "19. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 20. It shall never be inhabited, neither shall it be dwelt in from generation to generation ..." (Isaiah 13:19-20a). It is especially interesting to note that the fall of Lucifer is recorded along with these verses. One, who was so proud and arrogant, was brought down low. We learned about these verses last week.

2) Palestina (Philistines): Isaiah 14:28-32: Palestina (Philistia) was rejoicing because the enemy that had defeated them was "broken", but Isaiah warned them that there was a worse king that would come against them (in Isaiah 14:29). However, God's people, Judah, had nothing to fear – for God would take care of them. "What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it" (Isaiah 14:32).

3) Moab: Isaiah 15:1-16:14: Notice the weeping and crying in these verses (Isaiah 15:1-9). Within three years, they would be defeated (see Isaiah 16:14). Remember back for a moment. The Moabites became David's servants. "... And *so* the Moabites became David's servants, and brought gifts" (2 Samuel 8:2b). Later, the Moabites served Israel, "But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel" (2 Kings 3:5). There is a call for the Moabites once again to submit to Judah (symbolized by sending a lamb to the ruler of the land). "Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion" (Isaiah 16:1). If they would submit under Hezekiah, and His God, there would be hope for them (see Isaiah 16:5). Nevertheless, they would not – because of pride. "We have heard of the pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall not be so*" (Isaiah 16:6).

4) Damascus (Syria) and Ephraim (Israel): Isaiah 17:1-14: Remember what we just read in Isaiah chapter seven about Syria and Israel making an alliance to go up against Judah. "1. And it came to pass in the days of Ahaz, ... king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. 2. And it was told the house of David, saying, Syria is confederate with Ephraim. And

his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. 3. Then said the LORD unto Isaiah, Go forth now to meet Ahaz ... 4. And say unto him, Take heed, and be quiet; fear not, neither be fainthearted ...” (Isaiah 7:1-4a). Now we find that because they came up against Judah: “1. The burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap. 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts” (Isaiah 17:1 & 3). Do you remember how Israel, the Northern Kingdom, turned out? They were conquered and scattered. But, see that God gave Israel hope. “6. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel. 7. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. 8. And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images” (Isaiah 17:6-8). Because Israel was a part of God’s people, even though they rejected Him and worshiped idols, God promised there would be a remnant that would survive, a people who recognized God.

5) Egypt: Isaiah 19:1-20:6: Remember what we have learned that God’s people did often: “1. Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: 2. That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! 3. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion” (Isaiah 30:1-3). Often times instead of looking to God, they wanted to return to Egypt or make alliances with them (think of Moses and the people in the wilderness, King Solomon and his alliance with Egypt, Hoshea asked for Egypt’s help against Assyria, etc.). Other times, Egypt came up against God’s people. In this burden, Egypt is portrayed as a land that is destroyed from within. “And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom” (Isaiah 19:2). In addition, a fierce king would rule over them (Isaiah 19:4). Interestingly enough: “And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it” (Isaiah 19:17). Yet through

all of this, see what we read in Isaiah 19:19-21a: “19. In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. 20. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. 21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day ...” In Isaiah chapter twenty, God directed Isaiah to wander almost naked as if he were a captive – for 3 years. This was a picture for Egypt and Ethiopia.

6) The Desert of the Sea: Isaiah 21:1-10: We have yet another burden of Babylon. We will learn in the coming weeks that Babylon is the nation that will carry Judah away into captivity. They will not go unpunished for harming God’s people. See the calling in Isaiah 21:2: “A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.” Although in times past, Babylon appeared to be an ally (remember when they came to see King Hezekiah in 2 Kings 20:12-18), Isaiah declared they were an enemy. The Medes and Persians would destroy Babylon (most believe Elam is Persia). “3. Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. 4. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me” (Isaiah 21:3-4). Remember Belshazar when he was having a party and he saw the handwriting on the wall? See his response: “Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another” (Daniel 5:6). Isn’t that what God told Isaiah would happen? See what else we understand of this in Daniel 5:30-31: “30. In that night was Belshazzar the king of the Chaldeans slain. 31. And Darius the Median took the kingdom, being about threescore and two years old.” While God’s people still were in the land of Babylon, Darius the Median captured the city. Many years later, Alexander the Great conquered the city and destroyed it. Babylon has never been rebuilt. “... Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground” (Isaiah 21:9b).

7) Dumah and Seir: Isaiah 21:11-12: Dumah could be a reference to one of the sons of Ishmael (see 1 Chronicles 1:29-30). Some believe this burden is directed to Edom because of the mention of Seir, which is the land belonging to Esau (see Genesis 36:8). Whichever it is, or even

both of them, they were enemies of God's people. It refers to the Watchman, the one who is to be the one who watches for the approach of the enemy and warn of an eminent attack.

8) Arabia: Isaiah 21:13-17: In these verses, we find a reference to Kedar. Kedar was a son of Ishmael (see Genesis 25:13). Read what the inhabitants of the land do: “For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war” (Isaiah 21:15). God declared that within a year, all of the glory of Kedar would fail (see Isaiah 21:16). Any who were left would be diminished (see Isaiah 21:17). Why would this be? “... for the LORD God of Israel hath spoken *it*” (Isaiah 21:17b).

9) Valley of Vision (Jerusalem and Judah): Isaiah 22:1-25: Finally, we come to the valley of vision. We saw the Desert of the Sea (Babylon). Maybe they were called such because they were a stranger of God. Maybe Jerusalem is called the Valley of Vision here because they know God, and He often gave his prophets visions as a message to His people. We have a city here, Jerusalem, who has obviously noticed a threat of an enemy approaching. The rulers are now protected by archers. “All thy rulers are fled together, they are bound by the archers ...” (Isaiah 22:3). Read of the mindset of the people: “For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains” (Isaiah 22:5). Men are preparing. “6. And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield. 7. And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. 8. And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest” (Isaiah 22:6-8). They appointed men with armament, and checked to be sure that they had plenty. They did everything to prepare for the besiegement of the enemy, which is a very good thing to do, except for the most important thing of all: “... but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago” (Isaiah 22:11b). When the enemy was coming they were to prepare, but most importantly there were supposed to humble themselves before God. “And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth” (Isaiah 22:12). But what did they do instead? “And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die” (Isaiah 22:13). Instead, they decided to party the night away as if it was their last night on earth. They had no expectations of surviving. God sees no hope of repentance among His people. “And it was revealed in mine ears by the

LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts” (Isaiah 22:14). Although the Assyrians came against Judah, God delivered them. Later, God allowed the Babylonians to carry them captive out of their land. Just as God judges a nation, He also looks into the heart of each individual. “Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house ...” (Isaiah 22:15). God revealed the heart of Shebna and proclaimed his end (see Isaiah 22:16-19). He would take the honor Shebna once had and bestow it upon Eliakim (see Isaiah 22:20-25). See how God refers to him: “And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah” (Isaiah 22:20). God knew him as His servant.

Tyre: Isaiah 23: “The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them” (Isaiah 23:1). There was a time that Tyre was an ally and helper to King David and King Solomon. However, we find here that God has declared it will be laid waste. Why? “The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth” (Isaiah 23:9). However, God declared that it would only be for seventy years. “17. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. 18. And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing” (Isaiah 23:17-18). Babylon conquered Tyre about the time Judah was conquered.

After seeing the burdens proclaimed upon these nations, Isaiah chapters twenty-four through chapter twenty-seven reveals the Day of the Lord as a judgment upon the whole world. “Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof” (Isaiah 24:1). Also, see: “The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish” (Isaiah 24:4). These judgments will be very sore and grievous. This judgment will end with the destruction of the enemies of God and God’s people restored to their land. “And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Isaiah 25:9). See also the following: “In that day shall this song be sung in the land of Judah; We have a strong city;

salvation will *God appoint for walls and bulwarks*” (Isaiah 26:1). Isaiah chapters twenty-five through twenty-six are a song of praise to God for saving His people. See that the Day of the Lord here can also be compared to Matthew chapter twenty-four, Mark chapter thirteen, and Revelation chapters six through nineteen.

We find six woes listed in Isaiah chapters twenty-eight through thirty-three. They are against Judah and Jerusalem.

The Six Woes:

1) “*Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!*” (Isaiah 28:1). God would judge Israel, the Northern Kingdom. Nevertheless, Judah was guilty of many of the same sins. The people were warned to recognize this and repent.

2) “*Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices*” (Isaiah 29:1). Ariel is a symbolic name of Jerusalem. Isaiah was warning that the city of Jerusalem would be surrounded and then defeated (see Isaiah 29:4). We will learn that Babylon destroyed Jerusalem.

3) “*Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?*” (Isaiah 29:15). While the people denied that God could see them or even know them, God revealed to them that they would see the work of His hands in their lives.

4) “*Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin*” (Isaiah 30:1). The people were in trouble for seeking help from Egypt instead of God. Worse than that, they rejected God’s men who tried to tell them the Word of the Lord. Egypt failed, but God saved. Even in this, God promised to restore his people one day.

5) “*Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!*” (Isaiah 31:1). Because these people were *really* slow learners, Isaiah repeated again what he had already told them. They were to rely upon God, not man. In Isaiah chapter thirty-two, God reminded them again that he would send a King, a Rock (see Isaiah 32:1-2).

6) “Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee” (Isaiah 33:1). When the people were brought low because of the enemy, they would cry out to God, and He would save them. They would gather the spoil from the enemies.

A Deeper Path: As we read of the burden of Moab, they were offered a chance to turn again to God and His people. If they only would, they would receive the benefits of being a part of God’s people. One day God will allow the throne of David to be reestablished from where the King of Kings, Jesus, will rule and reign. “*And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness*” (Isaiah 16:5). We find that in the New Testament, James preached reminding all of this promise. “*15. And to this agree the words of the prophets; as it is written, 16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18. Known unto God are all his works from the beginning of the world. 19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God*” (Acts 15:15-19). In the Old Testament, there were rare occasions when Gentiles were accepted among God’s people. Most of the time, we find they rejected God’s people and God Himself. Nevertheless, in the New Testament, God opened salvation up to any and all Gentiles who would believe in Jesus.

As we read of the woe in Isaiah 29:15, we learned they did not think God saw them or knew what they were doing. In this forgetting (or disregarding), they became a rebellious people who forgot their creator. See what they should have learned from Psalm 94:7-15: “*7. Yet they say, The LORD shall not see, neither shall the God of Jacob regard it. 8. Understand, ye brutish among the people: and ye fools, when will ye be wise? 9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10. He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? 11. The LORD knoweth the thoughts of man, that they are vanity. 12. Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; 13. That thou mayest give him rest from the days of adversity,*

until the pit be digged for the wicked. 14. For the LORD will not cast off his people, neither will he forsake his inheritance. 15. But judgment shall return unto righteousness: and all the upright in heart shall follow it.”

3. The Final Wrath (Isaiah 34-39)

Read to whom these verses are given of the final wrath. “1. Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. 2. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter” (Isaiah 34:1-2). We can read of the fury of the Lord being unleashed upon the nations.

Isaiah mentions specifically why the wrath of God will be upon the world, again. “For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion” (Isaiah 34:8). It is because they are the enemies of God’s people. But is there any hope of any nation escaping the wrath of the Lord? “16. Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. 17. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein” (Isaiah 34:16-17). We can understand the hopelessness for all the nations who were against God’s people.

However, we then see a hope for the people of God. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose” (Isaiah 35:1). In the following verses, we can read of the many things God will do to the earth in restoring its beauty. We can read a hope for God’s people found in the Old Testament that God would defeat the enemies and save the kingdom much as we read of during Hezekiah’s day. Not only was there a hope, but there will also be a day after the tribulation when all of the enemies of God have been destroyed, and God will make a new place for all of His people, Jew and Gentile alike. “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isaiah 35:10).

Just as King David was the best king of God’s people, and all kings were compared back to him, King Hezekiah was the best king of Judah. “He trusted in the LORD God of Israel; so

that after him was none like him among all the kings of Judah, nor *any* that were before him” (2 Kings 18:5). We learned how he helped Judah and Jerusalem, but especially God’s people. “And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered” (2 Chronicles 31:21). In Isaiah chapters 36-39, we remember the great victory and deliverance of God for Hezekiah from the Assyrian invasion. When Sennacherib boasted of his might, and the Assyrian army came against Jerusalem, King Hezekiah went the house of the Lord and prayed. God sent Isaiah with an answer of peace and deliverance (see Isaiah 37:21-35). Specifically see Isaiah 37:35: “For I will defend this city to save it for mine own sake, and for my servant David's sake.” Do you remember what God did for them? “Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses” (Isaiah 37:36).

We read before of the sickness of King Hezekiah (2 Kings 20 and 2 Chronicles 32). But in Isaiah, we read of a writing of King Hezekiah when God promised him healing (see Isaiah 38:9-22). He praised God for sparing his life. Nevertheless, in the very next chapter we read of a great failing of King Hezekiah. When the Babylonians came, King Hezekiah showed the all of his riches and precious things. However, remember what we learned. “Howbeit in *the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart*” (2 Chronicles 32:31). It was a test. Moreover, King Hezekiah failed miserably. He obviously had not heeded the words of Isaiah when he warned of Babylon’s destruction for coming against God’s people: for we will learn, that it was Babylon that brought the destruction of Jerusalem and God’s Temple. Read again the impending doom foretold by Isaiah. “Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD” (Isaiah 39:6).

Reinforcement: As we are beginning to understand, there is so much information found within the book of Isaiah – one could study their entire life and never fully understand it all. The idea is to grasp the importance of the book of Isaiah. In this lesson, we read of much doom and gloom to the world and its nations: all because as a whole, mankind rejected God. Because man did not recognize their sin revealed in God’s Law, there was a penalty to pay. God would send

the enemy nations against his people to bring them back to Him, but remember how they usually responded. “For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts” (Isaiah 9:13). Nevertheless, even with their rejection of Him, God provided a way of escape to any who would believe upon the promise of that One that God would send one day, their Messiah (Jesus). Even today as a whole, mankind rejects God. Because people do not recognize their sin revealed in God’s Law, there is a penalty to pay: “For the wages of sin is death ...” (Romans 6:23a). Likewise, even today, God still provides a way of escape: “... but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23b). Just as it was Isaiah’s decision to go and tell, we today must make that same decision to go and tell others what God wants to do for them through the sending of His Son, Jesus. A person’s life does not have to end in judgment. Next week we will remember the hope of grace that Isaiah left for us by which we can be encouraged.

Closing: It would be good to close with a short prayer reinforcing today’s lesson. Always include any prayer requests you may have. *Today, pray that we will understand that a sinful people cannot be in God’s presence. Each person must understand the need of the Messiah, Jesus, which God promised: the One who could take that sin away.*