

## Psalm 119:49-96, Isaiah 3-8 (#93) Revised 2024

**Psalm 119:49-96** – The psalmist takes comfort in the promised blessings for those who keep God’s Word. *What are the different words the author used to describe the Word of God?*

**Isaiah 3-4** — In judging Judah for her great wickedness, God will remove security, provision, and all arrogant leadership. Since qualified leaders will refuse positions of authority, the young and unqualified will be forced to lead. On the day God judges, the righteous are promised protection and provision, but the wicked will suffer for their evil (3:1-15). The proud wealthy women will be stripped of their material resources and become destitute and deserted (3:16-4:1). Isaiah skips ahead to the glorious future kingdom where the Messiah, the Branch of the Lord, will rule over Israel and Jerusalem. At this time sin will be cleansed and holiness will reign over Mount Zion (4:2-6). *What were the sins the women were guilty of, and what punishment did they receive? See verses 3:16-4:1.*

**Isaiah 5** — The theme of God’s judgment on Israel and Judah continues in this chapter as Isaiah becomes a troubadour and sings a song to somehow awaken the people who will not listen to his sermons. God illustrates Himself as a gardener who had done everything possible to plant a fruitful vineyard (Israel and Judah), but it would only grow wild and bitter grapes (vv. 1-7). Yahweh pronounces six woes (laments/how sad for you) upon them for six sins: (1) greed and exploitation (vv. 8-10); (2) intoxication with wine and strong drink (vv. 11-12); (3) boldly challenging God as they brazenly sin (vv. 18-19); (4) corrupting God’s moral standards (v. 20); (5) showing arrogance and insolence (v. 21); and (6) perverting justice and rejecting God’s law (vv. 22-24). God will signal for the nations to come swiftly against Israel and Judah and devour them like they were the prey of a famished lion (vv. 25-30). *Verse 20 says, “Woe to those who call evil good and good evil.” In what ways do we see the breakdown in the distinction between right and wrong in our society and nation today?*

**Isaiah 6** — In 739 B.C., Isaiah has a vision of the Lord seated on a high and lofty throne in the splendor of His holiness. Being overwhelmed by the powerful presence of God, Isaiah sees himself as a ruined sinner, unclean and unworthy. Taking a glowing coal from the altar by using tongs, one of the seraphim touched his lips with the coal and cleansed his heart. After having his sin atoned for, Isaiah accepts the call of God and is prepared to serve as God's prophet (vv. 1-8). Then God promises that the outcome of his ministry will be that the people will only grow more hardened, and eventually Israel and Judah will be destroyed, thus leaving only a remnant in the land (vv. 9-13). *This chapter speaks of the dramatic vision of God that drastically changed Isaiah's life and prepared him for ministry as a prophet. What are things we can do to have a life-transforming vision of God?*

**Isaiah 7** — This chapter took place during the reign of Ahaz, king of Judah, when his nation was attacked by Aram and Ephraim (Israel), thus causing all of the people of Judah to tremble and be afraid. At the command of the Lord, Isaiah takes his son Shear-jashub (meaning the remnant will return) to meet King Ahaz in order to encourage him to calm down, trust the Lord, and not fear Aram and Ephraim. Isaiah requested Ahaz to ask for a sign from the Lord as a proof that Aram and Ephraim would be defeated, but he piously would not ask for a sign, since he was secretly in league with Assyria to protect Judah (vv. 1-13). Isaiah gives a sign of a virgin born son called Immanuel (v. 14). Because of his lack of trust in the Lord, the king and army of Assyria will come and turn on Ahaz and Judah. Due to his unbelief, the fertile farmland would be only good for pastureland to graze livestock, since the Assyrian army would trample the land (vv. 15-25). *Who is this virgin born son called Immanuel mentioned in verse 14? Answer and explain.*

**Isaiah 8** — Isaiah gives witness of God's judgment by Assyria upon Aram and Ephraim through the birth of a son who God tells him to call Maher-shalal-hash-baz (Quick to the plunder, Swift to the spoil). Because of the unbelief of Ahaz and Judah, Assyria will then flood into Judah and nothing they can do can save them (vv. 1-10). God warns Isaiah not to fear or be terrified. There are two paths for the people to take. Following one path they find the Lord as their sanctuary, and His Word (the Law and the Testimony) as the truth and a sure foundation (v. 20). The other path leads to a trap, a stone to stumble over, the consulting with the dead for the living, and a wandering through the land in great affliction (11-22). *What are the things that the Lord gave to Isaiah to do so that he wouldn't walk in the evil ways of the people? See verses 12-14, and 17.*

Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB, c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion, c. 2014 Barbour Publishing, Inc., Uhrichsville, OH. 5. ESV Study Bible, c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc., Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009 David C. Cook. 9. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 Answers from the Bible, c. 2006 Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible, c. 2000 Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c. 1992 Holman Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.

### Psalm 119:97-136, Isaiah 9-14 (#94) Revised 2024

**Psalm 119:97-136**— These stanzas of Psalm 119 reflect praise of God’s Word, commitment to keep it, and requests for divine providence. *As you reflect upon the stanzas of this psalm, what stands out to you?*

**Isaiah 9** — Isaiah takes a short pause from the doom and gloom that Israel, Judah, and the other nations find themselves, and speaks of a great light that will dawn in the future that will bring real hope to the world. Verses 6 and 7 reveal that this future Messiah will be both human (a child is born) and divine (a son is given). He has incredible titles to describe His personal qualities and the dominion of His kingdom will be vast and never end (vv. 1-7). Now the Lord turns His spotlight on Israel (northern tribes) and pronounces judgment on them for their pride and arrogance. God will use Aram and Philistia as His instruments of vengeance due to their utter wickedness. Israel will be cut off because they have no righteous leaders or people. The land will be scorched by the wrath of the Lord of Hosts, since everyone is a godless evildoer and there is no compassion for each other (vv. 8-21). *Explain the significance of the titles given to Jesus the Messiah in verse six.*

**Isaiah 10** — The chapter begins by detailing the sins of Israel that had brought God’s anger upon them. Yahweh judged them for all types of injustices including oppressive laws, depriving the poor of a fair trial, and plundering the fatherless (vv. 1-4). Now Assyria, the tool of God’s wrath upon many nations, arrogantly oversteps its bounds and takes full credit for the destruction and subjugation of the nations, thus forgetting that they are merely the ax, but it is God’s powerful arm that wields the ax (v. 15). Assyria’s coming judgment is sure (vv. 5-19). Though many in Judah are faithless and thus destroyed by Assyria, a faithful righteous remnant will depend upon the Lord and will be saved. As the Assyrian army marches from village to village destroying everything in their path, they finally reach Jerusalem, where the Lord of Hosts has the final word and chops off their branches with terrifying power (vv.20-34). *Explain how the years 701 B.C. and 612 B.C. are significant dates in God’s judgment on Assyria.*

**Isaiah 11-12** — Isaiah contrasts proud Assyria whose branches are cut down, but a shoot will grow from the stump of Jesse to become a banner for all people. These two chapters are filled with such hope and joy in the contemplation of the future kingdom of the Messiah on earth. The Spirit of the Lord will rest upon Him, allowing Him to judge in wisdom and justice, and nearly restoring the world to its former glory before sin reaped havoc upon it. On that day Israel will recognize their Messiah and will be regathered from all over the earth to their homeland. As the Prince of Peace, all hostility between Israel and Judah, among men, among animals, and among men and animals will cease, and the earth will be full of the knowledge of the Lord as the waters cover the sea. A song of praise breaks forth because finally war has ceased, peace and justice reign, and the Lord is exalted throughout the whole earth. *What does this chapter say about the attributes, kingdom, and rule of Jesus the Messiah during His Millennial reign on the earth?*

**Isaiah 13** — From Chapters 13 to 23, Isaiah pronounces oracles against 12 different nations. An oracle is a heavy, prophetic message that describes God's judgment upon the nations and His control over them. In this chapter the oracle is against Babylon, the still future superpower, who will have its city destroyed by Assyria in 689 B.C., and then turn around and come back to power and destroy Assyria some 75 years later under Nebuchadnezzar. As the Lord foretells the destruction upon Babylon, He also speaks saying, "Wail, for the day of the Lord is near (v. 6)." As we read these verses, it is difficult to judge whether the prophecy is speaking about the Babylon of that time or the future Babylon that will be destroyed at the end of the Tribulation in Revelation 17-18. Verses 6 to 16 seem to describe God's judgment on the earth during the future Tribulation, and then all of a sudden verse 17 speaks of Yahweh stirring up the Medes against Babylon, which happened in 539 B.C. As in many prophecies in the Old Testament, they jump back and forth from the near (events that will happen soon) to the far (events that will happen at the end of days) fulfillment. *Where is Babylon mentioned in the Bible, and what is Babylon a symbol of? See Genesis 11:1-9 and Revelation 17-18.*

**Isaiah 14** — As in previous prophecies, the writer seems to describe Israel's victory at the end of days during the millennial reign of Christ. This chapter declares the downfall of the King of Babylon which will happen 175 years after Isaiah wrote this. In verses 9 to 11, Isaiah depicts the King of Babylon as descending into Sheol (the place of the dead) and meeting past rulers of the world who rise to meet him and they say to him, "Now you are as weak as we are. Your might and power are gone. Now maggots are your sheet and worms are your blanket." <sup>NLT</sup> Verses 12 to 15 seem to go beyond the King of Babylon

to Satan, who energized and motivated him. The world will be in disbelief that this once invincible King of Babylon will be thrown away as a worthless branch and swept away by the Lord with a broom of destruction. The coming annihilation of Assyria's army is declared by the Lord of Hosts when the king in his pride comes to Jerusalem to destroy her. Because of Assyria's mighty power, Philistia also will meet her doom and only Zion will be saved because of the people's trust in Yahweh. *What evidence might there be that verses 12 to 15 is not just written about the King of Babylon, but also has Satan in view? See Revelation 22:16, Daniel 10:20, II Corinthians 11:13-15, Luke 10:18, Revelation 12:8-11, and Ezekiel 28:12-17.*

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## Psalm 119:137-176, Isaiah 15-20 (#95) Revised 2024

**Psalm 119:136-176** — The psalmist pleads for deliverance from his adversaries in order to devote himself to God's law. *How does the psalmist's passion for God's Word encourage you?*

**Isaiah 15-16** — Chapter 15 foretells of the utter destruction of Moab by the Assyrian Army. Within three years of its writing, this prophecy is fulfilled and the cries of distress and suffering are heard throughout the land of Moab. Chapter 16 begins with the refugees of Moab asking for shelter from Judah and transitions to the Messianic promise that someday in the future, a descendent of David will establish His throne forever with steadfast love, justice, and righteousness. Because of its pride, boasting, and idolatry, Moab will become an object of contempt with very few people left. *Why are these ancient oracles (prophetic judgments) relevant to people today? #7 p.1000.*

**Isaiah 17** — This oracle is a prophecy about God's judgment upon Damascus, the capital of Aram (Syria) when Assyria would destroy them. This prophecy happened in 732 B.C. In this chapter Israel (northern) is joined with Aram and suffers the same fate when Assyria completely destroys Israel ten years later (722 B.C.). On this day of judgment, Jacob's (northern Israel) splendor will fade and only the gleanings of the remnant of Israel's faithful will be left. Even though they turn to the Holy One of Israel (v. 7), it will be too late to save the nation. Verses 12 to 14 speak of the power of God over the raging of the nations. Verse 14 seems to speak of the way the Angel of the Lord struck down the 185,000 Assyrians in one night in 701 B.C. *What is the importance of the city of Damascus in the New Testament? See Acts 9:1-25.*

**Isaiah 18** — This chapter is a message to Cush (Ethiopia), who in a flurry of activity will try to find allies to help defend them against the mighty Assyria. Yahweh tells Cush that He has everything under His control and will tear away and remove Assyria's branches. In the end, the bodies of the 185,000 soldiers who are struck down will be food for birds and wild animals. *What will be the response of Ethiopia to Judah's great victory over Assyria? See verses 7-8, and II Chronicles 32:20-23.*

**Isaiah 19** — Now Isaiah gives an oracle against Egypt who was considered by Judah to be a possible ally against Assyria, but Egypt suffered from its own internal struggles that would cause it to be weak and vulnerable. The Lord would fight against Egypt, and this would cause their idols to tremble and the people's hearts to melt within them. In this country, well known for the Nile River and its tributaries, the water will dry up and all types of industry would be devastated. "A strong king would rule over them (v. 4)" was predicted by Isaiah and fulfilled by Esarhaddon, king of Assyria in 670 B.C. (vv. 1-15). Isaiah then jumps to the far fulfillment of his prophecy by stating six times the words, "On that day." During the Messiah's millennial rule, Egypt's suffering will cause them to worship and know Yahweh. *Give the six things that will happen to Egypt "on that day." See verses 16, 18, 19, 21, 23, and 24.*

**Isaiah 20** — Isaiah gives a vivid illustration of what would happen to Egypt and Cush in the very near future, and challenges those in Judah who would trust Egypt instead of the Lord. *What was the graphic illustration that God told Isaiah to demonstrate in front of the people of Judah? What was the main point God was trying to make through it?*

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