

Psalm 78:37-72, Isaiah 2-8, Numbers 6-9, 18-19 (#59)

Psalm 78:37-72— This is a psalm about God’s glorious deeds, both great in His deliverance from bondage, and terrifying in His discipline of sin. What is one of the reasons why David was such a good king? See verses 70-72.

Isaiah 2— Isaiah looks forward into the future and sees the mountain of the house of the Lord established in Jerusalem with all the nations of the world coming to worship and learn the ways of the Lord. The Lord will settle disputes during this age of peace and nations will not learn war anymore (vv. 1-5). Returning to the present time, Isaiah denounces Judah for their idolatry, sorcery, alliance with foreigners, gross materialism, and trust in horses and chariots. He warns them of the imminent judgment of the terror of the Lord in which all human pride will be humbled, and the Lord alone will be exalted on that day. The people are urged to stop trusting in mortals because they really only need to fear the Lord (6-22). *Identify the future time Isaiah is prophesying about in verses 1-4, and give a chapter in the book of Revelation that also speaks of this coming future kingdom.*

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.*

Numbers 6— Here are Yahweh's prerequisites for anyone desiring to take the vow of a Nazirite. Vows of the Nazirite included separating and consecrating oneself entirely on the Lord. This separation consisted of various restrictions including abstaining from wine and similar drink, eating anything that was produced from the

grapevine, a prohibition of cutting or shaving of the hair, etc. There were also specific offerings for the Nazirite who committed trespasses or was defiled during his separation. Once a Nazirite's days of separation were fulfilled, additional specific offerings were performed on his behalf on the bronze altar in the tabernacle courtyard. Subsequently, he was brought by the priest before the Lord, and a burnt offering was made for his sin. Finally, the Nazirite shaved his consecrated head and the hair was burned as a peace offering. Having completed the remaining offerings, the Nazirite was allowed to drink wine. This was the law of separation for a Nazirite. Only the family of Aaron could be priests, however, any man or woman could be priestly and devoted to the service of God. The length of time for fulfilling a Nazirite vow could be for a short period or for a life time (#14). *What was the ultimate purpose of the Nazirite vow?*

Numbers 7— This chapter covers the offerings of the leaders. A leader from each one of the twelve tribes of Israel made an offering. The offerings from each tribe were identical and were used for the manufacture of utensils and furniture for the tabernacle as well as for its maintenance. Moses distributed these offerings to the Levites so they could carry out the service of the temple. *What was the end result of the completion of the tabernacle?*

Numbers 8— This chapter covers the arrangement of the lamps, and the cleansing and dedication of the Temple. Whereas the priests were consecrated, the Levites were cleansed (Ex. 29:1, 9). The cleansing consisted of sprinkling of water, shaving of the body, and washing of the clothes. This ceremonial cleansing made the Levites pure so they could handle the holy objects of the tabernacle. The Levites took the place of the firstborn sons which God spared from death in the tenth plague in Egypt, and they acted as family priests among the people of Israel. The entire congregation of Israel identified with the Levites by laying their hands on them. *What was the purpose behind the ceremony of the Levites?*

Numbers 9— By the command of God, Moses institutes the observance of the Passover according to all its rites and ceremonies. He tells the people of God that they should keep the Passover. After consulting with God, Moses addresses the requirements for participation in the Passover observance including the consequences if anyone does not participate. He explains that even if they were unclean, they would be able to keep the Passover the following month. **The Cloud and the Fire**— Whether it was two days, a month, or a year, a cloud by day or a fire by night remained above the tabernacle. The lifting of the cloud from the tabernacle was a signal from God that Israel should break camp and set out. *What is the significance and purpose of the Cloud and the Fire?*

Numbers 18— The Priests and Levites were given stewardship over everything that concerned the altar, the tabernacle, and that which was behind the veil. The Priesthood is given as a gift for service to the people of God. Any outsider that attempts to usurp this gift will be put to death. **Offerings for the Support of the Priests**— God provided for the Priests and Levites through the offerings of the holy things which are presented to the Lord by the Israelites. God has given these gifts to the Priests and Levites and to their sons and daughters as an ordinance forever (v. 19). The Lord made it clear through Aaron that the priests and Levites would have no inheritance in their land. God would be their inheritance, and He would take care of all their needs. God provided for their needs through the tithes and support of the people of Israel. God qualified the Levites to perform the work of the tabernacle, and they symbolically bore the sin and iniquity of the people as they offered the sacrifices God prescribed. From the tithes that the Levites and Priests are given, they themselves were to offer a tithe to the Lord. How was the service of priesthood a gift (v. 7)?

Numbers 19— Explaining in exhaustive detail, God addresses the ordinances of His law concerning cleansing and purification, specifically in relation to touching dead bodies. There are consequences if these ordinances are not followed. Provisions were given for purification through use of water. Only unblemished animals, in this case a red heifer, could be used for a sacrifice. *In 19:3 the red cow was killed outside the camp of Israel.* How might this relate to Christ's death?

Sources for summary and questions: 1. Serendipity Bible for Groups . c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV. 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 Questions & 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, Homan Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014, Moody Publishers, Chicago, IL. 14. MacArthur, John MacArthur, *The MacArthur Study Bible*, NKJV, Kindle Locations 81259-81262.

Psalm 79, Isaiah 9-16, Numbers 26-30, 34 (#60)

Psalm 79 — This psalm describes a plea for vengeance, deliverance, and atonement that finds its ultimate fulfillment in Christ. Give *three requests made of God in this psalm?*

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, 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.” ^{NLT} 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.*

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?*

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Numbers 26— God commands that a second census be taken of all the men of Israel from twenty years old and above who are fit for military service. A previous census was taken of the children of Israel who came out of the land of Egypt, but now 38 years has past, and they were ready to enter the Promised Land. Here are the numbers of those who can serve in the army; •Reuben 43,730 (v. 7) •Simeon 22,200 (v. 14) •Gad 40,500 (v. 18) •Judah 76,500 (v. 22) •Issachar 64,300 (v. 25) •Zebulun 60,500 (v. 27) •Manasseh 52,700 (v. 34) •Ephraim 32,500 (v. 37) •Benjamin 45,600 (v. 41) •Dan 64,400 (v. 43) •Asher 53,400 (v. 47) •Naphtali 45,400 (v. 50). The total number of men is 601,730 (v. 51). The Laws of inheritance are also addressed. The census numbers were also used to determine the size of each tribe's inheritance in the land. Exact locations were determined by lot, but Levites were not counted in the total numbers since the Lord was their inheritance. *What is so remarkable about having 600,000 men plus families entering the Promised Land?*

Numbers 27— Since the family of Zelophehad had no sons, his five daughters requested that they receive their father's name and inheritance (vv. 1-4). Moses brought their request to the Lord and His decision was that daughters should receive their father's inheritance in such a case. The Lord then amplified other situations about a person's inheritance that might arise (vv. 5-11). God confirms that Moses could not enter the promised land of Canaan, but alleviates Moses' greatest concern about Israel's future by appointing Joshua as his successor. Joshua is commissioned by Moses and is taken before Eleazar the priest and the entire congregation. *Why do you believe God chose Joshua as successor to Moses?*

Numbers 28-29— These chapters address God’s instructions concerning the regular celebratory worship and daily offerings when Israel had entered the Promised Land. Instructions for the following offerings are given: Daily Offerings, Sabbath Offerings, Monthly Offerings, Offerings for the Passover and Feast of Unleavened Bread, Offerings for the Feast of Weeks, Offerings for the Feast of Trumpets, Offerings for the Day of Atonement, and Offerings for the Feast of Tabernacles. God is meticulous and detailed about the implementation of the offerings.

Give the names of *the three feasts(or days) that are observed in the seventh month (Tishri), and their significance?*

Numbers 30— This chapter clarifies the laws regarding vows as given in Lev. 27:1-33. The basic principle is that if a person makes a vow to the Lord or makes an oath pertaining to an agreement, he or she must keep his word and not break it. A father or husband can overrule the vow of a daughter or wife, but if he remains silent then the vow must to be carried out by the daughter or wife. A widow or a divorced woman’s oath must stand and cannot be overridden.

Give the *name of someone in the Old Testament who took a vow. See I Samuel 1:9-28 and Judges 11:29-40.*

Numbers 34— God gives the precise boundary parameters to Israel concerning the Land of Canaan that they were to conquer and possess, with 9½ tribes to receive their inheritance west of the Jordan River, and the other 2½ tribes already receiving their inheritance east of the River Jordan. Eleazar the High Priest, Joshua the commander, and leaders from 10 tribes would facilitate the distribution of the land.

Did Israel in fact succeed in possessing all the land that God had apportioned to them?

Psalm 80, Isaiah 17-22, Numbers 35-36 (#61)

Psalm 80 – This psalm is a prayer for restoration calling upon the God of Heaven’s Armies. There are two glaring omissions in this psalm. What is the author not telling us about the cause of these events?

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?*

Isaiah 21— As Isaiah gives an oracle against Babylon (the desert by the sea), he shows that God has control over all the nations of that day. Since Babylon was a major player in world events during the ministry of Isaiah (740 B.C. to 681 B.C.), the exact time of Babylon's fall is not very clear even though it was most likely in 539 B.C. when the Medes and the Elamites (of Persia) finally conquered them (v. 2). Verses 9 and 10 seem to describe events in the end times when the world system, which is called Babylon, will be destroyed (Revelation 14:8, 18:2). Then Isaiah gives an oracle against Dumah (Edom) in which they ask how much longer they would have to suffer at the hands of the enemy, but in their trial the watchman encourages them to seek the Lord ("Come back again"), which in the end they never do (vv. 11-12). Lastly, an oracle is given against Arabia in which the prophet speaks of the doom of Kedar, a city in northwestern Arabia that had very prosperous trade routes which Nebuchadnezzar and Babylon plundered and destroyed (vv. 13-17). See also Jeremiah 49:28-30. *Where did Edom come from, and what eventually happened to it? See Joshua 24:4.*

Isaiah 22— As time marches on and Assyria approaches the city of Jerusalem, panic turns into hopelessness which turns into revelry and drunkenness (vv. 1-7). To protect Jerusalem, they fortified the city walls and built a new water system, but never consulted the One who founded this city of David, the Lord of Heaven's Armies (vv. 8-14). Shebna, the palace steward and second in command to King Hezekiah, prepares for himself a tomb fit for a king, and is only concerned about his own riches and grandeur instead of tending to the needs of the people. Shebna is replaced by Eliakim who would serve the people faithfully and become a "peg in a secure place (vv. 15-25)."

In this chapter, what did Judah do or fail to do that caused the Lord to say, "Till your dying day this sin will not be atoned for?" See verses 2, 8-11, 12-13.

Numbers 35— Cities for the Levites and Cities of Refuge. Through Moses, God commanded the children of Israel to give the Levites forty-eight cities for their homes, livestock, and pastureland. He gave them precise measurements for the land that would be allocated to the Levites. From among the forty-eight cities, God would choose six cities of refuge that a manslayer could flee to. These cities of refuge were homes for persons who accidentally killed another person (manslaughter). Cities of refuge were to protect the manslayer from the avenger until he could stand trial before the congregation and be judged fairly. Two or more witnesses were required in all cases. If a manslayer was found to have killed without malicious intent, he was to remain in the city of refuge until the death of the high priest, at which time he could return home without fear of retribution. Murder was atoned for by the death of the murderer if he were found to be guilty upon the testimony of two or more witnesses. *Explain the purpose of the cities of refuge, and where were they located?*

Numbers 36 - Moses commanded that a woman of any tribe who inherited land because there were no male descendants in her family, could marry any man she wished, but only within her own tribe. This law ensured that every one of the children of Israel would be able to keep their inheritance in the tribe of their fathers. The five daughters of Zelophehad married cousins on their father's side from the clan of Manasseh and thus showed their obedience to God's laws. *Why was land ownership so important to each tribe, and why did this law matter so much?*

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Psalms 81-82, Isaiah 23-28 (#62)

Psalm 81 — This psalm is a celebration of Israel's past history with the Lord giving certain promises if they obey Him and follow His ways. *What promises (from this chapter) does God give us if we obey Him?*

Psalm 82 — This chapter is an admonition to Israel's priesthood who had been granted authority to pass judgments on God's behalf but have not acted justly. *What does it mean when God says "you are gods" in verse 6?*

Isaiah 23— Isaiah finishes his oracles of judgment against the nations with his last oracle touching the city-state of Tyre, a powerful merchant among the nations. Tarshish (Spain), Egypt, and the kingdoms of the world mourn and wail over the destruction of this world class seaport. Who planned the desecration of this great merchant city? The Lord of Hosts commanded that this Canaanite fortress be destroyed. Tyre will be brought low and forgotten for seventy years, but then once again she will be back in business. Verse 18 speaks about her profits and wages that will be dedicated to the Lord. This could refer to the helping by Tyre to rebuild the temple in Jerusalem under Ezra about 520 B.C., or it could be looking forward to the Messianic Kingdom at the end of times. *What was the sin that caused Tyre to be devastated? See verse 9. Give three scriptural references that speak against this sin.*

Isaiah 24— After the oracle against the various nations of the world, Isaiah proclaims worldwide devastation, mourning, and pollution. The pollution that God speaks of here is not environmental but spiritual. The prophet tells of their defilement because of their transgressing God's commands, breaking the everlasting covenant, and rebelling against God's laws and rule. As the world is being judged, a godly remnant from the west, the east, and the islands of the west will proclaim the majesty and the splendor of the Lord. During this time of world destruction, the hosts of heaven and the kings of the earth will be confined in a dungeon awaiting future judgment. Now the Lord of Heaven's Armies will reign as king with great glory in Jerusalem. *Who are these hosts of heaven described in verse 21, and when does this judgment on them take place? See Ephesians 6:12, Revelation 12:7-9, 20:2-3, 10.*

Isaiah 25— Isaiah gives a song of praise to the Lord as the believing remnant celebrates the victory of the final judgment of the world. This ultimate triumph by Yahweh will not happen by chance, but will come from plans

formed long ago and accomplished with perfect precision and faithfulness (v. 1). On Mount Zion the Lord of Hosts will prepare a magnificent feast with the choicest of foods and fine wine. On that day the Lord will reward the faith of all who waited in hope for His salvation. Death will be destroyed, and God will wipe away all tears from every face. The pride of Moab will be brought to an end, and their high-walled fortress will be thrown to the ground.

After reading verses 6-8, what are some other similar scriptures in the New Testament that touch on these same themes?

Isaiah 26— Isaiah breaks out in song as he contemplates the fruitful life of the people of God who have learned to trust the Lord in all circumstances, and thus find perfect peace. God's people wait on the Lord, walk in path of obedience to His laws, and desire for His name and renown. Even though the wicked received the favor of the Lord, they did not learn righteousness, act justly, or recognize the majesty of the Lord. Therefore the wicked will be put to shame and God's fire will consume them. Verse 19 possibly speaks of the resurrection of the Old Testament saints at the beginning of the millennial kingdom of Jesus the Messiah.

1. This chapter gives us several important things we should do to grow in our relationship to God. What are they? See verses 3-4, 8-9.

2. Verse 19 says that the bodies of the dead will rise. What are some of the other verses in the Old and New Testament that proclaim the bodily resurrection of believers?

Isaiah 27— This passage speaks of the powerful Leviathan, the mythical monster of the sea, who symbolizes great hatred and antagonism toward God by the nations. Although the powers of the world appear to be winning, they are no match for the omnipotent God. The remnant of Israel is advised to "Hide for a little while until the wrath is passed (26:20)." When Christ returns at the end of the tribulation period, He will vanquish the armies of the world that are against Israel, and then He will fulfill His promise that "Jacob will take root and Israel will blossom and bloom, and fill the whole world with fruit (Zechariah 14:3-5, verse 6)." God would perform another Exodus miracle, and the Jewish people, upon hearing the sound of the trumpet, will one by one return to Jerusalem to worship Yahweh.

What is the name of the Jewish festival that is spoken of here where Israel will hear the sound of the trumpet, and on what exact day of the year (using Hebrew calendar) will it take place? See Leviticus 23:23-32.

Isaiah 28— First, the Lord declares judgment on Ephraim (Israel) for their pride and their captivation with wine. Just like God’s judgment on Syria to the north, Assyria will come down and trample Ephraim to the ground, their beauty will fade, and they will be no more. However, for the godly remnant who trust in Him, the Lord of Heaven’s Armies will be their pride and joy and give them great courage in the face of the enemy. Judah and their leaders, including the priests and prophets, are also consumed by wine and strong drink. God offers them rest, but Judah doesn’t think they need Him because they have covered all their bases so that disaster will not touch them. The truth is that there is only one who can be trusted for refuge and stability, and that is the precious cornerstone, the Messiah (v. 16). God urges the people to wake up and realize their precarious position because of the coming destruction of the whole land. Just as the Lord gives wisdom to the farmer who knows perfectly the timing for plowing, sowing, and reaping and knows the precise tool and method to use in order to get the best results from each crop, so Yahweh has perfect wisdom like this farmer to bring about His purposes to produce a harvest of righteousness and justice. *What blessings from God did the remnant of God fearing people have during this time of judgment? See verses 5-6, 16-17, 21, and 29.*

Sources for summary and questions: 1. Serendipity Bible for Groups . c. 1988 Littleton, CO. 2. MacArthur Study Bible ESVc. 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 Questions & 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, Homan Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014, Moody Publishers, Chicago, IL.

Psalm 83, Isaiah 29-33 (#63)

Psalm 83 — This is a song demanding protection from the destruction of a coalition that had come to drive Israel out of Canaan. *This psalm appears to be written before the victory mentioned in 2 Chronicles 20. What does this psalm teach us about placing our faith in God instead of our own craftiness?*

Isaiah 29— This chapter looks at the future invasion of Assyria in 701 B.C. when the enemy will surround the city of Jerusalem and build siege ramps against the walls to gain access to the city of David so that they can completely destroy it and everyone in it. The leaders of Ariel (Jerusalem) do not deserve to be saved since they really don't want the Lord to interfere with their plans to find their savior in Egypt, but not in Him. They still do the rituals, sacrifices, and festivals, but their worship consists of man-made rules and is not done from the heart (v. 13). At the last moment, when the city is brought to utter despair and hopelessness by the siege (v. 4), in an instant, the Lord of hosts will consume and completely destroy the enemy's army with thunder, earthquake, and a great noise (vv. 5-6). The words "all of the many nations going out to battle against Ariel (v. 7)," and "In that day (v.18)," indicate a future battle of the nations with Israel at the end of days (Zechariah 14:3-5, Revelation 19:11-16). In that day the deaf will hear, the blind will see, and all Israel will honor and stand in awe of the Holy One of Jacob. *After reading verses 13 to 16, what are the three great sins of Judah? How does this apply to the lives of Christians today?*

Isaiah 30:1-18— The first 17 verses are a scathing indictment against the leaders of Judah who travel to Egypt with gifts and bribes to encourage them to form an alliance so they will be protected from Assyria's army. God says they carry out a plan and make an alliance against His will, and the end of it all will be Judah's shame because Egypt's help is completely worthless. God tells Isaiah to write down a permanent record of this rebellious people for their disobedience to the Lord's instruction, which will ultimately lead to sudden collapse and complete humiliation. Amazingly, the Lord is waiting to show mercy and compassion if Judah will return and patiently wait for Him. *What are the steps Israel should have followed in order to honor the Lord and receive His blessing? See verses 1-2, 9, 15, and 18.*

Isaiah 30:19-33— This last part of the chapter changes in tone from one of rebellion of God’s people to that of restoration. The once insensitive people will be transformed by God’s grace to a people who hear the voice of God their teacher. He will give them direction in the way they should go. After throwing away their idols, the Lord will bless them with wonderful harvests and give them victory over their enemies on every side. As the people of God sing songs of joy, the Lord will display His strength by striking down the Assyrians with a consuming fire, a torrent of rain, and hailstones. *In verses 18-33, what images, names, and verbs are associated with God, and what do they teach us about God? #1 p. 915*

Isaiah 31— Throughout its history, Israel was tempted to go down to Egypt to receive help in various ways. In this chapter the leaders in Jerusalem thought more of the power of Egypt’s horses, chariots, and horsemen than in the Holy one of Israel. Yahweh says that Judah needs to count on the Lord of Heaven’s Armies to come down and fight for them against Assyria. God will protect, rescue, and deliver Jerusalem without the help of anyone else.

What is the major lesson taught in this chapter which we must constantly remember throughout our whole life?

Isaiah 32— Isaiah now moves to the future in the end times when the Messiah King will reign in righteousness, and the princes under Him will rule in justice. The nation of Israel will have a new heart (Jeremiah 31:31-34), with new eyes and ears to see and understand the truth. A fool will not be considered noble, nor the scoundrel be seen as honorable (vv. 1-8). Isaiah then returns to the present where the complacent and overconfident women of Judah are warned that within a year they will tremble with fear, and their ungodly society will fall because the people have abandoned their God (vv. 9-14). The author quickly returns to the future when the Spirit from heaven will be poured out on the righteous messianic kingdom, and all things will dramatically change bringing peace, prosperity, and security. *Give the blessings of Christ’s messianic rule on the earth found in this chapter.*

Isaiah 33— This chapter reveals the near future invasion of Assyria upon Jerusalem by King Sennacherib and his army. Verse two reveals the secret of the victory over Assyria which is the power of the praying minority led by Isaiah. The fearsome Assyrian army will be no match for the great Yahweh of heaven who will provide a rich store of salvation, wisdom, and knowledge for those who fear Him. This wicked, proud, covenant breaking nation who has no respect for anyone, has more than met their match when 185,000 soldiers are struck down by the angel of the Lord in one night (37:35). The wicked in Jerusalem will tremble in fear when the army approaches, but the righteous will be purified, protected, and satisfied. Isaiah then looks ahead to the future where he sees the Messiah King in His beauty (v. 17), who is also our judge and lawgiver (v. 22). He will not only save His people but will also bring physical and spiritual wholeness (v. 24). *What are the six characteristics of the righteous remnant in Judah to whom God promised protection and provision? What is necessary for us to become this type of person?*

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