

Isaiah

Yahweh Dwells in Zion

Mark Borchert

Edward Engelbrecht

To save copying expense and yet make the most of this study, copy only the student pages for your class members (pp. 5–62). Go over the answers with them in class.

Copyright © 2003 by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, MO 63118-3968.

Our first downloadable Bible study series!

The sixteenth-century Reformers spread the blessings of the Gospel through a new invention: the printing press. Like the Reformers, we too wish to support the ministry of the Gospel through effective, cutting-edge tools such as the Internet. Therefore, we make this all-new downloadable series available for use in your congregation. May each new study strengthen you by God's grace through faith in Jesus Christ. Please e-mail with your comments or suggestions.

Also, seminary students and faculty are contributing to the development of the God's Abiding Word series. For most studies the students take notes on a professor's lectures and work with the editor to develop the study. Then the manuscript goes to the professor for review. This team process makes this series possible. I would like to express my personal thanks to everyone participating.

The editor

ed.engelbrecht@cph.org

This publication may be available in braille, in large print, or on cassette tape for the visually impaired. Please allow 8 to 12 weeks for delivery. Write to the Library for the Blind, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295; call 1-800-433-3954, ext. 1322; or e-mail to blind.library@lcms.org.

Scripture quotations are taken from the HOLY BIBLE: NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

All rights reserved. The purchaser has permission to create copies of these materials for the purpose of preparing and conducting congregational Bible study. These resources may not be transferred or copied to another user. Copies for profit or commercial use are prohibited. No other reproduction, storage in a retrieval system, or transmission, in any form or by any means, electronic, photocopying, recording, or otherwise, is allowed without the prior written permission of Concordia Publishing House.

Contents

Getting Started	5
History Chart.....	6
Visual Outline	7
1 Overview Part One: Isaiah 1–39	8
Chart: Leaders in Isaiah’s Day	14
2 Overview Part Two: Isaiah 40–66.....	15
Chart: Isaiah’s Triptych of Christ.....	20
3 Judgment and Purification: Isaiah 1–2	21
Chart: Isaiah’s City of God	25
4 Songs of Judah and Jerusalem: Isaiah 3–5	26
5 Isaiah’s Call and Mission: Isaiah 6.....	30
6 Assyria and Messiah: Isaiah 7–12	34
7 Judgment on the Nations: Isaiah 13–23	40
8 Mountain Music: Isaiah 24–27	45
9 Deliverance of Jerusalem: Isaiah 28–39.....	48
Chart: Woes to the Nations	54
10 The Servant Songs: Isaiah 40–61	55
Chart: Transformation of Israel.....	59
11 New Heavens and New Earth: Isaiah 62–66.....	60
Leader Notes	63
Answers	64
Glossary	79
Map	80

Getting Started

Isaiah's prophecy has been called "The Fifth Gospel." For churches that use Sunday lectionary readings, Isaiah dominates the seasons of Advent, Christmas, and Epiphany. Nearly one-third of Old Testament readings come from Isaiah! Many of his passages sound familiar to us. But do we understand them in their context or the prophet who recorded them?

Plan and Purpose

Too often a Christian thinks of the Bible as a collection of one-liners. A person may quote a particular verse or phrase without understanding where it comes from or what it means in context. (Have you ever found yourself saying, "I think that's in the Bible somewhere"?)

This study will not only help you understand Isaiah's greatest one-liners, but also his greater message. It will give you a clear portrait of Isaiah's overall, complex vision that sees the Assyrian and Babylonian eras, the Messiah and His work, and ultimately the new creation. Though this study does not detail every chapter and verse of Isaiah's prophecy, it provides you with guidance for getting the most out of his message. The study begins with an overview of Isaiah's prophecies (studies 1–2) to prepare you for examining, interpreting, and applying specific prophecies in your own life and congregation (studies 3–11). Along the way you will find charts and visuals to help you understand and remember God's message for you. Consider opening each session by praying a passage from Isaiah with your class.

There is much scholarly debate over the authorship of Isaiah. For our purposes, note the significance of Isaiah 1:1. This verse introduced the entire scroll of 66 chapters. It attributes the scroll to Isaiah son of Amoz during the eighth century B.C.

The authors would like to thank Dr. Paul Raabe of Concordia Seminary, St. Louis, for his classroom teaching from Isaiah and for his guidance with this manuscript.

To prepare for "Overview Part One: Isaiah 1–39," study the visual outline on page 7. As you study Isaiah 1–39, flip through the chapters and read the headers provided in your Bible. This will give you a working summary of the prophet's themes. If you have more time, consider reading chapters 1–39. You should be able to read through them in about three hours.

Historic Events	Dates	Prophets
The Exodus	c. 1446 B.C.	Moses
The Philistine wars	1010 B.C.	King David
Building of the first temple	960	King Solomon
Israel divided	930	
Fall of Northern Kingdom to Assyria	722	<i>Isaiah</i>
Fall of Jerusalem	586	Jeremiah
	450	Malachi, Last OT prophet
Death of Alexander the Great	323	
Maccabean Revolt	167	
Birth of Jesus	c. 5	Birth of John the Baptist



Isaiah 1–6: Judgment and Hope for Judah and Jerusalem
God's people have turned their back on Him, yet He calls them to repentance.

Isaiah 7–12: Assyria and Messiah

Assyria will hack Judah apart, but the Lord will raise up the Messiah from the remnant.



Isaiah 13–27:
Judgment on the Nations

The Lord will destroy the nations, but His people will return with joy.



Isaiah 28–39: Deliverance of Jerusalem
God hears the pleas of King Hezekiah and delivers Jerusalem.



Isaiah 40–61: Servant Songs
The Servant of the Lord will bear the sins of the people.



Isaiah 62–66: New Heavens and New Earth
The Lord will create all things new and everlasting for His people.

1

Overview Part One: Isaiah 1–39

In April 1885 Vincent van Gogh painted *Still Life with Open Bible*. In the painting, at the top of the Bible's right-hand page, one clearly reads "Isaiah," the Book of the Bible to which van Gogh had opened. How appropriate that a man deeply committed to social justice, who was also the son of a stern Dutch minister, should open to Isaiah to paint his picture of the Bible. Justice and the sternness of God's Law are important themes in Isaiah.

As you begin this study, anticipate something more than justice and sternness. For amid Isaiah's many concerns, he focuses most intently on God's promise about the coming Savior. Throughout his prophecies Isaiah paints a picture of God's love for us in the Messiah. The Savior would bring more than social justice—He would bring personal righteousness. The Savior would bring more than stern condemnation through the Law—He would bring forgiveness and new life through the Gospel.

Sadly, van Gogh seems to have missed the promise of the Gospel in the pages of Isaiah he painted. Though he remained deeply religious, his life ended in despair. As you turn the pages of this prophet, focus not on despair. Catch Isaiah's words of hope and comfort, especially those that focus on the promises. All these promises find their fulfillment in Jesus of Nazareth, who is God Incarnate, Israel condensed to One, the Davidic Messiah.

Historical Setting

God uses Isaiah as His mouthpiece to deliver the message of judgment upon His people. This culminates in a purified *remnant*, and ultimately, a remnant of only one person: Immanuel, the Prince of Peace, the Suffering Servant—Jesus Christ. Throughout Isaiah we learn how God acts at specific times and places, using specific people and things to carry out His plan. The study of Isaiah is important for understanding many aspects of the Christian faith and especially for understanding the person and work of Christ.

1. Briefly share what you hope to learn in this study of Isaiah.

First, let's look at the timing of Isaiah. As you read this section, be sure to look at the charts on pp. 6 and 14 so that you can identify these historic characters and their context. Isaiah's ministry began in c. 740 and lasted possibly to c. 680. These dates are drawn from two historic events recorded by Isaiah. From Isaiah 6:1 we learn that the prophet's ministry began "In the year that King Uzziah died" (c. 740 B.C.). In chapter 37 we are given the latest date recorded in Isaiah—the death of Sennacherib (King of Assyria). Sennacherib is believed to have died c. 681 B.C. during the reign of King Hezekiah of Judah.

When Hezekiah died, his son Manasseh became king (c. 687 B.C.) during Isaiah's lifetime. However, Manasseh's name does not appear in the list of kings in Isaiah 1:1. We may ask the question, "Why wasn't Manasseh listed with the rest of the kings?"

2. Read 2 Kings 21:1–6, 16. Why might the opening words of Isaiah not mention Manasseh?

Almost 200 years before the time of Isaiah, Israel split into two kingdoms. The 10 tribes of the Northern Kingdom (called Ephraim or Israel) had completely turned their backs on Yahweh. The Southern Kingdom (called Judah), where Jerusalem and the temple were located, still had some people who were faithful to Yahweh.

During the reigns of Uzziah and Jotham of Judah, the kingdom of Assyria grew and soon became the most powerful nation in the Near East. Around 745 B.C. Assyria started sweeping to the west in order to conquer the entire inhabited world.

It was this advancement of Assyria that led Israel's northern neighbor, Syria (Aram), to form a coalition with (Ephraim) Israel. This coalition put pressure on King Ahaz to unite Judah with them against Assyria (Isaiah chapter 7; see map on p. 80). Instead, Ahaz appealed to Assyria, who helped Judah in the short term but continued its sweep to the west, destroying Syria, overtaking the Northern Kingdom of Israel, and eventually driving into Judah itself.

Sequence of the Syro-Ephraimite War

1. Assyria advances West.	2. Syria and Ephraim form a coalition to stop Assyria.	3. Syria and Ephraim pressure Judah to join their coalition.	4. Judah forms a coalition with Assyria instead.	5. Assyria destroys Syria, Ephraim, and advances on Judah as well.
---------------------------	--	--	--	--

Ahaz's lack of faith in God's protection during the Syro-Ephraimite war was simply a reflection of the lack of faith among the people of Judah. The people had for the most part removed their trust in Yahweh and placed it in idols and in themselves.

3. Read 2 Kings 16:5–16. Summarize the role of religion in the rule of the kings of Judah.

4. Discuss the effects of religion and political/military leadership today. Does the devotion of your political leadership reflect your faith? Why or why not?

5. Read 1 Timothy 2:1–3. What responsibility has God given you with respect to political leadership in your nation?

Keep Isaiah's historical and political situations in mind as you begin this overview of chapters 1–66. When you read the recommended passages, think broadly about themes, comparisons, and contrasts. You may feel tempted to delve into details. Please resist this temptation! Remember that studies 3–11 will make very specific interpretation and application of the prophecies.

In the first half of Isaiah, the prophet's vision displays Yahweh's anger at the sinfulness of His people, who have turned away from Him to other gods. Yahweh's judgment will be executed against His people and against all nations. In fact, the judgment will be carried out against all of creation. Through this judgment, the people of God will be purified, and the nations will come to the one true God to learn

His ways. A new king, like David, will come to rule in righteousness. Peace will reign and death will disappear during His rule.

The Opening Prophecy: Chapter 1

Chapter 1 provides a “candy sampler” for the rest of Isaiah’s prophecy. The book begins with a discussion of the unfaithfulness of Judah and Jerusalem. Yahweh will act against His people to remove their impurities as in a refiner’s fire. Then, they will again be faithful. The Lord’s judgment leads to a purified Zion.

6. Read the words of Isaiah in 1:1, 10–17 like a historian. What do they reflect about the historic and economic condition of Judah and Jerusalem at the time Isaiah was writing?

The End: Chapters 2–6

Chapter 2 begins the body of the book. An opening statement sets off this section of the book like the beginning of chapter 1. Curiously, Isaiah’s vision begins with the end. In the last days Yahweh will exalt Zion, and people of all the nations will be attracted to Zion. After this picture, the vision relates what must happen before the end takes place. Yahweh will first humble all those who are proud and exalt themselves. Then, Yahweh alone will remain exalted. Yahweh will begin this process with Judah and Jerusalem as expressed in chapter 3. In chapter 4, the vision returns to the image of the people of Yahweh washed and refined by fire with the protection of Yahweh established around them (see 1:21–26).

7. In the last days, who will worship and follow the Lord according to 2:2–3? What will happen before that takes place? See 2:17–18.

8. What hope can you draw from 4:2–6?

Chapter 5 continues the Lord’s judgment against Israel and Judah (The Song of the Vineyard, vv. 1–7) and against several evils as addressed in a series of six woes. A seventh woe is addressed in chapter 10, setting off this subsection of Isaiah. Chapter 5 also includes a warning about an army that is coming. Chapters 1–5 have shown the need for the Lord’s message to be delivered to Israel. Chapter 6 relates the call of Isaiah and his mission. The mission begins in chapter 7 with a visit to King Ahaz during the Syro-Ephraimite war with Assyria.

Assyria and Messiah: Chapters 7–12

King Ahaz faces a dilemma. Should he join an anti-Assyrian coalition, appeal to Assyria, or trust in the Lord? King Ahaz chooses to appeal to Assyria, and God’s judgment is set in motion. The army from chapter 5 is identified as Assyria, and the impending invasion is further described in chapter 8. Redemption is proclaimed in chapter 9 through a Davidic king who will establish peace and reign in righteousness. Assyria is judged in chapter 10 because of its arrogance in not recognizing the One who raised Assyria up as an instrument of judgment. Further, a remnant of Israel will be restored, and a

righteous branch from Jesse (David's father) will be established to rule according to the sevenfold Spirit portrayed in chapter 11. This section of the prophecy closes with a magnificent doxology expressing thanks and trust in the Lord for salvation.

9. What theme runs through the following verses: 5:16; 6:3; and 8:13? What does this mean for the people of God?

10. Look at 9:6–7 and 11:1–5. What are the characteristics of the ruler that will be established by the Lord?

11. What attributes of God might people today most need to understand? How might you share this message with them?

Judgment and Hope: Chapters 13–27

Chapter 13 begins a new section, as demonstrated by the similarity of its opening statement with chapters 1 and 2.

1:1	2:1	13:1
The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.	This is what Isaiah son of Amoz saw concerning Judah and Jerusalem:	An oracle concerning Babylon that Isaiah son of Amoz saw:

12. What verb appears in each of these sections? What does this tell you about the prophet's experience and ministry?

Once again this section of the book begins at the end. An oracle is given against Babylon that assumes that Babylon has come and captured Judah and Jerusalem (see chapter 39), but other events will occur before that happens. Chapters 14–23 show what will take place before the fall of Judah in 586 B.C. and include oracles against several of the enemies (including Jerusalem) of God's people. God's plan of judgment against the nations is laid out in these oracles and leads into His ultimate judgment against the entire earth as exhibited in chapter 24.

In ancient times, people thought of gods as local. A god could only influence its specific region. In contrast, Isaiah shows that the God of Israel is Lord over all nations and uses them for His purposes. Though Yahweh will judge the other nations, ultimately He will bring salvation to them as well as Israel. The Book of Isaiah shows that God's plan is worldwide in scope.

13. Isaiah lists several nations as most important to his prophecies about Judah. What nations would you list as most important for the future of your nation?

14. Discuss your personal prayers and the prayers spoken in your congregation. Do they reflect the worldwide understanding of God's plan or local interests alone?

Chapter 25 begins a section displaying God's plan for the future. Isaiah sings a song of praise and exaltation for the Lord and sees what the Lord will do. Then, the vision returns to the mountain of the Lord that was seen in chapter 2. Now, there is a great feast for all nations on the mountain. Death and sadness have been wiped out. A song of praise is given in chapter 26 that is to be sung by the people of the Lord at that time, and chapter 27 continues the picture of the last days with the promise of redemption for God's people.

Deliverance of Jerusalem: Chapters 28–39

In chapters 28–35, the pattern of judgment on all nations (including God's people) continues with God's promises interspersed. Chapters 36 and 37 serve as a contrast with chapters 7 and 8. Again, a dilemma is faced by the king, this time King Hezekiah. Hezekiah puts his trust in the Lord, and miraculously the angel of the Lord struck down 185,000 Assyrian soldiers. Jerusalem was saved—for the moment. Then in chapter 38 King Hezekiah falls ill and is near death. Again, he puts his trust in the Lord. Amazingly, the Lord grants him 15 more years of life and gives Hezekiah a sign of the promise—the shadow of the sundial is turned back 10 steps. This section closes in chapter 39 with an ominous visit by a group from Babylon. Isaiah predicts that Babylon will come back as an enemy; they will take everything.

15. God issues judgment against several nations, against His own people, even against the entire creation. What characteristics of God does this judgment display? Read Isaiah 34:1–4.

16. God also issues promises of future redemption for all nations. What characteristics of God do these promises display? Read Isaiah 35:1–10.

17. From this overview of Isaiah, summarize God's plan of salvation.

Words to Remember

Yes, LORD, walking in the way of Your laws, we wait for You; Your name and renown are the desire of our hearts. Isaiah 26:8

To prepare for “Overview Part Two: Isaiah 40–66,” review the visual outline on page 7. As in the previous study, flip through chapters 40–66 and read the headers to get a summary of the themes. If time permits, read chapters 40–66. This should take you just over two hours.

Leaders in Isaiah's Day

Egyptian Rulers	Judean Rulers	Prophets	Israelite Rulers	Assyrian Rulers
	Uzziah 792–740	Hosea mid 8th century; Amos c. 760; Micah c. 750; Isaiah c. 740	Pekah 752–732	Tiglath-Pileser III 744–727
Tefnakhte 725–720	Jotham 751–735		Hoshea 732–722	Shalmaneser V 726–722
Bocchoris 720–714	Ahaz 735–715			
Piye 716–711?				Sargon 721–705
Shabako 715–700	Hezekiah 715–686			Sennacherib 705–681
Shebitku 702–690	Manasseh 697–642			Esarhaddon 681–669
Taharqa 690–664		c. 681		

2

Overview Part Two: Isaiah 40–66

In Lewis Carroll's famous story *Through the Looking Glass*, everything changes when Alice steps through a mirror into a new land. Suddenly, anything is possible. In fact, Alice must learn to expect the unexpected.

A similar dramatic transformation occurs in the second half of Isaiah's prophecies. Beginning with chapter 40, we read about dramatic changes for God's people. Because of God's intervention in history, they must learn to expect the unexpected.

This transformation leads some scholars to conclude that chapters 40–66 of Isaiah were written by a different author from the one who wrote chapters 1–39. However, from the Dead Sea Scrolls we know that the ancients regarded Isaiah as a single scroll that included 66 chapters. Isaiah 1:1 was the heading for the entire scroll. As scholars read through the prophecies today, they also discover considerable continuity between chapters 1–39 and 40–66.

18. Children's author Lewis Carroll was also a famed mathematician, a deacon in the Anglican church, a photographer, a novelist, and an illustrator. How might the diverse interests and abilities of a person like Lewis Carroll help us understand the diverse character and creativity of Isaiah's prophecies?

19. What do 2 Chronicles 26:22; Isaiah 5:1; and 37:1–2 tell you about this prophet's interests and abilities?

God's Instrument: Chapters 40–61

At the end of chapter 39 we saw that Babylon would be God's instrument of judgment and take the people of God into captivity. Chapters 40–41 begin a new proclamation for these people.

20. Read 40:1–2. Contrast this passage with the first words of Isaiah 1:1–4. How has the Lord transformed the prophet's vision? What outcome can the people expect?

21. Note 40:3–5. Whom does the prophet describe with these words? When does the "looking glass" experience for God's people begin? For a complete answer, read Matthew 3:3; Mark 1:2–3; Luke 3:4–6; and John 1:23.

At times it seems as though God is very distant. We find ourselves wondering why He doesn't do something about the problems that face us. Certainly this was the feeling of God's people as they waited for deliverance in Babylon.

22. Why would the words of 40:1–5 comfort the Israelites? What do they tell you about Yahweh? (See also 40:28–31.)

23. Read 41:8–10. Who serves the Lord in this passage? Note the many promises here. Find each "I" and write below the verb phrase that follows it (e.g., "I took you") to identify God's activity for His people then and today.

The Servant Songs

From the second half of chapter 41 through chapter 48, Isaiah presents a contrast. There is an oscillation between the foolishness of those who rely on man for their sustenance and deliverance and the comfort and confidence that God will provide for His people. In chapter 42 we begin to see how God's plan of salvation will unfold. Here in the first of the Servant Songs, God's Servant will be the one who will establish justice on the earth.

24. Read 42:1 and compare it to 11:2. What is the connection between the descendant of David character and the servant character?

In 41:8–10, we saw that God called Israel "My servant." Again in 42:1–5, reference is made to "My servant." Then in 42:18–20, a less than favorable picture of "My servant" is given.

25. Are these all references to the same people/person? In each case, note whom Isaiah describes.

41:8–10

42:1–5

42:18–20

26. Read 43:1–7. Again, comfort for Israel. We see, however, that Israel will not avoid trials and difficulties. What are the "waters" or the "fire" through which you pass? What confidence can you take from these verses?

27. Read Isaiah's attack on idolatry in 44:9–20. What is the main argument for the foolishness of idolatry? In what ways does this foolishness manifest itself in our culture? in our own lives?

God's plan is further revealed in chapter 45 with the naming of the one who will free the Israelites from Babylonian captivity—Cyrus, the Persian conqueror. The prophecy continues to emphasize by whose power the Israelites are freed.

28. Read 45:5–6. What does the Lord emphasize in these verses?

Chapters 46 and 47 describe the anger God will have against the Babylonians, whom He will raise up to execute justice against His people. Again in 46:5–7, idolatry is ridiculed.

29. Read the punishment God will visit upon the Babylonians in 47:5–15. How do the Babylonians see themselves? How does the Lord see them?

30. Chapter 48 brings us back to the refining theme found in chapters 1–39. Read 48:10–11. What does God tell us about Himself? Read 1 Peter 1:6–7. How do these two passages relate to the lives we live and the way God works in our lives?

In chapter 49 the second of the five Servant Songs is given. The third appears in chapter 50. The servant in 49 is to carry out the same mission as the Davidic king character we saw in chapters 1–39. He will restore the remnant of Israel and be a light to the nations (49:6). In chapter 50 the servant's obedience is contrasted with the sin of Israel.

31. Recall 1:2 and compare it to 49:13. How has the message changed?

32. Despite what happens to the servant in 50:6, he does not turn aside from his mission (vv. 4–5). Why not? (See 50:7–9.) What does this mean for our mission?

From 51:1–52:12 Israel receives a strong admonition to trust in the Lord and encouragement that He will deliver them. In the following verses, 52:13–53:12, the fourth Servant Song is expressed. This is the most familiar of the Servant Songs and describes much of the suffering of the Messiah. (This Servant Song will be the focus of Study 10.)

Zion's Future

Isaiah 54:1–56:8 is filled with the blessings the Lord has in store for His people and for Gentiles who follow the Lord. 56:9–57:13 describes the wayward leaders and Israel's idolatry. 57:14–21 offers a

contrast to those who have turned away and offers comfort and peace to “him who is contrite and lowly in spirit” (v. 15). Chapter 58 offers a picture of proper service to the Lord. Chapter 59 reflects a prominent message of chapters 1–39, that is, judgment for the evil ones but a Redeemer for the righteous.

33. Compare the dual salvation announced in 54:1–56:8 with what you have observed in chapters 1–39 (especially chapters 2 and 25).

34. According to 57:15, God dwells with “him who is contrite and lowly in spirit” as quoted above. In the worship service, how do you express that spirit of humility? Is the place of contrition in the order of the service significant?

35. Read chapter 58. Describe acceptable service of the Lord. Read Matthew 25:35–36 for help.

36. Read 59:15b–17. Who brings salvation? What equipment is required for this task? Compare this with the admonition of Paul in Ephesians 6:13–17.

New Heavens and New Earth: Chapters 62–66

The concluding chapters of Isaiah paint a magnificent picture of the future for Israel. The fifth Servant Song is included in chapter 61. The Day of the Lord is foreshadowed, which is great news for the new Israel but terrible news for the enemies of God, who will receive God's vengeance. Chapters 63–64 include a prayer for mercy and for God to remember His people. Chapter 65 continues the theme of judgment and salvation with the prophecy of new heavens and a new earth. Chapter 66 concludes the book with an additional prophecy of judgment and redemption.

37. Read 60:21–22. What is said about God's plan?

38. Read 62:12. Compare this with 1:24–26.

39. Read 64:6. How does this verse remind us of what our “good works” are (outside of Christ)? See Ephesians 2:8–10. What part do good works play in the life of the Christian?

40. Read 65:25. Recall the portrait of the future from 11:6–9. What do we have to look forward to despite 64:6?

41. Summarize examples of continuity you have noticed between chapters 1–39 and chapters 40–66. Conclude this lesson by reviewing the visual outline on page 7. Keep these points of continuity and major themes in view as you begin to explore Isaiah's prophecies in greater detail.

Words to Remember

Shout for joy, O heavens; rejoice, O earth; burst into song, O mountains! For the LORD comforts His people and will have compassion on His afflicted ones. Isaiah 49:13

To prepare for “Judgment and Purification,” read Isaiah 1–2.