

# HEARING THE WORD



NIGEL BARGE

**Isaiah 1-39**  
**Work Book**

# Hearing the Word Isaiah 1-39 Work Book

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Published by Nigel Barge, Torrance, July 2017

**Print edition:** ISBN 978-1-912209-19-4

(Earlier editions, 2014, 2016, Revised 2018, 2021  
(Volume 2 Isaiah 40-66 Suffixes for LG: -20-0 for WB -21-7)

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## Acknowledgements

I am very grateful to Phil and June Malloch, whose tireless editing, reviewing and pulling together of materials has enabled the 'Hearing the Word' resource to be shared with the wider church.

*Nigel Barge, July 2017*

## Scripture Quotations taken from

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## Resources

The *New Bible Dictionary* 3<sup>rd</sup> edition, published by Inter Varsity Press  
The *New Bible Commentary* 21<sup>st</sup> century edition. A commentary on every Bible book, IVP  
[www.blueletterbible.org](http://www.blueletterbible.org)

# *Hearing the Word: A Tool for Bible reading*



**LOOK** – What does it *say*?

- 1) The Text
  - a) What questions does it raise -  
*Who, What, When, Where, Why, How?*
  - b) What surprises you?
- 2) The Context?
  - a) the surrounding text
  - b) the Book of the Bible
  - c) the whole Bible
  - d) the place in the Bible Story



**LEARN** – What does it *mean*?

- 1) What type of writing is it?
- 2) Answer the questions
- 3) Summarise the passage



**LISTEN** – What is the *message*?

- 1) Which is the main point?
- 2) Which is the key verse?



**LIVE** – How should we *respond*?

- 1) What does it show about God,  
(Father, Son, Holy Spirit) :
  - a) His nature and character?
  - b) His grace\*
  - c) Jesus / his salvation\*\*
- 2) What should I do?

\* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

\*\* The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27).



# The seven studies in this booklet

This first booklet looks at seven representative passages in Isaiah 1-39, taken from the first four of Isaiah's seven sections. A second booklet covers the last three sections in chapters 40-66. Explore all 14 studies, and you will have a good grasp of Isaiah's contribution to our world.

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## READING PROPHECY IN THE BIBLE

Whatever we read, we adjust to its style. We approach a newspaper, a cookery book, a poem and a scientific report in different ways. We take into account the purpose for which it was written and the way the writer uses words.

Since the Bible has many styles - law, poetry, history, prophecy, *etc.* - we need to allow for the style if we are to discern what God is saying. Isaiah is mainly **prophecy**, mostly expressed in *poetry*. To approach it properly, keep in mind the following principles:

### 1) In general - it is God's story

The Bible tells the story of God's dealings with humankind. After creation and 'the fall' in Genesis 1-3, the rest describes how he works out his unfolding plan to rescue humankind through Jesus. The Old Testament (OT)

prepares for the coming and the death of Jesus. The New Testament (NT) describes the event and looks forwards to his return at the end of time. It is *all* about God. It follows that:

- a) Every part relates to Him (Luke 24:27; John 5:39). So as we read, we ask, 'what does this show about God? What is He doing?'
- b) Everything is relevant. In a movie, every scene plays some part in the overall story. Often the early stages of a film show things that make no sense until later. The Bible is the same. So as we read prophecy, often knowing the outcome already, we ask, 'what relevance has *this* part to the *main* story?'

### **2) In particular - 'follow the camera angle'**

A film director focuses our attention on particular shots to tell 'his story'. In the same way the prophet is selective about what he tells us. He omits much general detail, only giving us items relevant to what he is trying to convey.

As we read we should therefore be asking the question - why is he telling me this, and in this particular way?

### **3) The nature of prophecy**

The Bible uses the word 'prophet' to mean a person authorised by God to speak for him, and inspired by the Holy Spirit so that what *he* says, *God* says (2 Peter 1:20-21; 2 Timothy 3:16-17). God had made a covenant, or special agreement, with his people; he had a special concern to hold his people to it.

### **4) The scope of prophecy**

To read prophecy we need a tri-focal lens! A text may be referring to the immediate time-frame, the coming of Jesus made flesh among us, or His coming as Judge at the end of time. The difficulty in reading prophecy is that these may all be included, but mixed up, apparently at random!

## **READING ISAIAH**

### **The Author**

Isaiah lived in Jerusalem (7:3, 37:2), was married, with at least two sons (7:3; 8:3). His name means 'The LORD saves', which is the heart of his prophecy.

### **The Purpose**

'Come now, let us reason together,' says the LORD. 'Though your sins are like scarlet, they shall be as white as snow ... If you are willing and obedient, you will eat the best from the land. But if you resist and rebel, you will be devoured by the sword. For the mouth of the LORD has spoken.' (Is 1:18-20)

Notice that Isaiah is not just predicting what will happen. He is appealing to people to turn to God. If they do turn, God will forgive and protect them. If they do not, God's judgement will fall on them. He hopes readers will:

- a. NOTE his vision – salvation or judgment.
- b. BELIEVE the truths displayed – our sinfulness and his saviour-hood.
- c. RECEIVE the Lord's provision– the rescue he offers in God's name.

Isaiah was mostly writing chapters 1-39 of his book to the people of Judah (the area around Jerusalem) about 730 years before Jesus Christ lived, to call them to repent; and chapters 40-66 to their descendants who would be living in exile 150 years later, to comfort and encourage them. See the table of dates on p 5. But through him God promised some things in detail such as the birth and death of Jesus Christ, and the prophecy is addressed to all people throughout history.

He *warns* of the judgement that is on its way as he writes (5:5-6) and of the greater final judgement of the impenitent (2:12-21; 66:24); but he also *promises* a coming Saviour (52:13–53:12) and *offers* all people a new start, and fullness of life, through belonging to him: free! (55:1-7)

### What was happening then?

Isaiah prophesied through four reigns from 740 to about 700BC (1:1). The people we call the Jews, God's people Israel, had split into two kingdoms:

The *northern* kingdom, *Israel*, also known as Ephraim, had *Samaria* as capital; and *Judah*, the *southern* kingdom, with its capital, *Jerusalem*.

Sometimes Isaiah uses 'Israel' to mean *all* the people, of both kingdoms.

The joint enemy to their north and east was the empire **Assyria**. Isaiah warned that Assyria would invade their land and plunder Samaria (8:3-8); this *did* happen a few years later while Isaiah was still active as a prophet.

Many Israelites were deported to Assyria as prisoners of war. Israel became part of the Assyrian empire and ceased to exist as a separate kingdom.

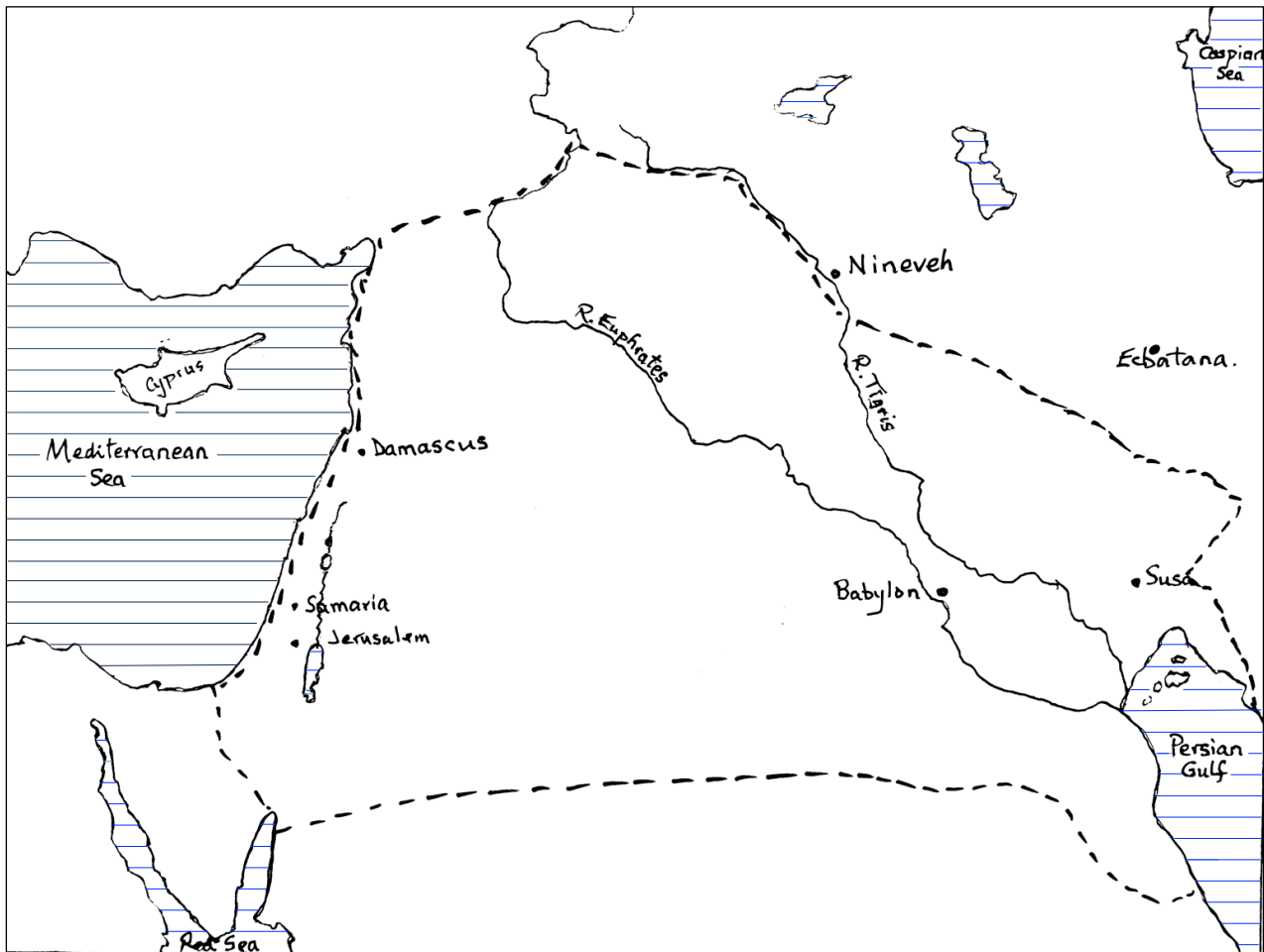
So when you read warnings such as 8:3-8 (*'Because you have rejected God's reign, Assyria will invade'*), you can say to yourself, 'that was the news-flash of its day – and it came true: what does that say about God who inspired it?'

The next great empire was **Babylon**. Isaiah warned that they would conquer the remaining kingdom, Judah, and deport the people in turn as prisoners of war (39:5). This took place in a series of invasions about a century later, after Isaiah's death. Again, what God said came true.

To prepare for the time of exile in Babylon, Isaiah wrote chapters 40-66 to comfort those future Israelites. Though he had died by the time it happened he wrote in advance: like writing a message for your great-grandchildren.



# Map for Isaiah



**Key, taking the cities from west to east:**

- Jerusalem: capital of southern kingdom, Judah
- Samaria: capital of northern kingdom, Israel
- Damascus: capital of Syria (Aram): see, eg, ch.7 v.1
- Nineveh: capital of Assyria
- Babylon: capital of Babylonia
- Ecbatana: capital of Medo-Persia for Cyrus' first two years
- Susa: capital of Medo-Persia after that (later Persepolis was: further south, to east of Persian Gulf)

**Assyrian Empire:** a little smaller than dotted line, with some land to north of it.

**Babylonian Empire:** area shown by dotted line.

**Medo-Persian Empire:** all that area, and Asia Minor all the way to the Mediterranean, and south west to northern Sudan, and territory to the east another 600 miles all the way to the Syr Darya river in what is now Eastern Uzbekistan. See also Esther 1.1. Cyrus' achievement (first emperor of the united Medo-Persian empire) is stunning.



# Timescale Chart:

## Timescale relating to Isaiah

Date	World Power	Kings of Israel	Kings of Judah	Isaiah
BC	<b>800-625 Assyria</b>		767-740 Uzziah	
		740-732 Pekah	740-732 Jotham	740 – c 695
		732-722 Hoshea 722 Samaria fell to Assyria	732-716 Ahaz (co-regent from 744)	Isaiah's ministry. Contemporaries: Micah, Hosea
- 700	Sennacherib and others	<i>People of Israel (the 10 northern tribes) exiled to Assyria</i>	716-687 Hezekiah (2 Chron. 29-32) then 7 more kings over next 100 years (2 Chron. 33-36)	
- 600	<b>626-539 Babylonia</b>		586 Jerusalem fell to Babylonia	
	Nebuchadnezzar and others		586-538 <i>People of Judah exiled to Babylon</i>	Isaiah had written 40-66 in advance to these exiles
- 500	Belshazzar (Daniel 5)			
	<b>538-331 Medo-Persia</b> first ruler = Cyrus		538 Cyrus encouraged the exiles to return to Jerusalem (Ezra 1:1)	Isaiah predicted this (44:28-45:6)

## §1 Chapters 1-6    *Introducing Isaiah's prophecy*

### Study 1    The state of the nation:    Isaiah 1:1-31

#### Isaiah explains his task

##### Background

Chapters 1-6 set the scene for the rest of the book. It is thought that Isaiah wrote chapter 1 *after* the rest of his prophecy, to explain it.

God had brought up Israel as his children (v2) but they were behaving disgracefully (v4, 17, 23). Isaiah's life's work was to call them back to God (v4, 18), promising them God's blessing if they would do so (v19) but also warning them of the real dangers of ignoring him (v20).

##### Word list

1	<i>Kings of Judah</i>	see table on page 5 for dates
4	<i>Holy One of Israel</i>	title for God, almost exclusive to Isaiah
8	<i>Daughter of Zion</i>	the people of Jerusalem ( <i>Zion</i> was one of the hills on which it was built)
9	<i>Sodom, Gomorrah</i>	Two cities on Jordan river plain, completely destroyed by God for their wickedness <i>see</i> Genesis 18-19 ( <i>cf</i> Pompeii)
10	<i>New Moons, Sabbaths, convocations</i>	appointed times to meet for feasts and/or sacrifices
11	<i>Mighty One of Israel</i>	title for God
29	<i>sacred oaks, gardens</i>	places for idol worship and sacrifice

##### Bible Connections

4, 16	<i>Jerusalem's sin</i>	<i>see</i> v23; 3:14,15; 5:8,11; 8:19; 10:1,2
11	<i>sacrifices</i>	Leviticus ch 1-7 gives details of the many sacrifices
18	<i>penitence, forgiveness</i>	<i>see</i> Psalm 51
	<i>merely external worship</i>	<i>cf</i> Jesus condemns Pharisees, Matthew 23:23

# LOOK

## 1) The Text

What questions does the passage raise?

What surprises or confuses you?

## 2) The Context

What other parts of the Bible – surrounding passage, individual book, whole Bible, or Bible story – might help you understand this passage?

# LEARN

1) How do you answer the questions the passage raises?

- 2) How do you resolve issues that surprised or confused you?
- 3) Give an overall 'picture' of the passage in a few sentences.

## **LISTEN**

- 1) What is the lesson or the main point?
- 2) Which verse best sums up the message of the passage? v.

## **LIVE**

- 1) What does it show about God (Father, Son, Holy Spirit)?
  - a) His nature and character?
  - b) His grace?
  - c) Jesus and His salvation?

Now underline the application of the Main Point.

- 2) What should I do?

Now underline the application of the Main Point.

## Background

This paragraph is among the most important in all literature, for it tells us the direction in which God is taking human history. That involves a great future for the people of God.

Isaiah writes of 'the last days', 'the Lord has a day' and 'in that day' (2:2,10,12,17; 3:18; 4:1,2). 'Day' means a time of God's significant activity, from a great time when people will flock to choose God as their king (2:2-4), to the terrifying day when people will try to hide under rocks from his judgement (2:10-22), to the time when God will make everything perfect in new heavens and a new earth (4:2-6).

We are living in the 'afterwards days' of which he speaks (2), and these verses are coming true right now. People from all nations are streaming to God's house to learn his ways and to learn (if only we learnt more quickly!) how to build peace.

## Word List

- |   |                       |   |
|---|-----------------------|---|
| 2 | <i>day</i>            | significant period <i>see above</i>   |
|   | <i>mountain</i>       | the exalted place where God is worshipped: the Jerusalem Temple                                   |
| 3 | <i>many people</i>    | all nations <i>cf</i> Isaiah 60:3   |
|   | <i>God of Jacob</i>   | a title for God. God had given Jacob (meaning <i>twister</i> ) a new name: 'Israel' Genesis 32:28 |
| 5 | <i>house of Jacob</i> | including both Judah and Israel   |

## Bible Connections

- 2-5 *repeated almost word for word in Micah 4:1-3*. Micah and Isaiah lived at the same time so the vision must have been laid on the hearts of the prophets of that period.
- 2 *in the last days* *see* Acts 2:17 (quoting Joel 2:28-32); Hebrews 1:1-2
- 2-3 *huge increase in the number of God's people, including Gentiles ('all nations')* - also predicted in 11:10; Ps 22:27 & 72:8-11, Daniel 2:44, Romans 11:25-36 and Revelation 11:15.
- hence the great commission see* Matthew 28:18-20.
- 4 *Nations will be at peace.* *see* Psalm 46:9; Micah 4:3; Zechariah 9:9,10.

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## Study 3    God's call to Isaiah

## Isaiah 6:1-13

### Background

Uzziah, also known as Azariah, who died c740BC, had a long and prosperous reign as king of Judah for 52 years. He extended its borders and successfully campaigned against the Philistines, Arabs and Ammonites. He strengthened the fortifications of Jerusalem. However when he usurped the function of the priests the Lord afflicted him with leprosy/skin disease for the rest of his life.

Isaiah is the only prophet who dates an event by a death (cf 14:28), each time with significance.

### Word List

- |    |                                   |  |
|----|-----------------------------------|--|
| 1  | <i>Uzziah</i>                     | King of Judah 791 - 740BC.   |
| 2  | <i>seraphs</i>                    | Hebrew = 'burning ones', i.e. angels; the only use of this word in Bible (in verses 2 and 6)   |
|    | <i>covered...covered...flying</i> | All three verbs are continuous action.   |
| 3  | <i>holy, holy, holy</i>           | Hebrew uses repetition to express superlatives / totality. This phrase is the only triple repetition in the Bible, until Revelation 4:8. |
| 5  | <i>ruined</i>                     | Hebrew root means 'to be silent', as in silence following disaster or death.   |
| 6  | <i>live coal</i>                  | perpetual fire was kept at the altar.  |
| 7  | <i>touched...taken away</i>       | tense shows, the effect is instantaneous.  |
|    | <i>atoned for</i>                 | fire is part of sacrifices. The angel assures Isaiah that he is 'at one' (atoned) with God again.  |
| 13 | <i>terebinth, oak</i>             | Meaning uncertain; may be two species of oak.  |

### Bible connections

- |   |  |  |
|---|--|--|
| 1 | <i>reign of King Uzziah</i>                                | see 2 Kings 14:21;15:1-7; 2 Chronicles 26  |
| 2 | <i>seeing the Lord</i>                                     | see John 1:18; 12:41; 14:9; 1 Corinthians 13:12  |
| 3 | <i>the holiness of God</i>                                 | see Exodus 15:11; 1 Samuel 2:2; Habakkuk 1:13; John 17:11; Revelation 15:4   |
| 6 | <i>live coal</i>   | ie fire from the altar, see Leviticus 6:12-13  |
| 8 | <i>'us' i.e. the Trinity</i>                               | see Matthew 28:19; John 14:21;   |
| 9 | <i>hearing/ not understanding, seeing/ not perceiving.</i> | The New Testament quotes Isaiah 6:9 <i>six times!</i> Matthew 13:14-15; Mark 4:12; Luke 8:10; John 12:39-40; Acts 28:26-27; 1 Corinthians 2:14-16. |

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Now underline the application of the Main Point.

- 2) What should I do?

Now underline the application of the Main Point.

## §2 Ch 7-12 *Present dilemma, Promised Saviour*

### Study 4 The Sign of the pregnant virgin 7:1-25

#### Background

Chapters 7-12 form the second section of Isaiah. The date is about 735BC. It predicts the Assyrians will invade the land north of Jerusalem and gives the first promises of a future rescuer (7:14; 9:1-7; 11:1-9).

#### Word List

1,5,6	<i>Kings</i>	<i>see</i> dates, page 5. Kings Rezin of Aram (= Syria, capital Damascus) and Pekah of Israel (capital Samaria) are allied against Ahaz of Judah (capital Jerusalem).
2,13	<i>house of David</i>	kingdom of Judah.
	<i>Ephraim</i>	another name for the northern kingdom, i.e. Israel .
3	<i>Shear-Jashub</i>	the name means ‘a remnant will return’.
	<i>Upper Pool</i>	outside Jerusalem’s gates at head of Valley of Hinnom
	<i>Washerman’s Field</i>	(Fuller’s Field in AV) on highway west of Jerusalem.
6	<i>Son of Tabeel</i>	the enemy wanted to depose Ahaz and put a puppet king on the throne in Judah.
14	<i>virgin</i>	The word means ‘maiden.’ It is never used of a married woman, has the idea of virtue and so assumes virginity. Matthew 1:23 tells us that ‘virgin’ is the correct understanding. (Another word Isaiah could have used normally means virgin but is used in Joel 8 of a married woman, so would have been less clear.)
	<i>Immanuel</i>	means ‘God is with us’.
17	<i>King of Assyria</i>	Tiglath-Pileser <i>see</i> 2 Chronicles 28:20.
20	<i>River</i>	<i>ie</i> the river Euphrates.
22	<i>Curds and honey</i>	a symbol of natural plenty. (Exodus 3:8).
23	<i>silver shekel</i>	about 25lbs (11.5kg) of silver.

#### Bible Connections

1	<i>the fight for Jerusalem</i>	<i>see</i> 2 Kings 16:5
14	<i>Immanuel</i>	<i>see</i> Matthew 1:18-25
18-25	<i>Assyrian invasion</i>	<i>see</i> 2 Chronicles 28:16-21

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# Study 5    The coming Prince of Peace    9:1-7

## Background

In chapter 8 Isaiah writes of a time after the devastation of the northern lands, using a theme of *darkness* (gloom). However the believing remnant are the people of hope and this hope is sure. 9:1-7 is written in past tenses ie the future is written as something that has already happened. Here he uses the theme of *light*. It is a poem in two sections:

v1-3 the hope described / v4-7 the hope explained.

## Word List

- |   |                                |  |
|---|--------------------------------|--|
| 1 | <i>land of Naphtali</i>        | area along western shore of Sea of Galilee and northwards.                                 |
|   | <i>land of Zebulun</i>         | area W & SW of Naphtali. The first two areas to fall to Assyria. Same areas are covered by |
|   | <i>Galilee of the Gentiles</i> | the northward extension of Naphtali  |
|   | <i>By the way of the sea</i>   | trade route between Egypt and Syria  |
|   | <i>along the Jordan</i>        | river which flowed into north end of Sea of Galilee and out at south end to the Dead Sea   |
| 2 | <i>walking</i>                 | living out their lives   |
| 4 | <i>Midian</i>                  | nation living east of R Jordan, defeated by Gideon   |
|   | <i>bar</i>                     | A by-word for overwhelming odds (Judges 6:5)   |
|   |                                | another term for yoke: the section across the shoulders                                    |
| 6 | <i>on his shoulders</i>        | symbol of 'bearing rule'   |

## Bible Connections

- |   |   |   |
|---|---|---|
| 1 | <i>Zebulun, Naphtali:</i>                                     | Captured by Tiglath-Pileser of Assyria about 733BC. see 2 Kings 15:29         |
|   | <i>Galilee of the Gentiles honoured</i>                       | see Matthew 4:12-17   |
| 2 | <i>Darkness/ light motif pointing to creative work of God</i> | see Isaiah 4:5; Genesis 1:2-3; 2 Corinthians 4:6                              |
| 3 | <i>rejoicing before God</i>                                   | see Exodus 23:15-17; Deuteronomy 12:7; 14:26                                  |
| 4 | <i>Midian's defeat</i>  | see Judges 6 – 8  |
|   | <i>'yoke...burdens...shoulders...oppressor'</i>               | recall Egypt and the exodus see Leviticus 26:13; Ex 1:11; 2:11; 5:4-5; 6:6-7. |
|   | <i>Exodus as background to coming child</i>                   | Exodus 3:7-8  |



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- 2) What should I do?

Now underline the application of the Main Point.

### §3 Chapters 13-35 God rules the nations

## Study 6 The safety of God's people... 14:1-23

### . . . and the insecurity of his enemies

#### Background

The third great section of Isaiah, chapters 13-35, tells how God deals with the nations. He might seem to act slowly but in due time he does punish proud cruelty (especially chapters 13-23); yet ever offers mercy (especially ch 24-35).

#### Word list

1	<i>The Lord will</i>	Original text begins, ' <b>For</b> the Lord will...'
	<i>Jacob, Israel</i>	Here the two names are synonymous and refer, not to the individual, but to all twelve tribes of Israel.
	<i>aliens</i>	political or other refugees
	<i>settle them</i>	traditional expression for home and security (Deuteronomy 12:10; 2 Samuel 7:1)
3	<i>relief</i>	from same verb as <i>settle</i> in verse 1
4	<i>Babylon</i>	Babylon conquered the southern kingdom, Judah, more than 100 years <i>after</i> Isaiah wrote this!
9,11,15	<i>grave</i>	Hebrew word is <i>Sheol</i> . To the OT believer, it can mean simply the grave or, as in this poem, the place where the spirits of the departed continue and can meet ( <i>see</i> 2 Samuel 12:23). It nearly always has the feeling, as here, of unhappiness and weakness.
13	<i>sacred mountain</i>	Mount Zaphon in north. In Canaanite mythology this was the seat of the gods.
18	<i>tomb</i>	here means mausoleum, ie grandiose tomb
19	<i>tomb</i>	the usual word for grave
21	<i>cities</i>	ie power bases

#### Bible Connections

1	<i>aliens</i>	a specially protected status in Israel <i>see</i> Deuteronomy 10:18-19
1-3	<i>Restoration</i>	<i>see also</i> 49:8-26; Jeremiah 33:1-9
14	<i>the Most High</i>	<i>see</i> Genesis 14:18-19,22 <i>cf</i> Daniel 4:17,34-35

# LOOK

## 1) The Text

What questions does the passage raise?

What surprises or confuses you?

## 2) The Context

What other parts of the Bible – surrounding passage, individual book, whole Bible, or Bible story – might help you understand this passage?

# LEARN

1) How do you answer the questions the passage raises?

- 2) How do you resolve issues that surprised or confused you?
- 3) Give an overall 'picture' of the passage in a few sentences.

## **LISTEN**

- 1) What is the lesson or the main point?
- 2) Which verse best sums up the message of the passage? v.

## **LIVE**

- 1) What does it show about God (Father, Son, Holy Spirit)?
  - a) His nature and character?
  - b) His grace?
  - c) Jesus and His salvation?

Now underline the application of the Main Point.

- 2) What should I do?

Now underline the application of the Main Point.

## §4 Chapters 36-39 Three remarkable events

### Study 7 A thrilling rescue – 36:1 – 37:38 God can be trusted

#### Background

Unlike the rest of Isaiah, chapters 36-39 are mostly history written in prose. They recount events that brought home the great lesson of the previous section: don't go elsewhere to find security, for God can be trusted. *See also 2 Kings 18:13 to 19:37*

#### Word List

##### Chapter 36

- |    |                          |  |
|----|--------------------------|--|
| 1  | <i>Sennacherib</i>       | became king of Assyria in 705BC and died in 681BC<br><i>see 37:38; 2 Kings 19:37</i> |
| 2  | <i>field commander</i>   | the Rabshakeh in other translations: high official in royal service                  |
|    | <i>Lachish</i>           | 30 miles SW of Jerusalem   |
|    | <i>Upper Pool</i>        | outside city gates at head of Valley of Hinnom                                       |
|    | <i>Washerman's Field</i> | or Fuller's Field, on highway west of Jerusalem                                      |
| 6  | <i>Egypt</i>             | Assyria indeed defeated them in battle   |
| 8  | <i>horses</i>            | in short supply in Israel <i>see eg 1 Kings 10:28</i>                                |
| 11 | <i>Aramaic</i>           | was the diplomatic language of the day   |
| 19 | <i>Hamath and Arpad</i>  | rebelled with Samaria in 720 BC  |
|    | <i>Sepharvaim</i>        | location uncertain, possibly Syria   |

##### Chapter 37

- |    |                                |  |
|----|--------------------------------|--|
| 1  | <i>torn clothes, sackcloth</i> | signs of distress and penitence                      |
| 7  | <i>spirit</i>                  | a delusion, <i>see eg 2 Thessalonians 2:11</i>       |
| 8  | <i>Libnah</i>                  | 10 miles N of Lachish                                |
| 16 | <i>cherubim</i>                | figures at each end of the mercy seat, Isaiah 37:6-9 |
| 22 | <i>Virgin Daughter of Zion</i> | <i>ie</i> untouched by the marauders                 |

#### Bible Connections

- |    |                         |   |
|----|-------------------------|---|
| 16 | <i>cherubim</i>         | <i>see</i> Exodus 25:17-22. True prayer is pre-occupied with God v16 - 20; Daniel 9:17-19 |
|    | <i>nature of prayer</i> | <i>see</i> Luke 11:1-13   |

# LOOK

## 1) The Text

What questions does the passage raise?

What surprises or confuses you?

## 2) The Context

What other parts of the Bible – surrounding passage, individual book, whole Bible, or Bible story – might help you understand this passage?

# LEARN

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  - b) His grace?
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Now underline the application of the Main Point.

- 2) What should I do?

Now underline the application of the Main Point.

# Sharing the Word

## Use

*'Hearing the Word'* can be used alone, with one other person, or in a group

## Preparing for a group

Time put in alone beforehand will greatly benefit time spent together.

Work through the stages - LOOK, LEARN, LISTEN, LIVE.

Write down your own questions and answers. \*

## Format

- a. LOOK - Any questions? (If answer is known or not!)  
Relevant cross references in rest of the Bible?
- b. LEARN - Answers to questions?
- c. LISTEN - Key verse and Main Point?
- d. LIVE - What does it show about God /His grace/ Jesus?  
What should I do

**n.b.** Leave plenty of time for the LIVE section!

By also eating together and a time of prayer, you will have shared something of the life of the early church! (Acts 2:42-47)

## Remember!

As we gather round God's Word -

- a) Listen to the views of others.
- b) Make room for the novice. (They can join in too when you start by listing 'Any questions'.)
- c) Don't let the 'knowledgeable' dominate. Encourage everyone to think for themselves.
- d) Try to include others, especially 'seekers', in your time together.

\* The **process** is explained and practiced in a four-hour course, suitable for all, called '**An Introduction to 'Hearing the Word'**

<https://hearingtheword.org.uk>



## ***“I can read the Bible for myself!”***

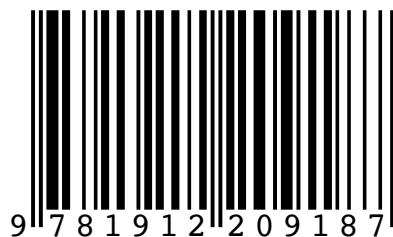
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