

How Much Do You Remember?

Answers Lesson 1

1. Although little is known about the man Isaiah, recall what we can gather about this prophet.

- Isaiah was a man of the city-Jerusalem
- His long ministry of over fifty years was in a city—from 750 B.C. to 700 B.C
- He was the court preacher
- He was an aristocrat.
- He was cultural
- Isaiah always seemed at home in the king's court

2. How is the layout of the book of Isaiah similar to the layout of the Bible?

THE BIBLE	BOOK OF ISAIAH
The Bible consists of sixty-six books	Isaiah has sixty-six chapters
The Bible is divided into two testaments, Old and New	Isaiah is divided into two parts, Israel's past condition ...future deliverance

THE BIBLE	BOOK OF ISAIAH
The Old Testament has thirty-nine books:	the first half of Isaiah has thirty-nine chapters
The New Testament has twenty-seven books	The second part of Isaiah has twenty-seven chapters

3. Recall the political lineage described in this historical background.

Uzziah

King of Judah [southern kingdom] while Jeroboam II was king [northern kingdom of Israel]

Reigned 52 years

Gifted administrator /military strategist

Both Uzziah and Jeroboam, brought the nation back to the glorious height of prosperity that it knew under the United Kingdom

How Much Do You Remember?

Answers Lesson 2

1. Describe Isaiah's vision concerning Judah and Jerusalem in the days of the four kings mentioned in the opening verses.

Vs 1 He identifies himself as being the son of Amoz and then he tells us what he saw was concerning Judah and Jerusalem in the days of the four kings mentioned.

Jerusalem is particularly specified because it is the site of the temple, the center of theocracy, and will be the future throne of the Messiah.

Vs 2 heavens... earth. God intended Israel to be a channel of blessing to the nations, but instead He must call the nations to look on Israel's shame.

When he refers to Sons it's a reference to the physical descendants of Abraham who are God's chosen people, in spite of their disobedience (cf. Ge 18:18,19).

2. Describe the doctrine of the remnant. Let's look at that doctrine of the remnant in Isaiah:

Isaiah 10:20-22, Isaiah 10:20 Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel. 21 A remnant will return, the remnant of Jacob, to the mighty God. 22 For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness.

Isaiah 11:11-16, Isaiah 11:11 Then it will happen on that day that the Lord Will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea. 12 And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth. 13 Then the jealousy of Ephraim will depart, And those who harass Judah will be cut off; Ephraim will not be jealous of Judah, And Judah will not harass Ephraim. 14 They will swoop down on the slopes of the Philistines on the west; Together they will plunder the sons of the east; They will possess Edom and Moab, And the sons of Ammon will be subject to them. 15 And the LORD will utterly destroy The tongue of the Sea of Egypt; And He will wave His hand over the River With His scorching wind; And He will strike it into seven streams

And make men walk over dry-shod. 16 And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt.

Isaiah 37:1-4, Hezekiah Seeks Isaiah's Help

Isaiah 37:1 And when King Hezekiah heard it, he tore his clothes, covered himself with sackcloth and entered the house of the LORD. 2 Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. 3 They said to him, "Thus says Hezekiah, 'This day is a day of distress, rebuke and rejection; for children have come to birth, and there is no strength to deliver. 4 'Perhaps the LORD your God will hear the words of Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore, offer a prayer for the remnant that is left.'

{note **remnant** refers to the two tribes of the kingdom of Judah, Israel already being captive. Isaiah is entreated to act as intercessor with }

Isaiah 37:31-32, Isaiah 37:31 "The surviving remnant of the house of Judah will again take root downward and bear fruit upward.

32 "For out of Jerusalem will go forth a remnant and out of Mount Zion survivors. The zeal of the LORD of hosts will perform this."

Isaiah 46:3. Isaiah 43:6 "I will say to the north, 'Give them up!' {God's peoples} And to the south, 'Do not hold them back.' Bring My sons from afar And My daughters from the ends of the earth"

Note: Back in verse 3. **Egypt for thy ransom** means...either Egypt or Israel must perish; God chose that Egypt, though so much more mighty, should be destroyed, in order that His people might be delivered; thus Egypt stood, *instead* of Israel, as a kind of "ransom

4. Consider Isaiah 1:18, the verse you copied down. What implications does this have for your life and your faith walk?

Isaiah 1:18 "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool.

How Much Do You Remember

Lesson 3 Answers?

1. In the ruin and desolation, what is the single promise, hope, and blessing that remains for Israel?

In all of the ruin, war, and desolation there is one single star of promise, hope, and blessing. For there will be a remnant of Israel described here in chapter 4:2 as the survivors of Israel or "them that are escaped of Israel." These will be left after the burning judgments of Jehovah have passed and **every one included in this remnant will be written in the Book of Life.** In chapter 4:3-4, everyone that is left in Jerusalem and everyone whose name is written among the living will be a holy people and dedicated to Him.

2. What does the term "millennium" mean?

All these verses from 4:2 through 4:6 indicate that this then is the beginning of the 1,000 year period that is termed the millennium. This is when Israel's Messiah, our Lord Jesus Christ, will reign over the earth. It is the dispensation of the fullness of time, when indeed all things will be under His control that are in heaven or on earth.

3. Recall the six woes described in Isaiah, chapter 5.

The Six Woes
1. Woe to the covetous (Isa. 5:8)
2. Woe to the drunkards (Isa. 5:11)
3. Woe to those that multiply sin (Isa. 5:18-19)
4. Woe to those that have no sense of right and wrong because of depravity (Isa. 5:20)
5. Woe to those who are proud and wise in their own eyes (Isa. 5:21)
6. Woe to drunkards who justify the wicked and condemn the righteous (Isa. 5:22-23)

4. Describe Isaiah's vision in the temple from chapter 6.

Isaiah opens chapter 6 with a sad note by mentioning the death of this king, but ends on a victorious note when he adds, "I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple" (verse 1).

Isaiah went into the temple and discovered that over and above and beyond the dead king, there was one true king of the nation Israel who was not dead. Isaiah saw the Lord with all of His majestic splendor sitting upon the throne that was high and lifted up. This was the same temple in which Uzziah had tried to take and do away with the service of the priests.

How Much Do You Remember?

Lesson 4 Answers

1. What were the four double references found in chapter 7?

Consider the law of double reference as seen in these chapters—particularly in four areas. **First**, the Hebrews' persecution at the hands of foreign rulers is described—that is, Isaiah's day and also of the great tribulation still in the future. The **second** double reference, the judgment of the nations, both of Assyria and of the marshalled hosts at Armageddon, is described. **Third**, God's dealing with the Jewish remnant, both after the Babylonian captivity and after the great tribulation. **Fourth**, the advent of the Messiah, both His virgin birth and His future return to the earth in glory.

2. What is the significance of the name of Isaiah's son, Shearjashub, given in chapter 7?

The name Shearjashub means "a remnant shall return," and it is clearly a link with the last words of the previous chapter that says, "Yet there will be a tenth portion in it," (Isaiah 6:13).

So the son of the prophet is a sign of the fulfillment of Jehovah's word to the prophet

3. Recall the Messianic prophecy, given in 7:14.

"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

4. In verse 18 of chapter 8, what was meant for the family of Isaiah?

In verse 14, they were to fear God above all and look to Him; He will be their salvation or their stone of stumbling. This was literally fulfilled in Christ in 1 Corinthians 1:23, where Paul says, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness."

5. In chapter 9 verse 3, what can be looked forward to?

Isaiah 9:3 You shall multiply the nation, You shall increase their gladness; They will be glad in Your presence As with the gladness of harvest, As men rejoice when they divide the spoil.

6. Recall the names of glory describing Jesus Christ and their significance found in Isaiah 9:6-7.

Now let us look at the names of glory found in verses 6-7, that the Spirit of God adorns the man child with.

"WONDERFUL." This is not an adjective.

"THE MIGHTY GOD." He is the one to whom all power is given.

"THE EVERLASTING FATHER." It simply means that He is the Creator of all things, even time, the ages, and the far-off purpose of all things.

"PRINCE OF PEACE." There can be no peace without Him

7. What is the refrain that closes chapter 9 (and was used three times throughout the chapter)?

The chapter closes with the solemn refrain repeated for the third time, "*For all this his anger is not turned away, but his hand is stretched out still*" (verses **12,17, and 21**).

8. Recall the historical background and political history found in these three chapters.

It is important for you to remember what has been taught in chapters 7 and 8 in order to understand chapter 9.

In chapter 7, there was a sign given that a virgin should conceive and she should bear a son and his name be called Immanuel.

In chapter 8, we see the immediate meaning that completes the double meaning in the birth of the second son of Isaiah.

Chapter 9, It is as though Isaiah could look down through the ages and see the Lord Jesus full of grace and truth, making known the wonders of God and His redeeming love to those who heard and accepted the Light of Life.

How Much Do You Remember?

Lesson 5 Answers

1. In chapter 10, how does God use the Assyrians to accomplish His will?

God shows us in chapter 10:5-12 of Scripture just how He can use the Assyrians, for instance, to accomplish what He wants.

As the rod of Jehovah's anger, from Assyria was used, as other nations had been used before and since, to chasten the people of God because of their turning away from Him; **but in the day of their repentance, He would destroy the enemy [vs 8] that had brought disaster upon Judah. Jehovah's whole work upon Mt, Zion and upon Jerusalem will mean the return of His people to Himself. Vs 12**

2. What is the main theme of chapter 11?

In chapter 11, we find as the main theme the "**person and the power of the king**" and **the character and the quality of the kingdom.**

3. Describe the character of the reign of Christ mentioned in the beginning of chapter 11.

Coming by virgin birth through David's line, we see Christ is the branch out of the root of Jesse, the father of David and upon Him rests:

- (1) the spirit of Jehovah;
- (2) the spirit of wisdom;
- (3) the spirit of understanding;
- (4) the spirit of counsel;
- (5) the spirit of might;
- (6) the spirit of knowledge;

(7) the spirit of the fear of the Lord.

4. Contrast the prophecy concerning Assyria as a "cedar" in chapter 10 with the resurrection of Israel as an "oak" in chapter 11.

When a cedar is cut down, there are no shoots—no life stems—just a stump that stays in the ground and rots.

When an oak is cut, there are still roots—shoots of life—and a small stem will come out from the top of the stump.

5. Explain why chapter 11 verse 11 speaks of God recovering the remnant of His people for a "second time."

With His hand, He brought them out of this first deliverance, when His hand will again be active—only the second time it will not be only over Egypt, but over the entire earth.

He alone can truly restore His people a second time.

Its people, Israel, must return to the land in order that prophetic Scriptures may then begin to be fulfilled.

6. Why is chapter 12 a response of praise?

Here is set before us the praise of a people under the direct and personal reign of Christ.

This is pure praise from redeemed hearts to God because of His salvation and creation.

With the curse removed from the earth, there will be a great occasion to praise God for His display of goodness.

The tribulation is past and the storms of life are all over!

How Much Do You Remember?

Lesson 6 Answers

1. Which nation is the burden related to in chapters 13 and 14?

The burdens of chapters 13 and 14 are related particularly to Babylon

2. What is Babylon a symbol of?

Babylon is a symbol of rebellion against God.

3. In chapter 13 verse 21, what does the word "satyrs" mean, [in the KJV] and what was Babylon a headquarters for in the ancient world?

In verse 21, you get the word "satyrs," [in the KJV] which means demi-gods -- half man, half goat -- or demons...believed by the Arabs to haunt these ruins; probably animals of the goat-ape species better rendered shaggy goats.

Babylon was the headquarters for idolatry in the ancient world.

4. In chapter 14, what does God link the final restoration of Jerusalem with?

Though centuries were to elapse between the two events, through the decree of Cyprus, a remnant was permitted to return to Jerusalem, thus fulfilling a part of the divine predictions concerning the recovery of Judah, so their final restoration is linked with the complete overthrow of everything that is godless, commercial, and that which is described in Revelation and in Daniel.

5. Recall the five "I will" statements of Lucifer in chapter 14.

But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 14 'I will ascend above the heights of the clouds; I will make myself like the Most High (Isaiah 14:13-14).

How Much Do You Remember?

Lesson 7 Answers

1. Describe the burden of Moab found in chapters 15 and 16.

Moab is representative of those who make a profession of God, but actually they have no vital relationship with Him. Isaiah 15:1 says this burden of Moab came suddenly "in the night."

Ar -- meaning in Hebrew, "the city"; the metropolis of Moab, on the south of the river Arnon. This expression is repeated twice to emphasize the suddenness of the storm that struck the nation. The storm came at night and their night of weeping never ended. At first, they were numbed by the suddenness of it all and there was

silence. The silence was broken by an eternal howling and wailing. [Read all of 15 and 16 for more info]

2. In chapter 16, what will be the cause of Moab's rejection of God's offer of mercy?

Because of pride, Moab failed to obey God and rejected His mercy.

The final judgment is predicted in a short time in chapter 16.

3. What nation is Damascus' partner in crime and punishment for this burden of Damascus?

In Isaiah 17:3, the northern kingdom of Israel must bear her share of the burden pronounced upon Damascus because of their alliance.

4. After studying the clues found in Scripture, which region can be deduced to facing the burden of Ethiopia found in chapter 18?

There is one on the Euphrates in Asia described in Genesis 2:13 and there is another in Africa. (See Isaiah 20:3—5.)

We conclude, therefore, that the Ethiopia in Africa, also called Cush, is the one intended here in the Scripture.

How Much Do You Remember?

Answers Lesson 8

1. What is the chief target of God's condemnation toward the nation of Egypt in chapter 19?

The idolatry of Egypt is the chief target of God's condemnation of this nation.

2. What are the three burdens found in chapter 21?

In chapter 21 we have three burdens—Babylon (the desert of the sea), Edom (Dumah), and Arabia

The three burdens in this chapter are set forth by expressive symbols.

These represent certain nations and apparently were as clear to the people of Isaiah's day as the stars and stripes are to us.

3. Describe Isaiah's countenance as he delivered the prophecy of desolation and destruction in chapter 21.

Isaiah 21:5-10

It gave Isaiah no pleasure to be able to predict the awful suffering to which Israel's enemies were to be exposed.

His tender heart grieved deeply over the desolation and destruction that their idolatry and corruption were to bring down upon them.

4. In chapter 21 verse 12, what is meant by the phrase, "The morning cometh, and also the night"?

Morning comes, and also the nightIsaiah promises a short lived deliverance from Assyrian oppression, but quickly adds the threat of Babylonian domination to soon follow.

How Much Do You Remember?

Lesson 9 Answers

1. Describe why the phrase "valley of vision" from chapter 22 verse 1 is paradoxical.

"Valley of vision" refers to Israel, as God often revealed Himself to Jerusalem through visions as is implied in verses 4, 8, 9, and 10. However, the unrepentant inhabitants display a marked lack of vision in their oblivion to the destruction that soon awaits them.

The expression "valley of vision" is another of Isaiah's paradoxical statements.

2. Recall as outlined in the chapter 23 notes the symbolism or representation of the judgments of God against each nation.

The burden of Tyre is a literal prophecy against a city named Tyre, but it appears to have its ultimate fulfillment in the destruction of Mystery Babylon at the end of the Tribulation. The city of Tyre was located on the Mediterranean Seacoast of Lebanon, north of Israel.

Isaiah 23:1-18

Each one of these great nations represents or symbolizes some great principle, philosophy, or system that God must judge.

Babylon: represents false religions and idolatry.

Palestine: represents true religions, which became apostate.

Moab: represents a formal religion, a form of godliness but denying the power thereof.

Damascus: represents compromise.

Ethiopia: represents missions.

Egypt: represents the world.

Persia: represents luxury.

Edom: represents the flesh.

Arabia: represents war.

Valley of Vision (Jerusalem): represents politics.

Tyre: represents commercialism or big business

3. Describe the burden of Tyre and recall Tyre's threefold description.

Tyre is given a threefold description:

a. In verse 7, it is called a jubilant city.

b. In verse 8, it is called a bestower of crowns city.

Here in verse 11, in the KJV it is called a merchant city, rather, *Canaan*, meaning the north of it, namely, Phoenicia.

4. Who will be affected in chapter 24 as the judgments come together as a mighty, moving flood?

The judgments that we have studied in chapters 13 through 23 come together in chapter 24 as a mighty, moving flood and the **entire earth is involved in this judgment.**

How Much Do You Remember?

Lesson 10 Answers

1. What is the Kingdom Age that we read of beginning with chapter 25?

The clouds of the great tribulation have rolled away and the sun of righteousness is shining. This chapter is a song of deliverance. It is the Hallelujah Chorus and the shout of victory. This is the first chapter we have considered in a long time that is pure, undiluted joy. The kingdom is a literal reign of Christ upon the earth as king for one thousand years. There can be no kingdom without a king.

2. Why can Israel claim to be "a strong city" in chapter 26 verse 1.

Isaiah 26:1 In that day this song will be sung in the land of Judah: "We have a strong city; He sets up walls and ramparts for security

The language here precludes the possibility that this is a literal city. This is God's metropolis, where He protects His own. The walls are God's salvation. This is the city prepared for the earthly people. (See Isaiah 60:18.)

3. What two cities are referred to in chapter 26?

In chapters 25 and 26, we have what might be termed "the tale of two cities"—one representing that proud city that man has built contemptuously, called in Isaiah 24:10 "the city of confusion," or as in the NASB The city of chaos, is broken and the other city built by the Lord God Himself the Strong City [Millennium Holy City]

4. Contrast the vineyard spoken of in Isaiah chapter 5 with the vineyard in this section found in chapter 27.

Vineyard

Chapter 5	Chapter 27
There was failure and judgment in chapter	There is abundance, blessing, and satisfaction on the part of the Lord
The Lord looked for grapes and found only wild grapes. [This speaks of the past.]	A vineyard of red wine speaks of abundance, fruitfulness, bounty, and joy. [Speaks of future]

How Much Do You Remember?

Lesson 11 Answers

1. Recall the parable of the good sower found in chapter 28, verses 23-29. How does this apply to judgment?

There are soft and hard grains. Different methods must be employed in harvesting them. The soft grain must not be beaten with the same intensity as the hard ones or else they will be destroyed. Thus, God judges.

This section throws added light on the following passages in Matthew. 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'" (Matthew 13:30)

The meaning here is that God prepares the heart of man by conviction, sorrow, and trouble, as well as spiritual concern. Then the good seed falls and the fruit follows.

2. Define the word "Ariel" and describe its meaning for Jerusalem.

It is necessary to establish the fact that Jerusalem is the city designated under the title of Ariel.

Isaiah delights in a play upon words as we have observed in our study. Ariel means "lion-like."

The word occurs in 2 Samuel 23:20, where we find the words "lion like men." A "lion-like man" is an Ariel man. The word means "the lion of God." The word could mean "altar of God."

Both designations are a fitting title for the city of Jerusalem.

3. What was the attitude of the people before the final deliverance of God (chapter 29:11-12) and what does the prophet liken it to in verses 13-14?

The attitude of the people, including God's people, before their final deliverance by God, was, and is, that prophecy is too obscure to be understood, that it was a sealed subject about which they could know nothing.

The prophet likens it to a mouth religion but not a heartfelt religion (verse 13).

4. Recall the two woes found in chapter 29.

This chapter contains two woes.

First, they act as if God does not see or know.

Second, they act as if they are getting away with it as indicated here in this verse.

Isaiah 29:15 Woe to those who deeply hide their plans from the LORD, And whose deeds are done in a dark place, And they say, "Who sees us?" or "Who knows us?"

5. To whom is the fourth woe directed in chapter 30?

Woe to the rebellious children," declares the LORD, "Who execute a plan, but not Mine, And make an alliance, but not of My Spirit, In order to add sin to sin; 2 Who proceed down to Egypt Without consulting Me, To take refuge in the safety of Pharaoh And to seek shelter in the shadow of Egypt! 3 "Therefore the safety of Pharaoh will be your shame and the shelter in the shadow of Egypt, your humiliation. 4 "For their princes are at Zoan and their ambassadors arrive at Hanes.

This prophecy concerns the Southern Kingdom of Judah as indicated in verse 19, where we find the term "Zion at Jerusalem

6. Define the words "Zoan," "Hanes," and "Hebron." What significance do these definitions add in understanding the text? (verse 4)

VERSE 4... Zoan comes from a root meaning "to strike tent," as the Nomadic tribes do even to this day.

The word "Hanes" means then, "to flee from grace."

We learn that Hebron is the very opposite of Zoan, and means "communion"—which means affection, harmony, and sentiment, combined with perfect intimacy

Now, with these meanings in view, is it not something far more refreshing than merely saying, "Which was the most ancient of two old cities?" when we read "Hebron was built seven years before Zoan in Egypt?"

The first would serve us little but that "seven years," which is a symbol of completeness, means that this place of rest and refuge was seven years before this restless, homeless scene of removals—Zoan—was built.

7. Summarize chapter 30 into its three distinct sections

To summarize chapter 30, you will find

First a warning to Judah not to seek an alliance with Egypt in verses 1-14.

Second, an encouragement to look to Jehovah for He is willing to deliver them (verses 15-26).

Third, a statement that God will deal with the Assyrian (verses 27-33).

How Much Do You Remember? Lesson 12 Answers

1. Who was the woe of chapter 31 directed toward?

In this chapter, it is not primarily against Egypt itself that the woe is pronounced but against the Hebrew for depending on Egypt.

2. Who is the menace, or danger, of chapter 31?

Egypt is the menace of chapter 31.

3. Describe the twofold pouring out of the Holy Spirit found in chapter 32.

As the land of Israel nourished under a twofold blessing of rain—the early and the latter rain so there will be a corresponding twofold pouring out of the Holy Spirit upon the people of Israel

The first, or the early rain, fell at Pentecost.

A distinction must be observed between the "last days," when the prediction relates to the church.

The last days as related to the church began with the advent of Christ but have special reference to the time at the end of this age

4. Upon whom is the last judgment pronounced in chapter 33?

Chapter 33 records the sixth and last woe [judgement] of this section of Scripture.

Chapter 33 in particular pronounces a judgment on those who seek to destroy God's people and lay waste to His land. It refers to the Assyrian in the immediate future of Isaiah's day but it extends on to the final enemy of Israel in the last days.

This chapter depicts the land as the thing of primary importance.

5. Describe the transformation that will take place in God's people in chapter 33.

Isaiah 33:4-6

A great transformation will take place in God's people in that day.

They will turn from the material to the spiritual.

This will be in the day when the kingdom is established here on the earth, that is—the millennium.

This applies to Israel and the nations here on the earth in that day.

The reference is not to the church.

6. What is the major event that takes place in chapter 34?

Now again comes the crash in divine judgment upon all the earth here in chapter 34.

7. After the judgment of chapter 34, what follows in chapter 35?

Chapter 34 will be followed, just as we saw before, by the sweet strains of promise to be found in chapter 35.

Man looks to the future as a time when he will improve the world by his own efforts and his own "good deeds" that he will establish and bring in the millennium himself.

This will never happen and that theory is of Satan

8. Describe the various phases of renewal found in chapter 35.

We come now to the millennium, a picture of the kingdom of the Lord Jesus.

The fires of judgment have now been burned out, the evening of trouble on the earth is ended, and the morning of millennial delight has come. God's method has always been through suffering to peace—through the night to dawn, through judgment to salvation. This chapter is in contrast to the storms of judgment of the last few chapters.

How Much Do You Remember? Lesson 13 Answers

1. What is this section of Isaiah considered to be (chapters 36-39)?

In chapters 36 through 39, are considered **a historic interlude** forming a clearly marked second main division in the book of Isaiah, radically different in form from the chapters we have studied thus far, and quite different from the chapters we will study hereafter.

2. Describe the character of King Hezekiah.

Hezekiah was a remarkable king, used by God to rescue Jerusalem from the Assyrians and bring reform and revival to Judah. He is known for **his God-honoring prayer life**, a remarkable miracle, and a tragic choice.

3. Recall Hezekiah's two different reactions to the two letters he received.

There are two important letters that Hezekiah received.

The first was from Assyria, **which Hezekiah took directly to God in prayer** and God delivered his people (chapter 37:14).

Hezekiah's reaction to the report of his messengers reveals a man of great piety. In his extremity, he turns to God and to the house of the Lord

The second letter was from the king of Babylon and flattered Hezekiah, **which he did not take to the Lord in prayer.**

The second letter was from the king of Babylon and flattered Hezekiah, which he did not take to the Lord in prayer.

As a result, it led to the undoing of Judah (chapter 39:1-8).

4. How does God respond to Hezekiah's prayer in chapter 38?

God promises to defend His city for His sake and for David's sake.

5. What human weakness does Hezekiah display in the last chapter?

In Isaiah 39:4 we see King Hezekiah's **pride... which was his human weakness**

4 He said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that is in my house; there is nothing among my treasuries that I have not shown them."

How Much Do You Remember?

Chapter 14 Answers

1. What are these chapters (40-66) entitled?

These chapters, 40-66, could be entitled "The Salvation of Jehovah,"

2. Recall the historical setting of this next section of Scripture.

The historical setting of these chapters can be remembered from a study of the book of Daniel.

The setting is about the middle of the sixth century B.C., and the Persian king, Cyrus, was the great figure on the horizon of world politics (Isaiah 44).

Babylon had been the dominate world power, but now was about to fall (chapter 47).

The captive people of Israel were shortly to be released from exile by Cyrus and permitted to go back to Palestine (chapter 45).

You will recall in Daniel chapters 2 and 7, we have the order of the empires.

3. What is the state of the people of Israel in chapter 40?

In this section, we have the grace of God, the suffering, and glory to follow. The opening statement of "Comfort, O comfort My people" sets the mood and tempo, and thus sets the state of the people as the message is now one of comfort and God reveals Himself as Creator, Savior, and Sustainer.

How Much Do You Remember? **Chapter 15 Answers**

1. Following their refusal to look to the Lord, how did the people respond in an emergency, as noted in chapter 41?

Reference Isaiah 41:5-7

5 The coastlands have seen and are afraid; The ends of the earth tremble; They have drawn near and have come. Each one helps his neighbor and says to his brother, "Be strong!" 7 So the craftsman encourages the smelter, And he who smooths metal with the hammer encourages him who beats the anvil, Saying of the soldering, "It is good"; And he fastens it with nails, So that it will not totter.

According to VERSES 5-7

The result of this challenge was a great commotion.

Fear struck the people as they drew near, and since God was to judge right and wrong, you will find a graphic picture of the reactions of people in verse 7.

In the emergency, many resorted to making a temporary idol following their refusal to look to the Lord.

2. What three groups is God dealing with in chapter 41?

So, in this chapter, we find God dealing with individuals in verses 1—7, and then dealing with Israel in verses 8—16, and then overturning and overthrowing the idols in verses 17-27. Note the following.....

Isaiah 41

The prophet begins with the Divine vocation of Abraham, the root of the Israelite family, and his successful exploits against the idolaters, vv. 1-7.

He then refers to the Babylon captivity, and encourages the seed of Abraham, the friend of God, not to fear, as all their enemies would be ultimately subdued under

them, vv. 8-16 and everything furnished necessary to refresh and comfort them in their passage homewards through the desert,

Then in vv. 17-20. The prophet then takes occasion to celebrate the *prescience of God (or foreknowledge)* from his knowledge of events so very distant as instanced in the prediction concerning the messenger of glad tidings which should be given to Jerusalem to deliver her from all her enemies; and challenges the idols of the heathen to produce the like proof of their pretended divinity, ref vv. 21-27. But they are all vanity, and accursed are they that choose them, ref vv. 28, 29.

3. How is Christ portrayed in the beginning of chapter 42?

It seems imperative that we discover and distinguish the two separate servants mentioned in this chapter. The Messiah, Jesus, is definitely in view in verses 1-7.

4. What can we glean from Christ's example in chapter 42:3 about fighting what is wrong?

We glean that the primary meaning of these words, is that we might do well to learn that the greatest way to fight what is wrong is to display truth!

5. Who is the other servant in chapter 42?

The other servant in this chapter - the nation Israel - verses 18-25

“¹⁸ Hear, **you deaf!** And look, **you blind,** that you may see. ¹⁹ Who is blind but **My servant,** Or so deaf as **My messenger** whom I send? Who is so blind as he that is at peace *with Me,* Or so blind as the **servant of the LORD?** ²⁰ You have **seen** many things, but **you do not observe *them*;** *Your* ears are open, but none hears. ²¹ The LORD was pleased for His righteousness' sake To make the law great and glorious. ²² But this is a people plundered and despoiled; All of them are trapped in caves, Or are hidden away in prisons; They have become a prey with none to deliver *them,* And a spoil, with none to say, "Give *them* back!" ²³ Who among you will give ear to this? Who will give heed and listen hereafter? ²⁴ Who gave Jacob up for spoil, and Israel to plunderers? Was it not the LORD, against whom we have sinned, And in whose ways they were not willing to walk, And whose law they did not obey? ²⁵ So He poured out on him the heat of His anger And the fierceness of battle; And it set him aflame all around, Yet he did not recognize *it*; And it burned him, but he paid no attention.

How Much Do You Remember
Chapter 16 answers?

1. In addition to Israel and Jacob, what name does God give to the nation in chapter 44?

The Lord God adds another name to Israel and Jacob and that name is Jeshurun, which means "the upright."

This name corresponds to Israel but is in contrast to Jacob, which means "the crooked."

Jeshurun occurs first in Deuteronomy 32:15 and 33:5, 26—and apparently is a synonym for Israel.

2. What meaning does it have?

The name Jeshurun means "the upright."

3. Describe the satires against idolatry found in chapters 44 and 46.

Satire uses irony to ridicule the object of its contempt, usually in writing. In this case, The chapter opens with the announcement of the defeat of the idols of Babylon. While this seems strange since Babylon had not yet come to the front as a world power. There is a sharp distinction between God and idols is emphasized. See, God had carried and borne Israel through the long, weary centuries of their sinful past. So proposes the real distinction between the true God and idols is simply this: **does your God carry you? Or do you carry your god?**

4. Who does Isaiah foretell two hundred years before his existence?

Cyrus is named and identified before he is born.

About two hundred years elapsed between this prophecy and the appearance of Cyrus.

5. Recall the description of the fall of Babylon.

The fall of the Babylonian Empire came suddenly when the Medes and the Persians overran the city of Babylon in a night attack in 539 b.c. Prior to this event, the Babylonian Empire had already fallen on evil days. When Nebuchadnezzar died in 562 b.c., he was succeeded by his son Amel-Marduk who was assassinated only two years later. In 560 b.c. Neriglissar took the throne. When he died in 556 B.C, after only four years of reign, he was succeeded by his son who was assassinated shortly after he came to the throne. Nabonidus then assumed power

appointing his son Belshazzar as co-ruler. It was this Belshazzar who held the ungodly feast of Daniel 5 and perished at the hands of the Medes and Persians.

How Much Do You Remember Lesson 17 Answers?

1. Who are the three distinct speakers of chapter 49?

All three persons of the Godhead speak and the chapter is outlined as follows:

First, God the Father states the reason for the rejection of Israel (verses 1—3).

Second, God the Son speaks concerning His humiliation (verses 4-9).

Third, God the Holy Spirit proclaims that men trust the Son (verses 10-11).

2. What is the structural outline found in chapter 50?

This chapter is similar to Psalm 2 in structural outline

THE REIGN OF THE LORD'S ANOINTED	
Who We Hear?	Psalm 2
Rebellious Kings	[1] Why do the nations rage and the peoples plot in vain? [2] The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, [3] "Let us burst their bonds apart and cast away their cords from us."
The LORD	[4] He who sits in the heavens laughs; the Lord holds them in derision. [5] Then he will speak to them in his wrath, and terrify them in his fury, saying, [6] "As for me, I have set my King on Zion, my holy hill."
The Davidic King	[7] I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you. [8] Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. [9] You shall break them with a rod of iron and dash them in pieces like a potter's vessel."
The Psalmist's Summary	[10] Now therefore, O kings, be wise; be warned, O rulers of the earth. [11] Serve the LORD with fear, and rejoice with trembling. [12] Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him. Psalm 2

The Book of Isaiah														
Focus	Judgment is Coming						Glory Will Follow							
Divisions	Judgment on Judah	Judgment on Judah's Neighbors		Judgment on All the Earth		Historical Interlude	Deliverance of God's People	Deliverance for God's People	Future of God's Delivered People					
	1	12	13	27	28	35	36	39	40	48	49	57	58	66
Topics	Visions	Burdens		Woes		Wars		Worship						
	Sermons of Condemnation				Parenthesis		Sermons of Comfort							
Place	Judah & Her Neighbors						Israel & the World							
Time	About 40 Years (722-681 B.C.)						Thousands of Years							
Author	The Prophet Isaiah													

3. Why is chapter 51 likened to an alarm clock?

This chapter is like an alarm clock. Mark the places where the expressions occur like "Listen to me," "Pay attention to Me," and "Awake, awake" (See verses 1, 4, 7, 9, 17, 21, and verse 1 of chapter 51). God's timepiece is not a Bulova or Gruen, but Israel. In this chapter, God sounds the alarm to awaken those who are asleep, that they might know that eternal morning is coming soon.

4. When does the vision of chapter 52 place Jerusalem?

This chapter is a vision of Jerusalem during the Kingdom Age.

We are standing on the threshold of the kingdom and the King.

How Much Do You Remember Lesson Answers 18?

1. What two parts comprise chapter 53?

This chapter tells us two things about Christ:

The suffering of the Savior part 1 (verses 1-9).

The satisfaction of the Savior part 2 (verses 10-12).

2. Describe the state of the world when Jesus entered in at His birth (Chapter 53).

At the time of the birth of Christ, the family of David had been cut off from the kingship.

They were no longer princes; they were peasants.

The nation Israel was under the iron heel of Rome.

The Roman Empire produced no great civilization; they merely were good imitators of great civilizations.

There was mediocre achievement and the moral foundation was gone.

3. Recall the **promise of Isaiah 54:10 and copy it down here:**

Isaiah 54:10 "For the mountains may be removed and the hills may shake,
But My lovingkindness *will not* be removed from you,
And My **covenant of peace** *will not* be shaken,"
Says the LORD who has compassion on you.

4. Describe how the offer of salvation changes throughout these chapters.

The work of the suffering Servant in chapter 53 makes possible the offer of salvation in this chapter.

In chapter 54, *the invitation was confined to Israel only.*

Here, *the invitation is extended to the entire world.*

In chapters 54 and 55, we have the results of the redemption wrought in chapter 53.

The gospel went first to Israel and then to the Gentiles.

How Much Do You Remember?

Lesson 19 Answers

1. How are the wicked described and what are they likened to in chapter 57?

Isaiah 57:20 But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.

57:21 "There is no peace," says my God, "for the wicked."

The wicked are covetous and go on in rebellion against God

Verse 21 is one of the most picturesque descriptions of the wicked in Scripture. Like the troubled and restless sea, the wicked can find no rest or peace in their wicked ways

2. What unpleasant but necessary message must Isaiah deliver in chapter 58?

In spite of their outward observance of religion, they were indulging in their own wicked way. This is the spirit of the natural man with his outward show of religious form.

The heart is far from God and his way is wicked. The veneer of godliness is nauseating to the Lord Jesus Christ.

In verse 1 The prophet is commanded by the Lord God to cry aloud this message that is always unpopular

3. Why was the fasting of the Israelites in chapter 58 unacceptable to God?

In Isaiah 58: 4 God explains why He cannot accept their fasting. They thought it gave them special acceptance with Him. Then verse 5 says God had not commanded their fasting and their acts of worship were entirely outward.

God wanted their actions to match their fasts. He wanted to release them from the slavery of empty practices

4. Recall the passage from chapter 61 that Jesus quoted at the opening of His public ministry in Nazareth.

This is the passage that Jesus read in His hometown of Nazareth at the synagogue, which initiated His public ministry... Luke 4:16-21

16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, 18 *"THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."* 20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. 21 And He began to say to them, *"Today this Scripture has been fulfilled in your hearing."*

The way Jesus handled the Scriptures is profoundly significant

How Much Do You Remember?

Lesson 20 Answers

1. Describe the transformation that will occur in the nation of Israel after the experience of God's salvation (chapter 62).

Chapter 62, vs 12 tells us the experience of God's salvation will work a transformation in the nation Israel. The people will be called a holy people and the land will be greatly desired.

2. Recall the imagery and symbolism of the winepress from chapter 63 in terms of Jesus's first and second comings.

The King picks up the figure of the winepress and states that He has trodden it alone. He is the judge of all the earth. The language here is awe-inspiring and an expression of terror: "trample them in my wrath." He went through the winepress for sinners when He was here the first time, and now, those who refuse to accept His salvation must go through the winepress.

3. Compare and contrast the millennium and the eternal kingdom with information from the notes on chapter 64.

The millennium age is a temporary foretaste of 1000 years, yet the eternal Kingdom is forever!

4a. What known features mark the kingdom? The millennium? (Chapter 65)

Isaiah 65:19-25

19 "I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying. 20 "No longer will there be in it an infant who lives but a few days, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Will be thought accursed. 21 "They will build houses and inhabit them; They will also plant vineyards and eat their fruit. 22 "They will not build and another inhabit, They will not plant and another eat; For as the lifetime of a tree, so will be the days of My people, And My chosen ones will wear out the work of their hands. 23 "They will not labor in vain, Or bear children for calamity; For they are the offspring of those blessed by the LORD, And their descendants with them. 24 "It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear. 25 "The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent's food. They will do no evil or harm in all My holy mountain," says the LORD.

4b. What known features mark the kingdom? The millennium? (Chapter 65)

Isaiah 66:23

Verse 23 The redeemed of all ages will worship God throughout eternity. That is the engaging business of eternity.

VERSE 24

Hell is eternal. The book of Isaiah closes with a warning to the human race. "He that hath an ear, let him hear" (Revelation 2:11, see also 2:17; 3:6, 13).

5. Summarize the final chapter of Isaiah. What will the judgment look like?

Best described in Matthew 25:31-32 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 "All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats"