

PRECEPT  
UPON  
PRECEPT

# *Isaiah*

*Part 1*

THE WORD OF THE HOLY ONE  
TO ISRAEL, THE REMNANT,  
AND THE NATIONS . . .  
AND THE PROMISE OF THE  
CHILD TO BE BORN

## ISAIAH PART 1

### PRECEPT UPON PRECEPT

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## HELPFUL STUDY TOOLS

ARTHUR, KAY

**How to Study Your Bible***Eugene, Oregon: Harvest House Publishers, 1994***The New Inductive Study Bible***Eugene, Oregon: Harvest House Publishers, 2000*

## RECOMMENDED COMMENTARIES

GAEBELIEN, FRANK E.

**The Expositor's Bible Commentary, Volume 6***Grand Rapids, Michigan: Zondervan Publishers, 1990*

## RECOMMENDED SOFTWARE

**Logos Bible Software**

Powerful search engines and up to 4,000 electronic Bible study resources (commentaries, lexicons, Bible dictionaries etc.) make it fast and easy to do simple and complex searches of multiple sources, then pull materials together for orderly presentation—excellent for word and topical studies based on English or original Hebrew and Greek. Available at [www.logos.com](http://www.logos.com).



## **A Must Read Before You Begin**

Could it be that in picking up this Bible study on Isaiah that **YOU** are our answer to prayer? That we have “discovered” one another?

We have asked God to direct men and women to us from all walks of life who hunger for truth, who long for another dimension in Bible study—a way to study God’s Word that will enable them to discover truth for themselves, then, knowing that it is absolute truth, will confidently view all of life biblically and order their lives accordingly no matter the cost, people whose ambition is to be pleasing to God (2 Corinthians 5:9).

Have we discovered one another? Oh, how we pray so.

### **The Crown Jewel of Prophets**

You are about to study the crown jewel of Old Testament prophets, a book that strikes awe in the heart of its reader. The words of Isaiah were often found on the lips of the Christ, the Messiah prophesied in Isaiah. Think then, if Jesus, God incarnate, honored this grand and glorious book so highly, how we ought to do the same. In its 66 chapters lies the destiny of nations, the future of all mankind...including yours and mine, Beloved. Is it any wonder Isaiah is mentioned by name 54 times in the Bible including all the Gospels, Acts, and Romans?

### **The Structure of Isaiah**

While it would be great to read through Isaiah before we begin, we’re going to take it chapter by chapter. Basically the book can be divided into two parts, chapters 1–39 and chapters 40–66. It’s structured like the Bible itself: 39 chapters in the Old Testament and 27 chapters in the New Testament.

### **Our Strategy**

The number of chapters we cover in each lesson will vary according to the structure of Isaiah, the flow of thought, and what can be reasonably accomplished in a week’s lesson. So if we ask you to do three Old Testament chapters in one week, don’t collapse in a heap.

And don’t go by the number of pages in a lesson! It has nothing to do with the amount of work. Do what you can week by week. And if you don’t complete a lesson, don’t look at what you didn’t finish! Rather consider what you accomplished—even if only one day! It’s better than nothing! Train yourself to persevere—to finish what you started. That, in itself, is commendable in these days and is the “stuff” that moves us towards godliness.

If you have studied New Testament courses with Precept Ministries International (PMI) but never an Old Testament course, you’ll soon realize that observing Old Testament books is different from observing New Testament Epistles, mainly because you are dealing with different kinds of literature.

Isaiah, Yesha'yahu, means Jehovah saves or salvation of Jehovah. And this is what will unfold so beautifully in this book filled with Hebrew poetical parallelism. It's a poetry which states a truth and then often repeats it immediately, saying much the same thing but in different words. They say reading Isaiah in Hebrew is an incredible experience.

However, even if you don't read Hebrew, like Isaiah, you too will see the Lord "high and lifted up," (KJV) sitting on His throne and you will understand why night and day the heavenly host cries, "*Holy, Holy, Holy*" as they worship the Holy One of Israel. You're going to gain a firsthand knowledge of God that you have never had before—and this by itself is reason enough to do this study.

### **As You Begin**

- remember when you go to the Word of God itself (study inductively) God Himself is your Teacher. This study will help you say with the psalmist, "I have not turned aside from Your ordinances, for You Yourself have taught me" (Psalm 119:102).
- If you have questions on how to do word studies or other exercises, Precept's *How to Study Your Bible* will not only teach you the skills of observation, interpretation, and application, it will give you practical help on Hebrew and Greek word studies. It's a book you ought to have in your library. (Go to our website for more information: [www.precept.org](http://www.precept.org).)
- **You'll need a Bible and colored pencils for this study.** Consider using what we think is the best study Bible, *The New Inductive Study Bible* (NISB). You can get it at your local Christian bookstore or from Precept Ministries International on the web at [www.precept.org](http://www.precept.org), or by phoning 800-763-8280, or by mailing P. O. Box 182218, Chattanooga, TN 37422-7218.
- **Your study time will not go unchallenged.** The enemy of your soul, the prince of this world, does not want you to discover truth for yourself. Satan is a liar and the father of lies and he knows truth sets you free. Persevere—every believer is an overcomer (1 John 5:4-5).
- **Don't let anyone tell you Precept is too hard.** It's not. Precept Upon Precept Inductive Courses simply require time and discipline. People from all walks of life and levels of education in 150 countries do these studies which have been translated into 70 languages. You are part of a worldwide family that values the Bible enough to give it the time and discipline it warrants—after all, it is *God's Word!*

- **You will see us calling you “*Beloved.*”** That is because you are—to God and to the Precept Family. Believe it or not, feel it or not, you are beloved. You’ll find it throughout the New Testament Epistles. We’re in good company—right there with Peter, Paul, John, and Jude, men who used the term frequently! You need to know you’re beloved.

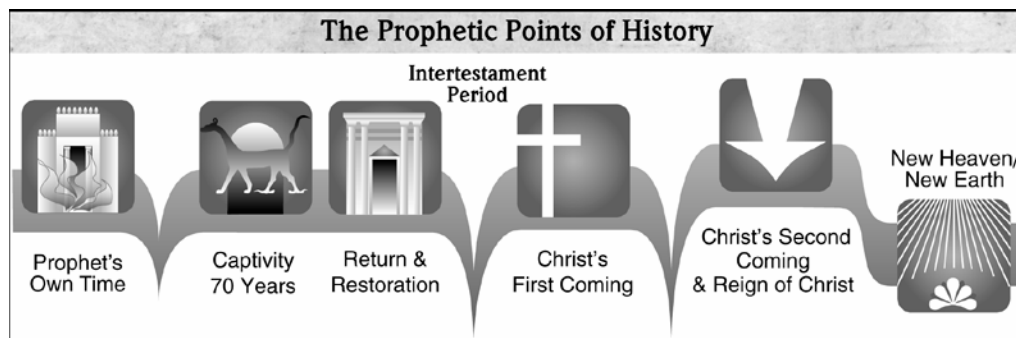
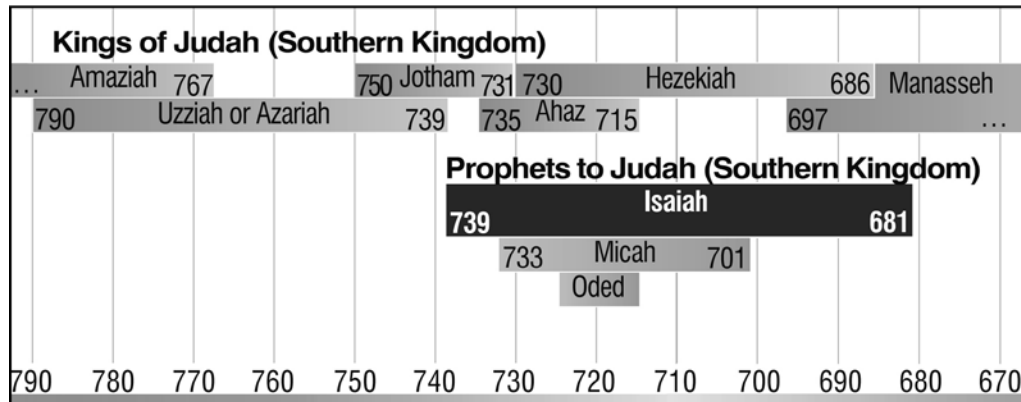
So welcome, *Beloved of God*, to Part 1 of Isaiah.

- May discovering the truth of Isaiah for yourself be a lifetime blessing causing you to know Him and understand His ways in a dimension greater than you ever expected.
- May it challenge you to place “the government of your life” on the shoulders of the Son of God to order all your life in light of the day when all nations will come and see His glory (Isaiah 9:6; 66:18).
- May it give you a steadfast hope that will cause you to see the Lord’s rainbow in every stormy event of your life and in the collision course of history.

### **Minister To Others**

Bring along another with you to the study. People long to be mentored in the issues of life and you couldn’t do it any better way. We are so eager to hear what God does. Please let us know. You are prayed for.





## LESSON ONE

### Chapters One and Two

THIS LESSON INCORPORATES The following located in the Appendix:

- Observation Worksheets of Isaiah 1–2
- “Isaiah’s Timeline”
- “Israel’s Division and Captivity” chart
- “End-Times List”
- “Isaiah at a Glance” chart
- “Prophetic Points of History” timeline
- Cross-references

#### Question of the week:

*How does the Holy One of Israel deal with those who claim Him as their God but don’t honor Him as God in the way they live?*

**The same thing is happening today. What’s the answer?**

DAY  
ONE

God has a legal case against His people and He’s about to take them to His holy court! What’s the problem—and what does it have to do with you and me today? That is what we are about to discover over the next two weeks as we study the first five chapters of Isaiah.

1. You will want to begin in prayer, Beloved. Remember it is God, by His Spirit, who is your Teacher, the One who searches the hearts and minds of men and who sends His Word to heal them and give them His wisdom and understanding. Therefore, make it your habit to begin each day of study in prayer.
2. Our focus today will be chapter 1. Read it either in your Bible or using the Observation Worksheets in the Appendix. *Observation Worksheets are the text double-spaced with wide margins, so that you have space to note observations as you do assignments.* This will give you a perspective on God’s Word through His messenger. When you finish, look at Isaiah 1:1.
  - a. Why is Isaiah 1:1 so important? What insight does it give you? Or to put it another way, what role does this verse play in understanding Isaiah?
    - b. Now, let’s get down the details of Isaiah 1:1. (You may have answered these questions above. I just want to make sure you don’t miss anything.)
      - 1) Who is writing? And what do you learn about him?
      - 2) What is he writing?
      - 3) Who does it concern?
      - 4) When was it “seen”?
    - c. You just saw that Isaiah prophesied during the reign of four kings of Judah. Now, let’s see where the names of those kings are mentioned in Isaiah 1–39. Read the following scriptures, record what it says about the king, who he is and what is happening. Then note their names on the first column of segment divisions, *Kings of Judah*, on the “Isaiah at a Glance” chart in the Appendix next to the chapter you find that information in. Do it in pencil

in case you want to change or move anything later. *As you'll see, the At a Glance chart is a great way to keep a summary of the framework of Jeremiah. Among other things it will help you see the segment divisions of the first 39 chapters and give you a better understanding of the big picture of Isaiah.*

- 1) Isaiah 6:1
  
  - 2) Isaiah 7:1
  
  - 3) Isaiah 14:28
  
  - 4) Isaiah 36:1
- d. Comparing what you just saw in Isaiah with Isaiah 1:1, what king's name is missing in the text of Isaiah? Who reigns before him and after him?
- e. Now, there's a wonderful "Isaiah's Timeline" chart in the back of this book that will give you a visual overview of the times of Isaiah's ministry.
- 1) Look for Isaiah on the timeline. Record the years of Isaiah's ministry below and on the **At a Glance** chart under *Dates*. Then you might want to write these dates in your Bible next to Isaiah 1:1.
  
  - 2) Locate the kings mentioned in Isaiah 1:1 on the timeline. Then record the dates of their reigns below and next to the information you put on your **At a Glance** chart under *Kings of Judah*. You will notice overlapping dates which show the father and son ruled jointly for a period of time.

3. What is chapter 1 about? Who is speaking and to whom? What is being said? The way to unlock meaning in texts is to search out the answers to the **5 Ws and H: who, what, when, where, why, and how.**

a. Did you notice that the first W is who? It's a good place to begin your observations because *people* are the easiest to see. So start with the *who*'s of chapter 1; list the main characters.

b. You can come up with some great insights when you color-code the texts. Identify speakers by coloring every reference to them (names, pronouns, synonyms) with one color, then those they are speaking to in another. Color-coding is an effective identification tool.

Read Isaiah 1 and color every reference to:

1) *Israel*, the sinful nation, in one color. Mark synonyms (e.g., *people*) and pronouns. If you need a suggestion, use blue. Blue is the color of the stars on Israel's flag.

2) the *Lord* in another color, for example yellow (since God is Light!)

*Only mark Israel and the Lord this way in chapter 1 unless otherwise instructed.*

4. After you've marked the text, see what you learned about those you marked. For example, when you marked the LORD, did you notice that He's referred to several different ways? List these ways below. (*By the way, when you read LORD in the text of Scripture in all caps it is the translation of YHWH [Yahweh]. If it's printed Lord, it is the translation of Adonai which means "master."*)



in the Appendix: *Israel's Division and Captivity* and fill in the blanks from the information on the chart. It is taken from *The New Inductive Study Bible*.

- 1) The Northern Kingdom of Israel made Samaria its capital. It was taken into captivity by \_\_\_\_\_ in \_\_\_\_\_ B.C. Was this during, before, or after Isaiah's time? Circle the right answer.
  - 2) The Southern Kingdom of Judah had Jerusalem (Zion, God's holy mountain), as its capital. God placed His name there and subsequently Solomon also built the temple there. It was taken captive by \_\_\_\_\_ in \_\_\_\_\_ B.C. Was this during, before, or after Isaiah's time? Circle the right answer.
  - 3) Because the Northern Kingdom was called *Israel*, when you read Isaiah it is necessary to discern whether a reference to Israel is to the whole nation or to the Northern Kingdom. This is determined by context.
  - 4) You can tell from the chart that when Isaiah begins his prophecy, the Northern Kingdom has not yet gone into captivity under the Assyrians. Therefore in the light of what Isaiah 1:1 says and the chart you are looking at, is "Israel" in 1:3 a reference to the Northern Kingdom or the whole nation?
- b. Who were the other prophets during Isaiah's time and who did they prophesy to? Use "**Isaiah's Timeline**" in the Appendix to find their names. *By the way, a prophet was a person God called to deliver His message.*
- c. Look up the books of each of these prophets in the Old Testament and read the first verse of each one. What do you see?



3. Now, let's take a few minutes to read about Uzziah's reign since Isaiah tells us this is when he begins his prophecy. As you look up each of the following passages, summarize what you learn about Uzziah, the other kings mentioned in conjunction with him, and the times of their reigns.
  - a. 2 Kings 14:17–15:38 (By the way, Azariah is another name for Uzziah.)
  - b. 2 Chronicles 26:1–27:2—Add what 27:2 tells you about the people.
  - c. Now stop and reflect on how the Kings and Chronicles sections parallel Isaiah 1.

*You're off to a good start, friend. We are so thankful you've chosen to study with us. How we pray Psalm 119:102 will become your verse...that you'll say, "I have not turned aside from Your ordinances, for You Yourself have taught me." Incredible, isn't it? "**You Yourself**"—God Himself is your Teacher!*

*Before you close your book take a few minutes to reflect on Psalm 119:102 and what you've read so far this week, beloved of God.*

*Once again, do you see similarities to today? You may want to write down what comes to mind and any prayers on your heart provoked by the Spirit of God, who searches the mind and heart of the Father, then intercedes for us according to His will.*

DAY  
THREE

1. Today we're going to read Isaiah 1 again, this time marking key words. First make a **key word bookmark**. It's quite simple but let me take you first-timers by the hand and walk through the process step-by-step.
  - a. Using a large index card or the back of the perforated card on the back cover of your Precept book, write out the key words listed below under number 2. A **key word** is an important, frequently repeated word or phrase that helps you unlock the meaning of the text. *By the way, leave room to add to the bookmark as you proceed through Isaiah.*
  - b. Mark each word or phrase in its own distinctive color, color combination and/or symbol on the key word bookmark as you want to mark it in your Bible or on your Observation Worksheet. Suggestions for marking some frequently used words are on the front of your perforated key word card. Marking enables you to easily spot every occurrence of the word in the text.
  - c. When you mark key words, also mark their pronouns and synonyms.
2. Following are some of the key words and phrases for Isaiah. An asterisk \* denotes words that have marking suggestions on your key word bookmark.
  - a. *Word of the Lord* (and references to the Lord speaking). Some of us draw a symbol like this  in purple and color it green.
  - b. *sin* (and synonyms like *sinful, sinners, iniquity, transgression, doing evil, wicked*)\*
  - c. *land*\*, when it refers to the land God promised Israel by covenant. (If you've studied the Old Testament with us, you've been doing this since Genesis.) Some of us use the double underline in green we use for all geographical locations. Then, we color the land blue to match Israel's flag.
  - d. *city* (*Zion, Jerusalem, mountain* when it refers to the mountain of the Lord; see Isaiah 2:3 and 66:20). This is a very important word throughout Isaiah, so you don't want to miss anything God says about the city of Jerusalem or Zion, as it's also called. You could use a blue star of David like this .
  - e. *righteousness (righteous)*\*
  - f. *fire and burning* when it refers to destruction by fire/burning and when it refers to the Lord. It is a very important word, as you will see.
  - g. time references\*
  - h. geographical locations\*
3. Now you are ready to observe and mark Isaiah 1.

*We are so proud of you! Think of the truth you're going to discover for yourself. It's exciting, isn't it, to "hear" what God has said, know it's truth, understand its meaning, and apply it to our lives.*

**Now for two important hints if you're new to Precept.** (We are so thankful to have you, Beloved.)

- As you mark every key word, stop and see what you learn from marking that particular word. Sometimes it's helpful to compile a list of what you learn, for instance about the city of Zion—Jerusalem. Remember a city represents people.
  - Some students prefer to read the chapter several times, marking only a few key words at a time.
4. At the beginning of each lesson and in the Appendix, you'll find a timeline of "The Prophetic Points of History." As we study Isaiah, we will see that Isaiah refers to each of these time periods. For example, in chapter 1, you may have noted a change in the chapter between verses 23 and 24. In verses 1–23, Isaiah speaks God's message concerning the state of Israel during Isaiah's own time. The repeated phrase, "I will," beginning in verse 24 shows that these words of God through Isaiah are about a future time.

Read verses 24–31. Have the events described happened yet? If not, we know that they will fit into either Christ's Second Coming and Reign of Christ or New Heaven/New Earth.

As you continue studying Isaiah, keep referring to "The Prophetic Points of History." You may want to indicate in the margin of your Observation Worksheet or your Bible what time period is being referred to. Some of us use a pencil so we can easily make changes as we continue to study.

5. Now having done your observations, let's pause for some application. We had you mark *sin* and *iniquity* the same way. But there's a shade of difference between the two.

In the Hebrew, *iniquity*, "ʿāwā means either 'to deviate from the standard' or 'to twist the standard.'"<sup>1</sup>

*Sin*, "hātā' means 'to miss, to fall short of the standard.'"<sup>2</sup>

This is what Israel was doing to the standard of God's Word—the commandments He gave them. As you close your study today, spend some time in prayer. Ask God to show you ways you are deviating from, twisting, or falling short of His standards—and then tell Him you want to walk in faith's obedience.

<sup>1</sup> R. L. Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago, Illinois: Moody Press, 1999).

<sup>2</sup> *Ibid.*

DAY  
FOUR

Once again, until it becomes a habit, let me remind you to begin your study with prayer, in a divine encounter with the Holy One of Israel, the Lord of hosts...“For You Yourself have taught me” (Psalm 119:102). Savor it! Sit at His feet, listen to what He says, hang on all His words, meditate on them. Tell Him you want to know Him, learn His precepts, and understand how to live in the light of truth. To live is Christ.

1. As you spend time in this first chapter, it will become evident that Israel’s covenant God is calling His people to account through His spokesman Isaiah! Let’s go back to the Torah (“the Law”), written by Moses, to see why God is taking Israel to court, so to speak. Why the “lawsuit”? What covenant terms did they break?
  - a. Read Exodus 24:1-8. Watch for God’s *covenant* and the people’s response. What did they promise?
  - b. Read Deuteronomy 28:1-14. In one word, what’s being promised? Why?
  - c. Now read Deuteronomy 28:15-20, 45. Summarize what’s being promised (threatened, actually) and why.
  - d. Now why the lawsuit in Isaiah 1? (This isn’t a trick question; the answer is simple and short.)

- e. Finally, what does God promise in Deuteronomy 30:1-5 and to whom? Do you see hints of this in Isaiah 1? Where and for whom?
2. Now, stop and reflect on why the LORD God describes Himself with the title He cites in Isaiah 1:4. It's used twenty-seven times in Isaiah, far more than in any other place in the Word of God. It connects with God's message to His people through Isaiah. So you'll want to mark it in a distinctive way. Whenever you see it, remember, Beloved, this *is* who God is today. God never changes—He's immutable. As you write out how God refers to Himself in Isaiah 1:4, note the context He does it in.

How should remembering this and taking it to heart affect your behavior? Notice I said “should,” not “would.” If we're true children of God, we're not slaves to sin but we're still able to do it—it's a matter of choice. Just remember, God tells us, “...be sure your sin will find you out” (Numbers 32:23). A holy God cannot overlook sin!

3. Now let's move to Isaiah 2, an absolutely incredible chapter. You'll soon see why. Observe the chapter, asking the 5 Ws and H. Add the following key words and phrases to your bookmark, then mark them in the text:
- in the last days* (Mark this in a way to distinguish it from ordinary time phrases.)
  - nations*—God has much to say about the nations in Isaiah, so it's important to mark.
  - the house of the Lord* (I also mark references to the *temple* in Jerusalem [which is the house of the Lord] the same way.)

- d. *lofty* (*proud, pride, arrogance*) (You could use an upward arrow ↑ over the word.)
- e. *humbled* (*abased*) (You could use a downward arrow like this ↓.)
- f. *idols*
4. Now, divide chapter 2 into paragraphs or segments. (One possible division is 2-4; 5-11; 12-22.) Then summarize the content of each segment in as few words as possible. You can do this on your Observation Worksheet or write below with the verse numbers.
5. Do Isaiah 1 and 2 discuss different subjects or does chapter 2 extend the subject of chapter 1? (Read the first verse of chapter 2 to get a hint.)
6. Finally, record the themes of Isaiah 1 and 2 on the “**Isaiah at a Glance**” chart in the Appendix. The theme is the main subject of the chapter—what the chapter is about. The **At a Glance** chart is a very important tool in inductive Bible study—it helps you discern the structure of a book: how the material is laid out, how the content of each chapter relates to the whole, and how the book divides into segments.

*Thank you for wanting to reason through truth, to respect and honor God’s Word by studying to show yourself approved to Him. Thank you for not wanting to be simply spoon-fed but for wanting to press on to maturity as Hebrews 5:14–6:1 says—by exercising your senses. You’re a joy to our hearts, brothers and sisters of passion—the passion to know Him more and more.*





- 
8. Now, how does Isaiah 2:12-21 relate to Isaiah 2:1-4? What ties the sections together?
9. It's so interesting to compare scripture with scripture—to let Scripture interpret Scripture.
- a. Read Revelation 6:12-17. The worthy Lamb breaks the seals on the scroll. Are there similarities with Isaiah 2?
    - b. Let's look at the time phrase *the last days* and see what we can learn about them. There's more to come, but we'll start here.
      - 1) Review what you learn about the last days from Isaiah 2:2-4.
      - 2) According to Hebrews 1:2, when did the last days begin?
      - 3) Now, in light of these insights, *when* are you living, Beloved of God?
10. Do you realize how important these verses are? If you simply let God say what He says and believe He means what He says about the future, you can learn much about what yet awaits us and the whole world. As you study Isaiah, you are going to come across many references to the time of the end, the last days when “the LORD of hosts will reign on Mount Zion and in Jerusalem” (Isaiah 24:23).
- a. It would be profitable for you to keep a running account of all the scriptures that deal with this period of time, including the days preceding His reign. You will find a page in the Appendix: “The Days Preceding and

Including the Reign of the Lord of Hosts on Mount Zion and in Jerusalem” where you can list your observations, or you may want to create a file for this on your computer. **By the way, I am going to refer to this in future assignments as your “End-Times List.”**

- b. Record on this page anything you’ve learned about these days from Isaiah 1:27–31 and Isaiah 2:1–4; 10–21.
- c. Now look at “The Prophetic Points of History” timeline. Where do the sections of this chapter fit? Record in the margin of your Observation Worksheet or your Bible the points referred to. It’s all right if you’re unsure at this point. You’ll have an opportunity to talk about this in your class discussion.

*Don’t you just love the wonder of how the Word of God all fits together? What an awesome privilege we have to study it in such freedom! Thank you for disciplining yourself for the purpose of godliness, for honoring the Holy One of Israel by honoring His Word.*

11. Let’s stop for some serious application. It’s so easy to look at Israel with disdain and judge it for its idolatry, pride, and wealth (chariots and horses) and forget that God preserved these Old Testament words for our (the Church’s) instruction upon whom the end of the ages has come (Romans 15:4; 1 Cor. 10:11)!

God calls the house of Jacob through Isaiah to “walk in the light of the Lord” —not in the darkness of unbelief’s neglect and disobedience. If He expects this from His covenant nation, what does He expect from those under the New Covenant of Grace? Remember grace is not a license to sin; rather, it’s the power to overcome it.

O Beloved, what about us? Are we walking in the light of the Lord or in the pride of life? In His love or in love for the things of the world? In humble reliance on His Spirit or in confidence in the flesh?

Take some time to sit before the Lord and ask Him to search your heart. What are its affections? How brilliant is His light seen in the way *you* live, the choices *you* make, the lifestyle *you* choose, the way *you* expend the time, talents, and finances He’s given *you*?





# APPENDIX



ISAIAH 1  
Observation Worksheet

Chapter Theme \_\_\_\_\_

THE vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz *and* Hezekiah, kings of Judah.

- 2 Listen, O heavens, and hear, O earth;  
For the LORD speaks,  
“Sons I have reared and brought up,  
But they have revolted against Me.
- 3 “An ox knows its owner,  
And a donkey its master’s manger,  
*But* Israel does not know,  
My people do not understand.”
- 4 Alas, sinful nation,  
People weighed down with iniquity,  
Offspring of evildoers,  
Sons who act corruptly!  
They have abandoned the LORD,  
They have despised the Holy One of Israel,  
They have turned away from Him.
- 5 Where will you be stricken again,  
*As* you continue in *your* rebellion?  
The whole head is sick  
And the whole heart is faint.
- 6 From the sole of the foot even to the head  
There is nothing sound in it,  
*Only* bruises, welts and raw wounds,  
Not pressed out or bandaged,  
Nor softened with oil.

- 7 Your land is desolate,  
Your cities are burned with fire,  
Your fields—strangers are devouring them in your presence;  
It is desolation, as overthrown by strangers.
- 8 The daughter of Zion is left like a shelter in a vineyard,  
Like a watchman’s hut in a cucumber field, like a besieged city.
- 9 Unless the LORD of hosts  
Had left us a few survivors,  
We would be like Sodom,  
We would be like Gomorrah.
- 10 Hear the word of the LORD,  
You rulers of Sodom;  
Give ear to the instruction of our God,  
You people of Gomorrah.
- 11 “What are your multiplied sacrifices to Me?”  
Says the LORD.  
“I have had enough of burnt offerings of rams  
And the fat of fed cattle;  
And I take no pleasure in the blood of bulls, lambs or goats.
- 12 “When you come to appear before Me,  
Who requires of you this trampling of My courts?
- 13 “Bring your worthless offerings no longer,  
Incense is an abomination to Me.  
New moon and sabbath, the calling of assemblies—  
I cannot endure iniquity and the solemn assembly.
- 14 “I hate your new moon *festivals* and your appointed feasts,  
They have become a burden to Me;  
I am weary of bearing *them*.
- 15 “So when you spread out your hands *in prayer*,  
I will hide My eyes from you;  
Yes, even though you multiply prayers,  
I will not listen.  
Your hands are covered with blood.

- 16 “Wash yourselves, make yourselves clean;  
Remove the evil of your deeds from My sight.  
Cease to do evil,
- 17 Learn to do good;  
Seek justice,  
Reprove the ruthless,  
Defend the orphan,  
Plead for the widow.
- 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.
- 19 “If you consent and obey,  
You will eat the best of the land;
- 20 “But if you refuse and rebel,  
You will be devoured by the sword.”  
Truly, the mouth of the LORD has spoken.
- 21 How the faithful city has become a harlot,  
She *who* was full of justice!  
Righteousness once lodged in her,  
But now murderers.
- 22 Your silver has become dross,  
Your drink diluted with water.
- 23 Your rulers are rebels  
And companions of thieves;  
Everyone loves a bribe  
And chases after rewards.  
They do not defend the orphan,  
Nor does the widow’s plea come before them.

- 24 Therefore the Lord GOD of hosts,  
The Mighty One of Israel, declares,  
“Ah, I will be relieved of My adversaries  
And avenge Myself on My foes.
- 25 “I will also turn My hand against you,  
And will smelt away your dross as with lye  
And will remove all your alloy.
- 26 “Then I will restore your judges as at the first,  
And your counselors as at the beginning;  
After that you will be called the city of righteousness,  
A faithful city.”
- 27 Zion will be redeemed with justice  
And her repentant ones with righteousness.
- 28 But transgressors and sinners will be crushed together,  
And those who forsake the LORD will come to an end.
- 29 Surely you will be ashamed of the oaks which you have desired,  
And you will be embarrassed at the gardens which you have  
chosen.
- 30 For you will be like an oak whose leaf fades away  
Or as a garden that has no water.
- 31 The strong man will become tinder,  
His work also a spark.  
Thus they shall both burn together  
And there will be none to quench *them*.

ISAIAH 2  
Observation Worksheet

Chapter Theme \_\_\_\_\_

THE word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.

- 2 Now it will come about that  
In the last days  
The mountain of the house of the LORD  
Will be established as the chief of the mountains,  
And will be raised above the hills;  
And all the nations will stream to it.
- 3 And many peoples will come and say,  
“Come, let us go up to the mountain of the LORD,  
To the house of the God of Jacob;  
That He may teach us concerning His ways  
And that we may walk in His paths.”  
For the law will go forth from Zion  
And the word of the LORD from Jerusalem.
- 4 And He will judge between the nations,  
And will render decisions for many peoples;  
And they will hammer their swords into plowshares and their  
spears into pruning hooks.  
Nation will not lift up sword against nation,  
And never again will they learn war.
- 5 Come, house of Jacob, and let us walk in the light of the LORD.
- 6 For You have abandoned Your people, the house of Jacob,  
Because they are filled *with influences* from the east,  
And *they are* soothsayers like the Philistines,  
And they strike *bargains* with the children of foreigners.

- 7 Their land has also been filled with silver and gold  
And there is no end to their treasures;  
Their land has also been filled with horses  
And there is no end to their chariots.
- 8 Their land has also been filled with idols;  
They worship the work of their hands,  
That which their fingers have made.
- 9 So the *common* man has been humbled  
And the man *of importance* has been abased,  
But do not forgive them.
- 10 Enter the rock and hide in the dust  
From the terror of the LORD and from the splendor of His  
majesty.
- 11 The proud look of man will be abased  
And the loftiness of man will be humbled,  
And the LORD alone will be exalted in that day.
- 12 For the LORD of hosts will have a day *of reckoning*  
Against everyone who is proud and lofty  
And against everyone who is lifted up,  
That he may be abased.
- 13 And *it will be* against all the cedars of Lebanon that are lofty and  
lifted up,  
Against all the oaks of Bashan,  
14 Against all the lofty mountains,  
Against all the hills that are lifted up,  
15 Against every high tower,  
Against every fortified wall,  
16 Against all the ships of Tarshish  
And against all the beautiful craft.
- 17 The pride of man will be humbled  
And the loftiness of men will be abased;  
And the LORD alone will be exalted in that day,  
18 But the idols will completely vanish.

- 19     *Men* will go into caves of the rocks  
      And into holes of the ground  
      Before the terror of the LORD  
      And the splendor of His majesty,  
      When He arises to make the earth tremble.
- 20     In that day men will cast away to the moles and the bats  
      Their idols of silver and their idols of gold,  
      Which they made for themselves to worship,
- 21     In order to go into the caverns of the rocks and the clefts of the  
      cliffs  
      Before the terror of the LORD and the splendor of His majesty,  
      When He arises to make the earth tremble.
- 22     Stop regarding man, whose breath *of life* is in his nostrils;  
      For why should he be esteemed?



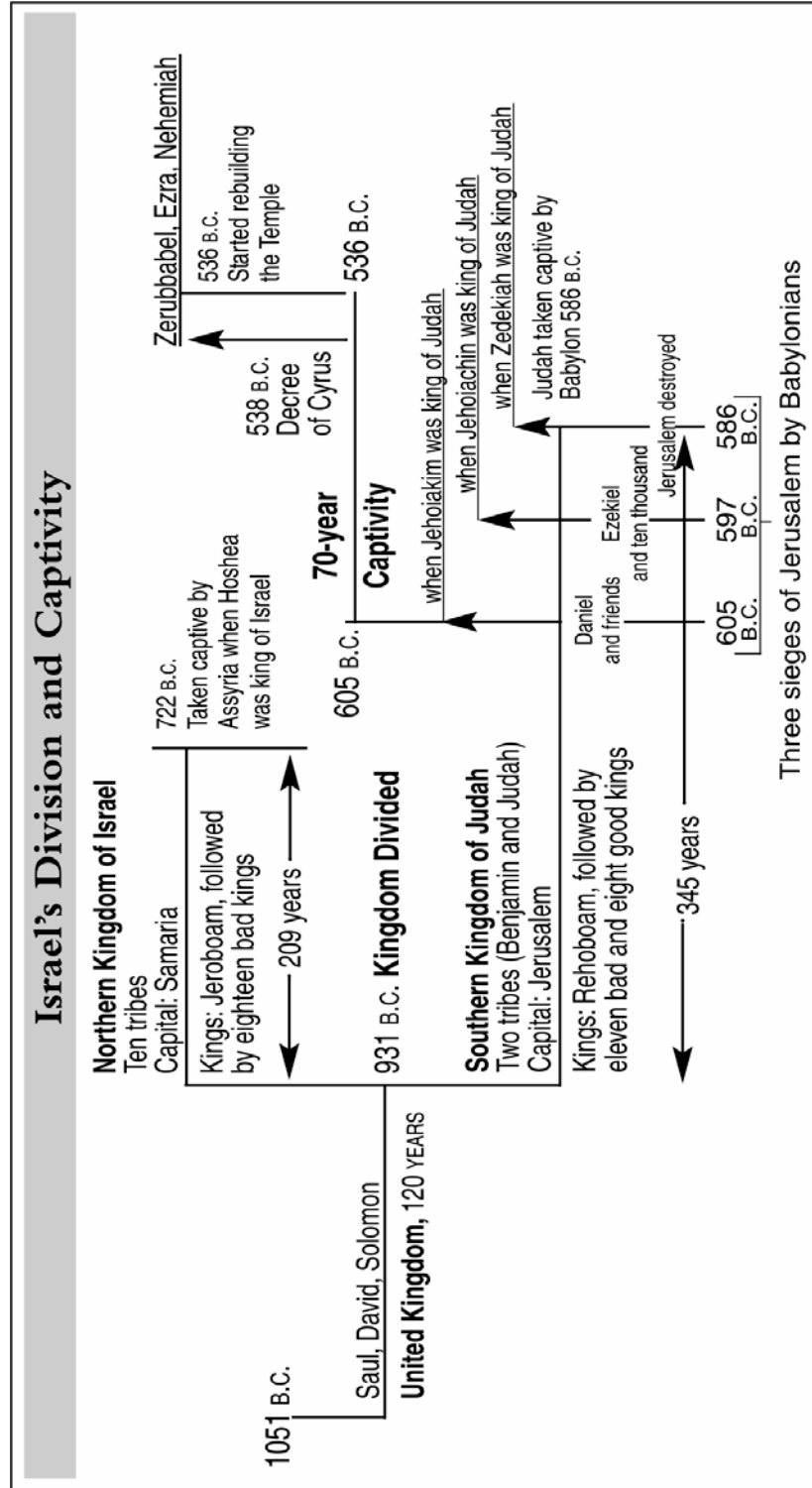
ISAIAH AT A GLANCE

		Chapter Themes		Segment Divisions	
				Kings of Judah	
<b>Author:</b>	1				
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<b>Dates:</b>	3				
	4				
<b>Purpose:</b>	5				
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# PRECEPT UPON PRECEPT

## *Isaiah, Part 1* *Isaiah at a Glance*

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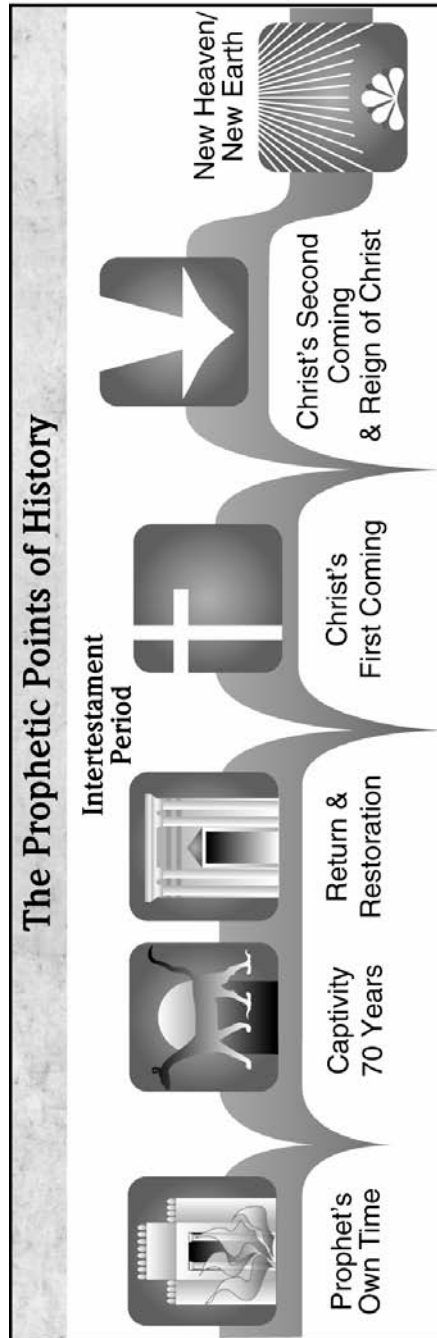


THE DAYS PRECEDING AND INCLUDING THE REIGN OF THE  
LORD OF HOSTS ON MOUNT ZION AND IN JERUSALEM











## Assyria

Historians generally believe that Assyrian civilization started around 3,000 B.C. According to Genesis 10, Ham, the son of Noah, birthed Cush, who birthed Nimrod—a mighty hunter and builder of several cities:

- 10 The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.
- 11 From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah,
- 12 and Resen between Nineveh and Calah; that is the great city.

Micah 5:6 confirms this history by calling Assyria “the land of Nimrod.” Isaiah 7:20 says this land was “beyond the Euphrates.”

Around 2000 B.C., people from the southwest settled northern Mesopotamia—a region between the Tigris and Euphrates rivers. Assyria is associated with the ancient biblical city-state Asshur, which first appears in Genesis 2:14. This original capital of Mesopotamia was a famous economic and religious center that spread its culture northward into Anatolia (today’s Asian part of Turkey) through trading and colonizing.

With principal cities in the Tigris River Valley (the northern part of modern-day Iraq), Assyria developed a strong agricultural economy. But it had no natural boundaries to protect it from rivals like Babylonia and Aram (Syria), which lay to the south of Assyria and to the west of Babylon.

Accordingly, by 1800 B.C. the Hittites (an Indo-European people from north of the Black Sea) drove the Assyrians south and out of Anatolia (western Turkey).

Assyrian influence in Mesopotamia continued to decline as the first Babylonian Empire strengthened in the region. The most famous king from this empire (known for codifying law) was Hammurabi. But when his reign ended, the Babylonian Empire lost its grip. By 1550 B.C., the Kingdom of Mitanni—an empire of Indo-Iranians (also called Aryans)—seized control of Mesopotamia. The Assyrians didn’t gain their independence back until 1365 B.C.

When they did, they dominated northern Mesopotamia for the next 565 years (800 B.C.)— from Persia in the east to Egypt in to the south.

Assyrians kept extraordinary records of their military history on cuneiform tablets, obelisks (4-sided tapering pillars), and steles (inscribed stone slab monuments or grave markers). They excelled in military equipment production—swords, lances, armor, and battering rams. Unfortunately, their reputation for barbaric acts like impaling and the murder of innocents is attested in both Assyrian records and the Bible (cf. Hazeal’s intention to dash children in pieces and rip open pregnant women in 2 Kings 8:12).

Assyria's military campaigns spurred advances in mathematics (e.g., dividing circles into 360 degrees) and navigation (using longitude and latitude). Assyrians also developed a sophisticated medical science that influenced research as far away as Greece. And as they expanded their borders they not only created but also regulated trade—their land bordering the eastern Mediterranean (which included Canaan) became the main trade route between Assyria and Egypt.

Assyria's big intrusion into Israel's history came with the Neo-Assyrian Empire (911 B.C.—612 B.C.). According to its records, in 1120 B.C. Tiglath-pileser I (whom some historians consider to be the greatest Assyrian king) crossed the Euphrates, defeated the Hittites, captured the city of Carchemish, and advanced to the Mediterranean. But Assyria's distraction by a soon-after conflict with Aram (Syria) during David and Solomon's reigns gave Israel an opportunity to venture into Syrian territories.

While Ahab was king of Israel, Shalmaneser III attacked an alliance of Syrian and Levantine city-states (the coastal area of the eastern Mediterranean Sea is called the Levant). Though not recorded in the Bible, Ahab apparently supplied some troops.

Details of this battle are inscribed on the "Kurkh Stela," which now lies in the British Museum. Archaeologists have also unearthed clay tablets, inscriptions, and manuscripts which contain lists of "eponym" (Greek: *epi*, upon + *onoma*, name) officials—officials who had ("eponymous") years named after them—dated from 892 B.C. to 648 B.C.

Assyrian lists record Ahab present at the battle of Qarqar. First Kings 22:1–35 tells us that Ahab died in 853 B.C. during a battle against the Aramaeans. This could be the battle at Qarqar or one after it.

We also know from the Kurkh Stela that Jehu "son of Omri" paid tribute to Shalmaneser twelve years after Ahab's death. While we know from the Bible that Jehu was not from Omri's family, he ruled the same people Omri did and came to power twelve years after Ahab's death (841 B.C.). The Assyrian records also record 152 years between the 6<sup>th</sup> year of Shalmaneser and Sennacherib's invasion of Jerusalem in the 14<sup>th</sup> year of Hezekiah (715 or 701 B.C.).

So the Assyrian records help us date with some certainty the reigns of the kings of Israel and Judah.

After Shalmaneser III died in 824 B.C., Assyria's influence and power diminished until 744 B.C. in spite of their military activity against the Aramaeans (possibly the "deliverer" [from the Aramaeans] the Lord "gave Israel" according to 2 Kings 13:5). This decline most likely led to the restoration of Israel under Jeroboam II in 2 Kings 14:23–29 and also possibly to Uzziah's expansion in 2 Chronicles 26.

King Ahaz of Judah bribed Tiglath-pileser III (also known as "Pul" after he conquered Babylon) to relieve Judah (the Southern Kingdom) from Damascan oppression under King Rezin. He did this but later afflicted Judah himself (2 Chronicles 28:20).

Things went equally bad for Israel (the Northern Kingdom). The next king of Assyria, Shalmaneser V, attacked Hoshea for paying tribute to Egypt but not Assyria. He captured Samaria and deported most of its population in 722 B.C. (2 Kings 17).

When Ahaz died (715 B.C.), Hezekiah came to power in Judah during the reign of Sargon II, who gave Judah a respite. But in 701 B.C., his successor, Sennacherib, attacked Judah (2 Kings 18-19; 2 Chronicles 32; Isaiah 36-38).

Eventually Assyria had difficulty governing its broad, conquered territories and the Babylonians became stiff competition. Nineveh fell first (612 B.C.) to the Babylonians and the Assyrians held out a while longer at Harran to the west, but by 610-609 B.C., their empire came to an end.

Second Kings 23:29-30 and 2 Chronicles 35:20-24 record Josiah (king of Judah) attacking Pharaoh Neco (Egypt) at Megiddo while the latter was on his way to help Assyria fight at Carchemish on the Euphrates. Josiah was killed in this battle in 609 B.C.

A few years later (605 B.C.) Babylonian king Nebuchadnezzar defeated Neco at the battle of Carchemish. The Assyrian empire fell once for all and Babylon became master of the entire region.

The Babylonian Captivity of Judah began.



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