You may have noticed that a typical CSS Study is filled with *Catechism* and Scripture references. This turns out to be both a **blessing** and a **challenge** all rolled into one: a **blessing** to realize how deeply our Catholic faith is rooted in Scripture…but, at the same time, a **challenge** to locate and actually read all the citations presented. But, who has that much time, right? And yet, each reference is provided for the good purpose of leading each student of Scripture deeper into God’s Word. So, it really comes down to something of a question of how to best manage the *abundance* that God wishes to impart to us!

While CSS encourages its students to look up Scripture and *Catechism* references as a means of gaining proficiency in the use of these valuable “tools,” there is also the practical reality of hectic schedules and limited time that more often than not makes this an impossible task. So, we have come up with a solution to this problem for the Book of Isaiah study.

Since nearly all of the Scripture and *Catechism* references appear in three sections of a given lesson (ie—A-Catechism Connection; B-Study Questions; and C-Commentary), we are offering for your edification a full-text rendering for all of the references cited in each of these sections for all 26 Lessons. This present file deals exclusively with the references cited in the “Study Questions” section (B) of each Lesson.

It is our sincere hope that the convenience of this feature will allow you the greatest opportunity to maximize your use of the study material. We hope it is a blessing to you!
ISAIAH STUDY QUESTIONS

LESSON 1: Isaiah 1-2

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1. What does Scripture tell us about what God requires of his prophets? What happens to prophets who speak on behalf of God when God has not commanded them to do so? How do you know if a prophet is a true prophet of God? (See Dt. 18:18-22).

Deuteronomy 18:18-22—
[18] I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him.
[19] And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him.
[20] But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.'
[21] And if you say in your heart, `How may we know the word which the LORD has not spoken?' --
[22] when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word which the LORD has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him.

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2. Why did the Lord find the people's religious practices such as assemblies on the Sabbath, new moon or feasts an abomination? (See Commentary under “Prophetic Instruction”)

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3. The word “hoy” is translated as “ah” and means woe. What does the use of the word indicate? (See Commentary)

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4. Should Israel already know what God expects of them and if so, how? (See Ex. 20: 2–17 and Deut. 5: 6–21; CCC 60; CCC 122)

Exodus 20:2-17—
[2] "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.
[3] "You shall have no other gods before me.
[4] "You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;
[5] you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me,
[6] but showing steadfast love to thousands of those who love me and keep my commandments.
[7] "You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain.
[8] "Remember the sabbath day, to keep it holy.
[9] Six days you shall labor, and do all your work;
[10] but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates;
[11] for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the
seventh day; therefore the LORD blessed the sabbath day and hallowed it.  
[12] "Honor your father and your mother, that your days may be long in the land which the LORD your God gives you.  
[14] "You shall not commit adultery.  
[16] "You shall not bear false witness against your neighbor.  
[17] "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's."

Deuteronomy 5:6-21—  
[6] "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.  
[7] "You shall have no other gods before me.  
[8] "You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth;  
[9] you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me,  
[10] but showing steadfast love to thousands of those who love me and keep my commandments.  
[11] "You shall not take the name of the LORD your God in vain: for the LORD will not hold him guiltless who takes his name in vain.  
[12] "Observe the sabbath day, to keep it holy, as the LORD your God commanded you.  
[13] Six days you shall labor, and do all your work;  
[14] but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, or your manservant, or your maidservant, or your ox, or your ass, or any of your cattle, or the sojourner who is within your gates, that your manservant and your maidservant may rest as well as you.  
[15] You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day.  
[16] "Honor your father and your mother, as the LORD your God commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD your God gives you.  
[17] "You shall not kill.  
[18] "Neither shall you commit adultery.  
[20] "Neither shall you bear false witness against your neighbor.  
[21] "Neither shall you covet your neighbor's wife; and you shall not desire your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is your neighbor's.'

CCC 60— The people descended from Abraham would be the trustee of the promise made to the patriarchs, the chosen people, called to prepare for that day when God would gather all his children into the unity of the Church. They would be the root on to which the Gentiles would be grafted, once they came to believe.

CCC 122— Indeed, "the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men." "Even though they contain matters imperfect and provisional," the books of the Old Testament bear witness to the whole divine pedagogy of God's saving love: these writings "are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way."
5. God compares Israel and Judah to Sodom and Gomorrah? What two choices does he give them? (See Gen. 19:1; Deut. 28:49-52)

Genesis 19:1 — The two angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and bowed himself with his face to the earth,

Deuteronomy 28:49-52 —
[49] The LORD will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you do not understand,
[50] a nation of stern countenance, who shall not regard the person of the old or show favor to the young,
[51] and shall eat the offspring of your cattle and the fruit of your ground, until you are destroyed; who also shall not leave you grain, wine, or oil, the increase of your cattle or the young of your flock, until they have caused you to perish.
[52] They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land; and they shall besiege you in all your towns throughout all your land, which the LORD your God has given you.

6. Isaiah and other prophets condemn Israel for their sins of idolatry and attachment to their treasures. What is idolatry? (See CCC 2113)

CCC 2113 — Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God. Man commits idolatry whenever he honors and reveres a creature in place of God, whether this be gods or demons (for example, satanism), power, pleasure, race, ancestors, the state, money, etc. Jesus says, "You cannot serve God and mammon." Many martyrs died for not adoring "the Beast" refusing even to simulate such worship. Idolatry rejects the unique Lordship of God; it is therefore incompatible with communion with God.

7. The prophets accuse Israel of being guilty of serious sin, of what serious sin are they guilty? (See Isaiah 1:2-4; Jer. 2:31-32 & CCC 762)

Isaiah 1:2-4 —
[2] Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Sons have I reared and brought up, but they have rebelled against me.
[3] The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand."
[4] Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.

Jeremiah 2:31-32 —
[31] And you, O generation, heed the word of the LORD. Have I been a wilderness to Israel, or a land of thick darkness? Why then do my people say, "We are free, we will come no more to thee"?
[32] Can a maiden forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number.

CCC 762 — The remote preparation for this gathering together of the People of God begins when he calls Abraham and promises that he will become the father of a great people. Its immediate preparation begins with Israel's election as the People of God. By this election, Israel is to be the sign of the future gathering of all nations. But the prophets accuse Israel of breaking the covenant and behaving like a prostitute. They announce a new and eternal covenant. "Christ instituted this New Covenant."
ISAIAH STUDY QUESTIONS

LESSON 2: Isaiah 3-5

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1. In the opening of Chapter 3 the Lord is making good on the promises he made in Leviticus 26 and 2 Kings 5:5, to punish Jerusalem and Judah. What particular punishments does God say he will bring on them? (See Leviticus 26:26, 2 Kings 5:5)

   Leviticus 26:26—When I break your staff of bread, ten women shall bake your bread in one oven, and shall deliver your bread again by weight; and you shall eat, and not be satisfied.

   2 Kings 5:5—And the king of Syria said, "Go now, and I will send a letter to the king of Israel." So he went, taking with him ten talents of silver, six thousand shekels of gold, and ten festal garments.

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2. What happens when society does not base itself on moral principles? What does Isaiah tell us what will happen? (See Commentary and Isaiah 3:4-5)

   Isaiah 3:4-5—
   [4] And I will make boys their princes, and babes shall rule over them.
   [5] And the people will oppress one another, every man his fellow and every man his neighbor; the youth will be insolent to the elder, and the base fellow to the honorable.

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3. The women of Jerusalem do not escape judgment. The Lord accuses them of haughtiness because they expose their nakedness with seductive activities and their love of luxuries. What punishment did the women receive for these sins? (See commentary and Isaiah 3:16- 4:1)

   Isaiah 3:16-4:1—
   [16] The LORD said: Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet;
   [17] the Lord will smite with a scab the heads of the daughters of Zion, and the LORD will lay bare their secret parts.
   [18] In that day the Lord will take away the finery of the anklets, the headbands, and the crescents;
   [19] the pendants, the bracelets, and the scarfs;
   [20] the headdresses, the armlets, the sashes, the perfume boxes, and the amulets;
   [21] the signet rings and nose rings;
   [22] the festal robes, the mantles, the cloaks, and the handbags;
   [23] the garments of gauze, the linen garments, the turbans, and the veils.
   [24] Instead of perfume there will be rottenness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a girding of sackcloth; instead of beauty, shame.
   [25] Your men shall fall by the sword and your mighty men in battle.
   [26] And her gates shall lament and mourn; ravaged, she shall sit upon the ground.
   [1] And seven women shall take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach."

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4. What does the Bible teach about humility? (See Phil. 2:5-8 and Mk 10:43-44) What does the Church teach about how we are to approach God when we pray? (Read CCC 2259)

**Philippians 2:5-8**

[5] Have this mind among yourselves, which is yours in Christ Jesus,
[6] who, though he was in the form of God, did not count equality with God a thing to be grasped,
[7] but emptied himself, taking the form of a servant, being born in the likeness of men.
[8] And being found in human form he humbled himself and became obedient unto death, even death on a cross.

**Mark 10:43-44**

[43] But it shall not be so among you; but whoever would be great among you must be your servant,
[44] and whoever would be first among you must be slave of all.

**CCC 2259** — In the account of Abel's murder by his brother Cain, Scripture reveals the presence of anger and envy in man, consequences of original sin, from the beginning of human history. Man has become the enemy of his fellow man. God declares the wickedness of this fratricide: "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand."

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5. Beginning with Isaiah 4:2 the people of Judah and Jerusalem find reason for hope. We see the promise of salvation when Isaiah tells them that they will witness the branch of the Lord on the day of the Lord and they will be holy. How is this branch described? In what way will they take pride in their fruit and how will the people made holy? (See the commentary and Isaiah 4:2-6)

**Isaiah 4:2-6**

[2] In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and glory of the survivors of Israel.
[3] And he who is left in Zion and remains in Jerusalem will be called holy, every one who has been recorded for life in Jerusalem,
[4] when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning.
[5] Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy and a pavilion.
[6] It will be for a shade by day from the heat, and for a refuge and a shelter from the storm and rain.

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6. The fourth woe (Is. 5:20) deals with people who call evil good and good evil and deal in falsehoods. What does the *Catechism of the Catholic Church* and the Bible say about falsehood? (See CCC 2475 and 2482; also Proverbs 12:22)

**Isaiah 5:20** — Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!

**Proverbs 12:22** — Lying lips are an abomination to the LORD, but those who act faithfully are his delight.

**CCC 2475** — Christ's disciples have "put on the new man, created after the likeness of God in true righteousness and holiness." By "putting away falsehood," they are to "put away all malice and all guile and insincerity and envy and all slander."

**CCC 2482** — "A lie consists in speaking a falsehood with the intention of deceiving." The Lord denounces lying as the work of the devil: "You are of your father the devil, . . . there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies."
ISAIAH STUDY QUESTIONS
LESSON 3: Isaiah 6-7

1. Describe Isaiah’s vision. What is lacking in his description and why? (See Commentary & Isa. 6:1-13)

Isaiah 6:1-13—
[1] In the year that King Uzzi’ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.
[2] Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.
[3] And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."
[4] And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke.
[5] And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!"
[6] Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar.
[7] And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven."
[8] And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me."
[9] And he said, "Go, and say to this people: 'Hear and hear, but do not understand; see and see, but do not perceive.'
[10] Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."
[11] Then I said, "How long, O Lord?" And he said: "Until cities lie waste without inhabitant, and houses without men, and the land is utterly desolate,
[12] and the LORD removes men far away, and the forsaken places are many in the midst of the land.
[13] And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains standing when it is felled." The holy seed is its stump.

2. How is the description of the seraphim in Isaiah and Revelation similar? (See Isaiah 6:2-3 & Revelation 4:8)

Isaiah 6:2-3—
[2] Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.
[3] And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

Revelation 4:8—And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!"
3. What does it mean to be holy? How is the Church unfailingly holy? (See Commentary and CCC 823)

CCC 823—"The Church . . . is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as 'alone holy,' loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God." The Church, then, is "the holy People of God," and her members are called "saints."

4. Both Isaiah and John encounter the Lord. What was the response of each man? What does the Lord do in each case? (See Commentary, Isaiah 6:1 and Rev. 1:17-18)

Isaiah 6:1—In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

Revelation 1:17-18—
[17] When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, "Fear not, I am the first and the last,
[18] and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades.

5. What is it that Ahaz refuses to do and why is this hypocritical of him? (See Commentary, 2 Chron. 28:1-4)

2 Chronicles 28:1-4—
[1] Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the eyes of the LORD, like his father David,
[2] but walked in the ways of the kings of Israel. He even made molten images for the Ba'als;
[3] and he burned incense in the valley of the son of Hinnom, and burned his sons as an offering, according to the abominable practices of the nations whom the LORD drove out before the people of Israel.
[4] And he sacrificed and burned incense on the high places, and on the hills, and under every green tree.

6. Isaiah 7:14 prophesizes that the mother of God will be a virgin. What does the New Testament have to say about this prophecy? Why was it important that the mother of God is a virgin? (See Matthew 1:23, CCC 508 & 506)

Matthew 1:23—"Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us).

CCC 506—Mary is a virgin because her virginity is the sign of her faith "unadulterated by any doubt", and of her undivided gift of herself to God's will. It is her faith that enables her to become the mother of the Savior: "Mary is more blessed because she embraces faith in Christ than because she conceives the flesh of Christ."

CCC 508—From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son. "Full of grace", Mary is "the most excellent fruit of redemption" (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.
ISAIAH STUDY QUESTIONS
LESSON 4: Isaiah 8-9

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1. In Isaiah 8:9-10 we find a warning to the nations that would attack Jerusalem and fail so badly that they will be broken and dismayed. Isaiah asserts his most basic act of faith, God is with us. Where in the New Testament does Paul reassert this faith in much the same manner? (See Romans 8:31)

   Isaiah 8:9-10—
   [9] Be broken, you peoples, and be dismayed; give ear, all you far countries; gird yourselves and be dismayed; gird yourselves and be dismayed.
   [10] Take counsel together, but it will come to nought; speak a word, but it will not stand, for God is with us.

   Romans 8:31— What then shall we say to this? If God is for us, who is against us?

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2. What were Isaiah’s words to King Ahaz? How is this similar to a verse in 1 Peter 2:7 and to whom is it addressed? (See Isaiah 7:9 & 1 Peter 1:1-2;2:7-8)

   Isaiah 7:9— And the head of Ephraim is Sama'ria, and the head of Sama'ria is the son of Remali'ah. If you will not believe, surely you shall not be established."

   1 Peter 1:1-2—
   [1] Peter, an apostle of Jesus Christ, To the exiles of the Dispersion in Pontus, Galatia, Cappado'cia, Asia, and Bithyn'ia,
   [2] chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

   1 Peter 2:7-8—
   [7] To you therefore who believe, he is precious, but for those who do not believe, "The very stone which the builders rejected has become the head of the corner,"
   [8] and "A stone that will make men stumble, a rock that will make them fall"; for they stumble because they disobey the word, as they were destined to do.

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3. Isaiah warns the people against turning to mediums and wizards in Isa. 7:19-20. Who does he encourage them to turn to instead? Give some Old Testament warnings about this same subject. (See Deut. 18:9-11; Lev. 20:5; 20:27) What does the Catechism of the Catholic Church teach about the occult? (See CCC 2117)

   Isaiah 7:19-20—
   [19] And they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures.
   [20] In that day the Lord will shave with a razor which is hired beyond the River -- with the king of Assyria -- the head and the hair of the feet, and it will sweep away the beard also.

   Deuteronomy 18:9-11—
   [9] "When you come into the land which the LORD your God gives you, you shall not learn to follow the abominable practices of those nations.
[10] There shall not be found among you any one who burns his son or his daughter as an offering, any one who practices divination, a soothsayer, or an augur, or a sorcerer, [11] or a charmer, or a medium, or a wizard, or a necromancer.

Leviticus 20:5— then I will set my face against that man and against his family, and will cut them off from among their people, him and all who follow him in playing the harlot after Molech.

Leviticus 20:27— "A man or a woman who is a medium or a wizard shall be put to death; they shall be stoned with stones, their blood shall be upon them."

CCC 2117— All practices of magic or sorcery, by which one attempts to tame occult powers, so as to place them at one's service and have a supernatural power over others - even if this were for the sake of restoring their health - are gravely contrary to the virtue of religion. These practices are even more to be condemned when accompanied by the intention of harming someone, or when they have recourse to the intervention of demons. Wearing charms is also reprehensible. Spiritism often implies divination or magical practices; the Church for her part warns the faithful against it. Recourse to so-called traditional cures does not justify either the invocation of evil powers or the exploitation of another's credulity.

4. What is the “way of the sea”? How do both Isaiah and Matthew refer to it? (See Isaiah 9:1 ; Matthew 4:13-16)

Isaiah 9:1— But there will be no gloom for her that was in anguish. In the former time he brought into contempt the land of Zeb'ulun and the land of Naph'tali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

Matthew 4:13-16— [13] and leaving Nazareth he went and dwelt in Cap'er'na-um by the sea, in the territory of Zeb'ulun and Naph'tali, [14] that what was spoken by the prophet Isaiah might be fulfilled: [15] "The land of Zeb'ulun and the land of Naph'tali, toward the sea, across the Jordan, Galilee of the Gentiles -- [16] the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned."

5. Why are “throne names” given and what do they convey? What are the four names given to the Messianic king and what do they convey?

6. To whom is the poem found in Isaiah 9:8-10:4 directed? What does the term godless mean in this? (See Commentary)

Isaiah 9:8–10:4— [8] The Lord has sent a word against Jacob, and it will light upon Israel; [9] and all the people will know, E'phraim and the inhabitants of Sama'ria, who say in pride and in arrogance of heart: [10] "The bricks have fallen, but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place." [11] So the LORD raises adversaries against them, and stirs up their enemies. [12] The Syrians on the east and the Philistines on the west devour Israel with open mouth. For all this his anger is not turned away and his hand is stretched out still. [13] The people did not turn to him who smote them, nor seek the LORD of hosts.
[14] So the LORD cut off from Israel head and tail, palm branch and reed in one day --
[15] the elder and honored man is the head, and the prophet who teaches lies is the tail;
[16] for those who lead this people lead them astray, and those who are led by them are swallowed up.
[17] Therefore the Lord does not rejoice over their young men, and has no compassion on their fatherless
and widows; for every one is godless and an evildoer, and every mouth speaks folly. For all this his anger is
not turned away and his hand is stretched out still.
[18] For wickedness burns like a fire, it consumes briers and thorns; it kindles the thickets of the forest, and
they roll upward in a column of smoke.
[19] Through the wrath of the LORD of hosts the land is burned, and the people are like fuel for the fire; no
man spares his brother.
[20] They snatch on the right, but are still hungry, and they devour on the left, but are not satisfied; each
devours his neighbor's flesh,
[21] Manas'seh E'phraim, and E'phraim Manas'seh, and together they are against Judah. For all this his
anger is not turned away and his hand is stretched out still.

[1] Woe to those who decree iniquitous decrees, and the writers who keep writing oppression,
[2] to turn aside the needy from justice and to rob the poor of my people of their right,
that widows may be their spoil, and that they may make the fatherless their prey!
[3] What will you do on the day of punishment, in the storm which will come from afar? To whom will you
flee for help, and where will you leave your wealth?
[4] Nothing remains but to crouch among the prisoners or fall among the slain. For all this his anger is not
turned away and his hand is stretched out still.

7. Isaiah proposes a question about the last judgment, what will you do on the day of God's
punishment? Where will you get help? The answer is, "nowhere!" What does the Catechism teach
about the last judgment (See CCC 1039)

CCC 1039— In the presence of Christ, who is Truth itself, the truth of each man's relationship with God
will be laid bare. The Last Judgment will reveal even to its furthest consequences the good each person has
done or failed to do during his earthly life:

All that the wicked do is recorded, and they do not know. When "our God comes, he does not keep
silence... he will turn towards those at his left hand: ... 'I placed my poor little ones on earth for you. I as
their head was seated in heaven at the right hand of my Father - but on earth my members were suffering, my
members on earth were in need. If you gave anything to my members, what you gave would reach their Head.
Would that you had known that my little ones were in need when I placed them on earth for you and
appointed them your stewards to bring your good works into my treasury. But you have placed nothing in
their hands; therefore you have found nothing in my presence."
1. The Lord punished Assyria because of its sins of “arrogant boasting”. What boasts are they guilty of and what have they forgotten? Cite a reference from Scripture about boasting. (Examples: James 4:16, Proverbs 27:2 or 2 Tim 3:1-5) What does the commentary and the Catechism say about boasting? (See Commentary & CCC 2481)

   James 4:16—As it is, you boast in your arrogance. All such boasting is evil.

   Proverbs 27:2—Let another praise you, and not your own mouth; a stranger, and not your own lips.

   2 Timothy 3:1-5—
   [1] But understand this, that in the last days there will come times of stress.
   [2] For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,
   [3] inhuman, implacable, slanderers, profligates, fierce, haters of good,
   [4] treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God,
   [5] holding the form of religion but denying the power of it. Avoid such people.

   CCC 2481—Boasting or bragging is an offense against truth. So is irony aimed at disparaging someone by maliciously caricaturing some aspect of his behavior.

2. Explain the Lord’s announcement of a two-part punishment for a chastisement against Assyria. (See Commentary under “Verdict Against Assyria”)

3. Isaiah 10:5-19 tells us Israel will be judged with only a remnant coming through the judgment because of their faith. How is this similar to the warning we hear from Christ in Matthew 7:13 and Luke 13:23-24?

   Isaiah 10:5-19—
   [5] Ah, Assyria, the rod of my anger, the staff of my fury!
   [6] Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets.
   [7] But he does not so intend, and his mind does not so think; but it is in his mind to destroy, and to cut off nations not a few;
   [8] for he says: "Are not my commanders all kings?
   [9] Is not Calno like Car'chemish? Is not Hamath like Arpad? Is not Sama'ria like Damascus?
   [10] As my hand has reached to the kingdoms of the idols whose graven images were greater than those of Jerusalem and Sama'ria,
   [11] shall I not do to Jerusalem and her idols as I have done to Sama'ria and her images?"
   [12] When the Lord has finished all his work on Mount Zion and on Jerusalem he will punish the arrogant boasting of the king of Assyria and his haughty pride.
   [13] For he says: "By the strength of my hand I have done it, and by my wisdom, for I have understanding; I have removed the boundaries of peoples, and have plundered their treasures; like a bull I have brought down those who sat on thrones.
   [14] My hand has found like a nest the wealth of the peoples; and as men gather eggs that have been forsaken
so I have gathered all the earth; and there was none that moved a wing, or opened the mouth, or chirped."
[15] Shall the axe vaunt itself over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood!
[16] Therefore the Lord, the LORD of hosts, will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire.
[17] The light of Israel will become a fire, and his Holy One a flame; and it will burn and devour his thorns and briers in one day.
[18] The glory of his forest and of his fruitful land the LORD will destroy, both soul and body, and it will be as when a sick man wastes away.
[19] The remnant of the trees of his forest will be so few that a child can write them down.

Matthew 7:13—"Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many.

[23] And some one said to him, "Lord, will those who are saved be few?" And he said to them,
[24] "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.

4. What is the “tongue of Egypt,” and what will happen to it and why? (See Commentary under “Expanded Images of Salvation)

5. What is the root of the name Nazareth? (See Commentary under “Stump of Jesse”)  

6. Isaiah considers justice and righteousness essential virtues that are present in the Lord God and should be present in people. How will the Messianic Davidic king judge according to Isaiah? What does the Catechism say about justice (See Commentary & CCC 2242)

CCC 2242—The citizen is obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order, to the fundamental rights of persons or the teachings of the Gospel. Refusing obedience to civil authorities, when their demands are contrary to those of an upright conscience, finds its justification in the distinction between serving God and serving the political community. "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." "We must obey God rather than men":

When citizens are under the oppression of a public authority which oversteps its competence, they should still not refuse to give or to do what is objectively demanded of them by the common good; but it is legitimate for them to defend their own rights and those of their fellow citizens against the abuse of this authority within the limits of the natural law and the Law of the Gospel.
ISAIAH STUDY QUESTIONS

LESSON 6: Isaiah 13-16

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1. In this lesson we learn that Babylon invented astrology in order to understand the destiny of the nation. What point does Isaiah make about Babylon’s belief in astrology and what does the Catechism teach us about the subject? (See Commentary and CCC 2116)

   CCC 2116— All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to “unveil” the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone.

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2. What reasons does the Lord give for declaring his destructive day against the world and what will the punishment be?

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3. What is the name given to this fallen king and why? (See Commentary under Isa.14:12)

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4. What is the place referred to as Sheol? (See Commentary & CCC 633)

   CCC 633— Scripture calls the abode of the dead, to which the dead Christ went down, "hell" - Sheol in Hebrew or Hades in Greek - because those who are there are deprived of the vision of God. Such is the case for all the dead, whether evil or righteous, while they await the Redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into "Abraham's bosom": "It is precisely these holy souls, who awaited their Savior in Abraham's bosom, whom Christ the Lord delivered when he descended into hell." Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him.

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5. Explain the oracle of doom against Philistia? (See Commentary)

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6. The Moabites plead to for help from Judah. What do they ask for and what will they promise to do? (See Commentary)

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ISAIAH STUDY QUESTIONS
LESSON 7: Isaiah 17-20

1. Explain the threat of the oracle against Damascus and Ephraim? (See Commentary)

2. Isaiah 17:7 refers to “that day” when men will regard their Maker, and their eyes will look to the Holy One of Israel. What does the term “that day” refer to? (See Commentary)
   Isaiah 17:7— In that day men will regard their Maker, and their eyes will look to the Holy One of Israel;

3. Explain the Oracle against the Northern Kingdom. How does this fit with the description found in Isaiah 37:36 and 2 Kings 19:35?
   Isaiah 37:36— And the angel of the LORD went forth, and slew a hundred and eighty-five thousand in the camp of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies.
   2 Kings 19:35— And that night the angel of the LORD went forth, and slew a hundred and eighty-five thousand in the camp of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies.

4. What is the Lord’s plan for the Ethiopian Dynasty of Egypt? (See under Isa.18:1-3)

5. What is the importance of the Nile and the water system developed in Egypt? What famous line by Herodotus points to the absolute dependence on the Nile? (See Commentary under “Egyptian Civil War”)

6. The main theme of Day of Judgment Prophecies is the conversion of Egypt to worship the Lord. God has always called all nations to turn to him. What does the Catechism teach about how the Lord used the prophets to bring all nations to him? (See CCC 2116)
   CCC 2116— All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to “unveil” the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone.

7. Why does the Lord order Isaiah to walk barefoot and naked? (See Commentary)
ISAIAH STUDY QUESTIONS
LESSON 8: Isaiah 21-23

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1. Who is the “threshed and winnowed one” in Isaiah 21:10 and what is the cause of suffering?

   Isaiah 21:10—O my threshed and winnowed one, what I have heard from the LORD of hosts, the God of Israel, I announce to you.

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2. The Assyrians took over the “choicest valleys” which gave them control of travel and communications. What did Jerusalem do to in preparation for the Assyrian invasion? What was their main mistake? (See Commentary & under Isa.22:7)

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3. What is the cause of the criticism of Jerusalem after the Assyrian’s departure? (see Commentary)

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4. What is the reason for the Lord’s anger with Shebna? (See under Isa.22:16 & Commentary)

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5. Isaiah 22 tells us that the Lord would punish Shebna, We also find reference to this in other Old Testament books. How does the Lord punish Shebna? (See Commentary and Is. 22:17-20; Is. 36:3 & 2 Kings 18:18)

   Isaiah 22:17-20—
   [17] Behold, the LORD will hurl you away violently, O you strong man. He will seize firm hold on you, [18] and whirl you round and round, and throw you like a ball into a wide land; there you shall die, and there shall be your splendid chariots, you shame of your master's house. [19] I will thrust you from your office, and you will be cast down from your station. [20] In that day I will call my servant Eli’akim the son of Hilki’ah,

   Isaiah 36:3—And there came out to him Eli'akim the son of Hilki'ah, who was over the household, and Shebna the secretary, and Jo'ah the son of Asaph, the recorder.

   2 Kings 18:18—And when they called for the king, there came out to them Eli'akim the son of Hilki'ah, who was over the household, and Shebnah the secretary, and Jo'ah the son of Asaph, the recorder.

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6. What are the external signs that the Lord bestows on Eliakim to show he has authority over the household? How does this prefigure the “keys of the kingdom” given to Peter? (See Commenary & under Isa.22:20-23)

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7. What does the Church teach about Peter’s authority? (See CCC 553)

   CCC 553—Jesus entrusted a specific authority to Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." The "power of the keys" designates authority to govern the house of God, which is the Church. Jesus, the Good Shepherd, confirmed this mandate after his Resurrection: "Feed my sheep." The power to "bind and loose" connotes the authority to absolve sins, to pronounce doctrinal judgments, and to make disciplinary decisions in the Church. Jesus entrusted this authority to the Church through the ministry of the apostles and in particular through the ministry of Peter, the only one to whom he specifically entrusted the keys of the kingdom.

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ISAIAH STUDY QUESTIONS
LESSON 9: Isaiah 28-30

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1. Jesus cites Isaiah 28:16 after he tells the parable about the tenants who killed the owner’s son and again at the conclusion of the Sermon on the Mount. From early on the stone has been interpreted to be the Messiah. What does Jesus say in each instance? Why does he cite Isaiah?(See Matt 21:42; Mark 12:10-11; Matt. 7:24)

   **Isaiah 28:16** — therefore thus says the Lord GOD, "Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: 'He who believes will not be in haste.'

   **Matthew 7:24** — "Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock;

   **Matthew 21:42** — Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes'?

   **Mark 12:10-11** —
   [10] Have you not read this scripture: 'The very stone which the builders rejected has become the head of the corner;'
   [11] this was the Lord's doing, and it is marvelous in our eyes?"

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2. How does Isaiah 29:7-8 describe the Lord’s salvation by comparing the enemies of Zion to ephemeral things that disappear?

   **Isaiah 29:7-8** —
   [7] And the multitude of all the nations that fight against Ariel, all that fight against her and her stronghold and distress her, shall be like a dream, a vision of the night.
   [8] As when a hungry man dreams he is eating and awakes with his hunger not satisfied, or as when a thirsty man dreams he is drinking and awakes faint, with his thirst not quenched, so shall the multitude of all the nations be that fight against Mount Zion.

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3. What was the reason for the Lord’s reproach Isaiah 29:15? How does Jeremiah 18:1-10 relate to this? What does the *Catechism* teach about our relationship with God? (See Commentary and CCC 29)

   **Isaiah 29:15** — Woe to those who hide deep from the LORD their counsel, whose deeds are in the dark, and who say, "Who sees us? Who knows us?"

   **Jeremiah 18:1-10** —
   [1] The word that came to Jeremiah from the LORD:  
   [2] "Arise, and go down to the potter's house, and there I will let you hear my words."
   [3] So I went down to the potter's house, and there he was working at his wheel.
   [4] And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do.
   [5] Then the word of the LORD came to me:  
   [6] "O house of Israel, can I not do with you as this potter has done? says the LORD. Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel.
[7] If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it,
[8] and if that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I intended to do to it.
[9] And if at any time I declare concerning a nation or a kingdom that I will build and plant it,
[10] and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it.

CCC 29— But this "intimate and vital bond of man to God" (GS 19 § 1) can be forgotten, overlooked, or even explicitly rejected by man. Such attitudes can have different causes: revolt against evil in the world; religious ignorance or indifference; the cares and riches of this world; the scandal of bad example on the part of believers; currents of thought hostile to religion; finally, that attitude of sinful man which makes him hide from God out of fear and flee his call.

4. In what context did Jesus cite Isaiah 29:13? (See Matthew 15:8-9)

Isaiah 29:13— And the Lord said: "Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote;

Matthew 15:8-9—
[8] "This people honors me with their lips, but their heart is far from me;
[9] in vain do they worship me, teaching as doctrines the precepts of men."

5. We see in Isaiah 29:17-24 that the Lord will take action and change things; weak people will be transformed too (i.e., the deaf, blind, meek and poor). What are some examples of Jesus fulfilling this prophecy in the New Testament? (Luke 5:12-14; Matt 9:27-31; Mark 7:31-37)

Isaiah 29:17-24—
[17] Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest?
[18] In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.
[19] The meek shall obtain fresh joy in the LORD, and the poor among men shall exult in the Holy One of Israel.
[20] For the ruthless shall come to nought and the scoffer cease, and all who watch to do evil shall be cut off,
[21] who by a word make a man out to be an offender, and lay a snare for him who reproves in the gate, and with an empty plea turn aside him who is in the right.
[22] Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: "Jacob shall no more be ashamed, no more shall his face grow pale.
[23] For when he sees his children, the work of my hands, in his midst, they will sanctify my name; they will sanctify the Holy One of Jacob, and will stand in awe of the God of Israel.
[24] And those who err in spirit will come to understanding, and those who murmur will accept instruction."

Luke 5:12-14—
[12] While he was in one of the cities, there came a man full of leprosy; and when he saw Jesus, he fell on his face and besought him, "Lord, if you will, you can make me clean."
[13] And he stretched out his hand, and touched him, saying, "I will; be clean." And immediately the leprosy left him.
[14] And he charged him to tell no one; but "go and show yourself to the priest, and make an offering for
your cleansing, as Moses commanded, for a proof to the people."

Matthew 9:27-31—
[27] And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David."
[28] When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord."
[29] Then he touched their eyes, saying, "According to your faith be it done to you."
[30] And their eyes were opened. And Jesus sternly charged them, "See that no one knows it."
[31] But they went away and spread his fame through all that district.

Mark 7:31-37—
[31] Then he returned from the region of Tyre, and went through Sidon to the Sea of Galilee, through the region of the Decap'olis.
[32] And they brought to him a man who was deaf and had an impediment in his speech; and they besought him to lay his hand upon him.
[33] And taking him aside from the multitude privately, he put his fingers into his ears, and he spat and touched his tongue;
[34] and looking up to heaven, he sighed, and said to him, "Eph'phatha," that is, "Be opened."
[35] And his ears were opened, his tongue was released, and he spoke plainly.
[36] And he charged them to tell no one; but the more he charged them, the more zealously they proclaimed it.
[37] And they were astonished beyond measure, saying, "He has done all things well; he even makes the deaf hear and the dumb speak."

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6. Why should we wait for the Lord? (See Commentary and Isaiah 30:18)

Isaiah 30:18—Therefore the LORD waits to be gracious to you; therefore he exalts himself to show mercy to you. For the LORD is a God of justice; blessed are all those who wait for him.

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ISAIAH STUDY QUESTIONS
LESSON 10: Isaiah 31-33

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1. Israel’s promise of salvation means destruction and death for the Assyrians. What was the cause of their destruction? (See Commentary)

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2. What is the result of having a righteous king and just princes? How will he help people make good judgments? (See Commentary)

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3. Isaiah describes fools and the wicked. What warning does he give for choosing wisdom and virtue? (See Commentary)

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4. What does the Catechism of the Catholic Church teach about capital sins? (See CCC1866)

  CCC 1866—Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called "capital" because they engender other sins, other vices. They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.

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5. Isaiah gives a warning to the complacent women of Jerusalem. This is not the first prophecy he has given them. What warning did he give earlier in Isaiah? What is he warning them about in Isaiah 32?

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6. What is the source of the Israelites true strength and what analogy is used to compare it to? (See Commentary)

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ISAIAH STUDY QUESTIONS
LESSON 11: Isaiah 36-39

1. Why did Hezekiah destroy the high places or shrines (see under Isa.36:5)?

2. The Rabshakeh insulted the Lord and tells Hezekiah not to rely on God’s promise to protect Jerusalem because God is not stronger than the gods of other nations Sennacherib has conquered. What is Hezekiah’s response? (See under Isa.37:1)

3. What four promises does the Lord make to Jerusalem and Judah in response to the Assyrian boasts? (See Commentary and Isa. 37:24-27)

   Isaiah 37:24-27—
   [24] By your servants you have mocked the Lord, and you have said, With my many chariots I have gone up the heights of the mountains, to the far recesses of Lebanon; I felled its tallest cedars, its choicest cypresses; I came to its remotest height, its densest forest.
   [25] I dug wells and drank waters, and I dried up with the sole of my foot all the streams of Egypt.
   [26] ‘Have you not heard that I determined it long ago? I planned from days of old what now I bring to pass, that you should make fortified cities crash into heaps of ruins,
   [27] while their inhabitants, shorn of strength, are dismayed and confounded, and have become like plants of the field and like tender grass, like grass on the housetops, blighted before it is grown.

4. What does the Catechism of the Catholic Church say about how political authorities should make judgments and decisions? (See CCC 2244)

   CCC 2244— Every institution is inspired, at least implicitly, by a vision of man and his destiny, from which it derives the point of reference for its judgment, its hierarchy of values, its line of conduct. Most societies have formed their institutions in the recognition of a certain preeminence of man over things. Only the divinely revealed religion has clearly recognized man's origin and destiny in God, the Creator and Redeemer. The Church invites political authorities to measure their judgments and decisions against this inspired truth about God and man:

   Societies not recognizing this vision or rejecting it in the name of their independence from God are brought to seek their criteria and goal in themselves or to borrow them from some ideology. Since they do not admit that one can defend an objective criterion of good and evil, they arrogate to themselves an explicit or implicit totalitarian power over man and his destiny, as history shows.

5. The Assyrian army leaves Jerusalem but not because they lost a battle. What do Isaiah 37:6 and 2 Kings 19:35 tells us about the reason they left?

   Isaiah 37:6— Isaiah said to them, “Say to your master, ‘Thus says the LORD: Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have reviled me.

   2 Kings 19:35— And that night the angel of the LORD went forth, and slew a hundred and eighty-five thousand in the camp of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies.
6. Why did Hezekiah welcome envoys from Merodach-baladan, the Babylonian king? (See Commentary)

7. What oracle did Isaiah speak to Hezekiah? How does this episode point to Deutero-Isaiah?
ISAIAH STUDY QUESTIONS
LESSON 12: Isaiah 40-41

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1. Israel has received a double punishment that has come to an end. What is the core and content of the message found in Deutero-Isaiah’s message? (see Commentary)

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2. Isaiah 40:3 is one of the most quoted verses in the Bible. It is found in all four gospels. What does this verse relate to? (See Matt. 3:3 & Luke 1:76)

   Isaiah 40:3 — A voice cries: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God.

   Matthew 3:3 — For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight."

   Luke 1:76 — And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways,

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3. The exiles believe that the Lord allowed them to go into exile because he was in fact powerless to prevent the catastrophe. What is the Lord’s answer? (See Commentary)

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4. Why did the Israelites believe they had been forgotten by God? (See Commentary)

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5. God often sent the message, “Fear not” throughout the Scriptures. What do Genesis 15:1 and Joshua 1:9 say about fear?

   Genesis 15:1 — After these things the word of the LORD came to Abram in a vision, "Fear not, Abram, I am your shield; your reward shall be very great."

   Joshua 1:9 — Have I not commanded you? Be strong and of good courage; be not frightened, neither be dismayed; for the LORD your God is with you wherever you go.

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6. The proclamation of salvation is laid out and the Lord’s promise to accomplish a number of saving acts for the journey home to Israel. What is the purpose of this salvation (See Commentary and Isaiah 41:20).

   Isaiah 41:20 — that men may see and know, may consider and understand together, that the hand of the LORD has done this, the Holy One of Israel has created it.

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ISAIAH STUDY QUESTIONS

LESSON 13: Isaiah 42-43

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1. Isaiah 42 gives a description of the Servant’s mission and how he will fulfill that mission. What does the Gospel of Matthew say about why Jesus withdrew after performing miracles of healing? (See Matthew 12:13-20)

Matthew 12:13–20—
[13] Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, whole like the other.
[14] But the Pharisees went out and took counsel against him, how to destroy him.
[15] Jesus, aware of this, withdrew from there. And many followed him, and he healed them all,
[16] and ordered them not to make him known.
[17] This was to fulfil what was spoken by the prophet Isaiah:
[18] "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles.
[19] He will not wrangle or cry aloud, nor will any one hear his voice in the streets;
[20] he will not break a bruised reed or quench a smoldering wick, till he brings justice to victory;

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2. Isaiah 42:8 reminds the listeners of the first commandment which demands that Israel "shall have no other gods before me" and prohibits graven images and their worship by bowing down or serving them because "I the Lord your God am a jealous God." What does the Catechism of the Catholic Church teach about this verse? (See CCC 201 & 2083)

Isaiah 42:8— I am the LORD, that is my name; my glory I give to no other, nor my praise to graven images.

CCC 201— To Israel, his chosen, God revealed himself as the only One: "Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might." Through the prophets, God calls Israel and all nations to turn to him, the one and only God: "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other... To me every knee shall bow, every tongue shall swear. 'Only in the LORD, it shall be said of me, are righteousness and strength.' "

CCC 2083— Jesus summed up man's duties toward God in this saying: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This immediately echoes the solemn call: "Hear, O Israel: the LORD our God is one LORD."

God has loved us first. The love of the One God is recalled in the first of the "ten words." The commandments then make explicit the response of love that man is called to give to his God.

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3. What is the result of the Israelites not being able to really see, understand or listen to the Lord, even though the Lord has explained and made his law clear and glorious? (See Commentary)

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4. In the introduction to the oracle of salvation, the Lord who created them offers an assurance of salvation. What is this assurance?

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5. In the trial speech the Lord asserts his divinity. How does the Lord define himself in the final oracle that concludes the trial?

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6. The Lord states that he was the one who opened the Red Sea and says he will lead them out of Babylon. Who led them out of Egypt? (See Exodus 23:23)

   Exodus 23:23— "When my angel goes before you, and brings you in to the Amorites, and the Hittites, and the Per'izzites, and the Canaanites, the Hivites, and the Jeb'usites, and I blot them out,

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7. Israel is summoned to state its case proving that the Lord was wrong in abandoning them. What does the Lord use as reason for the verdict and what is the verdict? (See Commentary under “Summons to Israel”)

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ISAIAH STUDY QUESTIONS
LESSON 14: Isaiah 44-46

1. The promise the Lord makes in Isaiah 44:4 is very similar to verses found in Psalms and Jeremiah. How are these verses similar? (See Isaiah 44:3-4; Psalms 1:3 and Jeremiah 17:8)

   Isaiah 44:3-4—
   [3] For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your descendants, and my blessing on your offspring.
   [4] They shall spring up like grass amid waters, like willows by flowing streams.

   Psalm 1:3— He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

   Jeremiah 17:8— He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit.”

2. The messenger formula found in Isaiah 44:6-28 mentions three titles given to the Lord. What are they and what is their significance? (See Commentary)

   Isaiah 44:6-28—
   [6] Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: "I am the first and I am the last; besides me there is no god.
   [7] Who is like me? Let him proclaim it, let him declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be.
   [8] Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides me? There is no Rock; I know not any.”
   [9] All who make idols are nothing, and the things they delight in do not profit; their witnesses neither see nor know, that they may be put to shame.
   [10] Who fashions a god or casts an image, that is profitable for nothing?
   [11] Behold, all his fellows shall be put to shame, and the craftsmen are but men; let them all assemble, let them stand forth, they shall be terrified, they shall be put to shame together.
   [12] The iron smith fashions it and works it over the coals; he shapes it with hammers, and forges it with his strong arm; he becomes hungry and his strength fails, he drinks no water and is faint.
   [13] The carpenter stretches a line, he marks it out with a pencil; he fashions it with planes, and marks it with a compass; he shapes it into the figure of a man, with the beauty of a man, to dwell in a house.
   [14] He cuts down cedars; or he chooses a holm tree or an oak and lets it grow strong among the trees of the forest; he plants a cedar and the rain nourishes it.
   [15] Then it becomes fuel for a man; he takes a part of it and warms himself, he kindles a fire and bakes bread; also he makes a god and worships it, he makes it a graven image and falls down before it.
   [16] Half of it he burns in the fire; over the half he eats flesh, he roasts meat and is satisfied; also he warms himself and says, "Aha, I am warm, I have seen the fire!"
   [17] And the rest of it he makes into a god, his idol; and falls down to it and worships it; he prays to it and says, "Deliver me, for thou art my god!"
   [18] They know not, nor do they discern; for he has shut their eyes, so that they cannot see, and their minds, so that they cannot understand.
   [19] No one considers, nor is there knowledge or discernment to say, "Half of it I burned in the fire, I also baked bread on its coals, I roasted flesh and have eaten; and shall I make the residue of it an abomination? Shall I fall down before a block of wood?"
   [20] He feeds on ashes; a deluded mind has led him astray, and he cannot deliver himself or say, "Is there
not a lie in my right hand?"
[21] Remember these things, O Jacob, and Israel, for you are my servant; I formed you, you are my servant; O Israel, you will not be forgotten by me.
[22] I have swept away your transgressions like a cloud, and your sins like mist; return to me, for I have redeemed you.
[23] Sing, O heavens, for the LORD has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! For the LORD has redeemed Jacob, and will be glorified in Israel.
[24] Thus says the LORD, your Redeemer, who formed you from the womb: "I am the LORD, who made all things, who stretched out the heavens alone, who spread out the earth -- Who was with me? --
[25] who frustrates the omens of liars, and makes fools of diviners; who turns wise men back, and makes their knowledge foolish;
[26] who confirms the word of his servant, and performs the counsel of his messengers; who says of Jerusalem, 'She shall be inhabited,' and of the cities of Judah, 'They shall be built, and I will raise up their ruins';
[27] who says to the deep, 'Be dry, I will dry up your rivers';
[28] who says of Cyrus, 'He is my shepherd, and he shall fulfil all my purpose'; saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.'"

3. What four things are involved in idol worship process? Why is it so senseless? (See Commentary & Isaiah 44:19)

Isaiah 44:19 — No one considers, nor is there knowledge or discernment to say, "Half of it I burned in the fire, I also baked bread on its coals, I roasted flesh and have eaten; and shall I make the residue of it an abomination? Shall I fall down before a block of wood?"

4. We find that hymns conclude a number of sections in Deutero-Isaiah. Who does God summon to sing a hymn to the Lord and Creator and why? (See Commentary)

5. A pattern with the earlier prophets is that after they gave many oracles that condemn Israel, they usually followed the punishment of the nation with oracles of comfort and promise of renewal. What is different in Chapter 45 of Isaiah? (See Commentary)

6. In the verdict against idol worship what additional proof does Isaiah give that worshiping idols is senseless? What does the Catechism of the Catholic Church teach about the difference between idol worship and veneration of sacred images? (See Commentary and CCC 2132)

CCC 2132 — The Christian veneration of images is not contrary to the first commandment which proscribe idols. Indeed, "the honor rendered to an image passes to its prototype," and "whoever venerates an image venerates the person portrayed in it." The honor paid to sacred images is a "respectful veneration," not the adoration due to God alone:

Religious worship is not directed to images in themselves, considered as mere things, but under their distinctive aspect as images leading us on to God incarnate. The movement toward the image does not terminate in it as image, but tends toward that whose image it is.
ISAIAH STUDY QUESTIONS  
LESSON 15: Isaiah 47-48

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1. What is the command the Lord gives concerning Babylon in the opening of Chapter 47 and why? (See Commentary)

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2. Why did the Lord use prophets to tell of events to come? (See Commentary)

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3. What was the Lord's response to the fact that Israel had been treacherous and a rebel and therefore could not be trusted with the covenant, law and prophecies they had received before the exile? (See Commentary & Isaiah 47:8-9)

   Isaiah 47:8-9—
   [8] Now therefore hear this, you lover of pleasures, who sit securely, who say in your heart, "I am, and there is no one besides me; I shall not sit as a widow or know the loss of children":
   [9] These two things shall come to you in a moment, in one day; the loss of children and widowhood shall come upon you in full measure, in spite of your many sorceries and the great power of your enchantments.

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4. The Lord also identifies himself as the "first and last". All of existence begins in God and its fulfillment will be in him. This notion of being the first and last is very important in Revelation which treats God's divinity and control over the final purpose of creation. How do the following verses reiterate what God is saying in Isaiah 47?

   Revelation 1:7— Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all tribes of the earth will wail on account of him. Even so. Amen.

   Revelation 1:17— When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, "Fear not, I am the first and the last,

   Revelation 2:8— "And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life.

   Revelation 21:6— And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the fountain of the water of life without payment.

   Revelation 22:13— I am the Alpha and the Omega, the first and the last, the beginning and the end."

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5. In the oracle in verse 17, who did the Lord say he is and why should they follow him? (See Commentary and Isaiah 48:17)

   Isaiah 48:17— Thus says the LORD, your Redeemer, the Holy One of Israel: "I am the LORD your God, who teaches you to profit, who leads you in the way you should go.

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6. The Lord warns those who do not want to go back to Jerusalem. What are the reasons some may not want to return? (See Commentary)
ISAIAH STUDY QUESTIONS
LESSON 16: Isaiah 49:1–52:3

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1. What is the meaning of the two-edged sword and the polished arrow? (See Commentary)

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2. The role of the servant in Chapter 49 is to bring Israel back to the Lord until the Lord tells him he will give him a light to all the nations so that all will know his salvation. What is the connection to this oracle in the New Testament and the mission of Christ? (See Luke 2:32-33; Acts 1:8 and Commentary)

    Luke 2:32-33—
    [32] a light for revelation to the Gentiles, and for glory to thy people Israel."
    [33] And his father and his mother marveled at what was said about him;

    Acts 1:8— But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Sama'ria and to the end of the earth."

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3. Clearly Jesus sees himself as fulfilling the role of the servant. How do the following verses offer insight into Christ’s role?

    Matthew 26:28— for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

    Mark 14:24— And he said to them, "This is my blood of the covenant, which is poured out for many.

    Luke 22:20— And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood.

    1 Cor.11:25— In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

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4. The Lord promises that Israel’s former oppressors will be humbled and they will know that he is truly God and put their trust in him. What do the following verses say about this subject?

    Psalm 25:3— Yea, let none that wait for thee be put to shame; let them be ashamed who are wantonly treacherous

    Psalm 69:6— Let not those who hope in thee be put to shame through me, O Lord GOD of hosts; let not those who seek thee be brought to dishonor through me, O God of Israel.

    Romans 9:33-10:1—
    [33] as it is written, "Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame."
    [1] Brethren, my heart’s desire and prayer to God for them is that they may be saved.

    1 Peter 2:6— For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame."
5. In the opening of Chapter 51, where are the Israelites told to pursue deliverance and what motivation does he promise?

6. Jerusalem is here identified as the one who drank the cup of the Lord's wrath, who gave them the cup and now that is removed who will it be given to?
1. Normally in Israel the people would have brought animals to be sacrificed as sin offerings, but the Temple had been destroyed by the Babylonians in 587 BC, so no one, especially not the exiles living in Babylon, were able to offer those sacrifices any more. What new way of offering sacrifice is introduced by the chorus in Isaiah 52:8-9?

   Isaiah 52:8-9—
   [8] Hark, your watchmen lift up their voice, together they sing for joy; for eye to eye they see the return of the LORD to Zion.
   [9] Break forth together into singing, you waste places of Jerusalem; for the LORD has comforted his people, he has redeemed Jerusalem.

2. The chorus describes itself as straying sheep whose iniquity is laid upon the servant. Who is responsible for laying everyone’s guilt on the servant? How does 1 Peter 2:25 apply this verse to all Christians?

   1 Peter 2:25— For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.

3. At the conclusion of Isaiah 53, what important things do we learn about the servant?

4. What important fact do we learn about the righteousness of the Lord’s servant? (See Commentary)

5. What does Daniel 12:3 say about faith in the resurrection?

   Daniel 12:3—And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever.

6. See Isaiah 53:12 and then read Luke 22:37. How does this verse help us understand that Jesus knew that he was the suffering servant prophesied in Isaiah?

   Isaiah 53:12— Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

   Luke 22:37— For I tell you that this scripture must be fulfilled in me, ‘And he was reckoned with transgressors’; for what is written about me has its fulfilment.
7. What do we learn about the reason the servant would suffer? (See Isa.53:5-6 and 8 as well as Luke 23:34 and Commentary)

**Isaiah 53:5,6,8**
[5] But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.  
[6] All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all.  
[8] By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?

**Luke 23:34**—And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments.

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1. There is a rare reference in the Old Testament when the Lord refers back to the promise he made to Noah. What promise did the Lord make in both Genesis and Isaiah? (See Gen. 9:11; Isaiah 54:9-10 & Commentary)

Isaiah 54:9-10—
[9] "For this is like the days of Noah to me: as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you and will not rebuke you.
[10] For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the LORD, who has compassion on you.

Genesis 9:11— I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth."

2. What was the time period of the Babylonian Exile? While the exiles thought it was long how does the Lord perceive it? (See Commentary)

3. The Lord establishes the Israelites in righteousness. What promise does he make to them and how is this similar to the promise in Genesis 12:3?

Genesis 12:3— I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves.

4. The Lord commands Israel to "come... come, buy and eat," as the way to prepare themselves. How do similar references in Exodus, Proverbs and Sirach relate to this passage? (See Exodus 3:7-8; Prov. 9:16; Prov. 9:5 & Sirach 24:19)

Exodus 3:7-8—
[7] Then the LORD said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings,
[8] and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Per'izzites, the Hivites, and the Jeb'usites.

Proverbs 9:16— "Whoever is simple, let him turn in here!" And to him who is without sense she says,

Proverbs 9:5— "Come, eat of my bread and drink of the wine I have mixed.

Sirach 24:19— "Come to me, you who desire me, and eat your fill of my produce."
5. The proclamation of salvation found in Chapter 55 is that the Lord himself will make an "everlasting covenant" with Israel. This covenant is linked to the institution of the Eucharist. How do the following verses link this verse to the institution of the Eucharist? (See Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25)

Matthew 26:28— for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Mark 14:24— And he said to them, "This is my blood of the covenant, which is poured out for many.

Luke 22:20— And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood.

1 Corinthians 11:25— In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."
ISAIAH STUDY QUESTIONS
LESSON 19: Isaiah 24-25 (Apocalypse)

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1. The second of the four curses listed in Isaiah 24 that says that escape from the Lord’s punishment is impossible. How is this similar to the curse found in Amos 5:19?

   Amos 5:19— as if a man fled from a lion, and a bear met him; or went into the house and leaned against the wall, and a serpent bit him.

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2. During the reign of the Lord of Hosts, his brightness will shine so powerfully that the moon and the sun will seem pale in comparison. What does Revelation 21:23 say about the Lord’s reign?

   Revelation 21:23— And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.

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3. How do the following verses refer to the covenant relationship between God and man?

   Leviticus 26:12— And I will walk among you, and will be your God, and you shall be my people.

   Deuteronomy 26:17-19—
   [17] You have declared this day concerning the LORD that he is your God, and that you will walk in his ways, and keep his statutes and his commandments and his ordinances, and will obey his voice;
   [18] and the LORD has declared this day concerning you that you are a people for his own possession, as he has promised you, and that you are to keep all his commandments,
   [19] that he will set you high above all nations that he has made, in praise and in fame and in honor, and that you shall be a people holy to the LORD your God, as he has spoken."

   Jeremiah 30:22— And you shall be my people, and I will be your God."

   Ezekiel 11:20— that they may walk in my statutes and keep my ordinances and obey them; and they shall be my people, and I will be their God.

   Hebrews 8:10— This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.

   Revelation 21:3— and I heard a loud voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them;"

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4. What is the site of the victory banquet when the Lord is triumphant? How does Revelation 19:7 refer to this? (See Commentary & Rev. 19:7)

   Revelation 19:7— Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;

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5. Verse 8 identifies death as God’s enemy, a notion that will develop elsewhere. What does the Book of Wisdom tell us about death? (See Wisdom 1:12-14)

Wisdom 1:12-14—
[12] Do not invite death by the error of your life, nor bring on destruction by the works of your hands;
[13] because God did not make death, and he does not delight in the death of the living.
[14] For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them; and the dominion of Hades is not on earth.

6. What is the Song of the Red Sea, why was the hymn sung and how does it relate to Psalm 118:28 and Isaiah 25:1? (See also Exodus 15:11 & 15:1)

Isaiah 25:1— O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, plans formed of old, faithful and sure.

Psalm 118:28— Thou art my God, and I will give thanks to thee; thou art my God, I will extol thee.

Exodus 15:1— Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

Exodus 15:11— "Who is like thee, O LORD, among the gods? Who is like thee, majestic in holiness, terrible in glorious deeds, doing wonders?"
ISAIAH STUDY QUESTIONS
LESSON 20: Isaiah 26–27 (Apocalypse)

1. What does Isaiah 26 tells us about why the city of Jerusalem is strong even though there are no walls to defend it? What is the point of giving the reader this information?

2. Only those who have faith in the Lord and are righteous can enter the city. How do the Book of Revelation and 2 Peter reiterate this thought? (See Rev. 21:27 & 2 Peter 3:13)

Revelation 21:27—But nothing unclean shall enter it, nor any one who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

2 Peter 3:13—But according to his promise we wait for new heavens and a new earth in which righteousness dwells.

3. What is the prayer in Isaiah 26:15 and what does it say about the Israelites' faith? (See Isaiah 26:15 and Commentary)

Isaiah 26:15—But thou hast increased the nation, O LORD, thou hast increased the nation; thou art glorified; thou hast enlarged all the borders of the land.

4. The Lord instructs the people to hide at the time of his wrath. The just will be able to hide but those who are wicked cannot hide. How does this similar to the cross-examination of Cain? (See Gen. 4:10)

Genesis 4:10—And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground.

5. What can we learn about Leviathan and especially his demise in the following verses?

Isaiah 27:1—In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.

Job 41:1-4—
[1] "Can you draw out Leviathan with a fishhook, or press down his tongue with a cord?  
[2] Can you put a rope in his nose, or pierce his jaw with a hook?  
[3] Will he make many supplications to you? Will he speak to you soft words?  
[4] Will he make a covenant with you to take him for your servant for ever?  

Psalm 74:14—Thou didst crush the heads of Leviathan, thou didst give him as food for the creatures of the wilderness.

Revelation 13:1—And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads.
Revelation 12:9—And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world -- he was thrown down to the earth, and his angels were thrown down with him.

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6. What is the fate of the fortified city portrayed in Isaiah 27:10-13? How can this apply to any society? (See Commentary)

Isaiah 27:10-13—
[10] For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness; there the calf grazes, there he lies down, and strips its branches.
[11] When its boughs are dry, they are broken; women come and make a fire of them. For this is a people without discernment; therefore he who made them will not have compassion on them, he that formed them will show them no favor.
[12] In that day from the river Euphrates to the Brook of Egypt the LORD will thresh out the grain, and you will be gathered one by one, O people of Israel.
[13] And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the LORD on the holy mountain at Jerusalem.

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ISAIAH STUDY QUESTIONS
LESSON 21: Isaiah 34–35

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1. The Edomites wanted to see the complete destruction of Jerusalem and have expanded their borders into Judah. Now we see in Chapter 34 that the Jews who returned to Jerusalem after the exile wanted to see Edom punished. Reference to this punishment is found in other books of the Bible. What do the following verses say about this event?

Psalm 137:7— Remember, O LORD, against the E'domites the day of Jerusalem, how they said, "Rase it, rase it! Down to its foundations!"

Ezekiel 25:12-14—
[12] "Thus says the Lord GOD: Because Edom acted revengefully against the house of Judah and has grievously offended in taking vengeance upon them,
[13] therefore thus says the Lord GOD, I will stretch out my hand against Edom, and cut off from it man and beast; and I will make it desolate; from Teman even to Dedan they shall fall by the sword.
[14] And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to my anger and according to my wrath; and they shall know my vengeance, says the Lord GOD.

Lamentations 4:21-22—
[21] Rejoice and be glad, O daughter of Edom, dweller in the land of Uz; but to you also the cup shall pass; you shall become drunk and strip yourself bare.
[22] The punishment of your iniquity, O daughter of Zion, is accomplished, he will keep you in exile no longer; but your iniquity, O daughter of Edom, he will punish, he will uncover your sins.

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2. The slaughter that begins in the heaven focuses on Edom as a recompense for the wrongs they committed against Zion. How is this similar to a scene that appears in Revelation before the Lord brings down the new and heavenly Jerusalem? (See Rev.19:11-15, 17-21)

Revelation 19:11-15, 17-21—
[11] Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war.
[12] His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself.
[13] He is clad in a robe dipped in blood, and the name by which he is called is The Word of God.
[14] And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses.
[15] From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty.

[17] Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in midheaven, "Come, gather for the great supper of God.
[18] to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great."
[19] And I saw the beast and the kings of the earth with their armies gathered to make war against him who sits upon the horse and against his army.
[20] And the beast was captured, and with it the false prophet who in its presence had worked the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulphur.
And the rest were slain by the sword of him who sits upon the horse, the sword that issues from his mouth; and all the birds were gorged with their flesh.

3. Isaiah 34:16 says we should “read from the book of the Lord, not one will be missing, none will be without her mate. For the mouth of the Lord commanded and his Spirit has gathered them.” This is one of the earliest claims within Scripture for its own authority. What do the following passages say about the authority of scripture?

   Isaiah 30:8—And now, go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come as a witness for ever.

   Malachi 3:16—Then those who feared the LORD spoke with one another; the LORD heeded and heard them, and a book of remembrance was written before him of those who feared the LORD and thought on his name.

   2 Timothy 3:16—All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness,

4. What is the result of the Jews obedience to God’s commands? (See Commentary)

5. What does the Catechism of the Catholic Church teach us about our call to worship God? (See CCC 901)

   CCC 901—"Hence the laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that even richer fruits of the Spirit may be produced in them. For all their works, prayers, and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit - indeed even the hardships of life if patiently born - all these become spiritual sacrifices acceptable to God through Jesus Christ. In the celebration of the Eucharist these may most fittingly be offered to the Father along with the body of the Lord. And so, worshipping everywhere by their holy actions, the laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives."
1. Isaiah 56:4 speaks to the eunuchs who fear they will be denied “entering the assembly” because of the prohibition in Deuteronomy 23:1. Jesus taught a more positive attitude that became the basis for freely chosen celibacy. What does Isaiah 56:4-5 promise and what did Jesus teach in Matthew 19:11-12?

Isaiah 56:4-5—
[4] For thus says the LORD: "To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant,
[5] I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off.

Deuteronomy 23:1— "He whose testicles are crushed or whose male member is cut off shall not enter the assembly of the LORD.

Matthew 19:11-12—
[11] But he said to them, "Not all men can receive this saying, but only those to whom it is given.
[12] For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it."

2. In Isaiah 56:6-7 what does the Lord tell the foreigners who converted? (See Commentary)

Isaiah 56:6-7—
[6] "And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, every one who keeps the sabbath, and does not profane it, and holds fast my covenant –
[7] these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

3. In the oracle found in Isaiah 56:8, the implication is that just as the community of returnees needs to incorporate the outcasts already living among them and that the Lord intends to keep bringing more outcasts into the community. Where else in the Old Testament is this topic dealt with and what does it say? (See Zech. 8:22)

Isaiah 56:8—Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather yet others to him besides those already gathered."

Zechariah 8:22—Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to entreat the favor of the LORD.
4. Who are the watchmen in Isaiah 56:10-12, and what is their attitude about life? How does their attitude compare to that of the “rich fool” in Luke 12:19?

Isaiah 56:10-12—
[10] His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber.
[11] The dogs have a mighty appetite; they never have enough. The shepherds also have no understanding; they have all turned to their own way, each to his own gain, one and all.
[12] "Come," they say, "let us get wine, let us fill ourselves with strong drink; and tomorrow will be like this day, great beyond measure."

Luke 12:19—And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.

5. How does the Lord describe himself in the “thus says” oracle in Isaiah 57:15? (See Commentary)

Isaiah 57:15—For thus says the high and lofty One who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

6. What promise and warning does the Lord make at the conclusion of Isaiah 57? (See Isaiah 57:16-21 and Commentary)

Isaiah 57:16-19—
[16] For I will not contend for ever, nor will I always be angry; for from me proceeds the spirit, and I have made the breath of life.
[17] Because of the iniquity of his covetousness I was angry, I smote him, I hid my face and was angry; but he went on backsliding in the way of his own heart.
[18] I have seen his ways, but I will heal him; I will lead him and requite him with comfort, creating for his mourners the fruit of the lips.
[19] Peace, peace, to the far and to the near, says the LORD; and I will heal him.
[20] But the wicked are like the tossing sea; for it cannot rest, and its waters toss up mire and dirt.
[21] There is no peace, says my God, for the wicked."
ISAIAH STUDY QUESTIONS

LESSON 23: Isaiah 58-59

1. Fasting is meant to be a time of denial but the Israelites seek their own pleasure. What is the Lord’s response to their behavior? (See Isaiah 58:1-4 & Commentary)

Isaiah 58:1-4—
[1] "Cry aloud, spare not, lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins.
[2] Yet they seek me daily, and delight to know my ways, as if they were a nation that did righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.
[3] Why have we fasted, and thou seest it not? Why have we humbled ourselves, and thou takest no knowledge of it? Behold, in the day of your fast you seek your own pleasure, and oppress all your workers.
[4] Behold, you fast only to quarrel and to fight and to hit with wicked fist. Fasting like yours this day will not make your voice to be heard on high.

2. To whom does the Lord make a promise of salvation and what is the promise? (See Isaiah 58:8-9 and Commentary)

Isaiah 58:8-9—
[8] Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the LORD shall be your rear guard.
[9] Then you shall call, and the LORD will answer; you shall cry, and he will say, Here I am. "If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness,

3. What is the difference in the reason the Lord gives in Isaiah 58 for keeping the Sabbath compared to the reasons in Genesis and Exodus? (See Genesis 2:1-4; Exodus 20:8-11; 31:13-14 & Commentary)

Isaiah 58:13-14—
[13] "If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly;
[14] then you shall take delight in the LORD, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the LORD has spoken."

Genesis 2:1-4—
[1] Thus the heavens and the earth were finished, and all the host of them.
[2] And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done.
[3] So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.
[4] These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens,
Exodus 20:8-11—
[8] "Remember the sabbath day, to keep it holy.
[9] Six days you shall labor, and do all your work;
[10] but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates;
[11] for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it.

Exodus 31:13-14—
[13] "Say to the people of Israel, 'You shall keep my sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you.
[14] You shall keep the sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people.

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CCC 2175— Sunday is expressly distinguished from the sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the sabbath. In Christ's Passover, Sunday fulfills the spiritual truth of the Jewish sabbath and announces man's eternal rest in God. For worship under the Law prepared for the mystery of Christ, and what was done there prefigured some aspects of Christ:

Those who lived according to the old order of things have come to a new hope, no longer keeping the sabbath, but the Lord's Day, in which our life is blessed by him and by his death.

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5. The Lord accuses the people of iniquity in response to their accusation of his weakness. He claims that the people have committed a variety of iniquities. What are these iniquities? (See Commentary)

Isaiah 59:1-4—
[1] Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear;
[2] but your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear.
[3] For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies, your tongue mutters wickedness.
[4] No one enters suit justly, no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive mischief and bring forth iniquity.

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6. Isaiah 59:7-8 portrays two roads: desolation and destruction versus peace and justice. How does this relate to the teachings of Moses and Jesus found in Deut. 30:15-20 and Matt. 7:13-14?

Isaiah 59:7-8—
[7] Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity, desolation and destruction are in their highways.
[8] The way of peace they know not, and there is no justice in their paths; they have made their roads crooked, no one who goes in them knows peace.

Deuteronomy 30:15-20—
[15] "See, I have set before you this day life and good, death and evil.
[16] If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his
ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it.

[17] But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them,

[18] I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess.

[19] I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live,

[20] loving the LORD your God, obeying his voice, and cleaving to him; for that means life to you and length of days, that you may dwell in the land which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them."

Matthew 7:13-14—
[13] "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many.

[14] For the gate is narrow and the way is hard, that leads to life, and those who find it are few.

7. At the end of Isaiah 59 the Lord makes a new type of covenant with the people that involves his spirit and words remaining with them. What do the following passages say about the Lord’s spirit or word?

Isaiah 59:21— "And as for me, this is my covenant with them, says the LORD: my spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your children, or out of the mouth of your children's children, says the LORD, from this time forth and for evermore."

Genesis 1:2-3—
[2] The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

[3] And God said, "Let there be light"; and there was light.

John 1:1-3—
[1] In the beginning was the Word, and the Word was with God, and the Word was God.

[2] He was in the beginning with God;

[3] all things were made through him, and without him was not anything made that was made.

John 14:6— Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me.

John 20:22— And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit.

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ISAIAH STUDY QUESTIONS
LESSON 24: Isaiah 60–61

1. The Lord asks and answers a question in Isaiah 60:8-9. What was the question and answer and why are these foreigners coming to Jerusalem? (See Isaiah 60:8-12 and Commentary)

Isaiah 60:8-12—
[8] Who are these that fly like a cloud, and like doves to their windows?
[9] For the coastlands shall wait for me, the ships of Tarshish first, to bring your sons from far, their silver and gold with them, for the name of the LORD your God, and for the Holy One of Israel, because he has glorified you.  
[10] Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I smote you, but in my favor I have had mercy on you.
[11] Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession.
[12] For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste.

2. We know from Nehemiah that the walls and gates were built and shut to keep people out. Now, in this proclamation of salvation the gates will not be shut, why? How does this relate to Revelation 21:25 and the new heavenly Jerusalem? (See Isaiah 60:11; Revelation 21:25-27 and Commentary)

Isaiah 60:11— Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession.

Revelation 21:25-27—
[25] and its gates shall never be shut by day -- and there shall be no night there;
[26] they shall bring into it the glory and the honor of the nations.
[27] But nothing unclean shall enter it, nor any one who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

3. The promise of salvation will bring about a complete transformation into a new and wonderful ideal. What are some of the things the Lord promises to transform? (See Isaiah 60:17-19 and Commentary)

Isaiah 60:17-19—
[17] Instead of bronze I will bring gold, and instead of iron I will bring silver; instead of wood, bronze, instead of stones, iron. I will make your overseers peace and your taskmasters righteousness.
[18] Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise.
[19] The sun shall be no more your light by day, nor for brightness shall the moon give light to you by night; but the LORD will be your everlasting light, and your God will be your glory.
4. What does the *Catechism of the Catholic Church* teach about the Lord’s promise of a Messiah and his spirit? (See CCC 711)

   CCC 711 — "Behold, I am doing a new thing." Two prophetic lines were to develop, one leading to the expectation of the Messiah, the other pointing to the announcement of a new Spirit. They converge in the small Remnant, the people of the poor, who await in hope the "consolation of Israel" and "the redemption of Jerusalem."

   We have seen earlier how Jesus fulfills the prophecies concerning himself. We limit ourselves here to those in which the relationship of the Messiah and his Spirit appears more clearly.

5. In Isaiah 60:20 we learn that the sun will not set, nor the moon withdraw, how does this relate to Revelation 21:23 and 22:5?

   **Isaiah 60:20** — Your sun shall no more go down, nor your moon withdraw itself; for the LORD will be your everlasting light, and your days of mourning shall be ended.

   **Revelation 21:23** — And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.

   **Revelation 22:5** — And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever.

6. In Isaiah 61:1 the prophet says, the spirit of the Lord is upon me. How and why is this different than what he says in Isaiah 42:1? (See Isaiah 42:1; 60:1 and Commentary)

   **Isaiah 42:1** — Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations.

   **Isaiah 61:1** — The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

7. Isaiah 61:6 tells the Israelites that they shall be called the priest of the Lord and men will speak of them as ministers of God. What does the New Testament say about the whole Christian people as a priestly people?

   **Isaiah 61:6** — but you shall be called the priests of the LORD, men shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their riches you shall glory.

   **1 Peter 2:4-5** —

   [4] Come to him, to that living stone, rejected by men but in God's sight chosen and precious; [5] and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

   **Revelation 1:6** — and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen.

   **Revelation 5:10** — and hast made them a kingdom and priests to our God, and they shall reign on earth."

   **Revelation 20:6** — Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

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ISAIAH STUDY QUESTIONS

LESSON 25: Isaiah 62-64

1. In Chapter 62 the Lord answers Jerusalem’s “how long” laments found in a number of Psalm verses with the proclamation “until” Jerusalem’s vindication arrives. What are the following Psalm laments?

Psalm 4:2 — O men, how long shall my honor suffer shame? How long will you love vain words, and seek after lies? [Selah]

Psalm 6:3 — My soul also is sorely troubled. But thou, O LORD -- how long?

Psalm 13:1-2 —
[1] How long, O LORD? Wilt thou forget me for ever? How long wilt thou hide thy face from me?
[2] How long must I bear pain in my soul, and have sorrow in my heart all the day? How long shall my enemy be exalted over me?

Psalm 35:17 — How long, O LORD, wilt thou look on? Rescue me from their ravages, my life from the lions!

Psalm 74:10 — How long, O God, is the foe to scoff? Is the enemy to revile thy name for ever?

Psalm 89:46 — How long, O LORD? Wilt thou hide thyself for ever? How long will thy wrath burn like fire?

Psalm 94:3 — O LORD, how long shall the wicked, how long shall the wicked exult?

2. We see that the transformation is portrayed with images from marriage scenes. How does the Lord refer to Jerusalem in Isaiah 62:3-4?

Isaiah 62:3-4 —
[3] You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God.
[4] You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My delight is in her, and your land Married; for the LORD delights in you, and your land shall be married.

3. What does the Lord promise the Israelites and what will be the reward that comes with their salvation? (See Isaiah 62:11-12 and Commentary)

Isaiah 62:11-12 —
[11] Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, "Behold, your salvation comes; behold, his reward is with him, and his recompense before him."
[12] And they shall be called The holy people, The redeemed of the LORD; and you shall be called Sought out, a city not forsaken.

4. In Isaiah 62:2 the watchman's second question concerns the reason for the Lord's red garments. The same image of a winepress as the way to condemn sinners appears in Lamentations and the Book of Revelation. What do the following verse say concerning this subject?

Isaiah 62:2 — The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name which the mouth of the LORD will give.
Lamentations 1:5— Her foes have become the head, her enemies prosper, because the LORD has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe.

Revelation 14:19-20—
[19] So the angel swung his sickle on the earth and gathered the vintage of the earth, and threw it into the great wine press of the wrath of God;
[20] and the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse's bridle, for one thousand six hundred stadia.

Revelation 19:13-15—
[13] He is clad in a robe dipped in blood, and the name by which he is called is The Word of God.
[14] And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses.
[15] From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty.

5. How does the writer try to motivate the Lord to act and answer their petitions for help? (See Isaiah 63:9-19 & Commentary)

Isaiah 63:9-19—
[9] In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old.
[10] But they rebelled and grieved his holy Spirit; therefore he turned to be their enemy, and himself fought against them.
[11] Then he remembered the days of old, of Moses his servant. Where is he who brought up out of the sea the shepherds of his flock? Where is he who put in the midst of them his holy Spirit,
[12] who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name,
[13] who led them through the depths? Like a horse in the desert, they did not stumble.
[14] Like cattle that go down into the valley, the Spirit of the LORD gave them rest. So thou didst lead thy people, to make for thyself a glorious name.
[15] Look down from heaven and see, from thy holy and glorious habitation. Where are thy zeal and thy might? The yearning of thy heart and thy compassion are withheld from me.
[16] For thou art our Father, though Abraham does not know us and Israel does not acknowledge us; thou, O LORD, art our Father, our Redeemer from of old is thy name.
[17] O LORD, why dost thou make us err from thy ways and harden our heart, so that we fear thee not? Return for the sake of thy servants, the tribes of thy heritage.
[18] Thy holy people possessed thy sanctuary a little while; our adversaries have trodden it down.
[19] We have become like those over whom thou hast never ruled, like those who are not called by thy name.

6. The people profess confidence in the Lord in the closing prayer of Isaiah 64. What do they pray for? (See Isaiah 64:8-12)

Isaiah 64:8-12—
[8] Yet, O LORD, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand.
[9] Be not exceedingly angry, O LORD, and remember not iniquity for ever. Behold, consider, we are all thy people.
[10] Thy holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.
[11] Our holy and beautiful house, where our fathers praised thee, has been burned by fire, and all our pleasant places have become ruins.
[12] Wilt thou restrain thyself at these things, O LORD? Wilt thou keep silent, and afflict us sorely?
1. There is a significant change in the announcements of the Lord’s doom, how has it changed? (See Isaiah 65:1-16 and Commentary)

Isaiah 65:1-16—
[1] I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, "Here am I, here am I," to a nation that did not call on my name.
[2] I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices;
[3] a people who provoke me to my face continually, sacrificing in gardens and burning incense upon bricks;
[4] who sit in tombs, and spend the night in secret places; who eat swine's flesh, and broth of abominable things is in their vessels;
[5] who say, "Keep to yourself, do not come near me, for I am set apart from you." These are a smoke in my nostrils, a fire that burns all the day.
[6] Behold, it is written before me: "I will not keep silent, but I will repay, yea, I will repay into their bosom their iniquities and their fathers' iniquities together, says the LORD; because they burned incense upon the mountains and reviled me upon the hills, I will measure into their bosom payment for their former doings."
[8] Thus says the LORD: "As the wine is found in the cluster, and they say, 'Do not destroy it, for there is a blessing in it,' so I will do for my servants' sake, and not destroy them all.
[9] I will bring forth descendants from Jacob, and from Judah inheritors of my mountains; my chosen shall inherit it, and my servants shall dwell there.
[10] Sharon shall become a pasture for flocks, and the Valley of Achor a place for herds to lie down, for my people who have sought me.
[12] I will destine you to the sword, and all of you shall bow down to the slaughter; because, when I called, you did not answer, when I spoke, you did not listen, but you did what was evil in my eyes, and chose what I did not delight in."
[13] Therefore thus says the Lord GOD: "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be put to shame;
[14] behold, my servants shall sing for gladness of heart, but you shall cry out for pain of heart, and shall wait for anguish of spirit.
[15] You shall leave your name to my chosen for a curse, and the Lord GOD will slay you; but his servants he will call by a different name.
[16] So that he who blesses himself in the land shall bless himself by the God of truth, and he who takes an oath in the land shall swear by the God of truth; because the former troubles are forgotten and are hid from my eyes.

2. The Lord spreads out his hands all the day to a rebellious people in verse 2. How is this verse similar to the parable in Luke 15:20?

Isaiah 65:2— I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices;

Luke 15:20—And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him.
3. How does the Lord God lay out the separation of sinners from the Lord’s servants? (See Isaiah 65:13-15 and Commentary)

Isaiah 65:13-15—
[13] Therefore thus says the Lord GOD: “Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be put to shame;
[14] behold, my servants shall sing for gladness of heart, but you shall cry out for pain of heart, and shall wait for anguish of spirit.
[15] You shall leave your name to my chosen for a curse, and the Lord GOD will slay you; but his servants he will call by a different name.

4. How is the New Jerusalem described? (See Isaiah 65:19-25 and Commentary)

Isaiah 65:19-25—
[19] I will rejoice in Jerusalem, and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.
[20] No more shall there be in it an infant that lives but a few days, or an old man who does not fill out his days, for the child shall die a hundred years old, and the sinner a hundred years old shall be accursed.
[21] They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.
[22] They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.
[23] They shall not labor in vain, or bear children for calamity; for they shall be the offspring of the blessed of the LORD, and their children with them.
[24] Before they call I will answer, while they are yet speaking I will hear.
[25] The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent’s food. They shall not hurt or destroy in all my holy mountain, says the LORD.”

5. The image of childbirth used in Isaiah 66:7-9 is used a number of times to describe the travail at the end of the world. What do the following verses say about the pangs of childbirth?

Isaiah 66:7-9—
[7] "Before she was in labor she gave birth; before her pain came upon her she was delivered of a son.
[8] Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion was in labor she brought forth her sons.
[9] Shall I bring to the birth and not cause to bring forth? says the LORD; shall I, who cause to bring forth, shut the womb? says your God.

Isaiah 26:17—Like a woman with child, who writhes and cries out in her pangs, when she is near her time, so were we because of thee, O LORD;

Matthew 24:7-8—
[7] For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places:
[8] all this is but the beginning of the birth-pangs.

Mark 13:8—For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the birth-pangs.

John 16:20-21—
[20] Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy.
[21] When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world.

1 Thessalonians 5:3—When people say, "There is peace and security," then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape.
6. The Lord says he knows the works everyone does as well as their thoughts. On several occasion Jesus Christ knows the unspoken thoughts of various people throughout the Gospels.

Matthew 9:4—But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?"

Matthew 12:25—Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand;"

Luke 5:22—When Jesus perceived their questionings, he answered them, "Why do you question in your hearts?"

John 5:42—But I know that you have not the love of God within you.