

1. What is the greater hope that Isaiah Ch 40 and onwards explores?

2. The first section Ch40-48 opens with an announcement of hope and comfort for Israel:

a. the people are told that the exile in \_\_\_\_\_ is over and that Israel's sin has been dealt with and a \_\_\_\_\_ is beginning.

So they should all return home to Jerusalem where God himself will \_\_\_\_\_ and all nations will see \_\_\_\_\_.

3. This opening announcement raises a big question that is "who is saying all of this?". The perspective of the prophet in these chapters is that of somebody who is living after the exile. But Isaiah died 150 years before any of that so what are we supposed to make of this?

4. Israel not only did not do that, they accused God: "the lord doesn't pay attention to our trouble in fact he's ignoring our calls." How did God respond to their doubts and accusations in chapters 41 to 47?

a) he says first: that \_\_\_\_\_ was not divine neglect rather it was God's \_\_\_\_\_ for Israel's \_\_\_\_\_.

b) it was for Israel's sake that God raised up \_\_\_\_\_ so that Israel could \_\_\_\_\_,

fulfilling Isaiah's words. So the right conclusion that Israel should draw is that their God (not the idols of the nations) is the king of history.

5. Israel should see God's hand at work in history and so become God's \_\_\_\_\_ telling the \_\_\_\_\_ who God is.

But by the end of the trial chapter 48 we find that Israel is still as rebellious and hardhearted as their ancestors. What does God do next?

6. In the next section 49 to 55. We're introduced to a figure who's called God's servant who's going to fulfill God's mission and do what Israel has failed to do. God gives this servant the title Israel, and sends this person on a mission to i ) \_\_\_\_\_

ii) \_\_\_\_\_

and we're told that this servant is empowered by \_\_\_\_\_ to announce Good News and to bring God's Kingdom \_\_\_\_\_

7. But what will ultimately happen to this Servant?

He will be rejected and \_\_\_\_\_ and ultimately \_\_\_\_\_. In reality he is dying for the sin of \_\_\_\_\_, for the people's

1 Jesaja 40 en de hoofdstukken daarna kijken uit naar welke hoop?

2. Het eerste gedeelte, hfdst 40-48, begint met een aankondiging van hoop en troost voor Israël:

a. aan het volk wordt verteld dat de ballingschap in \_\_\_\_\_ aan het einde gekomen is en dat de zonde van Israël is aangepakt en dat een \_\_\_\_\_ is gaat beginnen. Dus, ze moeten allemaal terugkeren naar Jeruzalem waar God zelf zal \_\_\_\_\_ en alle naties zullen zien \_\_\_\_\_.

3. De vraag is wel "wie zegt dit alles?" in deze aankondiging. Het oogpunt van de profeet in deze hoofdstukken is dat van iemand die na de ballingschap leeft. Maar Jesaja stierf 150 jaar voordat al deze dingen zijn gebeurd. Hoe verklaar je dit? (lang antwoord)

4. Het volk Israël is geen getuigen van God geweest, integendeel ze hebben God beschuldigd: "de Heer heeft geen aandacht voor onze problemen, hij negeert onze gebeden." Hoe heeft God hun twijfels en beschuldigingen beantwoordt in hfdst 41-47?

a) Hij zei eerst: dat \_\_\_\_\_ was niet dat God hun had verwaarloosd, maar het was Gods \_\_\_\_\_ voor \_\_\_\_\_ van Israël.

b) het was voor haar eigen bestwil dat God \_\_\_\_\_ zodat Israël \_\_\_\_\_, om de woorden van Jesaja in vervulling te brengen. Dus, de juiste conclusie is dat de God van Israël (en niet de afgoden van de naties) de Koning is van de hele geschiedenis.

5. Israël moet Gods hand zien werken in de geschiedenis en op die manier Gods \_\_\_\_\_ worden, de \_\_\_\_\_ vertellen wie God is. Maar aan het eind van het "verhoor/aanklacht" in hfdst 48, zien wij dat Israël nog steeds net zo opstandig en hardnekkig is als hun voorouders. Wat doet God dan?

6. In het volgende gedeelte, 49-55, worden wij voorgesteld aan iemand die Gods knecht/dienaar wordt genoemd en die Gods missie zal volbrengen (wat Israël niet heeft kunnen doen). God geeft Zijn knecht de titel Israël, en stuurt deze persoon op een missie om:

i) \_\_\_\_\_

ii) \_\_\_\_\_

Deze dienaar zal de kracht van \_\_\_\_\_ hebben om het Goed Nieuws te verkondigen en het Koninkrijk van God \_\_\_\_\_.

7. Maar wat gebeurt uiteindelijk met Gods Knecht? Hij zal verworpen worden en \_\_\_\_\_ en uiteindelijk \_\_\_\_\_. In werkelijkheid sterft hij voor de zonden van \_\_\_\_\_, voor de \_\_\_\_\_ en \_\_\_\_\_ van het volk. En

the people's \_\_\_\_\_ and \_\_\_\_\_. And then after his death, all of a sudden, the servant is just Alive again, and we hear that by his death he provided a \_\_\_\_\_. That is to put them in a \_\_\_\_\_ with God.

8. Isaiah describes 2 responses that people can have to what the Servant has done.

i) with \_\_\_\_\_ and \_\_\_\_\_; These people are called "\_\_\_\_\_" and also "\_\_\_\_\_" These are the ones who will experience \_\_\_\_\_.

ii) there are others who are called "\_\_\_\_\_" they reject \_\_\_\_\_.

9. The last section of Isaiah Ch 56-66 is beautifully designed as a symmetry that brings together all of the themes of the book.

At the very center are three beautiful poems that describe how the Spirit empowered servant

i) is announcing \_\_\_\_\_ and he reaffirms all of the promises of hope from earlier in the book.

ii) the new Jerusalem inhabited by God's servants will be the place from which \_\_\_\_\_ flow out to all the \_\_\_\_\_.

10. What kind of place is the new Jerusalem which the repentant servants will inherit?

i) \_\_\_\_\_ and \_\_\_\_\_ are gone forever,

ii) people from all nations \_\_\_\_\_.

iii) so that everyone could \_\_\_\_\_.

11. And so the book of Isaiah ends with a very grand vision of the fulfilment \_\_\_\_\_

Through the \_\_\_\_\_ servant king, God creates a covenant family of all nations who are awaiting the hope of \_\_\_\_\_ and bringing a \_\_\_\_\_

where God's kingdom finally comes \_\_\_\_\_.

12. Share what you have learned from Isaiah part2.

Scripture reading: Isa 61:1-3, 62:11-12

na zijn dood, leeft de Dienaar plotseling weer, en wij horen dat hij door zijn dood gezorgd heeft voor een \_\_\_\_\_. D.w.z. hij heeft hun in een \_\_\_\_\_ met God gebracht.

8. Jesaja zegt dat er 2 manieren zijn hoe het volk kan reageren op wat de Knecht heeft gedaan.

i) met \_\_\_\_\_ en \_\_\_\_\_. Deze mensen worden genoemd "\_\_\_\_\_" en ook "\_\_\_\_\_". Zij zullen \_\_\_\_\_ ervaren.

ii) de 2e soort mensen worden "\_\_\_\_\_" genoemd; ze verwerpen/weigeren \_\_\_\_\_.

9. De indeling van het laatste gedeelte, hfdst 56-66, legt al de thema's van het boek Jesaja in een mooi spiegelbeeld. In het midden zijn 3 mooie gedichten die vertellen hoe de Knecht in de kracht van Gods Geest:

i) \_\_\_\_\_ verkondigt, en al de beloften van hoop (die eerder in het boek werden gegeven) nogmaals bevestigt.

ii) het Nieuw Jeruzalem bewoond door Gods Knecht, zal een plaats zijn van waaruit \_\_\_\_\_ zal verspreiden naar alle \_\_\_\_\_.

10. Wat voor soort plaats is het Nieuw Jeruzalem dat de knechten zullen erven?

i) \_\_\_\_\_ en \_\_\_\_\_ zullen er nooit meer zijn,

ii) volken van alle naties \_\_\_\_\_,

iii) omdat iedereen \_\_\_\_\_.

11. En zo eindigt het boek Jesaja met een groot beeld van de vervulling van \_\_\_\_\_. Door de \_\_\_\_\_ Knecht-Koning creëert God een verbondsfamilie van alle naties die op de hoop van \_\_\_\_\_ wachten. Hij brengt ook een \_\_\_\_\_ waar Gods Koninkrijk eindelijk \_\_\_\_\_.

12. Deel met elkaar wat je over God hebt geleerd in Jesaja deel 2.

Schriftlezing: Jes 61:1-3, 62:11-12

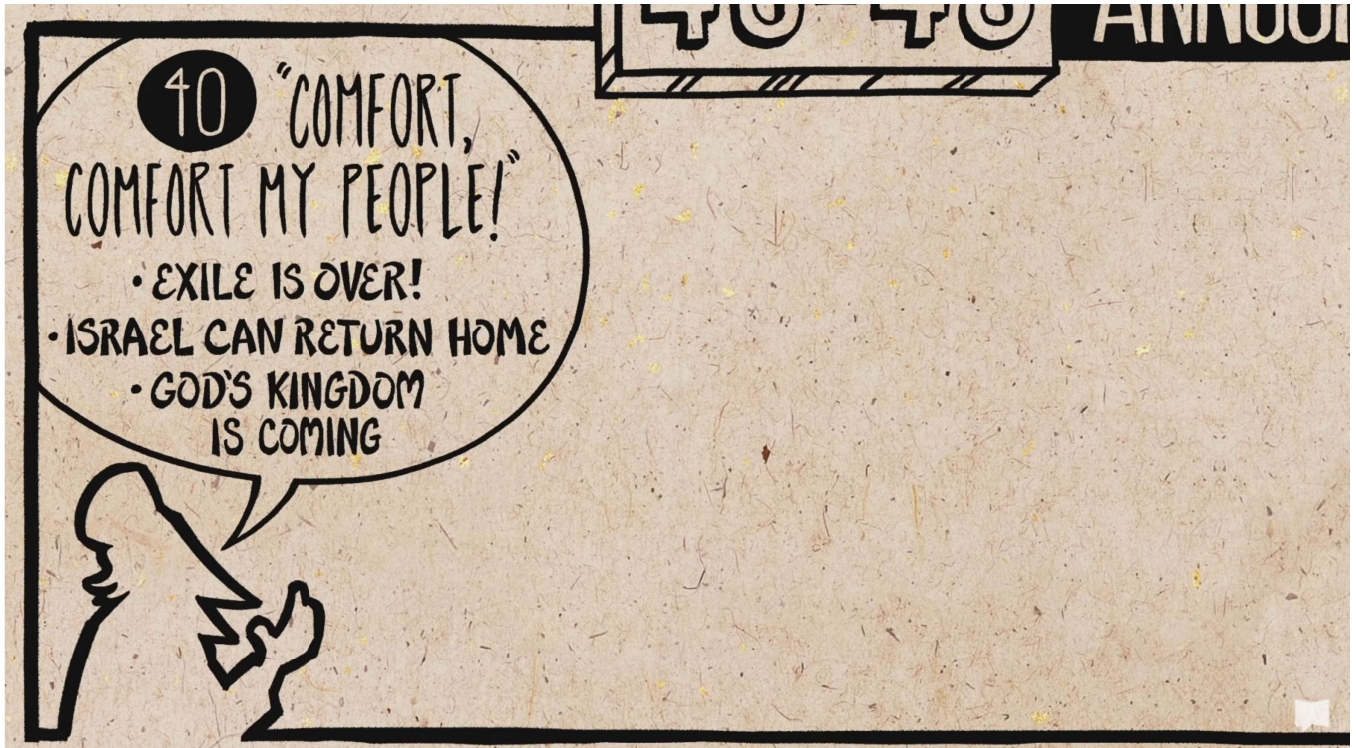
English : [https://www.youtube.com/watch?v=\\_TzdEPuqgQg](https://www.youtube.com/watch?v=_TzdEPuqgQg)

廣東話 : [https://www.youtube.com/watch?v=444uVC\\_xt4g](https://www.youtube.com/watch?v=444uVC_xt4g)

國語 : <https://www.youtube.com/watch?v=iZE4a8phsXE>



1.



2.

**A. THE VOICE OF ISAIAH TRANSPORTED INTO THE FUTURE**



**B. THE VOICE OF ISAIAH AND HIS PROPHETIC DISCIPLES**

(SEE 8:16, 29:10-12, 30:8-9)



3.

**ANNOUNCEMENT OF HOPE**

ACCUSATION

MAYBE THE LORD ISN'T THE MOST POWERFUL GOD...

**41-47**

**THE TRIAL**

**GOD'S RESPONSE**

1.) EXILE WAS JUDGMENT, NOT NEGLECT  
2.) FOR ISRAEL'S SAKE, GOD RAISED UP PERSIA TO CONQUER BABYLON. (SEE 13:17)

THE RIGHT CONCLUSION

ISRAEL'S GOD IS THE TRUE KING OF HISTORY!

**GOD'S SERVANT TO THE NATIONS** 42

4.

**48 ANNOUNCEMENT OF HOPE**

**41-47 THE TRIAL** ... BUT ... **48 ISRAEL IS STILL REBELLIOUS**

**ACCUSATION** → **GOD'S RESPONSE** → **THE RIGHT CONCLUSION**

AS US & BIBLE!

MAYBE THE LORD ISN'T THE MOST POWERFUL GOD...

1.) EXILE WAS JUDGMENT, NOT NEGLECT  
 2.) FOR ISRAEL'S SAKE, GOD RAISED UP PERSIA TO CONQUER BABYLON. (SEE 13:17)

ISRAEL'S GOD IS THE TRUE KING OF HISTORY!

GOD'S SERVANT TO THE NATIONS

GOD'S GOING TO DO A NEW THING!

5.

**49** **GOD'S SERVANT** (CROWN)

**YOU ARE NOW "ISRAEL."**

GOOD NEWS! GOD'S KINGDOM!

**THE MISSION:**

1 TO RESTORE ISRAEL

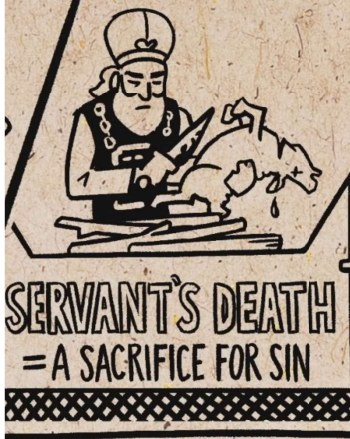
2 TO BE A LIGHT TO THE NATIONS

**THE SERVANT**

6.

# FULFILLS GOD'S MISSION

KILLED ..... BUT LIVES AGAIN (53:10-12)  
(53:12)



I DECLARE YOU  
ARE RIGHT WITH GOD!



7.

IS REJECTED & KILLED (50:4-9, 52:13-53:12)

SERVANT'S DEATH  
= A SACRIFICE FOR SIN

I DECLARE YOU ARE RIGHT WITH GOD!

54-55

**2 Ways to Respond:**

"THE WICKED" RESIST & REJECT THE SER'

"THE SERVANTS" (a.k.a. "THE SEED") ARE HUMBLE & REPENT

8.

**ISRAEL: GOD NEWS! GOD'S KINGDOM!**

**THE MISSION:**

- TO RESTORE ISRAEL
- TO BE A LIGHT TO THE NATIONS

**SERVANT'S DEATH = A SACRIFICE FOR SIN**

**THE WICKED RESIST & REJECT THE SERVANT**

**THE SERVANTS (aka "THE SEED") ARE HUMBLE & REPENT**

**56-66 THE SERVANTS INHERIT GOD'S KINGDOM**

**the NEW JERUSALEM**

**60-62 SERVANT ANNOUNCES GOD'S KINGDOM**

9.

**60-62 SERVANT ANNOUNCES GOD'S KINGDOM**

**PRAYER OF REPENTANCE 63-64**

**65-66a BETWEEN THE WICKED & THE SERVANTS**

**66b INVITED TO JOIN GOD'S COVENANT FAMILY**

**THE SERVANTS: INHERIT THE NEW CREATION**

**YOUR KINGDOM COME!**

10.

**JUDGMENT!** ISRAEL'S RESTORATION ONLY COME AT A COST

**ISAIHAH'S MESSAGE:** THE FULFILLMENT OF GOD'S COVENANT PROMISES

**HOPE!** GOD'S BLESSING TO THE NATIONS

**ISAIHAH**

*Suffering-Servant-King* *Covenant Family of all Nations* *Hope for a Renewed Creation*

**WHOSE VOICE ARE WE HEARING IN CHAPTERS 40-66?**

**THE VOICE OF ISAIHAH AND HIS PROPHETIC DISCIPLES**

**THE VOICE OF ISAIHAH TRANSPORTED INTO THE FUTURE**

**720s B.C. 530s B.C.**

**1-12 JUDGMENT & HOPE FOR JERUSALEM**

**13-27 JUDGMENT & HOPE FOR THE NATIONS**

**28-39 THE RISE & FALL OF JERUSALEM**

**40-48 ANNOUNCEMENT OF HOPE**

**49-55 THE SERVANT FULFILLS GOD'S MISSION**

**56-66 THE SERVANTS INHERIT GOD'S KINGDOM**

**EXILE!**

**THE WICKED REJECT GOD'S VOICE - REMOVED FROM THE CITY**

**THE SERVANTS INHERIT THE NEW CREATION**

**ALL NATIONS INVITED TO JOIN GOD'S COVENANT FAMILY**

11.

00:02

The book of the prophet Isaiah

00:04 [Q1]

In the first video we explored chapters 1 to 39

00:07

Which was Isaiah's message of judgment and hope for Jerusalem

00:10

He accused Israel's leader of rebellion against God and said that through Assiria and then Babylon

00:17

Israel's kingdom would come crashing down in an act of God's judgment

00:21

and so chapter 39 concluded with Isaiah predicting Jerusalem's fall to babylon

00:26

and the exile

00:27

and a hundred years after Isaiah it all sadly came to pass

00:31

but Isaiah's greater hope was for a new purified Jerusalem where God's kingdom would be restored through the future messianic king

00:38

and all nations would come together in peace

00:41

and so chapters 40 and following explore this great hope

00:45 [Q2]

the first main section chapters 40 through 48 open with an announcement of hope and comfort for Israel

00:52

the people are told that the babylonian exile is over and that Israel's sin has been dealt with and a new era is beginning

00:58

so they should all return home to Jerusalem where God himself will bring his kingdom and all nations will see his glory

01:05 [Q3]



Now stop for a moment because this opening announcement raises a big question

01:10

that is ¿who is saying all of this? who's voice are we hearing in these words of hope?

01:15

the perspective of the profet in these chapters is that of somebody whose living after the exile

01:21

in other words in the time period described by Ezra and Nehemiah

01:24

but Isaiah died 150 years before any of that so what are we supposed to make of this

01:30

Oh they're many who think that is still Isaiah in his own day speaking

01:34

but that he's been profetically transported--so to speak-- 200 years into the future

01:39

and that he is speaking to the future generations as if the exile has passed

01:43

however the book of Isaiah itself gives us some clues that something else is probably going on

01:48

in chapters 8 and 29 and 30 we're told that after Isaiah was rejected by Israel's leaders

01:54

that he wrote and sealed up in a scroll all of his messages of judgement and hope

02:00

and that he passed it on to his disciples as a witness for days to come

02:05

eventually Isaiah died waiting for God to vindicate his words. Now remember chapters 1 to 39 were designed to show us that Isaiah predictions of judgement

02:14

were fulfilled in the exile, he's a true prophet. And so after exile is over Isaiah's disciples who have treasured his words for so long

02:23

open up the scroll and began applying his words of hope to their own day

02:28

so on this view the book of Isaiah consist of that first collection of Isaiah's words

02:32

as well as the writings of his profethic disciples that God uses to extend Isaiah's message of hope to future generations

02:40

whichever view you end up taking everybody agrees that these chapters are announcing that the future

02:45

hope has come, that God is fulfiling Isaiah's prophetic promises

02:50

and so the prophet hopes that Israel will respond

02:53

by becoming God's servant

02:54

that is after experiencing God's justice and mercy through history

02:59

that they will now begin to share with the nations who God truly is

03:04

but that's not what's happening Israel instead of bearing witness to the nations is actually complaining

03:10 [Q4]

and even accusing God. They say:"the lord doesn't pay attention to our trouble

03:14

in fact he's ignoring our calls. The babylonian exile -- and understandably-- caused Israel to lose faith

03:21

in their God. I mean maybe he is not that powerfull, maybe the gods of babylon are way greater than our God

03:27

and so the rest of these chapters 41 to 47 are set up like a trial scene

03:31

God is responding to this doubts and accusations with the following arguments:

03:36

he says first: that the exile to babylon was not divine neglect

03:39

rather it was divinely orchestrated as a judgement for Israel's sin

03:43

and second it was for Israel's sake that God raised up Persia to conquer Babylon so they could come back home

03:50

fulfilling Isaiah's words

03:53

So the right conclusion that Israel should draw is that their God is the king of history

03:58

not the idols of the nations. In the fall of Babylon and the raise of Persian king Cyrus

04:03 [ Q5 ]

Israel should see God's hand at work and so become his servant telling the nations who he is

04:08

But by the end of the trial chapter 48 we find that Israel is still as rebellious and hardhearted as their ancestors

04:15

as so God disqualifies them as his servant but God's still is on a mission to bless the nations and so

04:21

so the prophet says God's going to a new thing to solve this problem

04:25 [Q6]

which moves into the next section 49 to 55. We're introduced to a figure who's called God's servant

04:31

who's going to fulfill God's mission and do what Israel has failed to do.

04:35

God gives this servant the title Israel, and sends this person on a mission to -first of all- restore

04:41

the people of Israel back to their God, but second to become God's light to the nations.

04:46

and we're told that this servant is empowered by God's spirit to announce good news and to bring God's kingdom over all of the nations

04:54 [Q7]

it sounds just like the messianic king from chapters 9 and 11, but then we learn the surprising way of how this servant will bring God's kingdom

05:02

he is going to be rejected, and beaten and ultimately killed by his own people

05:08

in reality as he's been accused and sentenced to death he is dying on behalf of the sin of his own people

05:15

the prophet says the servant's death is the sacrifice of atonement for the people's evil and rebellion

05:21

and then after his death, all of a sudden, the servant is just Alive again, and we hear that by his death he provided a way to make people righteous

05:30

That is to put them in a right relationship with God

05:33 [Q8]

and so this section concludes by describing two ways people can respond to the servant

05:37

some will respond with humility and turn from their sins and accept what God's servant did on their behalf

05:43

these people are called "the servants" and also "the seed" remember the holy seed from chapter 6

05:49

these are the ones who will experience the blessing of the messianic kingdom

05:53

but there are others who are called simply "the wicked" they reject both the servant and his servants

06:00 [Q9]

which brings us to the final sections of the book 56 to 66 where the servants inherit God's kingdom

06:06

these chapters are beautifully designed as a simetry that brings together all of the themes of the book

06:12

at the very center are three beautiful poems that describe how the spirit empowered servant

06:17

is announcing the good news of God's kingdom to the poor and he reaffirms all of the promises of hope from earlier in the book

06:24

the new Jerusalem inhabited by God's servants will be the place from which God's justice and mercy

06:30

and blessings flow out to all the nations of the world and surrounding these poems are to long prayers of repentance

06:36

where the servants confess Israel's sin and they grieve over all of the evil they see in the world around them

06:42

and so they ask God to forgive them and that his kingdom would come here on earth as it is on heaven

06:48

now in each side of these prayers are collections of more poems that contrast the destiny of the servants

06:54

with that of the wicked who persecute them. God says he's going to bring his justice to all who pollute

07:00

his good world with their evil and selfishness and idolatry and it is going to remove them from his city forever

07:07 [Q10]

but the servants those who are humble before God and who repent and own their evil

07:12

they are forgiven they will inherit the new Jerusalem which we discover is an image for an entirely renewed creation

07:19

were death and suffering are gone forever and this brings us to the very outer frame of this part of the book

07:26

in this renewed world of God's kingdom people from all nations are invited to come and join the servants of God's covenant family

07:34

so that everyone could know their creator and redemer

[Q11]

and so the book of Isaiah end

07:39

with a very grand vision of the fulfilment of all of God's covenant promises

07:44

through the suffering servant king God creates a covenant family of all nations

07:49

who are awaiting the hope of God's justice and bringing a renewed creation

07:54

where God's kingdom finally comes here on earth as it is in heaven

07:59

and that's the very powerful hope of the book of Isaiah