

THE BIBLE STUDY PROGRAM

WEEK 116 – Isaiah 12 – 17 & 1 John 1 – 2

WEEK 116 – ANSWERS

1. **Sunday** – Worship/Time With Family/Review Answers With Others

2. **Monday** –

1) **Isaiah 12 – Read & Answer Below**

- a) The first several verses of this chapter seem to be Messianic (at least indirectly). What are the first four words of Isaiah 12:1? (**And in that day**)
- b) Referencing God, what early verse contains the phrase, “...though Thou wast angry with me, Thine anger is turned away...?” (**Isaiah 12:1**)
- c) Isaiah 12:3 (reminding us of John 4:14, Revelation 22:17, etc.) reads, “Therefore with ____ shall ye draw _____ out of the wells of salvation.” (**joy; water**)
- d) Isaiah 12:4 begins, “And in that day shall ye say, _____ the Lord, call upon His _____.” (**Praise; name**)
- e) Isaiah 12:4 continues, “...declare His doings among the people, make mention that His _____ is _____.” (**name; exalted**)
- f) What verse ends with the words, “...for great is the Holy One of Israel...?” (**Isaiah 12:6**)

2) **1 John 1 – Read Only**

3. **Tuesday** –

1) **Isaiah 13 – Read & Answer Below**

- a) As the first verse of this chapter shows, Isaiah is seeing a vision of the destruction of _____. (**Babylon, vs. 1, 19**)
- b) What are the first four words of Isaiah 13:1? (**The burden of Babylon**)
- c) Referencing the Medo-Persians (i.e., the conquerors of Babylon), Isaiah 13:5 says, “They come from a ____ country...” (**far; Note – Persia was around 350 miles from Babylon. Cf., Daniel 5:28. Just as God used the Babylonians to punish his wicked people Judah, so God would use Medo-Persia to punish the evil Babylon.**)
- d) According to Isaiah 13:5 these conquerors (as it relates to God providentially working behind the scenes) are referred to as “the weapons of His _____.” (**indignation**)
- e) Speaking to Babylon, Isaiah 13:6 continues, “Howl ye; for the day of the _____ is at hand; it shall come as a destruction from the _____.” (**Lord; Almighty**)
- f) Read Isaiah 13:10 and Isaiah 13:13. Is it clear from the context that God is discussing the destruction of the nation of Babylon (i.e., and in these verses He is using descriptive and apocalyptic style language to do such)? (**Yes, of course! Note – Cf., this section with other similar sections – Ezekiel 32:7-8 (against Egypt), Matthew 24:29 (against Jerusalem), Revelation 6:12 and 8:12 (against Rome), Acts 2:20 (against the nation of Israel. The Mosaic Period**)

was being replaced with The Church/Christian Period.) The point is this: God often uses highly vivid language to describe the overthrow of various nations.)

- g) What verse confirms the conquerors of Babylon as being those from Medo-Persia, when it begins, “Behold, I will stir up the Medes against them...?” (Isaiah 13:17)
 - h) Isaiah 13:19 states, “And _____, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew _____ and _____.” (Babylon; Sodom; Gomorrah)
- 2) 1 John 1 – Read & Answer Below
- a) 1 John 1:1 clearly teaches that Jesus really came and lived in the flesh (cf., John 1:14). Likewise, the apostle John (the inspired penman) speaks of the witnesses of this fact when he says, “That which was from the beginning, which ___ have _____, which ___ have _____ with our eyes, which ___ have looked upon, and our _____ have handled, of the Word of life.” (we; heard; we; seen; we; hands)
 - b) Still speaking of the reality of Jesus Christ, as witnessed by the apostles (and others), 1 John 1:2 continues (with a parenthetical statement), “For the life was manifested, and ___ have _____ it, and bear _____, and shew unto you that eternal life, which was with the _____, and was manifested unto us.” (we; seen; witness; Father)
 - c) Read 1 John 1:4. Why did John “write” of these things? (That our joy may be full)
 - d) What verse reads, “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth?” (1 John 1:6)
 - e) If a person says that he NEVER sins, is that person telling the truth? (No, vs. 8, 10)
 - f) For those living faithful IN CHRIST, 1 John 1:9 reads, “___ we _____ our sins, He is faithful and just to forgive us our sins, and to cleanse us from ___ unrighteousness.” (If; confess; all)

4. Wednesday – .

- 1) Isaiah 14 – Read & Answer Below
- a) Read Isaiah 14:1-3. Would Judah return from Babylonian captivity (i.e., at least a remnant of them)? (Yes. History gives testimony to this fact—both Biblical and secular. We know that such occurred during the restoration waves under Zerubbabel (536 B.C.), Ezra (457 B.C.) and Nehemiah (444 B.C.))
 - b) Isaiah 14:4 gives the context. It reads, “That thou shalt take up this proverb against the king of _____.” (Babylon)
 - c) Early in this chapter we find the phrases, “How hath the oppressor ceased! The golden city ceased!” What oppressor/city (i.e., nation) is this referencing? (Babylon, vs. 4)
 - d) Isaiah 14:9ff uses vivid language to describe Sheol/the realm of death along with others in that realm that wonder/mock at the death of the Babylonian king(s). With the context in mind, does “Lucifer” (Isaiah 14:12) refer to Satan or to a nickname for the fallen Babylonian kings/leaders? (Obviously it is the latter—the Babylonian kings/leaders)
 - e) Referencing death concerning “the king of Babylon” (vs. 4), what verse begins, “Thy pomp is brought down to the grave...?” (Isaiah 14:11)

- f) The end of Isaiah 14:20 reads, "...the seed of _____ shall never be renowned (i.e., named/honored – JR)?" (evildoers)
 - g) Again, showing context, Isaiah 14:22 declares, "For I will rise up against them, saith the Lord of hosts, and cut off from _____ the name, and remnant, and son, and nephew, saith the Lord." (Babylon)
 - h) Referencing the time period around the year 715 B.C., what verse reads, "In the year that king Ahaz died was this burden?" (Isaiah 14:28)
 - i) In the last part of this chapter, referencing the Philistines as "Palestina" God (through Isaiah) speaks of their demise. How many times is "Palestina" specifically mentioned in this chapter? (Twice, vs. 29, 31)
- 2) 1 John 1 – Read & Word Study/Research
- a) What verse says that the apostles declared the things concerning Jesus to others so that they may have fellowship with God and Christ, as well as with others who have fellowship with God and Christ? (1 John 1:3; Cf., also 1 John 1:6-7. It is clear from these verses that religious fellowship between men can only properly exist when there is first fellowship between both parties and God/Christ. In other words, only those who are in fellowship with God/Christ are truly in fellowship with each other! This is the reason that faithful members of the Lord's church will not jointly participate (i.e., fellowship) those in false religions. Those in false religion are NOT in fellowship with God, thus we have no business being in fellowship with them. Cf., 2 John 9-11, Ephesians 5:11, Romans 16:16-18, 1 Corinthians 1:9, 2 Thessalonians 2:14, Galatians 2:9, etc.)
 - b) May a person who is walking in darkness/sin, be in fellowship with God while walking/living in that state (i.e., without repenting and obeying the gospel)? (No!, vs. 6)
 - c) May a person who is walking in the light (i.e., living as they should before God having first obeyed the gospel and though not sinless, walking/living according to God's way), have their sins forgiven when they sin and confess/repent of such foolishness? (Yes!, vs. 7-9)
 - d) Whose blood cleanses the sin of one who is "walking in the light?" (The blood of Christ, vs. 7)
 - e) How much sin does the blood of Christ cleanse for one who is "walking in the light?" (all sin, vs. 7)
 - f) Must one who is "walking in the light," repent/confess his sin in order to have it forgiven? (Yes, vs. 9)
 - g) How many times is the conditional word "IF" used in this short chapter? (The term "if" is used FIVE TIMES, in verses 6, 7, 8, 9 and 10. In fact, if basically begins each of these verses. Note – Walking in darkness or walking in the light is a CHOICE. Certainly, without the grace of God through Christ's blood, even those who walk in the light would have no hope. Any decent Bible student will concede this fact. However, the conditional nature of salvation (i.e., "IF") is equally evident throughout Holy Writ!)
 - h) 1 John 1:10 reads, "___ we say that we have ___ sinned, we make Him a liar, and His word is not in us." (If; not)

5. Thursday –

- 1) Isaiah 15 – Read & Answer Below

- a) Still within the section of Isaiah that one labeled “Prophecies Against Other Nations,” (that began back in Isaiah 13:1) Isaiah 15:1 begins, “The burden of _____.” (Moab)
- b) Speaking of the destruction of evil Moab, Isaiah 15:3 describes the scene, thusly, “In their streets they shall gird themselves with _____: on the tops of their houses, and in their streets, every one shall _____, weeping _____.” (sackcloth; howl; abundantly)
- c) Isaiah 15:4 tells us, “...the armed _____ of _____ shall cry out; his life shall be grievous unto him.” (soldiers; Moab)
- d) Furthering the description of utter destruction and despair, the end of what verse says, “...there is no green thing?” (Isaiah 15:6)
- e) Isaiah 15:8 begins, “For the cry is gone round about the borders of _____.” (Moab)
- f) What late verse begins, “For the waters of Dimon shall be full of blood...?” (Isaiah 15:9)
- g) How many times is the term “Moab” specifically mentioned in this chapter? (Eight times, vs. 1, 2, 4, 5, 8, 9)

2) 1 John 2 – Read Only

6. **Friday** –

1) Isaiah 16 – Read & Answer Below

- a) Isaiah 16:5 appears heavily Messianic showing that Moab’s ultimate opportunity for salvation is found eventually in the coming of the Messiah. It reads, “And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of _____, judging, and seeking _____, and hasting _____.” (David; judgment; righteousness)
- b) This chapter continues the “burden of Moab.” Isaiah 16:6 reads, “We have heard of the pride of _____; he is very _____.” (Moab; proud)
- c) After speaking of Moab’s pride, *et cetera.*, Isaiah 16:7 begins, “Therefore shall _____ howl...” (Moab)
- d) The middle of what verse contains the very descriptive phrase, “...I will water thee with my tears...?” (Isaiah 16:9)
- e) Isaiah 16:10 begins, “And _____ is taken away...” (gladness)
- f) What mid to late verse contains the phrase, “...and in the vineyards there shall be no singing, neither shall there be shouting...?” (Isaiah 16:10)
- g) Isaiah 16:13 says, “This is the word that the Lord hath spoken concerning _____.” (Moab)
- h) How many times is the term “Moab” used in this chapter? (Eight times, vs. 2, 4, 6, 7, 11, 12, 13, 14)

2) 1 John 2 – Read & Answer Below

- a) John begins this chapter, “My little children, these things _____ I unto you, that ye _____.” (write; sin; not, vs. 1)
- b) 1 John 2:1 continues, “...And if any man sin, we have an _____ with the Father, _____ the righteous.” (advocate; Jesus; Christ)
- c) While obviously Christ’s blood will only cleanse those who have obeyed the gospel and walk in the light (Romans 6:1ff, 1 John 1:7), did Christ shed/offer His blood for everyone (i.e., make salvation available to the entire world)? (Yes!, vs. 2, Cf., John 3:16, Hebrews 2:9, Revelation 22:17, etc.)

- d) Read 1 John 2:3-6. Is it absolutely necessary to obey the commands of Christ? (Yes!, cf., Matthew 7:21, Luke 6:46, Hebrews 5:9, etc.)
- e) Read 1 John 2:9-11. Does loving/hating one's brother have a bearing upon a Christian's salvation? (Absolutely!)
- f) What powerful verse begins, "Love not the world...?" (1 John 2:15)
- g) 1 John 2:17 states, "And the _____ passeth away, and the _____ thereof: but he that _____ the will of God abideth for ever." (world; lust; doeth)
- h) 1 John 2:21 begins, "I have not written unto you because ye know not the truth, but _____ ye _____ it...." (because; know)
- i) 1 John 2:22 tells us, "...He is _____, that denieth the Father and the Son." (antichrist)
- j) What late verse begins, "Whosoever denieth the Son, the same hath not the Father...?" (1 John 2:23)
- k) Speaking of the salvation that comes only through Christ, what well-known and beautiful verse reads, "And this is the promise that He hath promised us, even eternal life?" (1 John 2:25)

7. Saturday –

1) Isaiah 17 – Read & Answer Below

- a) This chapter begins, "The burden of _____." (Damascus, vs. 1)
- b) Isaiah 17:1 reads in full, "The burden of _____. Behold, _____ is taken away from being a city, and it shall be a ruinous _____." (Damascus; Damascus; heap)
- c) In what early verse is "the valley of Rephaim" referenced? (Isaiah 17:5)
- d) Isaiah 17:7 is a descriptive passage. It reads, "At that day shall a man look to his _____, and his eyes shall have respect to the _____ of _____." (Maker; Holy; One; Israel)
- e) The last phrase of Isaiah 17:9 reads, "...and there shall be _____." (desolation)
- f) Isaiah 17:10 gives the reason, when it continues, "Because thou hast _____ the God of thy salvation..." (forgotten)
- g) What late verse begins, "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off...?" (Isaiah 17:13)

2) 1 John 2 – Read & Word Study/Research

- a) What early verse tells us that Christ "is the propitiation for our sins?" (1 John 2:2)
- b) 1 John 2:4 clearly and forever says, "He that saith, I know Him, and keepeth _____ His commandments, is a _____, and the truth is not in him." (not; liar)
- c) In 1 John 2:7, John speaks of "an old commandment" and in 1 John 2:8 he speaks of "a new commandment?" What is he talking about? (Read 1 John 3:11 and 2 John vs. 5. Also, read John 13:34 along with Deuteronomy 10:19, Micah 6:8 and Leviticus 19:18. The concept of loving one another was not new, but old. However, the measure, extent (especially as evident through the life/sacrifice of Christ) and depth of love was made new (made alive, refreshed) through Christ and Christianity.)
- d) In 1 John 2:12-14, John addresses various segments within the church (i.e., young converts, mature saints and aged/older Christians). He encourages them in different ways. In 1 John 2:12, he says, "I _____ unto you, little children,

- _____ your sins are _____ you for His name's sake." (write; because; forgiven)
- e) The latter part of 1 John 2:14 reads, "...I have written unto you, young men, because ye are _____, and the _____ of God _____ in you and ye have overcome the _____ _____." (strong; word; abideth; wicked; one)
 - f) Showing that the phrase "the last time" (or last days) is a reference to the end of the Jewish economy/beginning of the final dispensation (i.e., Christianity), what verse begins (as penned by the apostle John in the 1st century A.D.), "Little children, it is the last time...?" (1 John 2:18)
 - g) Did John speak of "many antichrists" existing during the 1st century A.D.? (Yes, vs. 18. Remember, John was combating the tragic and false doctrine of the Gnostics. These false teachers denied that Christ even came in the flesh (i.e., they thought of flesh as evil and the concept of God coming "in flesh" was beyond their comprehension) along with other fatal false teachings. The Gnostic doctrines should be studied and understood when studying the book of 1 John, as well as when studying other sections of Scripture, cf., 1 Timothy 4:1ff, etc.)
 - h) Would it seem natural that the "unction" (vs. 20) and the "anointing" (vs. 27) are connected with the miraculous (which existed during the 1st century)? (Absolutely!, cf., 1 Corinthians 12, etc.)
 - i) Showing the necessity of not giving up, what late verse begins, "And now, little children, abide in Him...?" (1 John 2:28)