

BIBLE DISCUSSION GROUP STUDY QUESTIONS

In preparation for Sunday, September 4, 2022

Passage: Isaiah 14:28-32

Memory Passage: Isaiah 14:32

DAY 1 – ASK FOR INSIGHT

READ THE PASSAGE

(a) **Read Is. 14:28-32.** King Ahaz most likely dies in 716/15. Why does Isaiah find it necessary to date this oracle?

(b) What other event has Isaiah dated so far and why was that dating important in that context?

(c) Why do you think Philistia is described as “all of you” (v.29), and about what were they to “rejoice not?”

(d) Who is “the rod that struck” Philistia, and in what way have they been broken (and so cause Philistia to rejoice)?

DAY 2 – ASK FOR INSIGHT

READ THE PASSAGE

(a) **Read Is. 14:28-32.** The identities of the “serpent,” the “serpent’s root,” the “adder,” and the “fiery, flying serpent” will depend primarily on the identity of the “rod” (v. 28, which you identified yesterday in (d)). Even if we don’t know these identities, what does the progression tell you about the message Isaiah/God has for Philistia?

(b) There is much debate concerning the historical identities referenced in v. 29. Some say the “rod” is an Assyrian king (Tiglath Pileser III [744-727]? Sargon II [722-705]?). Others say David, Ahaz, or Hezekiah. After contemplating and studying all day, I came to a decision concerning what each one represented. Rather than ask questions you may or may not be able to answer, I decided to give you the passages of Scripture that convinced me so you can see for yourself whether or not you agree or disagree. Either way, back up your assertion with Biblical evidence: 1 Sam. 17; 18:25-30; 19:8; 23:1-5; 2 Sam. 5:17-25; 8:1; 2 Kings 16:1-20; 18:13; 2 Chron. 28:16-27; Ex. 4:2-3; 7:10-12; John 3:14-15.

(c) So, the rod is David (and his dynasty, including Ahaz, whose unfaithfulness in trusting the King of Assyria rather than Yahweh is the reason the rod “is broken”), which turns into a serpent (for the purposes of this metaphor and in line with Moses and his rod-turned-serpent). From Ahaz’s root comes the adder, King Hezekiah (Ahaz’s son), who was a better king than Ahaz but not yet perfect. The fruit of Hezekiah, the flying fiery serpent, is the Messiah, the rightful heir and proper fruit of David’s throne, the Son of Man lifted up like Moses’ serpent in the wilderness, so all who believe in him gain eternal life.

DAY 3 – ASK FOR INSIGHT

READ THE PASSAGE

(a) **Read Is. 14:28-32.** Explain the contrast described in v. 30. Include an explanation of who is contrasted, the contrasting details, and the one causing the condition of both parties being contrasted.

(b) What does the “gate” signify (v. 31), and why should the gate “wail?”

(c) Is there a difference between the gate wailing and the city crying out? If so, what is it? If not, how do you know?

(d) Why should Philistia “wail, “cry out,” & “melt in fear” (note the “for” that begins 31c)?

DAY 4 – ASK FOR INSIGHT

READ THE PASSAGE

(a) **Read Is. 14:28-32.** Considering this oracle is tied to “the year that King Ahaz died,” for what reasons might Philistia have sent “messengers” (v. 32) to Judah, and what questions might they have asked (“What will one answer” in v. 32)?

(b) What questions might this envoy have asked (“What will one answer the messengers of the nation” in v. 32)?

(c) What does the remnant of Judah know about their God, and why does this make a difference (v. 32)?

(d) How does this compare with Ahaz’s response to his crisis?

DAY 5 – ASK FOR INSIGHT

READ THE PASSAGE

(a) **Read Is. 14:28-32.** What “messengers of the nation” plague the church today, tempting her to misplace her trust?

(b) How are you tempted to turn your eyes from trust in Jesus and look toward other things, people, or entities for your safety and security? How does this passage equip you to fight those temptations?

(c) How do the promises of lush pastures, lying down in safety, and refuge find fulfillment in Jesus?

(d) In what ways are you both strengthened toward obedience and comforted toward rest by the character and work of God found in this passage?

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Oracle Against Philistia