

The Book of Isaiah, Teacher's Guide

Lesson 13: The Lord Will Reign; the Ransomed Return

Isaiah 33:1–35:10

Teaching Aim (Teacher Orientation)

The aim of this lesson is to help the class feel the full arc of Isaiah 33 through 35 and to land it squarely on Christ. Isaiah takes us from a besieged, terrified city to the vision of a king in His beauty, then through a sobering chapter of judgment on the nations, and finally out onto a blooming highway where the ransomed come home singing. The temptation, especially with chapter 35, is to read it as a roadmap for a future earthly political kingdom. Our task is to show, gently but firmly, that Jesus Himself claimed these words. The opening of blind eyes and deaf ears in 35:5–6 is exactly what He pointed to in Matthew 11:5 as proof of who He was. The kingdom is here, established at Pentecost, with Christ reigning now, and the everlasting joy of 35:10 is the inheritance of the redeemed in the eternal state.

Pastorally, these chapters meet people where they live. Some in the class feel besieged right now, surrounded by trouble that will not lift, and chapter 33 says the Lord rises and becomes the stability of their times. Some feel dry and barren, and chapter 35 promises that God makes deserts bloom. And every one of us needs the searching question of 33:14–16: who actually dwells with the devouring fire? The answer is not the morally careless but the one whose life has been changed. Hold the heart and the head together. Let them feel the joy of the homecoming, and let them also examine whether they are on the highway at all.

Watch the clock and the weight. Chapter 34 is heavy and can drag the class into the weeds about Edom; keep it tied to the larger point that God's word does not fail and His judgment is real. Spend your richest time on chapter 35 and the connection to Jesus, because that is where the doctrinal stakes and the hope both peak.

Question 1

Student Question:

In Isaiah 33:2 the people pray, "O LORD, be gracious to us; we wait for You." What does it tell us about the proper posture of God's people in a time of trouble that their first move is to wait on the Lord rather than to scheme or surrender?

Commentary and Teaching Notes

Isaiah 33 opens with a woe against the destroyer who has not himself been destroyed, the treacherous one who has not been betrayed. The historical backdrop is almost certainly the Assyrian threat that fills these middle chapters, the same crisis we will read about in chapters 36 and 37. Assyria had a habit of taking tribute and then attacking anyway, breaking covenants as a matter of policy. Isaiah announces that the betrayer will himself be betrayed, that the spoiler will be spoiled. God keeps moral accounts, and the nation that builds its empire on broken promises will find the promises broken under its own feet.

Notice immediately how the people respond in verse 2. They do not first reach for a weapon or a treaty. They pray. "O LORD, be gracious to us; we wait for You. Be our arm every morning, our salvation in the time of trouble." This is the heart of the chapter and the heart of healthy faith. Waiting on the Lord is not passivity; it is the active, daily decision to make God your first resort instead of your last. The phrase "every morning" matters. This is a renewed dependence, taken up fresh each day.

Verses 5 and 6 give us a line worth memorizing: the Lord "will be the stability of your times, abundance of salvation, wisdom, and knowledge; the fear of the LORD is Zion's treasure." In a world of shaking, God offers stability, not by removing the shaking but by being the unshakable one in the middle of it. The fear of the Lord is named as the true treasure, more valuable than the silver and gold an enemy comes to plunder.

The chapter then describes the desolation, verses 7 through 9, with envoys weeping and highways deserted and the land mourning, before God Himself speaks in verse 10: "Now I will arise, now I will lift Myself up." There is a holy timing here. God lets the situation grow desperate enough that no one can claim credit when deliverance comes. When He rises, it is unmistakably His doing.

Doctrinal / Christian Living Issues

- Waiting on the Lord is not doing nothing; it is the disciplined choice to seek God first, daily, before reaching for human solutions.
- God keeps moral accounts with nations and individuals alike; the treacherous reap treachery (Galatians 6:7).
- True stability is a Person, not a circumstance; the fear of the Lord is the believer's real treasure.
- God's timing often lets trouble deepen so that the deliverance is clearly His and not ours.
- The fear of the Lord is treated here as a treasure to be valued, not a dread to be escaped.

Discussion Prompts

- What is your honest first move when trouble hits, and how does verse 2 challenge it?
- Where do you currently look for stability that only the Lord can actually give?
- How would your week change if you took up dependence on God fresh every morning?

Question 2

Student Question:

Isaiah 33:5-6 says the Lord "will be the stability of your times." In what specific area of your life right now do you most need to learn that real stability comes from the fear of the Lord and not from your circumstances?

Commentary and Teaching Notes

The middle of chapter 33 builds to a courtroom-like scene. The sinners in Zion are afraid, verse 14, and they cry out, "Who among us can dwell with the devouring fire? Who among us can

dwell with everlasting burnings?” This is one of the most important questions in the book. The fire is God’s own holy presence. It is not asking who can survive hell; it is asking who can live in the presence of a holy God and not be consumed.

Isaiah’s answer in verses 15 and 16 is strikingly practical. The one who dwells with God is the one “who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil.” Here is integrity in motion: clean speech, clean hands, clean ears, clean eyes. The presence of God is not for the careless but for the changed.

We must handle this carefully so no one hears salvation by works. Isaiah is not teaching that we earn God’s presence by good behavior. He is teaching what a person who truly belongs to God looks like. Under the new covenant we are brought into Christ through faith expressed in obedience, hearing the gospel, believing, repenting, confessing, and being baptized into Him, and the changed life of 33:15 is the fruit of that relationship, not the price of it. But the principle stands across both covenants: those who dwell with the holy God are those whose lives have been made holy.

The reward in verse 16 is beautiful and concrete. Such a person “will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him; his water will be sure.” In the middle of a siege where bread and water were failing, God promises His people a security the enemy cannot touch.

Doctrinal / Christian Living Issues

- The devouring fire is God’s holy presence; the question is who can live with a holy God, not merely who escapes punishment.
- Isaiah describes the dweller with God by his ethics: honest words, clean hands, refusal of bribes, eyes and ears turned from evil.
- This is not salvation by works; it is the visible character of those who belong to God (Titus 2:11–14).
- Holiness is practical and external as well as internal; it shows up in what we touch, say, watch, and listen to.
- God promises the holy a security, bread and water that are sure, that no siege can cut off.

Discussion Prompts

- Which of the marks in verse 15 is hardest for you to live out, and why?
- How do we teach a changed life without slipping into earning our salvation?
- What bread and water that are sure has God provided you that the world cannot take?

Question 3

Student Question:

In Isaiah 33:14–16 the trembling sinners ask who can dwell with devouring fire, and the answer describes one who walks righteously, speaks uprightly, and refuses bribes and bloodshed. How

does this passage correct the idea that we can stand before a holy God without any change in how we live?

Commentary and Teaching Notes

The chapter rises to its summit in verses 17 through 22. “Your eyes will behold the king in his beauty; they will see a land that stretches afar.” The people, who had been staring at enemy officers counting their towers, will instead gaze on their true King. The fearsome foreign tongue they could not understand, verse 19, will be gone. They will look on Zion as a quiet, secure home, verse 20, a tent whose stakes are never plucked up.

Verse 21 pictures the Lord Himself as their place of broad rivers and streams, yet a place where no enemy galley or stately ship can come. Many ancient cities owed their wealth and their vulnerability to a river; Jerusalem had no great river, but Isaiah says the Lord will be to them what a river was to others, all the blessing with none of the danger of invasion by water.

Then comes the heart of it in verse 22: “For the LORD is our judge; the LORD is our lawgiver; the LORD is our king; he will save us.” Three offices, one Lord. He governs as judge, He defines what is right as lawgiver, and He rules and protects as king. This is the language we must connect to Christ. The king in his beauty is not finally a man on an earthly throne in Jerusalem; it is the Lord Himself reigning. The New Testament shows us that this reign is realized in Jesus, who sits at the right hand of God now, ruling over a kingdom that cannot be shaken.

We avoid two errors here. We do not flatten this into mere ancient history, as if it only meant Hezekiah’s deliverance. And we do not push it forward into a future earthly political kingdom yet to be restored to national Israel. The consistent biblical pattern is that the King reigns now, His kingdom was established at Pentecost, and His people see Him by faith and will one day behold Him in His beauty in the eternal state.

Doctrinal / Christian Living Issues

- The promise to behold the king in his beauty lifts the people’s eyes from enemy power to the true King.
- The Lord is judge, lawgiver, and king, three offices held by one God, fulfilled in Christ who reigns now.
- This reign is not a deferred earthly political kingdom; Christ rules at God’s right hand today (Acts 2:33–36).
- Believers behold the King now by faith and will see Him in His beauty in glory (1 John 3:2).
- God Himself is the safety of His people, all the blessing of a great river with none of its danger.

Discussion Prompts

- What does it change for you to know that the King reigns now and not only someday?
- How does seeing the Lord as judge, lawgiver, and king shape how you live this week?
- Why is it important to read 33:17 as pointing to Christ rather than to a future earthly throne?

Question 4

Student Question:

Isaiah 33:15 lists very practical marks of the person who dwells with God, including honest speech and clean hands. Which one of those marks is God pressing on your conscience most clearly today?

Commentary and Teaching Notes

Chapter 34 turns abruptly dark, and the tone change is deliberate. Isaiah calls the nations and the whole earth to draw near and listen, verse 1, because the Lord is enraged against all the nations. The imagery is cosmic and terrible: the host of heaven rotting away, the skies rolling up like a scroll, verse 4. This is the language of God's final reckoning with a world in rebellion. It is meant to sober us.

The chapter then narrows to Edom in particular, verses 5 through 15. Edom, descended from Esau, was Israel's near-kin and persistent enemy, and across the prophets Edom becomes a kind of representative of all the nations that set themselves against God and His people. The pictures are graphic, a sword bathed in heaven, streams turned to pitch, the land becoming a haunt for wild creatures and a desolation passed down through generations.

We should not rush past the heaviness of this chapter, but we should read it rightly. It is not bloodthirsty; it is justice. God had given the nations every opportunity, and persistent, defiant evil finally meets the response a holy God must give. The same God who promises to make the desert bloom in chapter 35 must also deal with the evil that has made the world a wilderness. Mercy and judgment are not rivals in God; they are both expressions of His holiness.

Verse 16 contains a quiet but crucial command in the middle of all this: "Seek and read from the book of the LORD: Not one of these shall be missing." God grounds the certainty of judgment in the reliability of His written word. What He has spoken will happen, down to the last detail. For us this is both warning and comfort: the word that promises judgment on evil is the same word that promises joy to the redeemed, and neither will fail.

Doctrinal / Christian Living Issues

- Chapter 34 portrays God's settled judgment on the nations, with Edom as the representative of all who defy Him.
- The cosmic imagery, skies rolling up like a scroll, points beyond one nation to God's final reckoning with rebellion.
- God's judgment is justice, not cruelty; persistent, defiant evil meets the response a holy God must give.
- Mercy and wrath are both expressions of God's holiness and must be held together, not played off each other (Romans 11:22).
- God anchors the certainty of judgment in His written word: not one of His words will fail (Matthew 24:35).

Discussion Prompts

- Why is it spiritually dangerous to keep the love of God but quietly drop His judgment?
- How does the certainty of God's word in verse 16 steady you when evil seems to go unpunished?
- What does Edom's long-running hostility teach us about where unchecked bitterness leads?

Question 5

Student Question:

Isaiah 33:17 promises, "Your eyes will behold the king in his beauty," and 33:22 declares, "the LORD is our judge, the LORD is our lawgiver, the LORD is our king." How do these verses point us to the reign of Christ, who rules now at God's right hand, rather than to a merely earthly throne?

Commentary and Teaching Notes

After the smoke of chapter 34, chapter 35 opens like a sunrise. "The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus." The same desert that judgment had made of Edom is now reversed for God's people into a place of flowers and song. Isaiah piles on the most beautiful place names he knows, the glory of Lebanon, the majesty of Carmel and Sharon, and says the parched ground will share in it.

The reason for the blooming is given at the end of verse 2: "They shall see the glory of the LORD, the majesty of our God." The transformation is not first about scenery; it is about the presence of God arriving. Where God comes in glory, dead places come to life. This is a pattern that runs all the way to the gospel, where the presence of Jesus brings life to whatever it touches.

Verses 3 and 4 turn pastoral and tender: "Strengthen the weak hands, and make firm the feeble knees. Say to those who have an anxious heart, Be strong; fear not! Behold, your God will come." Notice the audience. These are not the strong and confident; they are the trembling, the exhausted, the anxious. The good news of this chapter is aimed straight at people who are barely hanging on. The remedy for their fear is not a pep talk about their own resources; it is the announcement that God Himself is coming to save.

This is the part of Isaiah that the people of God have always run to in their weariness. It tells the discouraged that the dryness is not the end of the story, that God specializes in making barren places bloom, and that He comes Himself to do it.

Doctrinal / Christian Living Issues

- Chapter 35 reverses the desolation of chapter 34; where God comes in glory, dead places come to life.
- The blooming desert is ultimately about the arrival of God's presence, not merely improved circumstances.
- The comfort is aimed at the weak, the feeble, and the anxious, not the strong and self-sufficient.

- The cure for fear is not self-reliance but the announcement that God Himself comes to save (Philippians 4:6–7).
- God delights to make barren places bloom; no dry season in a believer's life is beyond His reach.

Discussion Prompts

- Where in your life feels like a desert right now, and what would it mean to believe God can make it bloom?
- How can this church be a place that strengthens weak hands and steadies feeble knees?
- Who do you know with an anxious heart that needs to hear, Be strong; fear not?

Question 6

Student Question:

Chapter 34 describes the Lord's settled anger against the nations and against Edom. When you read such a heavy chapter of judgment, what does it stir in you, and how do you hold the wrath of God together with His mercy without softening either one?

Commentary and Teaching Notes

Verses 5 and 6 are the heartbeat of the chapter and, as it turns out, of the ministry of Jesus: "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy." Hold that list in your mind, because Jesus held it in His. When John the Baptist, sitting in prison and full of doubt, sent to ask whether Jesus was the One, Jesus answered in Matthew 11:5 with almost this exact list: the blind receive their sight, the lame walk, the deaf hear.

That answer is enormously important for how we read all of Isaiah's kingdom language. Jesus was telling John, in effect, look at Isaiah 35, and look at what I am doing, and draw the conclusion. The promised age had arrived. The King had come. The opening of blind eyes was not a coincidence; it was a fulfillment, a signpost that the long-awaited reign of God was breaking in through Him.

This is exactly why we do not read chapter 35 as a blueprint for a future earthly political kingdom restored to one nation. The New Testament treats it as already inaugurated in Christ. The kingdom was established at Pentecost; Christ reigns now at the right hand of God; the church is the gathered, redeemed people walking the holy way. The physical healings were genuine acts of compassion, and they were also signs pointing to a deeper restoration, the opening of spiritually blind eyes and deaf ears through the gospel.

Verse 6 also adds water bursting forth in the wilderness, streams in the desert. The God who comes brings life that flows. For the parched, exiled, fearful people Isaiah first addressed, and for us, the message is the same: when God comes near, the impossible reverses. Eyes that could not see, see. Ears that could not hear, hear. Hearts that were dead come alive.

Doctrinal / Christian Living Issues

- Isaiah 35:5–6 lists the opening of blind eyes, deaf ears, lame legs, and mute tongues, the very works Jesus claimed in Matthew 11:5.
- Jesus pointed John the Baptist to these signs as proof the promised age had arrived in Him.
- The kingdom Isaiah saw is inaugurated in Christ now, not a future earthly political kingdom for one nation.
- Physical healings were real compassion and also signs of a deeper work, opening spiritually blind eyes through the gospel.
- Where God draws near, the impossible reverses; dead things come to life.

Discussion Prompts

- How does Jesus quoting Isaiah 35:5–6 shape the way we read the rest of Isaiah’s kingdom promises?
- In what way were you once spiritually blind or deaf, and how did the gospel open your eyes and ears?
- Why does it matter that the kingdom is already here and Christ reigns now rather than only in the future?

Question 7

Student Question:

Isaiah 34:16 tells the reader to “seek and read from the book of the LORD,” insisting that not one of God’s words will fail. Why is it significant that in the middle of a chapter about judgment, God anchors everything to the certainty of His written word?

Commentary and Teaching Notes

Now we come to the highway, verses 8 through 10, and it is one of the loveliest images in all of Scripture. “And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it.” Isaiah’s first readers, facing exile, would have understood a highway as the road home. But this is no ordinary road. It is named for what it is for: holiness. It is a clean road for a people being made clean.

The road is marked by safety and simplicity. No lion or ravenous beast will be on it, verse 9. And remarkably, it is so plainly marked that “even if they are fools, they shall not go astray,” verse 8. The way home is not reserved for the clever or the elite; it is open to the simple, to anyone who belongs to the redeemed. There is a beautiful inclusiveness here, the door is wide, but also a holy exclusiveness, the unclean do not walk this road. Both are true.

Then verse 9 names who travels it: “the redeemed shall walk there.” And verse 10 brings the whole arc of three chapters to its destination: “And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.” This is the homecoming. The besieged, fearful, exiled people end up singing, crowned not with grief but with everlasting joy.

We read this as the great picture of redemption fulfilled in Christ and consummated in the eternal state. The Way of Holiness is the life of the redeemed in Christ now, set apart, traveling toward home, kept by God. And the everlasting joy with sorrow and sighing fled away is the language the book of Revelation will pick up for the new heavens and new earth, where God wipes away every tear and nothing unclean ever enters. Isaiah saw, far off, the very thing Jesus secured: a ransomed people walking a clean road all the way home to unending joy.

Doctrinal / Christian Living Issues

- The Way of Holiness is a clean road for a people being made clean; the unclean do not travel it.
- The road is so clearly marked that even the simple cannot lose their way; redemption's path is open, not elite.
- Only the redeemed and ransomed walk this highway; the inclusiveness is wide but the holiness is real (Hebrews 12:14).
- The homecoming with everlasting joy fulfills in Christ now and is consummated in the eternal state (Revelation 21:4).
- Sorrow and sighing fleeing away is the final reversal of every loss the besieged, exiled people had known.
- This is not a future earthly political kingdom but the redemption secured by Christ for His gathered people.

Discussion Prompts

- What does it mean for your daily choices that you are walking a road called the Way of Holiness?
- How does the promise that even fools will not go astray comfort someone who feels spiritually slow or weak?
- What sorrow do you most long to see flee away when the ransomed finally come home?

Question 8

Student Question:

Isaiah 35:1-2 says the wilderness will be glad and the desert will blossom and "see the glory of the LORD." Where in your own life has God taken something dry and barren and begun to make it bloom, and have you stopped to give Him the glory for it?

Commentary and Teaching Notes

Let us step back and feel the whole movement of these three chapters, because the arrangement preaches. Isaiah begins with a city under siege, terrified and trembling, and ends with the ransomed coming home singing. Between those two points he places the vision of the King and the dark chapter of judgment. The structure tells us something: there is no homecoming joy that bypasses the reign of the King and the reality of judgment. Joy on the far side of chapter 34 is deeper than naive optimism.

This matters pastorally. People want chapter 35 without chapter 34. They want the blooming desert and the singing return without the devouring fire and the rolled-up sky. But Isaiah will not let us have one without the other. The same God who makes the desert bloom is the God before whom the nations are called to account. Take away His judgment and you also lose the wonder of His mercy, because mercy only stuns us when we have grasped what justice required.

Notice too that the turn from fear to joy in these chapters never comes from the people improving their situation by their own strength. It comes from God arising, God coming, God ransoming. From beginning to end, salvation is the Lord's work. The people wait, they pray, they walk the road He provides, but the deliverance is His doing. This is the consistent witness of all Scripture, that we are saved by grace, received through a faith that obeys.

And the destination is worth fixing in our minds. Everlasting joy. Not relief that lasts a season, not a holiday from trouble, but joy upon the head like a crown, permanent, with sorrow and sighing chased away for good. That is what the King secured and where the holy highway leads.

Doctrinal / Christian Living Issues

- The structure preaches: homecoming joy comes only on the far side of the King's reign and God's judgment.
- We cannot have the comfort of chapter 35 while discarding the judgment of chapter 34; they belong together.
- Salvation in these chapters is God's work from start to finish; the people wait, pray, and walk the road He provides.
- Grace stuns us only when we have grasped the justice it answers; mercy and judgment magnify each other.
- The destination is everlasting joy, permanent and crowning, not temporary relief.

Discussion Prompts

- Are you tempted to want God's comfort while quietly editing out His judgment, and what does that cost you?
- How does remembering that salvation is God's work guard you from both pride and despair?
- What would change in your week if you really lived as someone headed for everlasting joy?

Question 9

Student Question:

Isaiah 35:5–6 promises that the eyes of the blind will be opened, the ears of the deaf unstopped, and the lame will leap, and 35:8–10 describes a clean highway called the Way of Holiness on which the ransomed of the Lord return with everlasting joy. Matthew 11:5 shows Jesus doing exactly these works. How does this teach us that the kingdom Isaiah saw is fulfilled in Christ, the gospel age, and the eternal home of the redeemed, rather than in a future earthly kingdom restored to a single nation?

Commentary and Teaching Notes

Let us draw the doctrinal lines clearly, because chapter 35 in particular is often misused. Some teach that passages like this describe a future thousand-year earthly kingdom in which national Israel is restored to political power, the temple rebuilt, and animal sacrifices resumed. That reading cannot stand against the New Testament. When Jesus quoted 35:5–6 in Matthew 11:5, He claimed these promises as fulfilled in His own ministry, in the present, not deferred to a distant earthly reign.

The consistent New Testament teaching is that the kingdom was established when the church began at Pentecost, that Christ reigns now at the right hand of God, and that the true Israel of God is His people in Christ, gathered from every nation, the church. Paul says plainly that not all who are descended from Israel belong to Israel, and that those who are Christ's are Abraham's offspring and heirs according to promise. The Way of Holiness, then, is not a literal future road in a restored political nation; it is the redeemed life of God's people now, leading to the eternal state.

This is not a minor point. If we read Isaiah 35 as a forecast of earthly political restoration, we miss what Jesus said it was about, and we postpone to the future the joy and the reign that the gospel says are already breaking in. The blind eyes opened, the deaf ears unstopped, these happened. The King reigns. The redeemed walk the holy way today. And the everlasting joy of verse 10 is not a thousand-year political arrangement; it is the eternal home of the ransomed.

So we teach this chapter with confidence and clarity. The wilderness blooming, the King in His beauty, the highway home, all of it points to Christ and is being fulfilled in the gospel age and will be consummated when the ransomed finally come to the heavenly Zion. We rob God's people of present joy if we tell them the best of Isaiah 35 is still locked in the future.

Doctrinal / Christian Living Issues

- Isaiah 35 is sometimes misread as a future earthly thousand-year kingdom with restored national Israel and rebuilt temple; the New Testament does not support this.
- Jesus claimed 35:5–6 as fulfilled in His present ministry (Matthew 11:5), not deferred to a future earthly reign.
- The kingdom was established at Pentecost; Christ reigns now at God's right hand (Acts 2:33–36).
- The true Israel of God is His people in Christ from every nation, the church (Galatians 6:16; Romans 9:6–8).
- The Way of Holiness is the redeemed life of God's people now, consummated in the heavenly Zion, not a literal road in a restored political nation.

Discussion Prompts

- Why does it matter so much that Jesus claimed Isaiah 35:5–6 as fulfilled in His present ministry?

- How would you lovingly explain to someone that the kingdom is here now and Christ reigns today?
- What present joy do believers forfeit when they push Isaiah 35 entirely into the future?

Question 10

Student Question:

Isaiah 35:10 says the ransomed return with “everlasting joy upon their heads,” and sorrow and sighing flee away. Name one concrete way the Lord Jesus is shaping you this week to walk the Way of Holiness as one of His ransomed, so that your joy is anchored in Him and not in what you can lose.

Commentary and Teaching Notes

We close where the chapters close, with the ransomed on the road and joy upon their heads, and we make it personal. The whole arc bends toward one question for each of us: are you on the highway? Isaiah says only the redeemed walk the Way of Holiness, and that road is set apart, clean, kept by God, leading home. The gospel makes the entrance plain. We come into Christ by hearing the good news, believing it, turning from sin in repentance, confessing Him as Lord, and being baptized into Him for the forgiveness of our sins, and then we walk.

But getting on the road is not the same as staying on it. Isaiah describes a Way of Holiness, and the New Testament warns us not to drift, not to turn back, not to grow careless after we have started. Walking the holy way means a life increasingly marked by the very things Isaiah listed back in 33:15, honest speech, clean hands, eyes turned from evil. Jesus is forming that life in His people day by day, and our part is to keep walking, to keep our eyes on the King in His beauty, and to refuse to step off into the uncleanness the road excludes.

Let the class feel the warmth of the destination. Everlasting joy. Sorrow and sighing fleeing away. For the believer worn down by loss, this is not wishful thinking; it is the promise of the God whose every word will be fulfilled, the same God who said not one word of His judgment would be missing. The road is real, the King is reigning, and the home is sure.

End on the capstone question of how Jesus is forming each person right now. The point of the lesson is not merely to admire Isaiah’s poetry but to find ourselves on the holy highway, being changed, headed for joy. Ask each one to name a single, concrete way the Lord is shaping them this week to walk that road as one of the ransomed.

Doctrinal / Christian Living Issues

- Only the redeemed walk the Way of Holiness; we enter through gospel obedience and then we walk it (Mark 16:16; Acts 2:38).
- Getting on the road is not the same as staying on it; Scripture warns against drifting and turning back (Hebrews 3:12–14).
- Walking the holy way means an increasingly changed life marked by integrity, the very traits of Isaiah 33:15.

- The destination, everlasting joy with sorrow fled away, is as certain as God's word, which never fails.
- The lesson aims not at admiration of poetry but at finding ourselves on the highway, being formed for joy.

Discussion Prompts

- How does a person get onto the Way of Holiness according to the gospel, and how is that different from staying on it?
- What is one specific way the Lord is forming you this week to walk the holy way as one of His ransomed?
- Who in your life needs to hear that the road home is open and the King is reigning now?