

9/21/83 ISAIAH 5 - THE THIRD PROPHETIC.

The first two are ch. 1 (the Intro. to the whole book), and then chs. 2-4.

All three prophecies are different. In all three Isaiah preaches and prophesies, but the first begins with denunciation; the second begins with a prophecy of hope; the third begins with a parabolic song.

All concern Judah, but their variety is designed to get the attention of the people.

In ch. 5 Isaiah pictures Israel and Judah (v. 7) as a vineyard for which God did everything necessary for a good crop. But it produces only "wild grapes."

The parable has four parts:

- 1) The parabolic song (vv. 1, 2).
- 2) The appeal to Jerusalem and Judah ^{to judge} (vv. 3, 4).
- 3) The judgment of God (vv. 5, 6).
- 4) The interpretation of the parable (v. 7).

Beginning with v. 8 and going down through v. 25 we have the "wild grapes" described in the form of 6 woes. "Woe" means a threatening of judgment.

In the six woes we see his distinction:

- 1) In the first two, we have the sin and its judgment.
- 2) In the next three only the woe is given.
- 3) In the last woe we have the judgment given in vv. 24, 25 we have the judgment given as in the case of the first two.

From v. 26-30 we see the impending judgment against Judah and Israel (because it seems that this prophecy was given prior to 722 when

~~Assyria~~ completed the defeat of Israel.

So actually ch. 5 tells the whole story.

In the parable Jesus spoke of the Lord and his dearest friend.

The Lord did everything necessary for a good crop, but only got "wild grapes".

The good grapes the Lord sought were:

- 1) "Judgment" - עֲدָמָה } 5:7.
- 2) "Righteousness" - יְמִינָה }

These are two words which speak of obedience to, or conformity to, the Law. It is hard to distinguish between them, but they would include that which is right (1) toward man and (2) toward God.

Instead, there was "oppression" and "a cry." There was blood shed and the cry of those who were distressed because they were oppressed.

See sins: the six woes:

- 1) Greed (5:8-10).

The judgment means the loss of what they have gained through death, exile, or enslavement in the land.

- 2) Drunkenness and pleasure-loving (5:11-17).

This made them blind to the way God was moving judgment their way (v. 12 b).

Notice in v. 15 how pride figures in.

They had sought their own glory, not the glory of God.

Even death did not stop them (v. 14)

- 3) Defiance of God even though sin had enslaved them (5:18, 19).

- 4) Corruption of moral standards (5:20). There was no right and no wrong.

- 5) This is self-sufficient pride, relying on ~~the~~ wisdom.

Alexander says that the absence of any judgment with the 3rd, 4th, and 5th woes shows their connection with each other - possibly also with the 6th.

- 6) A summation of all the woes (vv. 22-25). Note how one sin leads to another: drunkenness again (see v. 11), bribery, and all because "they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (v. 24).

V. 25 - even with all the judgment God has given them, His judgments will continue to come.

The last part of ch. 5 deals with the impending captivity - the invasion by Assyria.

Lessons:

- 1) See goodness of God in all that He did for Israel and Judah.
- 2) See sovereignty of God over a rebellious people. They thought that they could even overrule Him, but they could not.
- 3) See doctrine of sin, vice the blindness and ultimate judgment it brings.

ISAIAH 6 - The Call of Isaiah.

(6:1-4)

9/21/83 First we have Isaiah's vision of Christ, called here, Adonai. That it was Christ, cf. John 12:41. He is seen as "the sovereign Ruler, or, as we prefer to render the word, ... the Lord of all" (K+D, I, 190).

Uzziah died in 758. He died for his sin of entering into the priest's office. Judah never reached the same glory again. And so it was a very low point for Isaiah. But he would learn through this not to think of himself nor of any other man "more highly than he ought to think" (Rom. 12:3). See also 1 Cor. 4:6.

See the emphasis upon "a throne" (v. 1).

Next were the seraphim - angels of fire.

This could mean

- 1) Their essence.
- 2) Their ardent love.
- 3) A symbol of divine wrath.
- 4) Agents of cleansing.

They ascribe to Christ honor! Cf. Hab.

1:13a, "Thou art of purer eyes than to behold evil, and canst not look on iniquity: . . ."

Second, Isaiah's confession (6:5).

It was his vision of Christ that made him realize his own sinfulness.

His "lips" = his tongue. Was Isaiah a part of Isa. 29:13?

Remember what Judas said about the tongue - Jas. 3:2.

The instrument of his body which was to be used of God had to be cleansed - and it was!

See his cleansing in vv. 6, 7.

Then came the call - v. 8. note the singular "I" and the plural "us."

Isaiah 6 (2)

After Isaiah accepted the call he was
commissioned. See vv. 9-12.