

## Introduction

- These five (5) verses have been called one of the “book ends of grace” surrounding the first judgment of Isaiah. And grace is surely needed through all the judgment and ‘woe’ of Isaiah.

The book of Isaiah presents many patterns and themes that drawn from the Torah (first 5 books). The patterns are amplified, and prophetically projected forward; themes like the **Garden of Eden, the Fall, the Exodus, (God’s delivery and salvation)**. One of the most prominent patterns cannot be ignored is that of judgment and redemption, and then images of the remnant and future servant-king.

- The pattern is not always clearly sequenced – sometimes it is one line in a 30 verse diatribe.

## Back bookend of grace – out of order from the handout...

**2** In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. **3** And he who is left in Zion and remains in Jerusalem will be called **holy**, everyone who has been recorded for life in Jerusalem, **4** when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. **5** Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. **6** There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.

- Judgment: “In that day” – a reckoning – final justice
- Remnant: “Branch of the Lord” – God is never entirely absent – always growing His people
  - **Holy**, Set aside for special purpose
- Redemption: “Washed away the filth”
  - Purified, washed, spirit of burning (Mal 3:2 & 4:1-6) (Ps 12:6)
  - Image of exodus and God’s protection
  - Refuge and shelter
- We’ll end on this, but first we have to go through some “**Woe**” – or – “warning”
- Patterns in literature because patterns in history. Life is cyclic.
  - I notice all kinds of cycles in my life: mood, interests, hobbies, exercise, diet, meditation, thought discipline... you name it.
    - ❖ Mid-life crisis every decade or so / maybe man-opause
    - ❖ We are really into pickle ball, and this year it has tapered off a bit
    - ❖ Lately I have been into disc golf – so much so, I drove 50 miles out of my way to play a course all alone.
    - ❖ Sometimes I’ll get really into following the news of the world – then I can’t stand it and completely check out for months.
  - Seasons of life, seasons of growth ... ie: graduation

7 min

- ❖ “For everything there is a season, and a time for every matter under heaven:” (**Ecc 3:1**)
- ❖ A seed must die and dozens more come from its husk. (**John 12:24**)
- I say all this, because it is important to not separate ourselves too far from what Isaiah is communicating.
- This is not just a book of judgment on some obscure people group, it takes place in history.
  - And is expressing something that is truly experienced – throughout all history.
- This social cycle is recognized by many, and there are many theories.
  - Alexander **Tytler** ‘*title - er*’ (1747 – 1813): Cycle of Civilization [Tytler]
    - ❖ Spirt, Courage, Liberty, Abundance, Selfishness, Complacency, Apathy, Dependence, Bondage.
  - **Stauss-Howe**: Generational theory (1980’s)
    - ❖ Turning, Prosperity, Awakening (against institutions), Unraveling, and Crisis.
    - ❖ Others: **Richard Lovelace**, **William McLoughlin**... sociology/theology
- Isaiah is set in true history
  - Last week Donnie shared a story about Queen Elizabeth’s death – perhaps the last of the great/moral monarchs.
  - Relating it to the death of King Uzziah in Isaiah’s day.
    - ❖ (JFK, Mikhail Gorbachev resigned – USSR dissolved)
- History setting [750 BC – 500 BC]
  - Isaiah’s live spanned four kings a Judah (seven of Israel) **2 Kings 15 - 20**.
  - His ministry starts < 200 years after King David and lasts approximately 55 years.
  - The book however, spans almost 250 years
    - ❖ Death of King Uzziah (**Isa 6:1**) to their return from Babylonian exile by the hand of King Cyrus (**Isa 44:28, 45:1**)
      - ... and not a stretch to say the book of Isaiah is still active. (Heb 4:12)
- When we read of Israel (Judah) Recognize God’s message is not isolated to the specific group of people during a specific period of time.
  - Certainly the language is, the events around them, the immediate conflict...
  - But the pattern is human – which means **you** (assuming– sometimes I wonder)
  - The concept is called ‘type-ology.’ Israel is a type of believer
  - We need to identify with that
    - ❖ Recognize the same patterns in our society
    - ❖ Recognize the same patterns in ourselves

- Otherwise the book of Isaiah easily becomes a long dribble of obscure judgment and graphic scenes of war and wrath against a completely disconnected culture.
  - That is not God's word.
    - ❖ The Bible is a story of the relationship between God and humanity
    - ❖ The immense and sacrificial efforts of God – to invite you into a relationship.

- The Book is complex

Very complex book. It contains a mixture of Hebrew **poetry, narrative, history, prophetic** and **apocalyptic literature**. It is helpful to understand that we are reading a very ancient text.  
Mostly poetry.

- Reference the Hand Out – Layout – Outline – Road map ... [OUTLINE]
- Isaiah was a poet – not a historian (Think: John – not Luke)
  - Uhg – why poetry? I don't 'get' poetry.
    - ❖ expresses differently than dialoged / history – Evokes emotion –
    - ❖ I could tell you about the owl when I was taking a jog in the woods by my house - or -
 

Lonely woods I walk  
Wise face - silent wings glide by  
Alone I am not
    - ❖ the rhythm / rhyme tends to be more memorable – Kylan's crappy haiku
    - ❖ Think about song lyrics you remember, but not history lessons.

### The Trial

- Even though we started the series with Isaiah's call in chapter 6 the book actually opens in a **court scene**.
  - Not uncommon – example Gen 18: Abraham is interceding for Sodom. The text is laid out like a court scene. Abraham the attorney inquiring what of the value of righteousness.
    - ❖ Like - wickedness is given, but how much righteousness does it take to stay your hand?
- Here in Isaiah 1 – all creation is called as a witness against Israel, a representative of Humanity. Israel as the type of believer. We should see Israel as ourselves (not in a Federalist Replacement or Covenant Theology sense, only typologically).
  - [1:2-6] This rejection of God causes injury to every part of self
    - ❖ Mind – Soul – Body – (in that order) All of me suffers
    - ❖ Not just me, but the body of believers (and the entire society)
  - The 'woe' (warning) before the judgment. –
  - [1:18-20] Come now, let us reason together.
    - ❖ The **reprieve**: Sets up an if-then conditional statement (**Deut 30:15-20**)
      - The recipe for a fruitful, full, rich, abundant life (**Jn 10:10**)

20 min

- The recipe for greed, wickedness, evil, depravity (**Rom 1:29-31**)
    - “...senseless, faithless, heartless, ruthless...”
- **Comparison** of the two: The city – The mountain.
- **Unfaithful City** [**1:21**] “How the faithful city has become a whore”
  - Putting self and desire before surrender to the creator – result is destruction.
    - ❖ **27** Zion shall be **redeemed** by justice, and those in her who repent, by righteousness.
    - 28 But** rebels and sinners shall be broken together, and those who forsake the LORD shall be consumed.
    - ❖ Imagery of refining (smelting metal) and shame of the false Eden they tried to build.
- **Mountain of the Lord** - (The **Front bookend of grace**)
  - The city is torn down and The house of the Lord stands prominent on the mountain
  - [**2:2-4**] – **Micah 4:2-5** [George Washington’s favorite verse]
    - ❖ Reflect on Jesus call his body The Temple (**John 2:19**)
      - Then Peter calling Jesus ‘*the living stone*’ and that **we are living stones building up a spiritual house!** God’s temple (**1 Peter 2:4-5**)
      - And Paul calling us **His** body (**Rom 12:5, 1 Cor 12:27**)

### The Judgment - This is what you’ll see happen -

- (The day of the Lord) (Terror of the Lord) [**2:17-22**]
- [**3:1**] “For behold, the Lord God of hosts is taking away ... support and supply...”
- Isaiah lists what that looks like. It may be familiar to you...
  - [3:3-5] Lack of honor and maturity (**v.5**)
  - [3:6-8] Lack of leadership (**v.7**)
  - [3:9-12] Lack of righteousness (**v.9**)
- [**2:22**] “Stop regarding man in whose nostrils is breath, for of what account is he?”
- Jump over the bookend there – we’ll conclude with positive.
  - Because chapter 5 is an important motif to recognize.

### Song of the Vineyard

- [**5:1-7**] Love song - Jesus Parable (**Matt 21:33-46**)
  - ❖ Similarities/Differences in poem vs parable
  - Vineyard a gift received in vain >> **Garden of Eden**
    - What did the vineyard yield? – Who are the ‘stinky’ grapes?
  - The **woes** of suffering [Isa 5:8-25] that it causes (Patterned in **Matt 23:13-36**)
    - ❖ Gobble up resources – neglecting the marginalized
    - ❖ Attention on self-indulgence and greed

- ❖ Bend rules to your advantage
- ❖ But yet... present sacrifices and present themselves as righteous: Hypocrisy
  - Recall [1:5b-6] the whole body is sick
- ❖ [[Isa 5:18-20](#)] Call evil good and good evil!
  - From **Eden** (gift of the vineyard) to **The Fall** (robbing knowledge of good and evil).
- **Therefore(s):**
  - ❖ Remove protection – [[3:1](#)] [[Matt 21:41](#)]
  - ❖ What does it say there in [[5:13](#)] Exile – Kingdom will be taken away
    - And given to people who produce fruit [[Matt 21:43](#)]
    - What does Jesus mean there?
      - We have been offered the inheritance of the vineyard.
- Though these are written to a different people, different culture, different time – it is also written to us
  - The direct recipients of these words were the leaders of the nation. Leaders shape the structure of a society, but it is still made up of individuals.
  - The failure of a society is the responsibility of all those who make up the society.
    - ❖ The people longed for the strong leadership of a king - forsaking the leadership of God.
    - ❖ Samuel warned them ([1 Sam 8:10-22](#)), “you will cry out for relief from the king you have chosen”
  - We are no different – We are them
- Banality of Evil - Hannah Arendt
  - Trial of *Adolf Eichmann* Lt.Co. SS. Unsuccessful through his entire life, when he joined the Nazi part he found support and opportunity for career growth that he had never had before.
    - ❖ Promoted through the ranks he ended up in charge of orchestrating the deportation Jews
    - ❖ Captured in Argentina May 1960
    - ❖ “The trouble with Eichmann was precisely that so many were like him, and that the many were neither perverted nor sadistic, that they were, and still are, terribly and terrifyingly normal. From the viewpoint of our legal institutions and of our moral standards of judgment, this normality was much more terrifying than all the atrocities put together.”
  - I am sorry to those who state that ‘people are generally good.’
    - ❖ History suggests that Evil is the default. So common it is banal.
  - Every one of us, *under circumstances*, could end up Eichmann
  - The only thing that would keep you from it – is a surrender to God.

## Conclusion

- Isaiah 5 is a poem of a heart broken lover, betrayed husband and King. [Ez 16] (Ez 15 ‘useless vine’)
- In light of all this, it seems insane to sin. God is calling out as a heart-broken parent, warning His children of the pain and suffering their rebellion causes. It hurts to read. **Is a lost cause?**
  - [5:4] God asks (rhetorically), “What more could have been done?”
- Let’s look back to the “**Book Ends**” [2] [4]
- [2:2] – “*It shall come to pass.*” The house of YHWH will be established as the highest mountain
  - All His people will come to His feet – to know His ways – know His peace
    - ❖ Violence and corruption is forever over.
    - ❖ Instruments of war turn in to return to ‘working’ the earth. (**back to Eden**).
  - [Mic 4:4-5] – we will sit under His vine and under His fig tree
    - ❖ We will walk in the name of YHWH our God forever and ever.
- [4:2] – “*on that day*” the remnant of faithful are purified – holy – all the filth of the corruption of the fall is washed away. And they are led under the shelter of their eternal KING.
- **God does not give up on this impossible task** of His children.
  - He will cleans and transform them through refining fire (Mal 3:2 & 4:1-6) (Ps 12:6).
  - How: He will write His law on their hearts [Ez 11:18-20, 36:26-27][2 Cor 3:3, Heb 8:10]
    - ❖ New covenant. We will reject our idols. God will remove our heart of stone and replace it with a heart of flesh. He will write His good law in our minds and on our hearts.
      - “they shall be my people and I shall be their God.”

## The Remnant - Redeemed

- What I had hoped to do here is really show Isaiah drawing from the oldest of stories of God’s relationship with humanity.
  - Show how all the components of Eden, the fall and the promise of redemption are amplified in his writing and projected into the writing of the Apostles and on.
  - In short, it is a poetic story of the relationship between God and us – No different than Adam and Eve,
    - ❖ A people needing God to deliver them across an impassible sea.
    - ❖ No different than a people longing for a king – when they already have a creator.
    - ❖ We are stuck in the cycle of fallenness
- Transition to a time of worship and communion

## Communion

- Isaiah was a Levitical priest.
  - He was in the temple offering sacraments and God invited him into more
- **Isa 55** reads, “come all who are thirsty – buy wine without cost”
- **Isa 53** reads, “His body was crushed and pierced for our transgression - by His wounds we are healed”
  
- Jesus put forward an invitation of a **new covenant**.
  - Recipe (covenant) of life
  
- In front of us are the sacraments – It ties us together across history – culture – language
  - Something more than just a symbol – it is receiving His gift (inheriting the vineyard).
  - Allowing Jesus – the bread of life into our life to heal, purify, and make us whole (human)
    - ❖ Take and eat. This is my body “crushed and pierced for our transgressions.”
    - ❖ This is the **blood of the covenant**, poured out for the forgiveness of sins.

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- Then Peter calling Jesus ‘*the living stone*’ and that **we are** *living stones building up a spiritual house!* God’s temple (**1 Peter 2:4-5**)
- And Paul calling us **His** body (**Rom 12:5, 1 Cor 12:27**)

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**SEED QUESTIONS/NOTES/OUTLINE**

1:2-20	Trial – ‘reason together’
1:21-31	<ul style="list-style-type: none"> <li>• Unfaithful city - compare</li> </ul>
2:1-5	<ul style="list-style-type: none"> <li>• Mountain of the Lord – compare</li> </ul>
2:6-22	Judgment – Day of the Lord
3:1-5	<ul style="list-style-type: none"> <li>• Lack of honor &amp; maturity</li> </ul>
3:6-8	<ul style="list-style-type: none"> <li>• Lack of leadership</li> </ul>
3:9-12	<ul style="list-style-type: none"> <li>• Lack of righteousness</li> </ul>
4:2-6	Remnant – Redemption
5:1-30	Song of the Vineyard – Matthew

**[1:2-20] The Trial**

- **[1:21-31]** Unfaithful city
- **[2:1-5]** Mountain of the Lord **[Front Book End of Grace]**

**[2:6-22] The Judgment – Day of the Lord**

- **[3:1-5]** Lack of honor & maturity
- **[3:6-8]** Lack of leadership
- **[3:9-12]** Lack of righteousness

**[4:2-6] The Remnant Redeemed **[Back Book End of Grace]******[5:1-30] Song of the Vineyard (ref: Matt 21:33)**

- Recognizing the patterns in Isaiah made me think of the myth of the **Phoenix**.
  - It's dies is in flames. Then from the ashes a new Phoenix appears.
    - (Motif of ruin and renewal)
  - Art in Egypt and the Phoenician culture from thousands of years before Christ.
  - Greek literature 800 BC and of course adopted by many western medieval cultures.
- This is somewhat true in everything we experience.
- There is no beating entropy – I have this notion that entropy is a result of the fall.
  - It is true with all systems. Physics made a law.
  - This pattern includes social and governmental systems.
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**ROAD MAP**

- [4:2-6] – Out of order
  
- [1:2-20] **Trial** – concludes in ‘let us reason together’ (Due 30:15-20)
  - [1:21-31] Unfaithful city - **compare**
  - [2:1-5] Mountain of the Lord – **compare** [**Front** Book End of Grace]
  
- [2:6-22] **Judgment** – Day of the Lord
  - [3:1-5] Lack of honor & maturity
  - [3:6-8] Lack of leadership
  - [3:9-12] Lack of righteousness
  
- [4:2-6] **Remnant** – Redemption [**Back** Book End of Grace]
  
- [5:1-30] Song of the **Vineyard** – (Matt 21:33) / (Matt 23:13-39)
  
  
- [4:2-6] **Remnant**
  
  
- **Communion**