

Isaiah  
SESSION 2.1 – JUDGEMENT  
Ingaestone  
Elim

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**The Lawsuit 3:13-26**

13 The Lord takes his place in court;  
he rises to judge the people.  
14 The Lord enters into judgment  
against the elders and leaders of his  
people:

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**Discuss**

*1) What difference would it make if the imagery of God as judge were left out of the prophet's words?*

*2) In the light of the hope, the one who will "reign on David's throne and over his kingdom, establishing it and upholding it with justice and righteousness..." (9:7) which Isaiah prophesies, how do you view the nature and process of the judgement that we will face when Jesus comes again?*

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## The Woe 5:8-23 (28-33)

8 Woe to you who add house to house  
and join field to field  
till no space is left  
and you live alone in the land.  
9 The Lord Almighty has declared in my hearing:

"Surely the great houses will become desolate,  
the fine mansions left without occupants.  
10 A ten-acre vineyard will produce only a bath[a] of wine;  
a homer[b] of seed will yield only an ephah[c] of grain."

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"Five specific behaviors are condemned in verses 8–24, each introduced with the word "woe." This is a word associated with funerals. A slightly more contemporary, though still archaic equivalent, would be "alas." "Woe" is a word that speaks of sorrow, regret, and anger. A death lies ahead, all the more tragic because it is so unnecessary. The woes describe the sins of the people in relation to the kinds of lives God had called for them to live in the Sinai covenant. These sins include greed (vv. 8–10), self-indulgence (vv. 11–17), cynicism (vv. 18–19), moral perversion (v. 20; also v. 21), and social injustice (vv. 22–24)."

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## Isaiah's Woe

"Woe to me" (6:5)

Isaiah pronounces a woe upon himself in view of God's holiness and glory.

- ▶ Isaiah, someone who is more righteous than most, is made conscious of the gravity of sin in light of God's holiness, he is given a personal picture of how the nation would stand before God if nothing is done.
- ▶ Isaiah is shown that atonement is possible as God shows him atonement and mercy, a message of hope to Isaiah for his people
- ▶ Isaiah is commissioned

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## Discuss

1) Isaiah was faced with the glory of God when he declared 'woe' upon himself. What was it that made you aware of sin and the need for atonement?

2) Chapters 1-5 describe the state of the nation, how would you describe the state of our nation or church?

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## Pedagogy in Biography

"What they did, became a teaching experience for their onlookers."

▶ "Even as My servant Isaiah has gone naked and barefoot three years as a sign against Egypt and Cush, so the king of Assyria will lead away the captives of Egypt and the exiles of Cush"

(Isaiah 20:2-4)

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## Discuss

1) Do we see any forms of this type of prophecy today?

2) How would we view someone who is called to such a radical act?

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Isaiah

SESSION 2.2 – COMFORT

Ingestone  
Elim

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**Sub-themes in the book of comfort**

“The arrangement of chapters 40–66 is not accidental. “The Book of Consolation” is divided into three sections; each focuses on a different Person of the Godhead and a different attribute of God. Chapters 40–48 exalt the greatness of God the Father; chapters 49–57, the grace of God the Son, God’s Suffering Servant; and chapters 58–66, the glory of the future kingdom when the Spirit is poured out on God’s people. Note the references to the Spirit in 59:19 and 21; 61:1; and 63:10–11 and 14.”

W. Wiersbe. *Be Comforted*. 1996. p15-16

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**Great God (40-48)**

- ▶ Throughout these chapters God is described as one who:
- ▶ Silences islands (41:1)
- ▶ Stretches out the heavens (40:22)
- ▶ Measures the waters in the palm of his hand (40:12)
- ▶ Overthrows the learnings of the wise (44:25)
- ▶ Causes lesser 'gods' to bow down before him (46:1-2)

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## Discuss

- ▶ Throughout the OT God constantly demonstrates his power and authority. Eg. in Egypt, the 10 plagues challenged individual Egyptian Gods such as Ra the sun god when a plague of darkness fell (Ex. 10:21-23).
- ▶ Why, in light of such dramatic demonstrations, do you think Judah and Israel refused to repent and turn back to God?

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## Grace of God through the Servant Son (49-57)

Salvation, Restoration and Awakening are recurring images throughout these chapters.

The scope of these three things is much wider than Judah's return from exile.

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## Grace of God through the Servant Son (49-57)

"In the time of my favour I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances, to say to the captives, 'Come out', and to those in darkness, 'Be free!' (49:8-9)

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## Discuss

▶ Using the following passage, draw out the dual meanings for both the captives in Babylon and for us now:

▶ **Isaiah 52:7-12**

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## The glory of the future kingdom and anointing of the Spirit (58-66)

In this section we see allusions to three phases of the kingdom being restored:

- 1) Jerusalem's restoration by the exiles
- 2) The restoration of Israel and inclusion of gentiles through Christ
- 3) The renewing of the heaven's and earth in the final judgement

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## Full circle

“As the new heavens and the new earth that I make will endure before me’, declares the Lord, ‘so will your name and descendants endure.’” (66:22)

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**Isaiah**  
SESSION 2.3 – ISAIAH'S IMMANUEL AND THE SERVANT

Ingestone  
Elim

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**Historical markers**

- ▶ **Isaiah 7 and possibly 8**  
A time when Isaiah approaches Ahaz with God's word regarding Israel and Syria's invasion
- ▶ **Isaiah 36-39**  
A time when Hezekiah is under threat from Assyria

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**A note about time**

"The feature of OT prophecy is that it often compresses chronology in its viewpoint of events in picture that are actually separated in history."

E. Hindson., *Isaiah's Immanuel*. Grace Journal 10.3, Fall 1969. p10.

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## Vision



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## Immanuel – God with us

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## To David's House

As a prelude to the Immanuel announcement Isaiah makes it clear that this word comes to the house of David (7:2, 13), the kingly line which inhabits the throne of Judah.

This is important for us to acknowledge as it links to the other Immanuel prophecies and addresses two major concerns:

- ▶ Ahaz', and any king, concern that their dynasty continues
- ▶ The people's concern that their way of life is preserved

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**7:14 (Matt. 1:23)**

Therefore the Lord himself will give you a sign: the virgin will conceive and give birth to a son, and will call him Immanuel.

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**Therefore...**

**“Ahaz could have chosen to attest God’s message of hope as delivered by the prophet, but he refused and, ‘therefore,’ God will choose his own sign.”**

E. Hindson., *Isaiah’s Immanuel*, Grace Journal 10.3, Fall 1969, p5.

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**Pause to discuss...**

- ▶ What do you think put Ahaz off from asking for sign?
- ▶ Have you ever asked God for a sign to prove his will?

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## The virgin will give birth

The identity of the Immanuel spoken in Isaiah 7 has been questioned by many. Yet there is sufficient and compelling evidence to say firmly that Immanuel is Jesus.

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Choose one of the Immanuel oracles above and answer the following questions:

What does the passage reveal about the ministry of Immanuel/Servant?

What does the passage reveal about the character of Immanuel/Servant?

What does the passage mean for the people of either Isaiah's time or in the exile?

What does it mean for us now?

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## He is salvation

Centuries later, the people thought that their deliverer was coming to them 'mounted on a donkey' (Matt. 21:5). The cry 'Hosanna!' was a cry of relief and joy, expressing a mixture of hope and confidence, and meaning, 'Here comes salvation!' (Matt. 21:9)

*A. Thomson. Opening Up Isaiah. p55.*

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