

First Mount Zion Baptist Church

Wednesday In The Word

September 18, 2024

Isaiah 28:14-30:11

Presenters:

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Summary: Isaiah is often referred to as “**The Messianic Prophet**”, because of his many prophecies that were fulfilled in Jesus. The New Testament quotes and applies more scriptures from the book of Isaiah than any other Old Testament prophet. His name (Isaiah) means “**salvation of the Lord**” or “**the Lord is salvation**” and is symbolic of his message.

Isaiah’s writing can be dated within the time frame of his ministry, which began in 740 BC and continued to 686 BC, paralleling the rule of four kings: Uzziah, Jotham, Ahaz and Hezekiah. He served when God’s people were divided into two kingdoms: the northern kingdom of Israel and the southern kingdom of Judah. Isaiah’s ministry was in the context of Judah as their lengthy period of prosperity declined in the shadow of the rising threat of Assyria. He spoke God’s indictment against their sins, urging them to repent. He then foretold destruction upon them if they did not return to God. Because of their continual rebellion, Judah would eventually be exiled to Babylon.

Isaiah’s prophecy assumes three different historical backgrounds: his own context in the eighth century BC (Isa. 1–39), Israel’s exile in Babylon in the sixth century (Isa. 40–55), and after the exiles have returned to their land (Isa. 56–66). Yet the entirety of Isaiah’s message challenged his own contemporaries and continues to remain relevant to all of God’s people until Jesus returns.

The first 39 chapters of Isaiah revolve around two main themes: **God’s judgment on sin** and **His promise of redemption**.

The focus for our study is the first section, or first Isaiah. In Chapters 28-30, we find three of the six “**woe’s**” Isaiah gives Israel: 1) Woe to Judah (28:14-29); 2) Woe to Ariel [Jerusalem] (29:1-24) and 3) Woe to those seeking Egypt’s aid (30:1-31:9).

Chapter 28:14-29: Judgement on Corrupt Rulers, Priests, and Prophets

1. What does Isaiah’s name mean?
 - a. Deliverer
 - b. The Lord is Salvation
 - c. God’s spokesperson

2. How is God’s response to Israel’s sin in [Isaiah 28:16](#) both a promise and a warning? Consider how this is ultimately fulfilled in the New Testament ([1 Pet. 2:4–8](#); also [Rom. 9:33](#); [Rom. 10:11](#)).

3. Who is this cornerstone in the New Testament? _____

Chapter 29: *The Siege of Jerusalem and Hope for the Future*

4. What name was Jerusalem called and why? (29:1–2)

5. What messages of hope are given in the woe to Jerusalem?

6. The people of Jerusalem are rebuked for hypocritical worship. They “honor me with their lips,” God says, “while their hearts are far from me” ([Isa. 29:13](#); see [Matt. 15:8–9](#)). Outwardly proper worship offends God if it is a way of evading him at a deeper level. What does this tell us about worship and what God desires?

7. Have you ever seen a religious person go through all the religious motions, but whose heart is far from God? How can we detect this in ourselves if it applies to us? What is the remedy? How can we tell if our practice of religion is merely following “rules taught by men”? What is the danger of a rule-based faith? How does it differ from a love-based faith?

Chapter 30: *Judah’s Unprofitable Alliance with Egypt*

8. For what act of rebellion did God criticize Judah in 30:1,2? Why was this wrong? (Think: Is it always wrong to seek help from other people?)

9. What does “obstinate” mean, and how do obstinate people form alliances and carry out plans that are not the Lord’s? (See Deuteronomy 7:2-6; 2; 2 Corinthians 6: 14-18)

Reflection: Is there an area(s) where you are being obstinate or listening to wrong ideas, and what could you change in order to receive the blessings of God promises?
