

# Isaiah review

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[0:00] Right, please take a look up on the screen. So, my suggestion is for the bulk of our time remaining, that in middle groups we see whether we can remember what these pictures are supposed to prompt us for.

And I think I've got nine of them. So, there's one. Okay. And we've got, let's see if I've got a pointer here somewhere. Is that showing? Yeah, okay. So, we've got, num num num num num num num num num.

So, we've got something here. I don't want to make too much of a mark on it. Let's... That didn't make any mark at all. We've got something here. Ah! Something here.

Yeah, that means that it does go. Gone wonky. That doesn't work.

Suggestions as to what that's supposed to be. Jerusalem. Jerusalem, yeah. And there's this version. Jerusalem. And there's that one. Okay. So, the question is, can you comment on what that situation is?

[1:37] And is there an application? And does the New Testament make anything of that thought? That was number one. Right. Number two. Number two.

Whenever I draw a baby, it always looks like a slug. But that's a... So, there's a baby there, two children, and a grown-up. Okay. There's a section in the book of Isaiah where you've got three children mentioned, a baby, two probably a bit older, and a grown-up.

Can you think of what that is? Don't shout it out. You can't remember. I'll give you... Both of these have got funny names. Yeah. They were. They were.

They said they were together. Okay. Here's another picture. Okay. These three are exactly the same apart from...

That one's got a spear. That one's got a squiggly shape. That one's got a lamb. Anybody tell us what the squiggly shape was supposed to be?

[2:51] Worm. Okay. Now then, so the question is, can you, with your colleagues, work out which bit of Isaiah that is? Can you explain the situation and what the New Testament makes of it?

Okay. And here's another one. Here's number four. And both those pictures are pretty much the same. We've got a king. We've got an army.

We've got a sign. We've got a king. We've got an army. We've got a sign. This is number one. This is number two. That's in the book of Isaiah.

You have a king and a threatening army. And I'll give you a clue. There's a promise of a sign. And then you get number two, a king, a threatening army, and a sign.

See, Rosemary's looking puzzled. That makes me worried because, okay, some people are not worried. Okay. So this one, number five. Number five.

[3:57] So I've got three flags representing three different nations. I've got, that's supposed to be Jerusalem.

And there's a mountain. Okay. Can you think of the one where you've got anything to do with nations and a mountain? Okay.

Good. Right. This one. No, no, I'm just lining them up for you. So this is just to line it up. Right. This one here.

So these are sort of like tent poles holding this thing up. It's been carved out. And here are some people worshipping it. Okay.

So that's a big theme in Isaiah. Can you think of any particular references where that comes up? And any use that's made of that? And this one.

[4:59] That's supposed to represent a desert. It's a cactus. But I don't think you had cactuses in that desert. But anyway, it's just to represent it. There's some people walking along.

There's a path. There's a city. Here's somebody looking happy. Here's somebody on a mountain shouting out. Think of a place in Isaiah.

Or places where that comes. Could you explain it? Could you say what use the New Testament makes of that? And here's one. Okay.

A tree stump. With something growing out of it. There's more than one reference to that actually. And here's one I just copied off Google. Anybody know what sort of garden this is?

Vineyard. Okay. So that crops up in Isaiah as well. So how to... I'm just trying to think how the best way to do this is. I can't have them all up on the screen at the same time.

[6:04] That's the problem. So they were... One, two, three, four, five, six, seven, eight, nine.

Okay. If you've got a smartphone, take a photo. Ah, well, yes. If you've got a smartphone, you're welcome to do that. Would you like to find about three other people?

And remember, you're trying to find somebody who's smart. And definitely somebody who's been to these before. And I'm just going to...

I'll just flip through them as the time goes on. There's one and two. Shall we give ourselves 15 minutes and see how far we get?

We won't just keep on going until everything's done. So this is number one. And this thing, I think we said, was Jerusalem, the city.

[7:11] And there are two options for the city, which is this one in gold, if you like, and this one with smoke and fire. Can anybody take us further with that or give us a reference or give us a New Testament application of that?

Okay. Okay. Maria's group, chapter 10. What have you got in chapter 10? No, she says, no, that's wrong. Give Maria one more chance.

No? Okay, let's go to Corinne. Corinne said... Isaiah 1, chapter 26. And verse 21 as well.

And verse 21 as well. Okay. Yeah, this is where it kicks off about the city of Jerusalem. And as it is on earth, it is Isaiah 1, 21.

It's a harlot. It was once full of justice. Righteousness used to dwell in her, but now murderers. Your silver has become dross. So the city has become rubbish.

[8:23] And God makes a promise in chapter 1, verse 25. Well, let's take verse 26. I will restore your judges as in days of old and your counsellors as at the beginning.

Afterwards, you will be called the city of righteousness, the faithful city. So God says, we will get to this point here where the city is sort of as it should be.

And he also says that her sin deserves this fire and judgment. And the question is, how will the city not just be burned up and destroyed?

Because that seems inevitable. And how will the city become this faithful city? And that's partly setting up a question that takes the rest of the book to answer.

But for sure, God will make his city, his faithful city, the celestial city. That's how John Bunyan referred to it.

[9:31] That's where pilgrims headed. Any New Testament references to this bit in particular? Revelation. Revelation, yes.

I saw the bride come down as a city, yes. And Rahad, you were saying that bit. In Hebrews 11, about Abraham and his faith, it says that he, these people say they are seeking a city.

Doesn't it say that? Hebrews 11? Hebrews 11. Yes, thank you. Hebrews 11.10, he was looking forward to the city with foundations, whose architect and builder is God.

What would be an application for us? Is there an application for us? Yeah, we should be people who are looking forward to the city. That's what Pilgrim's Progress was all about.

We're walking through the desert to the city. And that's the only thing that keeps us on track.

Because if we don't know where we're headed or what we're headed towards, we go all over the place. We're headed towards the celestial city.

[10:40] Extremely relevant, that. Shall we move to number two? Okay. Can you also say that we are the people of heaven or anything like this here? He said, you are a, didn't he say you are a city set, a city set, you are the like of the world. A city set on a hill cannot be hidden. He also said the kingdom of heaven cannot be hidden. Well, he did. If we get kingdom, we've moved to another sort of category, haven't we? So I was just sticking with city. The, he definitely says, you are a city set on a hill cannot be hidden. Yeah. So we are the city, we're headed for the city. A lot of these things have got a timeline to it, something that already is, but not fully, but will be fully in the future. So thank you for that, Ross. So three children, a grown up, and one of the children is a baby. Anybody get anywhere with that?

[11:43] Isaiah. Yeah, it is Isaiah, probably. Yeah, that was a pretty good guess, that one. Yep. Um. Um. The first child was in 7.3, one of our line of songs.

Yep. Shia, yeah, Shub. So one of them... It means a remnant. Return, yep. The Shub bit is return, and that's a very important word in the Bible about returning. Turning, returning. So a remnant will return is a very important statement. And the other child, this one? Yeah. What chapter are we talking about? What chapter are we talking about? 8 verse 1.

[12:44] Is it 8 verse... Yeah. Swift to the plunder, swift to the slur.

Yes, so this one's about plunder. This one is about judgment. And that one is about restoration. A remnant will return.

There will be plunder. And this one is a little bit different. Yeah. Unto us a child is born. And what's this child's name? Wonderful counselor. Wonderful counselor. Mighty God. Everlasting Father. Christ of Jesus. And a single name for him?

Emmanuel. Emmanuel, which means? God with us. God with us. And all these children are mentioned in about the same chapter. Whose father is Sheer Jashub and Maher Halal Shashbaz?

[13:48] Whose father is Isaiah? Is there a verse that mentions that? Yes. Yes? 8.18. 8.18.

Which it says, Here am I and the children the Lord has given me. We are signs and symbols in Israel from the Lord Almighty who dwells on Mount Zion. Which is quoted in the New Testament where?

It's in Hebrews. It's around about chapter 1 or chapter 2. He quotes it because he's referencing the fact that our Savior is not an angel, but is one of us.

And that we are part of him. Thank you very much. Hebrews 2.13. Hebrews 2.13.

I'll put my trust in him. Here am I and the children God has given me. So he's picking up on the close relation between the Christ and his people.

[14:53] Which is quoting the relation between Isaiah and his little family. I mean there might have been more children. And it might have been a sort of embryonic church.

A little group of faithful people. In the midst of a community of people. In the midst of a society which didn't believe. And it's quoted in the New Testament about Jesus.

Yeah. And that child there is Emmanuel. God with us. And the quote in the New Testament. Which says a virgin will conceive and bear a son.

Matthew. About Jesus. Thank you very much. Good. To get the brain going. To start thinking about things and making connections. Three people that look much the same.

One of them has got a spear. One of them has got a sheep. And one of them has got a squiggle. So which are these? Servants. Okay.

[15:58] So which one is which? The victorious servant. The victorious servant. The sort of military servant. Who is named. Who is he? Cyrus.

Cyrus. And what does Cyrus do in history and in fact? He is a Messiah type of figure.

Yes. Provision for rebuilding the temple. And let's just tease that out. What does he do with the people? He does.

He sends them back home again from Babylon. Doesn't he? Yes. He sends the exiles home. Sorry. Brings the remnant back. Which is yeah. That's right. Thank you very much. And this servant here.

Which I call the worm servant. What do we know about this person? Anybody give us any references? Yeah. He's little and weak.

[17:13] The fact that these servants are similar. This servant is supposed to. This worm servant is supposed to do. Is supposed to be the light of the world.

Is supposed to know God. And serve God. And demonstrate him. But he's rubbish at that. Because he's sinful. And originally it's sinful Israel.

And what does God have in mind for the worm servant? How does he address the worm servant? Does he say you're just rubbish. Go away. What does he say? Can I help him?

Fear not. Fear not. Oh worm Jacob. I will help you. Is what it says. And would he give us the reference for that? Thank you.

41. 14. Wonderful. Do not be afraid. Oh worm Jacob. Oh little Israel. For I myself will help you. Declares the Lord. Your Redeemer. The Holy One of Israel.

[18:10] And this is the people who are sinful, weak, needy. But the Lord works for them.

And changes them. And redeems them. To become. As he says in the next verse. I will make you into a threshing sledge. New and sharp with many teeth. So he makes a worm into.

I said a warrior. Because it both begins with W. A threshing sledge isn't actually a weapon. But he makes the worm into his useful servant.

And you said the question is. How does he do that? And the answer lies with this third servant. So who's this third servant? The ideal servant.

The suffering servant. Why have I put this woolly creature there? The lamb. The sacrifice. What does it say about this servant.

[19:06] Which quotes a lamb. Which uses the word lamb. Led like a lamb to the slaughter. And as a sheep before her shearers is done. So he opens not his mouth.

And this is the. And why do you think lamb. Rather than squirrel. Passover. Sacrificial animal.

Yes. Though he makes his soul. An offering for sin. He will. See life. And prolong his days. So this is this remarkable servant.

Who. This. Man. Is treated. Like an animal. And. Through his sacrifice. The worm.

Can become. A warrior. Or a weapon. And. So those three servants. Remarkable. Want to do a little bit more. Or shall we stop. The new bit. Testament bit.

[20:04] Being. From. Matthew chapter 12. Verse 20. Where you talk about. A bruised reed. And. A number of references. To the. To the.

Servant. Isn't there. One of them being. He will not lift up his voice. In the streets. A bruised reed. He will not break. And. Who quotes that? Matthew. Matthew does.

About whom? About Jesus. And there's another bit. With the. Ethiopian. Ambassador. Travelling home from. Jerusalem.

Isn't there? Do you remember? In Acts. He's reading the. What's he reading? Yeah. And which bit has he got to? It's in Acts.

Acts. Acts. Acts. Acts which?

[21:10] Acts 8. Yes. Yes. And as Islam, before her shearers is silent, so he did not open his mouth.

In humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth. And the eunuch, that might be a way of saying an official, an ambassador, asked Philip, Tell me please, who is the prophet talking about, himself or someone else?

Then Philip began with that very passage of scripture and good newsed him and told him the good news about Jesus. So I remember Alec Mateer, I remember hearing Alec Mateer describe that and he said, When you read the Bible, don't let the fact that it's scripture blind you to the humour of the situation.

And so he describes this chap going along in his fine chariot and this scruffy head bobbing up and down next to him. Saying to him, verse 30, Do you understand what you're reading?

Which is not a very tactful thing to say, is it? He might have said, what are you reading? He says, do you understand what you're reading? And so he explains to him the good news of Jesus on that very passage about the suffering servant.

[22:24] Which is wonderful. I don't want to break my promise, I said 15 minutes, so shall we stop? Oh, we didn't get very far, did we?  
Let's... Let's... Let's...