



Isaiah 1:4-9

- Introduction : The theme for tonight's study is "**Isaiah's Indictment.**" What is an indictment? It is defined as a "formal charge or accusation against someone who is suspected of committing a serious crime." God brings an indictment (accusation) against Judah through Hosea, the prophet..."Now the LORD is bringing charges against Judah. He is about to punish Jacob for all his deceitful ways, and pay him back for all he has done." (Hos. 12:2 NLT-SE) In our study, Isaiah is doing the same in verses 4-9. As we look at the text, remember, God is not picking on His people Israel. The accusation He makes against them is valid and warranted. Whenever God makes an accusation, it's serious! (Jer. 25:31, Hos. 4:1, Mic. 6:2, John 3:19, 1 Cor. 1:8)

English Standard (ESV)	Passion Notes
<p>Is. 1:4 Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly. They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.</p> <p>5 Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. 6 From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up softened with oil.</p>	<p>k 1:4 Or "Alas" or "Woe." The Hebrew word (hoy) was used at funerals as a lament.</p> <p>l 1:4 This is Isaiah's favorite title of God; he uses it twenty-six times in this book. Twenty-six is the numerical value of the Hebrew name for God, YHWH (Yahweh).</p> <p>m 1:4 Or "They are utterly estranged (alienated from God)" or "They have gone backward (running away from God.)"</p> <p>n 1:5 Or "Why, knowing you'll be beaten again, do you rebel again?" This is more the lament of a loving father than the indictment of a judge. The broken heart of God toward his wayward people is revealed.</p> <p>o 1:5 The "head" speaks of at least two things: the leadership of the nation and the thoughts that have turned from God.</p> <p>p 1:6 Their wounded "feet" speak of their walking away from God; the top of the head represents their thought life that crowded out God.</p> <p>q 1:6 Yet, if we turn to God, he will bandage our wounds and bring us healing (Luke 4:18; 10:34). Jesus was wounded from head to toe, bruised and beaten, to bring us life and healing. Jesus took all the punishment described in this chapter, and he took it all for us.</p>
	<p>Is. 1:4 Oh,k how this nation keeps sinning! See them dragging the heavy burden of their guilt! They are corrupt children, descendants of evildoers. They have turned their backs on the Lord God and despised the Holy One of Israel! l They have cut themselves off from the help of God!</p> <p>m 5 Why would you seek to be injured further? Why would you stubbornly continue in your rebellion? n Your whole head is sick, o and your heart and your will are weak and faint. 6 You are corrupt from the bottom of your feet to the top of your head. There is no integrity—p nothing but bruises, putrefying sores, and raw open wounds! They have not been drained or bandaged or soothed with oil. q</p>

English Standard (ESV)	Passion Notes	Passion Translation
<p>7 Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. 8 And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.</p> <p>9 If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.</p>	<p>r 7 This was literally fulfilled about 175 years after this prophetic declaration with the invasion of Babylon in 586 BC. See Jer. 25.</p> <p>t 8 Even during devastation, God calls his people the “daughter of Zion.” God’s people are his daughter, born out of Zion, the holy realm. Instead of being his dwelling place, they have become like a flimsy hut. The work of God, as seen in the book of Isaiah, is to restore this “hut” to the place of the divine shelter or dwelling place (see Isa. 66). Even the besieged city will one day become the New Jerusalem, where God and humanity mingle as one.</p> <p>u 1:8 Isaiah may be prophesying of the coming Assyrian invasion of Judah under King Sennacherib. See Isa. 36–37. v 1:9 Or “the Lord of every sort of host” or “Yahweh, who is hosts.”</p> <p>w 1:9 But mercy won and took dominion over judgment (James 2:13). God will leave survivors, a remnant in the land. A “holy seed” (Isa. 6:13) will spring up. The “remnant” is an important theme found in the message of the prophets (Isa. 6:13; 10:20–22; 11:11–13, 16; Jer. 6:9; 23:3; 31:7; Mic. 2:12; Zech. 8:12) and Paul (Rom. 9:27–29; 11:5). The theology of God preserving a remnant meant so much to Isaiah that he named one of his sons Shear-Jashub, “a remnant will return” (Isa. 7:3).</p>	<p>7 Your country is devastated and your cities burned to the ground; r foreigners plunder your crops before your eyes— with nothing but devastation and destruction in their wake! s 8 And the daughter of Zion t is left as helpless as a deserted shack in a vineyard or like a flimsy shelter in a field of cucumbers— in every way like a city besieged! u</p> <p>9 If the Lord of Angel Armies v had not left us survivors, our fate would have been the same as Sodom and Gomorrah! w (Is. 1:4–9 TPT)</p>

- Commentary: Bible Knowledge Commentary, John A. Martin

- **1:4.** In His lawsuit God elaborated on the sinful condition of the nation. This idea that the nation was sinful occurs a number of times in the book (e.g., cf. “sinned” in 42:24; 43:27 and “continued to sin” in 64:5). Isaiah spoke of the “sins” of the people (1:18) and noted that the Suffering Servant came to remove “the sin of many” in the nation (53:12). Because of their sin, the people stood guilty before God (cf. Rom. 3:9, 19, KJV). Because they were evildoers, they were corrupt (cf. Rom. 3:10–18 and the word “corrupt” in Gen. 6:12). Their deliberately defiant attitude against God is indicated by the words forsaken ... spurned, and turned their backs. The words the Holy One of Israel are used by Isaiah 25 times. This title appropriately contrasts the people’s sin with God’s holiness. Though the people had turned their backs on God, in the future He will turn His back on Israel’s sin by forgiving her. After Hezekiah was raised from his sickbed, he praised the Lord for placing his sins behind God’s back (Isa. 38:17).
- **1:5–7.** When the covenant people turned their backs on God (v. 4) certain consequences followed (cf. Deut. 28:15–68). Isaiah recounted what was happening to them to help them understand that their difficult times had come because of their disobedience. Isaiah first used the figure of a person who had been beaten and was bruised over his entire body (Isa. 1:5–6). Though these untreated wounds ... welts, and open sores characterized the nation’s spiritual condition, Isaiah was also speaking of her condition militarily. They were beset on all sides by hostile forces and were losing some of their territory to foreign



nations (v. 7). They should have realized that these terrible problems had come because of their spiritual condition. Whether Isaiah was describing the soon-coming situation in the Northern Kingdom to be brought about by the Assyrian invasion (in 722 B.C.) or whether he was speaking prophetically of the coming destruction of Judah (586 B.C.) is open to conjecture though it more likely refers to Judah. His words desolate ... burned, and stripped were written as if the devastation had already happened. Thus he emphasized its certainty.

- **1:8-9.** Isaiah pictured Jerusalem's inhabitants (the daughter of Zion; cf. Jer. 4:31; Lam 1:6; 2:13; Micah 1:13; 4:8; Zech. 9:9; and see the comments on Lam. 2:1 and the comments on Zech. 8:3) as being like a shelter in a vineyard or a hut in a melon field. Those were temporary structures built to shade from the sun persons who guarded the crops against thieves and animals. Such huts were usually "alone" and easily attacked. Judah would have been like Sodom and Gomorrah, totally devastated, if it had not been for God's grace in leaving some survivors. (Centuries later Paul quoted this verse in Rom. 9:29.) In fact Judah was like those two wicked cities in her sin. (Cf. the mention of both cities in Isa. 1:10, and of Sodom in 3:9; Ezek. 16:46, 48-49; 55-56.) Isaiah's reference to those two cities no doubt reminded some Judahites of the Lord's reference to them in Deuteronomy 29:23.

- Discussion Questions:

1. There are 7 accusations against Israel in verse 4. Name all seven and work together as a group to give an example of each from the bible.
2. Think back to the time of your conversion to Christ. What specifically could you have been accused of by God...that was thoroughly satisfied by Jesus' shed blood on the Cross?
3. What accusations do you think the Lord might bring against the United States in its current state? Name five...
4. Think about our local community. What would you say is "besieged" (v.8) Longview/Kelso? What can we do as believers to change these things?