Crossroads International Church Dr. Rick Griffith

18 October 2015 Message 4 of 5

NLT 45 Minutes

**Song of the Vineyard**

Title

***Isaiah 5***

**Topic:** Sin

**Subject:** How does God respond to being rejected?

**Complement:** Sin pays a high price.

**Purpose:** The listeners will take responsibility for their sin instead of accusing God.

**Meditation:** Isaiah 5:7

**Reading:** Isaiah 5

**Song:** “God Will Make a Way”

# Introduction

### Interest: There are different kinds of songs. What’s your favorite type of song? Jazz? Blues? Classical? Rock? Christmas?

Songs songs

Trom-bone

### Curiosity: What kind of song is the song of the vineyard in Isaiah 5? Please turn there.

Isaiah on White

#### Is it a lyric song of beauty?

Song

• 1a

#### Is it a love song?

#### No, it is a sad, country melody! The One who invested the most in the relationship is rejected. No one in the world experiences more rejection than God!

### Subject: So how does God respond to being rejected?

Subject

### Background: Israel was a stubborn “wife” for 1300 years up to Isaiah’s time. Even still…

#### In our previous chapter, we saw a vision of Israel’s glorious future after Jesus returns in Isaiah 4.

MI of 4:2-6

#### Isaiah 4 notes that the leader of this amazing period will be “the Branch.” What an interesting depiction of Christ! But as a branch stems from the trunk, so Jesus will not appear from nowhere. He will be a descendant from the line of David. That agricultural theme continues into chapter 5.

4:2

#### “…ch. 5 brings us back to the realities of Israel’s condition at the moment of Isaiah’s speaking. Whatever the future might hold, however redemption might occur, the plain fact was that somehow present sin must be faced and dealt with. No future hope, such as that contained in 4:2-6, could ever obscure or obviate present evil. The message is ever the same. Yes, there is hope, but that hope cannot annihilate the present, somehow removing us from its responsibility” (John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT, 151).

Preview

Oswalt quote

### Preview: Today we’ll see the *price* of spurning God’s love, followed by the *ways* we reject love. What does refusing God cost—and how do we do it?

(So does anything result from spurning God’s love? Yes!)

# I. Rejecting God’s blessings has a cost.

MP

[The Lord has given us so many benefits that snubbing them has a stiff price.]

## Isaiah's song of the vineyard shows that God would ruin Judah for spurning his blessings (5:1-7).

Isaiah 5

### Isaiah began to sing about God as one he loved (5:1a).

5:1a

#### Whose song is it—Isaiah’s or God’s (5:1)?

##### Who is singing as the “I” in the “I will sing a song for the one I love a song about his vineyard”? The “vineyard” obviously refers to Israel.

##### But who is singing and who is the beloved? Isaiah is singing about God because the one loved and the vineyard owner is one and the same.

##### Here is the only time in the OT that “the one I love” refers to God.

Rose

#### Why would the songwriter choose this type of genre (5:1)?

##### People love either to write—or sing—or listen to songs about the one they love.

##### Songs tell of our emotional attachment better than a documentary, financial report, or other genre.

Kind of song?

##### Songs are poetic, so they arouse feelings of romance.

#### What kind of song is this?

##### When it starts, you think it is a beautiful folk song—a song of love, devotion, and fidelity.

##### However, soon you realize that it is not a *glad* song but a *sad* song. The husband shows all the commitment and investment, but the object of his love spurns it—the beautiful vineyard deserves to become a wasteland.

##### We see this sometimes in human relationships. One person acts impeccably towards the one loved, but the other person trashes every blessing. It’s sad!

### God did all he could for Judah to grow “good grapes” as his vineyard (5:1b-2d).

SP

#### Read 1b-2d.

1b-2d

(8 slides)

#### When does the song actually end?

3 parts

##### “For exquisite beauty of language and consummate skill in effective communication, this parable is virtually peerless. One difficulty of a literary masterpiece is that a would-be translator who is not the literary equal of the author faces an impossible task…

##### “The parabolic form and the figure of the Vineyard dominate the passage, but there is much diversity within this unity.

###### “It starts as a lyric [1-2],

###### becomes a courtroom drama [3-6],

###### and finally casts the figurative aside to identify Judah as the object of the Lord’s judgment [7]” (Geoffrey W. Grogan, “Isaiah,” in *The Expositors Bible Commentary*, 6:47).

#### Up to Isaiah 5, God has watched over and blessed the nation for 1300 years.

Stream

##### He called Abraham in 2000 BC to make a great nation of him.

##### He gave Sarah the ability to bear Isaac at age 90!

##### The Lord then grew this tiny, miracle family to 72 people.

##### God saved them from starvation in famine by making Joseph ruler of Egypt to bring them there.

##### God blessed Israel to grow to two million while slaves!

##### He led them out of Egypt through ten amazing plagues.

##### He preserved them in the desert 40 years.

##### God conquered Canaan against great odds (1400 BC).

##### He then preserved Israel in the land another 700 years.

##### Assyrians destroyed 46 cities, but God spared Jerusalem.

#### One is left wondering what else God could have done for his people! What else?

### Despite all these blessings, Judah grew “bad grapes” for God (5:2e-4).

3-4

#### What does “bitter” (NLT) or “worthless” (NAU) grapes, or “bad fruit” (NIV) mean in 1:2b?

##### Literally, this word means “stinking things”!

##### This word is in Exodus for the Nile’s dead fish and dead frogs in the Ten Plagues—or of the stench of corpses.

#### Why didn’t the vineyard produce good grapes (4b)? Whose fault was this?

##### A common theme in Isaiah is trust in idols instead of faith in God (2:8, 20).

##### Another key idea is that Israel placed their confidence in human alliances rather than aligning with God (Isa. 7).

##### God is not at fault for people trusting the creation instead of the Creator! We are!

### God would destroy Judah for its oppression and violence (5:5-7).

5-6

#### What does it mean that God would destroy this vineyard (5-6)? Does it mean that he would forever reject Israel?

##### Destruction doesn’t imply that God would never rebuild again. In fact, he will do so, as he promised unconditionally to raise the nation to the status of Isaiah 4.

##### However, sometimes destruction is necessary as things go too bad. In Israel’s case, God promised destruction, then exile and return.

#### Is this a distinction between the vineyard (Israel) and the garden or plant (Judah), meaning the northern and southern kingdoms (5:7)?

7

##### Oftentimes “Israel” refers to the northern nation.

##### However, sometimes it refers to Judah in the south (e.g., Neh. 1:6; 13:3).

## God also disciplines us for throwing away God’s blessings.

Christ over Rio

### We struggle to see this picture of a vineyard, since we don’t live in the country. So imagine a different scene in a modern business.

Black

#### Imagine a business owner who is amazingly gracious.

##### He sets up the firm by researching all that’s needed so it’s legal and well funded.

##### Then he buys the land, builds an incredible building with state-of-the-art facilities, including a variety of free restaurants on site, recreational pool, sauna, exercise equipment, and offices that fail to none.

##### He graciously hires managers and gives them top salaries, generous benefits, fair working hours, and a great support system.

#### But how do these employees respond?

##### They take all the boss’s money and frivolously whittle it away on drunkenness and wild parties all day.

##### The managers prostitute the secretaries and enslave them, stealing their money.

##### They continually slander the owner, telling lies about him as if he were an ogre.

#### How do you think the business owner will respond?

##### Do you think this godly boss will let his managers oppress others with his own money? No chance!

##### Will he not fire the ungrateful managers and shut down this enterprise of injustice, greed, and immorality?

### In what ways has God lovingly cared for and nurtured you as your Vineyard Owner?

You grapes?

#### Do you have enough clothes?

#### Do you have a decent place to live?

#### Enough food?

#### Are you healthy?

#### Has God given you sufficient education?

#### Has he given you people who love you?

#### What, honestly, do you lack?

### When you and I get judged, our normal practice is to blame the judge rather than take personal responsibility.

#### This happens not only to individuals, but also to communities and nations. Rather than be accountable for our sins, we tend to blame God.

#### Isaiah 5 shows how God did everything he should have done to bless Israel—which places the blame squarely upon the nation—and on us!

Wrath

(2 slides)

(So these became grapes of wrath—or bad grapes at best. But does God judge capriciously without letting us know why? What specific offenses reject God so that he must discipline us? Wouldn’t it be helpful to have a list? Well, he does in verses 8-30…)

# II. God lists the specific sins that he judges.

MP

[God is clear about the “wild grapes” we should avoid.]

## How do the six indictments on sin (5:8-23) relate to the vineyard (5:1-7)?

### Each section begins with “what sorrow” (“woe” NAU, NIV).

• Woes

### **“Woe** (ywøa) is an interjection of distress or of a threat voiced in the face of present or coming disaster. Isaiah’s book includes 22 occurrences of that word or its companion word ywøh, more than in any other prophetic book” (Martin on 3:9, BKC, 1:1040).

### The point, of course, is that tough times are coming for succumbing to these terrible sins!

## Six indictments (“woes”) warn of death and exile for Judah’s sins (5:8-25).

• Material

Title

### **Materialism** will result in empty houses and no food (8:8-10).

#### A general rule of agriculture is, the more planted, the more harvested.

#### However, even though Judah would plant much, the yield would be pitiful!

##### Instead of many gallons of wine, the land will produce only six gallons.

##### The crops will yield only 1/12 of the seed planted!

• Drunk

### **Drunkenness** will lead to exile followed by restoration (8:11-17).

Drunk

#### Drinking all day kept them from God’s priorities (8:11-12).

#### God would exile and humble the proud until he exalts himself by restoring them (8:13-17).

##### We naturally think of sheep and lambs eating in a pasture.

##### What we don’t imagine is such animals eating grass exactly where we live right now, as our homes would become a ruin that will grow grass for sheep and lambs!

### **Scoffers** sin even by daring God to punish them (8:18-19).

Scoff

#### How do people drag sin (5:18)?

#### Earlier in 1:4 Isaiah pictured sinful Judah “loaded with guilt” as if sin was on their backs (cf. 53:6; 57:10).

#### The image here is similar in effect, but instead of sin on their back, it is heaped up on a heavy cart with ropes tied to them to pull the weight of their lies.

### **Deception** by redefining sin will be judged (8:20).

• Deceive

### **Pride** thinks itself cleverer than God (8:21).

• Pride

### **Injustice** and rejecting God’s word would ruin Jerusalem (5:22-25).

Fat Lady

• Unjust

## As a result, God will call Egypt, Assyria and Babylon to devastate Judah (5:26-30).

### Who would judge the land (5:26-30)?

#### Isaiah doesn’t specifically say, but it is plural, meaning more than one country.

Assyrian Threat

MI
(Cross)

Subject

#### History showed that God summoned Egypt, Assyria and Babylon to devastate Judah (Oswalt, 169; Martin, *BKC*, ).

#### However, the nation of Isaiah’s time was Assyria (Grogan, *EBC*, 1:53).

### God has a variety of means today to get our attention!

(So how does God respond to being rejected?)

# Conclusion

### God exacts a high price for sin (MI).

MI

### Bad grapes are expensive (MI restated).

Subject

### What does the Lord do when we spurn him (MPs)?

MPI

#### Rejecting God’s blessings has a cost (1-7).

#### God lists the specific sins that he judges (8-30).

MPII

### We are wise to answer some key questions (exhortation):

Questions

#### What has God done for you?

#### How have you given him “stinking grapes”?

#### What price might you be paying for sin?

#### How *do* you respond to the God who has done so much for you?

#### How *should* you respond to the God who has done so much for you?

Come

### Come to the Father.

### Prayer

Black

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### A vision of Israel’s glorious future after Jesus returns appears in Isaiah 4.

### Isaiah 4 notes that the leader of this amazing period will be “the Branch.” What an interesting depiction of Christ! But as a branch stems from the trunk, so Jesus will not appear from nowhere. He will be a descendant from the line of David. That agricultural theme continues into chapter 5.

### “…ch. 5 brings us back to the realities of Israel’s condition at the moment of Isaiah’s speaking. Whatever the future might hold, however redemption might occur, the plain fact was that somehow present sin must be faced and dealt with. No future hope, such as that contained in 4:2-6, could ever obscure or obviate present evil. The message is ever the same. Yes, there is hope, but that hope cannot annihilate the present, somehow removing us from its responsibility” (John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT, 151).

# Purpose: Why is this passage in the Bible?

### When you and I get judged, our normal practice is to blame the judge rather than take personal responsibility.

### This happens not only to individuals, but also to communities and nations. Rather than be accountable for our sins, we tend to blame God.

### Isaiah 5 shows how God did everything he should have done to bless Israel—which places the blame squarely upon the nation!

# Background: What historical context helps us understand this passage?

### Up to Isaiah 5, God has watched over and blessed the nation for 1300 years.

#### He called Abraham in 2000 BC to make a great nation of him.

#### He gave Sarah the ability to bear Isaac at age 90!

#### The Lord then grew this tiny, miracle family to 72 people.

#### God saved them from starvation in famine by making Joseph ruler of Egypt to bring them there.

#### God blessed Israel to grow to two million while slaves!

#### He led them out of Egypt through ten amazing plagues.

#### He preserved them in the desert 40 years.

#### God conquered Canaan against great odds (1400 BC).

#### He then preserved Israel in the land another 700 years.

#### Assyrians destroyed 46 cities, but God spared Jerusalem.

### One is left wondering what else God could have done for his people! What else?

# Questions

### Is this whole chapter a song (5:1)?

#### It appears that the first part of verse 1 introduces the song.

#### Then verses 1b-7 gives the lyrics.

#### Then verses 8-30 provide the interpretation.

### Whose song is it—Isaiah’s or God’s (5:1)?

#### Who is singing as the “I” in the “I will sing a song for the one I love a song about his vineyard”? The “vineyard” obviously refers to Israel.

#### But who is singing and who is the beloved? Isaiah is singing about God because the one loved and the vineyard owner is one and the same.

#### Here is the only time in the OT that “the one I love” refers to God.

### Why would the songwriter choose this type of genre (5:1)?

#### People love either to write—or sing—or listen to songs about the one they love.

#### Songs tell of our emotional attachment better than a documentary, financial report, or other genre.

#### Songs are poetic, so they arouse feelings of romance.

### What kind of song is this?

#### When it starts, you think it is a beautiful folk song—a song of love, devotion, and fidelity.

#### However, soon you realize that it is not a *glad* song but a *sad* song. The husband shows all the commitment and investment, but the object of his love spurns it—the beautiful vineyard deserves to become a wasteland.

#### We see this sometimes in human relationships. One person acts impeccably towards to one loved, but the other person trashes every blessing. It’s sad, indeed.

### When does the song actually end?

#### “For exquisite beauty of language and consummate skill in effective communication, this parable is virtually peerless. One difficulty of a literary masterpiece is that a would-be translator who is not the literary equal of the author faces an impossible task…

#### “The parabolic form and the figure of the Vineyard dominate the passage, but there is much diversity within this unity.

##### “It starts as a lyric [1-2],

##### becomes a courtroom drama [3-6],

##### and finally casts the figurative aside to identify Judah as the object of the Lord’s judgment [7]” (Geoffrey W. Grogan, “Isaiah,” in *The Expositors Bible Commentary*, 6:47).

### How does a vineyard relate to Israel (5:1)?

#### Vineyards take an enormous amount of work to bring a harvest of grapes.

#### Likewise, the “cultivation” of Israel took God hundreds of years of effort to establish this precious nation.

### What does “bitter” (NLT) or “worthless” (NAU) grapes, or “bad fruit” (NIV) mean in 1:2b?

#### Literally, this means “stinking things” (BDB below and Oswalt, 150, n. 4).

**vb. have a bad smell, stink** —

**Qal** *stink*, of Nile, on account of dead fish; of land of Egypt, owing to dead frogs; of manna kept over.

**Niph.** only fig. *make oneself odious*, *become odious*; sq.

tEa*with* = *towards*; also sq. V;b (rather strangely) *Isr*. *made themselves odious to the Philistines*; Ammonites to David.

**Hiph.** **1.** *emit a stinking odor* of manna; …w;qAmÎn …wvyIaVbIh

jAb;w…rOtDy *my wounds have grown stinking*, *they have festered* (of chastisement for sin); fig. of David vEaVbAh

hIbVaIyv b;VoAm;øw*he hath become utterly abhorred among his people*.

**2.** *cause to stink*, t‰wDm yEb…wb◊z

yÅbVaIyv yÅb;IyoA vRmRN røwqéjA*dead flies cause to stink* (and) *to ferment the oil of a perfumer*; usually fig., sq. y´nyEoV;b, sq. V;b, also without obj.

**Hithp.** *make selves odious*, sq. MIo.

**vaøV;b n.m. stench** — *stench* of corpses.

**hDvVaD;b n.f.** (stinking things) **stinking or noxious weeds**.

**MyIvUaV;b n.**[**m.**]**pl. stinking** or **worthless** things, **wild grapes**.

#### This word is in Exodus for the Nile’s dead fish and dead frogs in the Ten Plagues—or of the stench of corpses.

### Why didn’t the vineyard produce good grapes (4b)? Whose fault was this?

#### A common theme in Isaiah is trust in idols instead of faith in God (Isa. 3).

#### Another key idea is that Israel placed their confidence in human alliances rather than aligning with God (Isa. 7).

#### God is not at fault for people trusting the creation instead of the Creator! We are!

### What does it mean that God would destroy this vineyard (5-6)? Does it mean that he would forever reject Israel?

#### Destruction does not imply that God would never rebuild again. In fact, he will do so, as he promised unconditionally to raise the nation to the status of Isaiah 4.

#### However, sometimes destruction is necessary as things go too bad. In Israel’s case, God promised destruction, then exile and return.

### Is this a distinction between the vineyard (Israel) and the garden or plant (Judah), meaning the northern and southern kingdoms (5:7)?

#### Oftentimes “Israel” refers to the northern nation.

#### However, sometimes it refers to Judah in the south (e.g., Neh. 1:6; 13:3).

### How do the six indictments on sin (5:8-23) relate to the vineyard (5:1-7)?

#### Each section begins with “what sorrow” (“woe” NAU, NIV).

#### **“Woe** (ywøa) is an interjection of distress or of a threat voiced in the face of present or coming disaster. Isaiah’s book includes 22 occurrences of that word or its companion word ywøh, more than in any other prophetic book” (Martin on 3:9, BKC, 1:1040).

#### The point, of course, is that tough times are coming for succumbing to these terrible sins!

### What specifically do these six “woes” warn about (5:8-25)? Six sins are indicted and will result in death and exile for Judah’s sins:

#### **Materialism** will result in empty houses and no food (8:8-10).

#### **Drunkenness** will lead to exile followed by restoration (8:11-17).

#### **Scoffers** sin even by daring God to punish them (8:18-19).

#### **Deception** by redefining sin will be judged (8:20).

#### **Pride** thinks itself cleverer than God (8:21).

#### **Injustice** and rejecting God’s word would ruin Jerusalem (5:22-25).

### What’s the point of the yield of wine and crops (5:10)?

#### A general rule of agriculture is, the more planted, the more harvested.

#### However, even though Judah would plant much, the yield would be pitiful!

##### Instead of many gallons of wine, the land will produce only six gallons.

##### The crops will yield only 1/12 of the seed planted!

### What’s the idea of sheep and lambs grazing (5:17)?

#### We naturally think of such animals eating in a pasture.

#### What we don’t imagine is such animals eating grass exactly where we live right now, as our homes would become a ruin that will grow grass for sheep and lambs!

### How is that people drag sin (5:18)?

#### Earlier in 1:4 Isaiah pictured sinful Judah “loaded with guilt” as if sin was on their backs (cf. 53:6; 57:10).

#### The image here is similar in effect, but instead of sin on their back, it is heaped up on a heavy cart with ropes tied to them to pull the weight of their lies.

### Who would judge the land (5:26-30)?

#### Isaiah doesn’t specifically say, but it is plural, meaning more than one country.

#### History showed that God summoned Egypt, Assyria and Babylon to devastate Judah (Oswalt, 169; Martin, *BKC*, ).

#### However, the nation of Isaiah’s time was Assyria (Grogan, *EBC*, 1:53).

# Tentative Subject/Complement Statements

# *Exegetical Idea*: Isaiah's song of the vineyard indicts Judah in a parable for its worthless deeds in response to God's goodness to vindicate God for allowing the nation to suffer the consequences of its sin (Ch. 5).

# I. The purpose of Isaiah's song of the vineyard was to indict Judah for the nation's worthless deeds (5:1-7).

# I. The way God treated Judah in Isaiah's song of the vineyard was by blessing them despite their bitterness towards him (5:1-7).

# I. The response of Judah to God’s blessings in Isaiah's song of the vineyard was bitterness (5:1-7).

# II. The result of Judah’s sin would be that God would be right to judge them in captivity (5:8-30).

# Possible Illustrations

### We think good grapes cost a lot. They do, but bad grapes are even more expensive!

### Country western songs are too often about spurned love.

### We struggle to see this picture of a vineyard, since we don’t live in the country. So imagine a different scene in a modern business.

#### Imagine a business owner who is amazingly gracious.

##### He sets up the company by researching all that is needed so it is legal and well funded.

##### Then he buys the land, builds an incredible building with state-of-the-art facilities, including a variety of free restaurants on site, recreational pool, sauna, exercise equipment, and offices that fail to none.

##### He graciously hires managers and gives them top salaries, generous benefits, fair working hours, and a great support system.

#### But how do these employees respond?

##### They take all the boss’s money and frivolously whittle it away on wild parties all day.

##### The managers prostitute the secretaries and enslave them, stealing their money.

##### They continually slander the owner, telling lies about him as if he were an ogre.

#### How do you think the business owner will respond?

##### Do you think this godly boss let people be oppressed with his own money? No chance!

##### Will he not fire the ungrateful managers and shut down this enterprise of injustice, greed, and immorality?

# Possible Applications

### In what ways has God lovingly cared for and nurtured you as your Vineyard Owner?

#### Do you have enough clothes?

#### Do you have a decent place to live?

#### Enough food?

#### Are you healthy?

#### Has God given you sufficient education?

#### Has he given you people who love you?

#### What, honestly, do you lack?

### How have you spurned God’s love?

**Song of the Vineyard**

***Isaiah 5***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way God would respond to Judah spurning his blessings in Isaiah's song of the vineyard would be to destroy the nation for six specific sins (Ch. 5).

# I. The way God would respond to Judah spurning his blessings in Isaiah's song of the vineyard would be to destroy the nation (5:1-7).

## Isaiah began to sing about God as one he loved (5:1a).

## God did all he could for Judah to grow “good grapes” as his vineyard (5:1b-2a).

## Despite all its blessings, Judah grew “bad grapes” for God (5:2b-4).

## God would destroy Judah for its oppression and violence (5:5-7).

# II. The reason God would judge Judah in captivity was because of six specific sins (5:8-30).

## Six indictments (“woes”) warn of death and exile for Judah’s sins (5:8-25).

### **Materialism** will result in empty houses and no food (8:8-10).

### **Drunkenness** will lead to exile followed by restoration (8:11-17).

#### Drinking all day kept them from God’s priorities (8:11-12).

#### God would exile and humble the proud until he exalts himself by restoring them (8:13-17).

### **Scoffers** sin even by daring God to punish them (8:18-19).

### **Deception** by redefining sin will be judged (8:20).

### **Pride** thinks itself cleverer than God (8:21).

### **Injustice** and rejecting God’s word would ruin Jerusalem (5:22-25).

## God will call Egypt, Assyria and Babylon to devastate Judah (5:26-30).

**Purpose or Desired Listener Response (Step 4)**

The listeners will take responsibility for their sin instead of accusing God.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: There are different kinds of songs.

### Curiosity: What kind of song is the song of the vineyard in Isaiah 5?

#### Is it a lyric song of beauty?

#### Is it a love song?

#### No, it is a sad, country melody! The One who invested the most in the relationship is rejected.

### Subject: How does God respond to being rejected?

### Background: Israel had been a stubborn “wife” for 1300 years up to Isaiah’s time.

### Preview: Today we’ll see the *price* of spurning God’s love, followed by the *ways* we reject love. What does refusing God cost—and how do we do it?

### Text: Isaiah 5

(So does anything result from spurning God’s love?)

# I. Rejecting God’s blessings has a cost.

## Isaiah's song of the vineyard shows that God would ruin Judah for spurning his blessings (5:1-7).

### Isaiah began to sing about God as one he loved (5:1a).

### God did all he could for Judah to grow “good grapes” as his vineyard (5:1b-2a).

### Despite all these blessings, Judah grew “bad grapes” for God (5:2b-4).

### God would destroy Judah for its oppression and violence (5:5-7).

## God also disciplines us for throwing away God’s blessings.

# II. God lists the specific sins that he judges.

## Six indictments (“woes”) warn of death and exile for Judah’s sins (5:8-25).

### **Materialism** will result in empty houses and no food (8:8-10).

### **Drunkenness** will lead to exile followed by restoration (8:11-17).

#### Drinking all day kept them from God’s priorities (8:11-12).

#### God would exile and humble the proud until he exalts himself by restoring them (8:13-17).

### **Scoffers** sin even by daring God to punish them (8:18-19).

### **Deception** by redefining sin will be judged (8:20).

### **Pride** thinks itself cleverer than God (8:21).

### **Injustice** and rejecting God’s word would ruin Jerusalem (5:22-25).

## As a result, God will call Egypt, Assyria and Babylon to devastate Judah (5:26-30).

(So how does God respond to being rejected?)

# Conclusion

### God exacts a high price for sin (MI).

### Bad grapes are expensive (MI restated).

### What does the Lord do when we spurn him (MPs)?

#### Rejecting God’s blessings has a cost (1-7).

#### God lists the specific sins that he judges (8-30).

### We are wise to answer some key questions (exhortation):

#### What has God done for you?

#### How have you given him “stinking grapes”?

#### What price might you be paying for sin?

#### How *do* you respond to the God who has done so much for you?

#### How *should* you respond to the God who has done so much for you?

### Prayer



**Rick Griffith**

18 October 2015

Message 4 of 5

**Song of the Vineyard**

***Isaiah 5***

# Introduction

### There are different kinds of songs.

### What kind of song is the song of the vineyard in Isaiah 5?

### How does God respond to being \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

### Israel had been a stubborn “wife” for 1300 years up to Isaiah’s time.

# I. Rejecting God’s blessings has a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

## Isaiah's song of the vineyard shows that God would ruin Judah for spurning his blessings (5:1-7).

### Isaiah began to sing about God as one he loved (5:1a).

### God did all he could for Judah to grow “good grapes” as his vineyard (5:1b-2a).

### Despite all these blessings, Judah grew “bad grapes” for God (5:2b-4).

### God would destroy Judah for its oppression and violence (5:5-7).

## God also disciplines us for throwing away God’s blessings.

# II. God lists the specific sins that he \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

## Six indictments (“woes”) warn of death and exile for Judah’s sins (5:8-25).

### **Materialism** will result in empty houses and no food (8:8-10).

### **Drunkenness** will lead to exile followed by restoration (8:11-17).

#### Drinking all day kept them from God’s priorities (8:11-12).

#### God would exile and humble the proud until he exalts himself by restoring them (8:13-17).

### **Scoffers** sin even by daring God to punish them (8:18-19).

### **Deception** by redefining sin will be judged (8:20).

### **Pride** thinks itself cleverer than God (8:21).

### **Injustice** and rejecting God’s word would ruin Jerusalem (5:22-25).

## As a result, God will call Egypt, Assyria and Babylon to devastate Judah (5:26-30).

(So how does God respond to being rejected?)

# Conclusion

### God exacts a high \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for sin (Main Idea).

### We are wise to answer some key questions:

#### What has God done for you?

#### How have you given him “stinking grapes”?

#### What price might you be paying for sin?

#### How *do* you respond to the God who has done so much for you?

#### How *should* you respond to the God who has done so much for you?