



Sermon Notes 5/28/23

## “The Holy One of Israel”

Why must we look to the Holy One of Israel?

1. He is the LORD \_\_\_\_\_.

Isaiah 17:3

Isaiah 31:1

Matthew 28:18-20

2. He is our \_\_\_\_\_.

Isaiah 17:7

Isaiah 45:11-12

Colossians 1:16-18

3. He is our \_\_\_\_\_.

Isaiah 17:10a

Isaiah 43:2-3

Acts 4:10b-12



# Life Group Discussion Questions

Week 16: May 28 – June 4

## Isaiah 17

Chapters 13-23 of Isaiah are oracles of judgment against several Gentile nations. Many of these nations were enemies of Israel and Judah. God's people often feared these nations when they should have feared God. Many times, they envied these nations and followed their sinful ways instead of following God's ways. That was certainly the case with the nation Isaiah spoke against in chapter 17. Aram (aka Syria) formed an alliance with Israel and attacked Judah (Is. 7:2). Instead of asking God for help, King Ahaz asked the king of Assyria to save Judah (2 Kings 16:7). And instead of following Yahweh, Ahaz worshiped the gods of Aram (2 Kings 16:10-15). God wants us to learn from these events in history. We must neither fear the nations of the world nor follow their sinful ways. The LORD is "the Holy One of Israel." We must fear Him only. We must follow His ways. And when we are in trouble, He is the first One we should look to for help.

### Read Isaiah 17

1. What would happen to the city of Damascus? (17:1)
2. What would happen to the fortified city of Ephraim? (17:3)

James Smith writes,

Damascus and Ephraim were allies in 734 B.C. Many in Judah—perhaps most—would have joined this coalition had not King Ahaz refused. Again, Isaiah made the point that God's people should not put their trust in alliances. The focus is first on Damascus. That great city would shortly see desolation. So would the fortified city of Ephraim, i.e., Samaria. The royal power of the Aramean kingdom would disappear (17:1-3). The prophecy was fulfilled with the fall of Damascus to the Assyrians in 732 B.C., and the destruction of Samaria by the same forces in 722 B.C.<sup>1</sup>

3. What would happen to "the glory of Jacob"? (17:4-6)

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<sup>1</sup> James E. Smith, *The Major Prophets* (Joplin, MO: College Press, 1995), 64-65.

Terry Briley notes,

The threefold repetition of “In that day” (verses 4,7,9) links this message to the time when Israel shares Aram’s judgment. The first and third references to that future day focus on the devastation Israel will experience. The fading of Jacob’s glory will be like a person experiencing disease or famine whose body will waste away. Another analogy to Israel’s future condition is a field after it is harvested, wherein only a few gleanings remain. Just as the Israelite farmers are to leave such remnants behind for the poor (Deut 24:19-21; see also Ruth 2), so God’s judgment will apparently spare only a few.<sup>2</sup>

4. Who would the remnant of Israel look to in that day? (17:7)
5. How does God describe Himself in verse 7?
6. What sin would the remnant of Israel turn away from? (17:8)

John Oswalt comments,

Thus, 17:7-8 speak of that future day when the Israelites will be purified by judgment and will turn their backs on their idols. The key emphasis is on worshipping “their Maker” (v. 7) instead of what “their fingers have made” (v. 8). Idolatry is a reversal of reality. Why should we worship our own works? Should we not rather worship the One who made us?<sup>3</sup>

7. What had the people forgotten, and what was the result of their forgetfulness? (17:10-11)

Briley writes,

In light of God's future purpose for Israel, he addresses the nation with a direct rebuke. He accuses them of the serious sin of forgetting the one who has proven himself to be their Savior, their Rock, and their fortress. In Deuteronomy 4-11 Moses repeatedly exhorts Israel to remember their past as a basis for their faithfulness in the present and the future.<sup>4</sup>

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<sup>2</sup> Terry R. Briley, *Isaiah: Volume 1* (Joplin, MO: College Press, 2000), 198.

<sup>3</sup> John N. Oswalt, *Isaiah: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2003), 231.

<sup>4</sup> Briley, *Isaiah: Volume 1*, 199.

8. How does God describe Himself in verse 10?

Ray Ortlund observes,

God is calling us to stop putting our hope in what we can do and start putting our hope in the divine Doer. Regard him with desire and glad expectation, and you will discover that he is enough. Reject everything incompatible with him—the idolatrous altars of your heart. If you will suffer the loss of all things to gain Christ, he will make you too happy to care. That is faith, and God is calling you to live by that faith... The Bible speaks of a faith that overcomes the world (1 John 5:4). But too many American Christians have a faith that is more American than Christian. Their faith is not overcoming the world; the world is overcoming their faith. But God is calling us to an overcoming faith in him, because he rules over the nations. That should be enough to stabilize us.<sup>5</sup>

9. How did Isaiah compare the “raging” of peoples and nations to the wrath of God? (17:12-14)

Smith notes,

The first “woe” was pronounced against any who might attack God’s people. Many nations might come against Judah like a mighty flood. Yahweh, however, would disperse the attackers like chaff before the wind. At sunset the situation might appear hopeless; by sunrise the enemy would be gone. This is the destiny of any who attack God’s people (17:12–14).<sup>6</sup>

10. Why is it important to remember that God is our “Maker” and the “Holy One”?

11. What comes to your mind when you think of God as “your Savior,” “the Rock,” and “your fortress”?

12. How has God reminded you to look to Him and trust in Him?

13. How will you honor God as the Holy One this week?

14. How can you encourage someone to look to the Lord this week?

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<sup>5</sup> Ray Ortlund, *Isaiah: God Saves Sinners* (Wheaton, IL: Crossway, 2005), 131.

<sup>6</sup> Smith, *The Major Prophets*, 65.