

# The Book of Isaiah

## Chapter Three

This chapter is looking at the historical reasons God is allowing the judgment of Judah and Jerusalem. Historically at the time of Isaiah God is sending the rod of His judgment, the Assyrians, to destroy the 10 northern tribes by the hand of Shalmaneser (2 Kings 17 – 18:25). 10 years later the new king of Assyria Sennacherib will seek to take the 2 tribes of Israel, Benjamin, and Judah. However, God in His mercy will stop the king of Assyria from destroying Jerusalem, miraculously killing 185,000 of Sennacherib's army in one night (2 Kings 19). While this deliverance is a miraculous event it will only delay the inevitable. Approximately 100 years later God will allow the king of Babylon to overthrow the city of Jerusalem, destroying and deporting its inhabitants (2 Kings 24-25).

What follows in this chapter is the "why" of God's judgment against Judah and Jerusalem (vs. 8).

**For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory. (Isaiah 3:1-8)**

**The Strength of Israel Removed (1-8):** The Lord will "take away" what humanistically made Israel strong, "the stay and staff" i.e., Israel's support and strength. This will historically take place at the time of Nebuchadnezzar when the final siege and destruction of Jerusalem takes place.

The bread & water (the very essence of life, food, and water). Under Nebuchadnezzar's 2-year siege against Jerusalem he employed a "starve and wait" campaign. The result of

the horrific starvation is seen by Jeremiah and is recorded in Lamentations, specifically chapter 4:1-12.

(2-3) Not only is the basic necessities removed but also those leaders who make a city prosperous: The mighty man, man of war, judge, prophet, ancient, captains, honorable man, counsellor, cunning artificer, eloquent orator.

(4) In place of the leadership that makes a society great, children and babes rule over them (see vs. 12). It is interesting the age of the kings of Israel when they started their reign:

Ahaziah 22 years old	Ahaz 20 years old	Jehoahaz 23 years old
Jehoash 7 years old	Hezekiah 25 years old	Jehoiakim 25 years old
Amaziah 25 years old	Manasseh 12 years old	Jehoiachin 18 years old
Azariah 16 years old	Amon 22 years old	Zedekiah 21 years old
Jotham 25 years old	Josiah 8 years old	

(5) The children are to learn from the elders, to show respect unto the elders, are lifted in pride against the “ancient” and “honorable”. The Nazi youth had no problems with killing, gassing, and starving the Jewish population, after all they were a threat to the progress of the German people.

When Jeroboam came with the people and asked Rehoboam how he was to rule the people he listened to the council of the young men and split the kingdom (I Kings 12:1-23).

(6-7) Those within the city will seek someone to lead them out of this pitiful condition but the only reply will be: **“I have not sufficient provisions, either of food or raiment, for my own family; much less, as you falsely suppose, for anyone else.”**

(8) This once again is a reminder that God is not to be blamed for the miserable conditions the people find themselves in. “For Jerusalem is ruined, and Judah is fallen: **because** their tongue and their doings are against the LORD, to provoke the eyes of his glory.”

**The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the**

**fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. (Isaiah 3:9-11)**

(9-11) Their own countenance witness against the people of Jerusalem. If they had done righteously would not, they receive well but if they do wickedly shall not, they receive ill? **“They have rewarded evil unto themselves.”** Therefore, the people of Judah and Jerusalem are receiving the just recompense for their deeds, for their deeds are the deeds of Sodom.

Their countenance is described in verses 16-23!

**As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The LORD standeth up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts. (Isaiah 3:12-15)**

(12) The leadership of the nation lead the people astray from the right path (**READ Jer. 5:20-31 cf. 6:10-16**). The corrupt leadership of the nation did not improve during the time our Lord was on earth (Matt. 15:14; 23:14).

(13-15) The leadership has devoured the goods of the land having no concern for the poor. The removed the “gleans” and the fields: **“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.”** (Leviticus 19:9-10)

**Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel,**

**and the mantles, and the wimples, and the cringing pins, The glasses, and the fine linen, and the hoods, and the vails. (Isaiah 3:16-23)**

**(16-23)** This is the countenance or outward appearance of the people of Jerusalem and is descriptive of the women of Jerusalem that influenced the leadership (vs. 9).

**(16) “haughty, and walk with stretched forth necks and wanton eyes”** Proudful people with covetous eyes.

**“walking and mincing as they go, and making a tinkling with their feet.”** Ankle bracelets that had bells to draw attention to themselves.

**(17)** In Konstanz, Germany, there is a statue named **Imperia** at the entrance of the harbor commemorating the Council of Constance that took place there between 1414 and 1418. It is a statue of a woman prostitute. In one hand she is holding the Pope and the other hand the Emperor. Both the religious and governmental powers are in her hand. Such is the case if Jerusalem and it is because of this judgment will be on the women of Zion.

**(18)** The **“cauls and their round tires like the moon”**. Cauls are described as caps to contain the hair, worn by females while others explain it as meaning "wreaths worn round the forehead, reaching from one ear to the other."

**“Tires like the moon”** are moon shaped pendants.

**(19)** **“the chains, and the bracelets, and the mufflers.”** Mufflers would be ornate veils.

**(20-21)** Self-explanatory

**(22)** The **“wimples”** is a head or neck covering and the **“cringing pins”** are rods heated to curl the hair.

**(23)** Self-explanatory

**(24-26)** Instead of all the beauty only death and destruction which is shown by contrast.

## **The Book of Isaiah**

### **Chapter Four**

Though this is a continuation of the historical reasons for the judgment on the nation their judgment finds its conclusion in the day of the Lord and the establishment of the Kingdom. This is "that day" that is so often referenced throughout the prophets.

(1) Desperate Women: These women are desperate on the account of no men (see 3:25). It was a disgrace for Jewish women to die without having been married and having no children (Ge 30:23; 1Sa 1:6; Lu 1:25). The ultimate fulfillment is the Tribulation period in which the men of Israel will be almost entirely obliterated (see 3:2-3; 24:6 cf. Zech. 13:8; Rev. 6:8; 9:15, 18; 19:15-21). The ratio of women to men will be 7 to 1.

These women are so desperate to have a name and a protector, they are willing to take care of their own food and apparel; the which was required by any Jewish husband (Ex. 21:10; 22:16; Deut. 22:28; I Sam. 18:20-22).

(2) It will be "in that day" that the "branch of the LORD" will be "beautiful and glorious". Isaiah's prophetic look moves from the tribulation in verse 1 to the Millennium in verse 2.

The Lord is the righteous Branch: **Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. (Zechariah 3:8)**

(See Isaiah 11:1-10; Jeremiah 23:5-6; Jeremiah 33:15-16; Zechariah 6:12)

Christ the Branch was not beautiful and glorious at His first coming: "For he shall **grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.**" (Isaiah 53:2)

However, at His Second coming He will be Beautiful and Glorious: "**Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.**" (Isaiah 63:1) cf. I Peter 1:11.

The literal fruit of the earth will be excellent within the coming Kingdom: "**Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and**

**he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.” (Joel 2:21-25)**

**(2-3)** The escaped of Israel are those that are left in Zion, that remain in Jerusalem. This is the issue of the remnant that will be delivered and saved out of the Tribulation. They will experience the “salvation of the Lord”.

The study of the remnant of Israel is a massive subject of which I will not go into at this time. However, suffice it to say there will be a multitude of God’s people scattered throughout the landscape during the time of the Tribulation. Some will be scattered throughout the Mediterranean region (Isaiah 11:11-12; 7 Churches of Revelation), some will flee to the mountains (Matt. 24:16) and the wilderness (Rev. 12:14), others will flee to Babylon (Rev. 18:4) and others will be left in the land. All these will collectively constitute those who flee from the armies of the Antichrist <sup>1</sup> (Rev. 12:17).

The ones mentioned are those left within the land: **“And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.” (Zechariah 13:8-9 cf. Daniel 3:26)**

**But he that shall endure unto the end, the same shall be saved. (Matthew 24:13)**

**Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:36)**

**(4) The Purging, Cleansing Fire of God’s Judgment:** Fire is always associated with the Lord’s Second Advent. This fire aspect is two-fold, one is for *purging* or *judging* of the wicked and the other is *cleansing* or *purifying* of that which remains.

**And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. For, behold, the LORD will come with fire, and with**

---

<sup>1</sup> The “scattering” issue that takes place once the Abomination of Desolation is setup. See Matthew 24:15-22. If you have understanding of Dispensational Bible teaching specifically the Acts 9 position you would understand the “scattering” that took place upon the persecution following the stoning of Stephen and its possible fulfillment of Matthew 24 at that time, if God had not ushered in the Dispensation of Grace.

his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. (Isaiah 66:14-16)

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Matthew 3:11-12)

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. (2 Peter 3:7)

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (2 Peter 3:10-12)

See Isaiah 34

(5) The Glory of the Lord over the Cities: The Lord having purged the land and the people will establish His Kingdom over the earth. It is my understanding that Christ will rule and reign over the nations from Jerusalem. It will be over the cities that God's presence and protection will be seen day and night just as the tabernacle of Moses was in the wilderness (Ex. 13:21-22).

(6) Protection and Privilege: The protection and privileges of being within the Kingdom is a massive subject. What is being described here are some of the protection and privilege afforded the people of God during the kingdom when the "tabernacle of God" is with men:

**"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Revelation 21:1-3)**

