

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 ¹ (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.

¹ 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.

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 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)

The Book of Isaiah

Chapter Five

Isaiah having spent chapters 1-4 on the “why” of God’s judgment will now sing a song of remorse regarding the fall of the nation. This song (1-7) ends with 6 woes pronounced against the nation. And then in chapter 6 Isaiah’s commission to preach against the nation is recorded whereby he is told to proclaim his message **“until the cities be wasted without inhabitant and the houses without man. And the land be utterly desolate.” (6:11).**

The Song of the Vineyard (1-7):

It would be well advised for the reader to read Matthew 21:28-46 before studying Isaiah 5:1-7.

The Song is concerning God and the nation of Israel. It is a summation of the previous chapters where God is defending His righteous dealings with the nation. This song harkens back to chapter one, **“Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.” (Isaiah 1:2)**

God is not to be blamed for Israel’s coming calamity, there is nothing more that God could have done to set the nation on the right path, to guide and provide for it. The children of Israel are to be blamed (look at verse 5).

(1) The song starts with, “My wellbeloved hath a vineyard in a very fruitful hill” (10). The vineyard is the whole of Israel, and the fruitful hill is the land in which they were planted (7).

(2) God brought the nation into the promised land and put a hedge of protection around them. He removed the enemies and their idols and planted Judah in Jerusalem and placed His temple on a mount in the midst of it.

And when the wellbeloved looked that it should bring forth grapes there was only wild grapes, rebellious children. The rebellious of the nation has always been an issue for the Jewish people since the day the Lord brought them out of Egypt; however, they truly raise up a generation that “knew not the Lord” once they entered the Promised Land **((Judges 2:10-13).**

(3-4) There is nothing more that God could have done for His people. The Husbandman is not to be blamed for the corrupt fruit. God did everything for Adam and yet he sinned. God did everything for David and yet he sinned (2 Sam. 12:7-8). There was nothing wrong with the soil. The problem was with the vine. They simply wanted to be wild grapes. Fruit is a result of what we are, not what we do. The accusation of today is, "God made me this way".

Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? (Jeremiah 2:21)

(5-6) God's hand of protection will be removed from the nation: **"I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies."** (Jeremiah 12:7 cf. Lev. 26:31-33)

God will allow Israel's enemies to come within the gates of Jerusalem (**Lam. 1:10; 4:12**). First the Assyrians come and take away the 10 northern Tribes and then the Babylonians will come and take the remaining of Israel until the land is wasted. (**Deut. 28:49-52; 2Ch. 36:19-21; Jer. 25:11; 45:4**).

The land will no longer yield her fruit, it will become dry and desolate, drought will become the norm (**Deut. 28:23-24**).

(7) The conclusion of the song: He looked for **judgment**; but behold **oppression**; for **righteousness** but behold a **cry** (**Zech. 7:9-14**).

What is to follow is a chorus of "woes" against the crimes of the nation.

The First Woe of Covetous Practices (8-10): The covetous practice of buying up the land by a single landlord at the expense of all others is the issue here. God will see that their extended holdings yield no more fruit².

The bath, a measurement of liquid contained about eight gallons. Thus, 10 acers yielded only 10 gallons of wine. An ephah was of the same quantity with the bath, only the bath was the measure of liquid things, the ephah of dry things; and an ephah was the tenth

² An example of this truth is what happened to create the great dust bowl in the Midwest. See the documentary entitled, "The dust bowl" by Ken Burns.

part of an homer. So instead of the increase which that fruitful land commonly yielded, they should loose nine parts of their seed.

Concerning the land Israel was to inherit, it was to have a yearly sabbath of rest. Israel will ultimately go into captivity as a direct result of violating this commandment (Lev. 25:4-6; 26:34-35, 43).

The Second Woe of Self-indulgence (11-17): The nation had become a nation of drunkards and revelers with no regard to the working of the Lord (**I Cor. 15:32**). Drunkenness leads to the deadening of the senses to spiritual things.

The judgment is against the “mean” low in rank and the “mighty” for the LORD of hosts shall be exalted in judgment and God that is holy shall be sanctified in righteousness (**16**). Once this happens, “then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat” (**17**). See 2 Kings 25:8-12.

The Third Woe of Provocation (18-19): Rather than resisting sin, they welcome sin with open arms. Instead of being drawn by sin (**James 1:14**), they draw sin unto themselves like pulling a cart towards them with a rope.

Because God’s work of judgment against them is delayed they provoked and defied God saying, “let the counsel of the Holy One of Israel draw nigh and come, that we may know it!”. The truth of this passage is Ecclesiastes 8:11 and 2 Peter 3:3-4.

The Forth Woe of Relativism (20): The idea of this verse is “truth is relative” (cf. Isa. 59:14). The damaging effects of a lack of absolutes and situational ethics leads to moral confusion and moral perversion: “**Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?**” (Malachi 2:17 cf. Isa. 25:15, 16).

Redefining sin and repackaging sin were the standard of the day, as it is in our time.

The Fifth Woe of Egotism (21): Woe into the proud intellectual who thinks he knows better than God (2 Tim. 3:7). Those who think they are “wise” and “prudent” but their

only measuring stick is themselves. For the Christian the measuring stick is Christ: **"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"** (Ephesians 4:13)

Woe unto them who are full of self, giving no thought to how God looks at them.

Be not wise in thine own eyes: fear the LORD, and depart from evil. (Proverbs 3:7)

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. (Proverbs 12:15)

Every way of a man is right in his own eyes: but the LORD pondereth the hearts. (Proverbs 21:2)

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. (Proverbs 30:12)

A lady asked E.W. Bullinger where she should go to church, he replied, "where Christ is exalted, and man is abased".

The Sixth Woe of Injustice (22-23): The leaders of the nation have lost their sense of justice due in part to strong drink: **"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."** (Isaiah 28:7)

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. (Proverbs 31:4-5)

Two metaphors describe the impending judgment from God.

A Raging Fire (24-25): Fire is always associated with God's wrath both literally and figuratively: **"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:"** (2 Thessalonians 1:8)

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his

indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.” (Nahum 1:5-6)

(Matt. 3:12; Joel 2:1-3; Zech. 13:9).

God’s hand is raised in judgment and will not lower until it is complete (9:12, 17, 21 and 10:4).

A Raising Flag (26-30): An “ensign” is a flag or banner that people rally to. God is raising the flag to rally the heathen nations to come and judge His people. Assyria will come first, invading the northern tribal lands coming to the very walls of Jerusalem. The Babylonians will then come and take Jerusalem. God is removing the protective hedge around Judah (vs. 5).