

## **ISAIAH CHAPTER 3 AND CHAPTER 4.**

What did we learn in the second half of chapter 1 and in chapter 2?

Adonai announced His intention to purify Judah through judgment, to re-instate social justice and redeem the people from idolatry. Chapter 2 commenced with a vision of the glorious kingdom of Messiah, when Jerusalem will be the supreme city in the world. But for now, Isaiah cannot ignore the sins of the people and the coming terrible Day of the Lord after which only Adonai will be exalted.

Chapter 3 continues to outline the calamity which will befall the people with the outpouring of Adonai's wrath. Adonai expresses His authority to exercise judgment. The people's leaders will be removed and social cohesion and discipline collapse.

The Lord summonses Judah to stand trial. The charges concern the people's arrogance and shameless conduct. Adonai takes the leaders to task for enriching themselves at the expense of the poor.

There follows a scathing denunciation of the women of Judah for their pride, their suggestive mannerisms and their expensive clothing and jewellery. When they are taken to Babylon in captivity, all their finery will be removed, and they will become bedraggled refugees.

An added calamity will be the loss of the men of war; the decimation of the male population.

Chapter 4 again looks forward to the glorious kingdom of Messiah with unbelievers destroyed and Jerusalem a holy city.

### **Chapter 3: 1 – 3.**

**“For behold, the Lord, the Lord of hosts, takes away from Jerusalem and from Judah the stock and the store, the whole supply of bread and the whole supply of water; the mighty man and the man of war, the judge and the prophet, and the diviner and the elder; the captain of fifty and the honourable man, the counsellor and the skilled artisan, and the expert enchanter.”**

These verses continue the Lord’s indictment and judgment against Jerusalem and Judah. The link word, **“For”**, connects with the previous exhortation to sever relationships with the arrogant ones.

The repetition of **“the Lord, the Lord of hosts”** emphasises the power and sovereign authority of Adonai.

The loss of **“bread and water”** may reflect famine conditions but also the loss of essential leadership. Judah’s administration was organized around **“mighty men”** and **“the captain of fifty”**; and around sages, **“the judge”**, **“the elder”**, **“the honourable man”**, **“the counsellor”**; and religious figures **“the prophet”**, **“the diviner”** and **“the expert enchanter”**; and craftsmen, **“the skilful artisan”**. Adonai’s judgment was to include the removal of the people’s leaders.

### **2 Kings 24: 14.**

**“Also he carried into captivity all Jerusalem; all the captains and all the mighty men of valour, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land.”**

### **Chapter 3: 4 and 5.**

**“I will give children to be their princes, and babes shall rule over them. The people will be oppressed, every one by another and every one by his neighbour; the child will be insolent toward the elder, and the base toward the honourable.”**

This is the situation of the people not taken captive but left in Judah. Because of Adonai’s judgment on Judah, the shrewd, ungodly leaders would be replaced by **“children”** i.e., inexperienced and incompetent leaders in every walk of life.

It will be dog eat dog; every man for himself! This is a time of oppression, anarchy, insolence, disrespect and insubordination. For **“every one”** to be oppressed **“by another”** describes a state of anarchy. In such an upside-down world, **“child”** sets himself against the **“elder”** and the **“base”** against **“the honourable”**.

In His judgment, Adonai has given over the wicked left in Judah to their own evil ways.

### **Chapter 3: 6 and 7.**

**“When a man takes hold of his brother in the house of his father, saying, “You have clothing; you be our ruler, and let these ruins be under your power,” in that day he will protest, saying “I cannot cure your ills, for in my house is neither food nor clothing; do not make me a ruler of the people.”**

In the ruins of Jerusalem, they would be so deprived of leadership that they will try to persuade anyone to take charge on the flimsiest evidence that they are qualified. But the conditions of anarchy are so bad, that no one would accept a position of authority over the people – all will refuse.

### **Chapter 3: 8 and 9.**

**“For Jerusalem stumbled and Judah is fallen, because their tongue and their doings are against the Lord, to provoke the eyes of His glory. The look on their countenance witnesses against them, and they declare their sin as Sodom; they do not hide it. Woe to their soul! For they have brought evil upon themselves.”**

Having described the consequences of their evil ways, Isaiah goes back to the causes of Adonai’s judgment on them.

The use of the joining word **“For”** links these accusations to the judicial sentence described in verses 1 – 7. There has been overt rebellion against Adonai. The people sinned shamelessly and made no effort to conceal it.

The horrible, sinful city of Sodom had been destroyed by Adonai. Yet the Judeans were parading their defiance of Adonai just like the inhabitants of that city had done; their **“tongue”** and their **“look”** betrays their arrogance towards Adonai. They have no one to blame but themselves for their predicament, **“they brought it upon themselves.”**

### **Micah 3: 12.**

**“Therefore because of you Zion shall be ploughed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest.”**

Bad as the fall of Jerusalem to the Babylonians in 586 BC was, the final and complete fulfilment will be in the time of “Jacob’s trouble.”

**Isaiah 3: 10 and 11.**

**“Say to the righteous that it shall be well with them, for they shall eat the fruit of their doings. Woe to the wicked! It shall be ill with him, for the reward of his hands shall be given him.”**

Adonai repays both good and evil; blessing for the “**righteous remnant**” but trouble for the rest because of their wickedness. Here we see the main division of people in the Tanakh; the righteous and the wicked. This is the division of real importance compared with such issues as social status. In the flood the waters destroyed the wicked, whilst Noah’s family floated off safely in the ark.

We can see comfort for the righteous elsewhere in scripture.

**Psalm 128: 1 and 2.**

**“Blessed is everyone who fears the Lord, who walks in His ways. When you eat the labour of your hands, you shall be happy, and it shall be well with you.”**

Isaiah previously stated in **Chapter 1: 19**, “**If you are willing and obedient, you shall eat the good of the land.**”

But the wicked beware! Do not think your evil goes unnoticed.

**Ecclesiastes 8: 12.**

**“Though a sinner does evil a hundred times, and his days are prolonged, yet I surely know that it will be well with those who fear God, who fear before Him. But it will not be well with the wicked; nor will he prolong his days, which are as a shadow, because he does not fear before God.”**

We see here the broad distinction between people as described in the Tanakh: those who fear the Lord and those who do not – the seed of the woman and the seed of the serpent. In the present age, faith in the precious blood of Messiah is the greatest distinction of all.

**Isaiah 3: 12** (Repeated in Chapter 9: 16).

**“As for My people, children are their oppressors, and women rule over them. O My people! Those who lead you cause you to err, and destroy the way of your paths.”**

Isaiah expresses Adonai’s frustration with the leadership of Judah in his time. The accusation is that the leaders are leading the people astray. He refers to them as **“children”** and **“women”** i.e., people not trained or experienced in leadership and therefore are considered ill-suited. They are figuratively depicted as incompetent.

Adonai’s anguish and lamenting words **“O My people!”**, is reminiscent of David’s pain over the rebellion and death of his son, Absalom.

**2 Samuel 18: 33.**

**“O my son Absalom – my son, my son – if only I had died in your place! O Absalom my son, my son!”**

### **Isaiah 3: 13 – 15.**

**“The Lord stands up to plead, and stands up to judge the people. The Lord will enter into judgment with the elders of His people and His princes: “For you have eaten up the vineyard; the plunder of the poor is in your houses. What do you mean by crushing My people and grinding the faces of the poor?” says the Lord God of hosts.”**

Here we have a lawsuit by Adonai against the leaders of the nation for exploiting their subjects, Adonai’s people. In these verses, the Lord summonses them for trial. The charge is that they have enriched themselves at the expense of **“the poor”** (no doubt though corruption).

The **“vineyard”** represents the nation. The leaders have **“eaten up the vineyard”** i.e., taken advantage of the weak to plunder them.

Their accuser is **“the Lord God of hosts”**; the Mighty One, whose sovereign power gives Him the right to judge and give a finding of guilt.

### **Isaiah 3: 16 – 23.**

**“Moreover the Lord says: “Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, making a jingling with their feet, therefore the Lord will strike with a scab the crown of the head of the daughters of Zion, and the Lord will uncover their secret parts.”**

**In that day the Lord will take away the finery: the jingling anklets, and the crescents; the pendants, the bracelets and the veils; the headdresses, the leg ornaments, and the headbands; the perfume boxes, the charms and the rings; the nose jewels, the festal apparel, and the mantles; the outer garments, the purses, and the mirrors; the fine linen, the turbans, and the robes.”**

Adonai makes a scathing criticism of the women of Judah for their pride, self-obsession, suggestive mannerisms, pretentious trappings and their extravagant spending on jewellery and clothing.

These women by their cultivation of beauty for beauty's sake reflect the moral decay of the nation and detract from the glory of Adonai. Rather than emphasising outward apparel, they should have been cultivating the beauty of the inner person.

They will be humbled: their finery removed, and the faces once spread with expensive cosmetics will come out in a scab.

Elsewhere a scab and other irritants have been used by Adonai as punishment.

**Deuteronomy 28: 27.**

**“The Lord will strike you with the boils of Egypt, with tumours, with the scab, and with the itch, from which you cannot be healed.”**

Jeremiah anticipates the people's reaction when judgment comes upon them.

**Jeremiah 13: 22.**



**“And if you say in your heart, “Why have these things come upon me? For the greatness of your iniquity your skirts have been uncovered, your heels made bare.”**

**Isaiah 3: 24 – 26.**

**“And so it shall be: instead of a sweet smell there will be a stench; instead of a sash, a rope; instead of well-set hair, baldness; instead of a rich robe, a girding of sackcloth; and branding instead of beauty. Your men shall fall by the sword, and your mighty in the war. Her gates shall lament and mourn, and she being desolate shall sit on the ground.”**

Here we see the humiliation of the once haughty women of Judah taken into Babylonian captivity; tied, shaved, robbed of fine apparel and branded as slaves. Their menfolk have been slaughtered in the fighting and the very city mourns over the desolation.

**Lamentations 2: 10.**

**“The elders of the daughter of Zion sit on the ground and keep silence; they throw dust on their heads and gird themselves with sackcloth. The virgins of Jerusalem bow their heads to the ground.”**

**Isaiah 4: 1.**

**“And in that day seven women shall take hold of one man, saying, “We will eat our own food and wear our own apparel; only let us be called by your name, to take away our reproach.”**

The Lord had allowed the slaughter of Judean males, leaving once proud women left in Judah desperate to get a husband. They promised that they would support themselves and to share their husband. The only want from their husband his name and his children. They want to escape the **“reproach”** of being unmarried and dying childless.

### **Isaiah 4: 2.**

**“In that day the Branch of the Lord shall be beautiful and glorious; and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped.”**

In verse 2, the millennial kingdom of the **“Branch”** (the Messiah) is clearly indicated. He will be **“beautiful and glorious”** and His work of restoration effects both the earth and the inhabitants of the land. The earth yields food, and the Lord Yeshua yields spiritual food.

We find further detail in **Isaiah 11: 1 – 5.**

**“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.**

**His delight is in the fear of the Lord, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall**

**slay the wicked. Righteousness shall be the belt of His loins, and faithfulness the belt of His waist.”**

The dazzling beauty of the reign of the Lord Yeshua, creator of all things, will be marked by a situation of abundance (“**the fruit of the earth shall be plenty**”). The earth will be released from its curse and will provide all that Adonai intended it to produce from the beginning.

**Isaiah 4: 3.**

**“And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy – everyone who is recorded among the living in Jerusalem.”**

Isaiah is still writing concerning the millennial kingdom. The people will be cleansed from their sin and will have their guilt washed away. This can only be the work of a divine Being. No one can forgive sins except God alone; indication the deity of Messiah. The remnant will be sanctified. Unbelievers will have been destroyed by the Lord Yeshua at His Second Coming.

These saved Jews are “**recorded**” for life, in the holy city of Jerusalem. This record of the saved in Jerusalem may be related to the heavenly “book” of **Psalm 87 verses 5 and 6.**

**“And of Zion it will be said, “This one and that one were born in her; and the Most High Himself shall establish her.” The Lord will record, when He registers the peoples: “This one was born there.””**

The idea of a book being kept by Adonai concerning the righteous and the wicked can be found in Exodus and Daniel, as well as **“the Lamb’s Book of Life” (Revelation 20)**.

**Isaiah 4: 4.**

**“When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning ...”**

We should note that the cleansing is accomplished by judgment, not by the gospel. **“The spirit of judgment ... of burning”** means a fiery judgment. The process of purging fire consumes the faithless but inwardly purifies the faithful. Thus, Adonai will purify the city.

**Malachi 3: 2 and 3.**

**“But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire and like launderers’ soap. He will sit as a refiner and a purifier of silver; that they may offer to the Lord an offering of righteousness.”**

**Jeremiah 23: 5.**

**“Behold, the days are coming”, says the Lord, “That I will raise to David a Branch of righteousness; a King shall reign and prosper; and execute judgment and righteousness in the earth.**

**Isaiah 4: 5 and 6.**

**“... then the Lord will create above every dwelling place of Mount Zion, and above her assemblies, a cloud of smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering. And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from the storm and rain.”**

In these verses we see that in the kingdom, the Lord will provide a protective covering over Mount Zion. There will be a protective canopy as well as **“cloud and smoke by day”** and a **“flaming fire by night”**. These are all symbols of Adonai’s protection and power.

We should note that **“the Lord will create”** these protections; something that only Adonai can do i.e., to create. Here it also suggests a refreshing; a protected, sanctified and restored Jerusalem.

**“Cloud and smoke”** to offer comfort is reminiscent of Adonai’s protective presence at the Red Sea, in the tabernacle and in the wilderness.

**Exodus 13: 21 and 22.**

**“And the Lord went before them by day in a pillar of cloud to lead the way, and by night by a pillar of fire to give them light. He did not take away the pillar of cloud by or the pillar of fire by night from before the people.”**

**Exodus 40: 34.**

**“Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle.”**

The glory of Mount Zion in the millennial kingdom will be bestowed by Adonai Himself.

**Isaiah 40: 5.**

**“The glory of the Lord shall be revealed, and all flesh shall see it together...”**

The future inhabitants of Jerusalem will enjoy the Lord’s protective covering; indicating His communion with His people.

**Revelation 21: 3.**

**“And I heard a loud voice from heaven, saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.”**