
Observations from Isaiah

LESSON IV : REMOVAL OF SOCIAL ORDER (3: 1-4:6)

General chapter outline (from Young's *Isaiah*):

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 - 1. Judah's Sinful Condition (1:1-9)
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2. Judah's Punishment and Glory (3:1-4:6)

a. The removal of order (3:1-7)

<i>See now, the Lord, the LORD Almighty, is about to take from Jerusalem and Judah both supply and support: all supplies of food and all supplies of water, the</i>	<i>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</i>	<i>For, lo, the Lord, Jehovah of Hosts, Is turning aside from Jerusalem, And from Judah, stay and staff, Every stay of bread, and every stay of water. Hero and man of war, judge</i>
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hero and warrior, the judge and prophet, the soothsayer and elder, the captain of fifty and man of rank, the counselor, skilled craftsman and clever enchanter. I will make boys their officials; mere children will govern them. People will oppress each other — man against man, neighbor against neighbor. The young will rise up against the old, the base against the honorable. A man will seize one of his brothers at his father's home, and say, "You have a cloak, you be our leader; take charge of this heap of ruins!" But in that day he will cry out, "I have no remedy. I have no food or clothing in my house; do not make me the leader of the people." (NIV)

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. (KJV)

and prophet, And diviner and elder, Head of fifty, and accepted of faces, And counsellor, and the wise of artificers, And the intelligent of charmers. And I have made youths their heads, And sucklings rule over them. And the people hath exacted — man upon man, Even a man on his neighbour, Enlarge themselves do the youths against the aged, And the lightly esteemed against the honoured. When one layeth hold on his brother, Of the house of his father, by the garment, "Come, a ruler thou art to us, And this ruin is under thy hand." He lifteth up, in that day, saying: "I am not a binder up, And in my house is neither bread nor garment, Ye do not make me a ruler of the people." (YLT)

THE SOVEREIGN MASTER — often employed in Isaiah to indicate God's sovereignty. Note Isaiah heaping up titles as he did in 1:24 by continuing and calling Him the "**Lord Yahweh of hosts**". God does not need a multiplicity of titles; to do so serves to impress upon us the seriousness of the condition which is to come. The Hebrew word **adon** (lord) signifies God's supreme power and authority; **Yahweh** designates Him as self-existent and eternal, the God of revelation and one in peculiar relationship to His people; "**of hosts**" calls attention to the fact God is the ruler of all things.

Jerusalem is mentioned first because it was the seat of the kingdom; from there anarchy spread forth.

THE LORD WILL REMOVE ALL MEANS OF SOCIAL SUPPORT:

- **THE REMOVAL WILL BE THOROUGH — THE STAY AND THE STAFF** — two Heb words are used, one masculine and one feminine, to indicate the thoroughness of the judgement. This is not only a direct reference to "bread and water" but includes all social support metaphorically. The Arabic language has a similar phenomenon: "he has not either male or female lamb" meaning he has nothing; "male and female wild beasts" meaning every kind of wild beast. *The sense is therefore "every kind of stay and staff will be removed," "every kind of support – all support whatever – will be removed." "God will take away every help and assistance by which you think that you are upheld, so that nothing whatever may be left to support you."* (Calvin; q.v. Grogan, *Isaiah*) *"The*

destruction of Judah, therefore, was to begin, and as a matter of fact did begin, with the removal of the basic necessities of life” [Young, Isaiah]

- **MILITARY LEADERSHIP** — Isaiah begins by enumerating some of the “stays” removed from the life of Judah, beginning with the military. Warriors: a hero or mighty man of war and valor; probably higher in military rank than the man of war.

- **RELIGIOUS LEADERSHIP — PROPHET** – it was through the prophet the will of God was made known to the people, and when the people are left ignorant of divine revelation they are in serious times indeed. Amos 8:11 speaks of a famine of the word of God. **DIVINER** – they had no legitimate support in the nation, even though Judah depended upon diviners. They were seriously condemned by the law, therefore *Isaiah foresaw the removal of not only legitimate God-given means of support but also carnal, illegitimate means which the people have come to depend.*

- **CIVIL LEADERSHIP — JUDGES** – the judge was the civil officer who not only made decisions but whose functions were also of governmental nature. **ELDERS** – the foundation of government were elders, men who by their experience were particularly qualified and fitted to give advice to the good of the ruling of the people. **Prince:** indicates not only the king alone but other rulers subordinate to the king. In general the nation was to be inflicted with of inept officials. *“When men who in experience and ability have the capacity of children take over the reigns of the state, chaos is bound to follow.”*

YOUTHS – “How great calamity it is when those who rule are inexperienced. Such inexperience of course characterizes a youth. Rehoboam forsook the judgement of the experienced elders and listened to the impetuous and inexperienced youths with disastrous consequences as a result (1 Kings 12:1-17). After the time of Jeroboam II there were youthful rulers upon the throne of the northern kingdom, and their rule was not characterized or distinguished by wisdom. *In all probability, however, Isaiah at this point does not have in mind those who with respect to years were youths, but those who with respect to experience and capabilities were so weak and incompetent that they were but youths.* Solomon had thus spoken of himself, exhibiting a praiseworthy modesty, ‘And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in’ (1 Kings 3:7). His words well describe the lack of knowledge of those who were but children in ability to govern. *It is the hotheadedness, the confidence and the recklessness of youth that are prominent. The lack of maturity in judgement and decision could only work great harm to the state. The gifts which God has first offered are rejected by the nation, and so the Lord now gives other gifts. He gives rulers which are incompetent and hence harmful.* ‘I gave thee a king in mine anger, and took him away in my wrath’ (Hos 13:11).” [Young, Isaiah] **CAPRICE** – plural, in the sense of “childish things”. An Arabian proverb, “A blow in the face by an axe is easier to take than the rule of a boy.” *“How good God is to give a nation worthy rulers. May we ever appreciate such and constantly render our gratitude to Him for them. May we pray that He will spare us from the calamity of unworthy and unable rulers. Prayer must always be made for the officers of state.”* [Young, Isaiah] *I cannot help but compare Isaiah’s statements with the present condition of America, especially in such a vital election year.*

● **“SURVIVAL OF THE FITTEST”** — anarchy follows as a consequence of the poor government. *“Inasmuch as there no longer exists any government with power to restrain lawlessness, each one will oppress the other. It thus becomes clear that the principal function of government is to protect its people from unjust oppression.... Good government is one of God’s best gifts to a sinful race. How great then is the sin of those who refuse to concern themselves with their responsibilities as citizens of the state.”*

[Young, *Isaiah*] Along with anarchy comes a disrespect for the aged. Respect for old age had been coupled with the fear of God and His law (Lev 19:32). “One evidence of the degeneration of a government and people is seen in the manner in which the aged are treated.” [Young, *Isaiah*] **THE DESPISED ONE** – those belonging to the lowest rank in society; not necessarily a reference to moral character. The usage here is with the definite article, as if to say “the most despised”. *This couples the before mentioned disrespect for the aged with disrespect for those deserving of honor.*

● **SEARCH FOR LEADERSHIP** — verses 6,7 reveals the critical condition of the nation: one with even a garment is thought worthy of leadership. **Take hold:** not merely a request but a demand. Under normal conditions some men strive to lead and governmental places are places to be desired; but under the judgement of God these places of leadership are shunned. Calvin: “To obtain rulers men will not seek to persuade, as in ordinary times, but will take hold by force of those whom they wish to rule in an effort to compel them to govern. They will actually grasp or lay hold of those whom they wish to rule over them.” [Calvin; q.v. Young, *Isaiah*] **Brother:** probably not a direct blood relationship but a fellow citizen. **Raiment:** the Heb word signifies a garment worn by the poor, in itself a sign of extreme poverty. It has the sense “*Thou at least hast a garment...*”. **This overthrown mass:** Jerusalem had stumbled and Judah had fallen, and the result is they sought a ruler to rule over the “ruins”. **“I will not be ... ye shall not appoint me”:** the words are such to suggest not just a reply but solemn protest; “in no uncertain terms he refuses to serve”. O. Kaiser makes a most telling comment: “It is astonishing how realistically the prophet is here able to describe the consequences of a total collapse of the state. Anyone who remembers the months that followed May 1945 in Germany will have the sensation in reading this passage of being carried right back to those days.” [q.v. Grogan, *Isaiah*]

b. God pleads with fallen Judah (3:8-15)

<i>Jerusalem staggers, Judah is falling; their words and deeds are against the LORD, defying his glorious presence. The look on their faces testifies against them; they parade their sin like Sodom; they do not hide it. Woe to them! They have brought disaster upon themselves. Tell the righteous it will be well with</i>	<i>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</i>	<i>For stumbled hath Jerusalem, and Judah hath fallen, For their tongue and their doings are against Jehovah, To provoke the eyes of His glory. The appearance of their faces witnessed against them, And their sin, as Sodom, they declared, They have not hidden! Wo to their soul, For they have done to themselves evil. Say ye to the righteous, that it is good,</i>
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them, for they will enjoy the fruit of their deeds. Woe to the wicked! Disaster is upon them! They will be paid back for what their hands have done. Youths oppress my people, women rule over them. O my people, your guides lead you astray; they turn you from the path. The LORD takes his place in court; he rises to judge the people. The LORD enters into judgment against the elders and leaders of his people: "It is you who have ruined my vineyard; the plunder from the poor is in your houses. What do you mean by crushing my people and grinding the faces of the poor?" declares the Lord, the LORD Almighty. (NIV)

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. 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. (KJV)

Because the fruit of their doings they eat. Wo to the wicked — evil, Because the deed of his hand is done to him. My people — its exactors are sucklings, And women have ruled over it. My people — thy eulogists are causing to err, And the way of thy paths swallowed up. Jehovah hath stood up to plead, And He is standing to judge the peoples. Jehovah into judgment doth enter With elders of His people, and its heads: "And ye, ye have consumed the vineyard, Plunder of the poor is in your houses. What — to you? ye bruise My people, And the faces of the poor ye grind." An affirmation of the Lord, Jehovah of Hosts, And Jehovah saith: (YLT)

THE REASON FOR DESTRUCTION: REBELLION AGAINST THE LORD — “*The prophet reminded his readers of the spiritual and moral causes of this anarchy. Judah and its capital city were to reach the brink of total collapse, with disaster to follow, because of insolent and blatant rebellion against the Lord.*” [Grogan, *Isaiah*] **Their tongue and their doings:** in word and deed the people are against the Lord. **The eyes of His glory:** His glorious eyes. When someone does something to provoke our anger right before our eyes, it manifests his brazenness. *When people fear God they may sin and attempt to hide their sin; to openly sin without thought or fear of consequence is to reveal one’s conscience being gone, all sense of fear of God being gone.* **The look on their faces:** the emotions of the heart are often expressed on our countenance. The very looks the Israelites bore on their faces was sufficient to serve as a witness against themselves. Calvin: “They carry, as it were, in their forehead a mark of their deceit and hypocrisy.” [q.v. Young, *Isaiah*] **Make known their sin like Sodom:** proclaiming their sins is not accomplished by voice but by their actions. As their expression betrays them, so do their deeds. **They have done evil to themselves:** another reminder that sin is its own judgement. We reap what we sow.

- **INEPT, CORRUPT LEADERSHIP** — **to the wicked it shall be evil:** the very opposite of that which is promised the righteous in v10. **That which is done:** again, sin brings its own wages is implied in this. The evil which comes upon the wicked is that which he’s merited by virtue of his own rebellion. **Their oppressors:** those who should be the rulers are those who are oppressing the people. **Children:** the Heb word suggests a playful boy, one who acts the role of a child. The sense is “those who rule over you are acting as children”. **Women rule over them:** probably this is not a reference to literal women but

rather those ruling were as weak as women and no more authority than a child. The Arabians have a similar proverb: “I fled to God from the rule of boys and the reign of children.” **Thy leaders cause thee to go astray:** instead of the rulers leading in righteousness, they took the people further away from God. **The way of thy paths they destroy:** the way in which the people should go are destroyed by the rulers. **Consumed:** literally, depastured; the people being pictured as animals that spoil their pasture land. **Vineyard:** figurative of the nation; developed more fully in chapter 5. The people of God needed protected and cultivated; instead they were oppressed. **Spoil of the poor:** the poor had as much right to justice and protection as any other, but the actions of the rulers were biased against those who had not. **Crush my people:** the oppression is so heavy it crushes those under its weight. **Grind the faces:** as men grind grain between two millstones, so the rulers by their heavy oppression grinded the people. Note Isaiah’s anger in v15, evident by his speaking in broken phrases. Isaiah breaks forth in surprise that men so entrusted with power would act in such manner.

● **BUT GOD REMEMBERS THE REMNANT** — v10: in the midst of judgement there is a ray of hope; God will not judge without discrimination. This speaks of the NT teaching of “they are not all of Israel which are of Israel” (Rom 9:6). *The sense is that within the national, ethnic and religious system of Israel there is a spiritual Israel, the elect (in the words of Paul), the remnant (spoken of by Isaiah), those who are saved and have been born again (to use NT terms). While the Lord judges His national people for rejecting Him, He still maintains a watch for those who do belong to Him in the truest sense of the word. The fruit of their doings they shall eat:* the reference is to the righteous, that they will enjoy the result of what they have done. As the wicked reap what they sow, so will those who love the Lord. *Note the identification of one’s works with righteousness; not that our works brings forth our righteousness, a concept unacceptable in both OT and NT but rather that those who belong to the Lord are characterized by righteousness.* This today is the controversial “Lordship salvation” debate with which Isaiah does not have a problem. True salvation brings forth good works, not to merit salvation but because we are already saved.

c. The women and their tragedy (3:16-4:1)

<i>The LORD says, “The women of Zion are haughty, walking along with outstretched necks, flirting with their eyes, tripping along with mincing steps, with ornaments jingling on their ankles. Therefore the Lord will bring sores on the heads of the women of Zion; the LORD will make their scalps bald.” In that day the Lord will snatch away their finery: the bangles and headbands and crescent</i>	<i>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</i>	<i>Because that daughters of Zion have been haughty, And they walk stretching out the neck, And deceiving with the eyes, Walking and mincing they go, And with their feet they make a tinkling, The Lord also hath scabbed The crown of the head of daughters of Zion, And Jehovah their simplicity exposeth. In that day doth the Lord turn aside The beauty of the tinkling ornaments, And of the embroidered works, And of the round tires like moons, Of</i>
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necklaces, the earrings and bracelets and veils, the headdresses and ankle chains and sashes, the perfume bottles and charms, the signet rings and nose rings, the fine robes and the capes and cloaks, the purses and mirrors, and the linen garments and tiaras and shawls. Instead of fragrance there will be a stench; instead of a sash, a rope; instead of well-dressed hair, baldness; instead of fine clothing, sackcloth; instead of beauty, branding. Your men will fall by the sword, your warriors in battle. The gates of Zion will lament and mourn; destitute, she will sit on the ground. In that day seven women will take hold of one man and say, "We will eat our own food and provide our own clothes; only let us be called by your name. Take away our disgrace!" (NIV)

their caul, 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 crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. (KJV)

the drops, and the bracelets, and the mufflers, Of the bonnets, and the ornaments of the legs, And of the bands, And of the perfume boxes, and the amulets, Of the seals, and of the nose-rings, Of the costly apparel, and of the mantles, And of the coverings, and of the purses, Of the mirrors, and of the linen garments, And of the hoods, and of the vails, And it hath been, instead of spice is muck, And instead of a girdle, a rope, And instead of curled work, baldness, And instead of a stomacher a girdle of sackcloth. For instead of glory, thy men by sword do fall, And thy might in battle. And lamented and mourned have her openings, Yea, she hath been emptied, on the earth she sitteth! And taken hold have seven women on one man, In that day, saying, "Our own bread we do eat, And our own raiment we put on, Only, let thy name be called over us, Remove thou our reproach." (YLT)

THE HAND OF THE LORD AGAINST WOMEN (which affects the future generations) —

v16,17 contains a "because of this ... I will do this" clause. Isaiah had already told of the pride and haughtiness of Israel as a whole; here he centers directly on how that haughtiness had affected the women. *Why the women? Is Isaiah just being chauvinistic? Quite the opposite; rather this speaks of the worth of a woman in our societies. So important is the woman's and mother's role that it is typically accepted the final stage of moral decay is when the home is destroyed and the women have become wholly vain and self-centered.* "If there is still some moral fiber in the women of a rapidly deteriorating society, the situation is not without hope; for it is the women who, through the home, have the most formative influence on the younger generation. The arrogant pride seen in the rulers of Judah was, however, just as evident in its women." [Grogan, *Isaiah*]

- **"BECAUSE THE WOMEN ARE VAIN AND SELF-CENTERED" — Haughtiness:** the true core of the problem. *If the heart is right, other matters will take care of themselves.* The force of the Heb verb is such to mean "they became haughty and continue

to be”. **Stretch out the neck:** in the ancient world was used to express haughtiness and pride. Young quotes from the Hamasa which says “*by our noses and necks pride is shown*”; and from the Proverbs of Maidani we read “*much money does nothing else than to make the neck long.*” **Flirtation** is a natural outcome of such self-centeredness. **Walking and mincing:** the sense is that because of the ornaments even around their legs, the women take “mincing and tripping” steps. With their feet they rattle and make tinkling sounds. Young quotes the Koran: “let them not strike with their feet, so that those ornaments of theirs that be hidden be made known.”

● **THE JUDGMENT OF GOD WILL FOLLOW** — For their haughtiness, God had particular judgements in mind for the women; first by removing their objects of beauty and then to expose them to the enemy. “*Those who delight in immodest exposure will be rewarded with immodest exposure at the hands of vile men.*” [Young, *Isaiah*] The list of finery to follow are all various forms of articles of jewelry, some of which are of uncertain meaning. They include *bangles* (anklets), *headbands* (either a decorative band which passed from ear to ear; or possibly an amulet in the form of a sun), *crescents* (possibly a necklace with the shapes of the moon), *pendants* (drop-shaped ear pendants), *bracelets* (either for the arm or neck), *veils* (hanging just below the eyes as seen in modern Eastern cultures), *headdress* (probably diadems or circlets of gold or silver), *armlets* (either armlets or armbands), *sashes* (girdles, ornaments of the bride), *perfume boxes*, *charms* (perhaps inscribed with an incantation), *rings*, *nose jewels*, *plaits* (the Heb suggests items worn on only special occasions), *overtunics* (could refer to either the large overgarments or undergarments), *cloaks* (shawls), and *purses* (possibly large pockets in the previous shawl or cloak). *It is these items which the Lord will remove and replace with items of punishment. Along with the outward ornaments, the Lord will remove the men in war until the time would come for the women to desire a husband.* In the gates of the city the men would gather for civil transactions (as in the story of Ruth) but it would become a place for mourning over the men who were not there. It would be so bad the women would do anything for a husband. “*These concerned women are prepared to forego the normal perquisites of marriage to secure its status or, at least, to gain the protection of a name. If we find this difficult to understand, it is largely because we live in a society that does not place as high a premium on marriage and child-bearing.*” [Grogan, *Isaiah*]

● **IS ISAIAH AGAINST BEAUTY OR ADORNMENTS?** — “Does he condemn beauty and ornament as such? That is not the case. It is not the various articles of jewelry in themselves which are reached by his condemnation. Something more serious has gripped his attention and drawn down upon itself his condemnation. In Jerusalem there was an inner pride and corruption of the heart which manifested itself outwardly.” [Young, *Isaiah*] Cp 1 Pet 3:3,4

d. The Sprout of the Lord (4:2-6)

<i>In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel. Those who are left in Zion, who remain in</i>	<i>In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion,</i>	<i>In that day is the Shoot of Jehovah for desire and for honour, And the fruit of the earth For excellence and for beauty to the escaped of Israel. And it hath been, he who is left in Zion, And he who is</i>
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Jerusalem, will be called holy, all who are recorded among the living in Jerusalem. The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire. Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the glory will be a canopy. It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain. (NIV)

and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. (KJV)

remaining in Jerusalem, 'Holy' is said of him, Of every one who is written for life in Jerusalem. If the Lord hath washed away The filth of daughters of Zion, And the blood of Jerusalem purgeth from her midst, By the spirit of judgment, and by the spirit of burning. Then hath Jehovah prepared Over every fixed place of Mount Zion, And over her convocations, A cloud by day, and smoke, And the shining of a flaming fire by night, That, over all honour a safe-guard, And a covering may be, For a shadow by day from drought, And for a refuge, and for a hiding place, From inundation and from rain! (YLT)

BUT THE BALANCE – THERE IS COMING A DAY WHEN THE LORD WILL BLESS AND GUIDE HIS PEOPLE

— “The present section, 4:2-6, forms a conclusion of the prophecy, 2:1-4:6. A blessing had also served as introduction, namely, 2:2-4, whereas the main body of the oracle or prophecy concerned itself with the theme of judgement. The entire section may be analyzed as follows:

2:1 — heading

2:2-4 — the future exaltation of Zion

2:5-22 — the coming general or universal judgement and the day of the Lord

3:1-4:1 — the specific application of the judgement to Judah

4:2-6 — conclusion of the prophecy. The glory of the coming age which is to be brought about by the Branch of the Lord.” [Young, *Isaiah*]

- **THE DAY OF THE LORD** — “The day” is used 7x in this section. Isaiah speaks of light and darkness, salvation and judgement as if in the same breath. God will manifest Himself as both Judge and Savior.

- **THE SPROUT (BRANCH) OF THE LORD** — (Branch, KJV, NIV) Jeremiah interprets and enlarges on this phrase in Jer 23:5, “*The days are coming, declares the LORD, when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.*” And Jer 33:15, “*In those days and at that time I will make a righteous Branch sprout from David’s line; he will do what is just and right in the land.*” *The imagery is of a tree which has been fell yet sprouts a new shoot. The tree of*

David has been cut down but springs to life from its fallen trunk and brings the tree to more glorious and wondrous heights than before. The Branch is of the Lord; it is His and comes from Him. The reference almost without question (there are those who debate this conclusion) is to the Lord Jesus Christ Himself, the Messiah of Israel, and is supported by Zech 3:8 and 6:12's expansion: *"Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.... Tell him this is what the LORD Almighty says: Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD."*

● **THE RESULTS FROM THE COMING MESSIAH** — Israel is now glorying in carnal "beauty", in that day they will glory in the beauty of their Messiah. They will then be **a holy people**, one separated unto the Lord. This is not without pain however; those who have no desire to follow the Lord will first need **cleansed** away and removed from their midst. The Spirit of Judgement will cleanse the people and a division will be required. After the purging (and *only* after the purging) the Lord will **create** anew Zion with the Messiah being the **shelter** for those who come for refuge.

"Tell the righteous it will be well with them,
for they will enjoy the fruit of their deeds.
Woe to the wicked! Disaster is upon them!
They will be paid back for what their hands have done."

— Isaiah 3:10,11 NIV