

A. God's Judgment of the Leaders (3:1-15)

1. **The Threat (3:1-8a, 9d, 11, 13-14a, 17-26):** Adonai Yahweh of hosts is going to remove from Jerusalem
2. **The Indictment or Accusation (3:8b-9c, e, 12, 14b-15)**
Their Sin
Plundered the Poor (v14)
Crushed the Poor (v15)
3. **Promise of Blessing (3:10)**

B. The Daughters of Zion Judged (3:16-4:1)

C. Blessing for the Remnant after Judgment (4:2-6)

After Judgment

- **Who & What:** he who is left in Zion & Jerusalem will be called holy = everyone who is recorded for life in Jerusalem (4:3)
- The fruit of the earth will be the pride and the adornment of the survivors of Israel (4:2)
- **When:** when the Lord has washed away the filth of the daughters of Zion & purged the bloodshed of Jerusalem by the spirit of judgment & burning (4:4)
- **What:** Yahweh will create over Mount Zion a cloud by day (=smoke) & the brightness of a flaming fire by night / over all the glory will be a canopy (4:5) & there will be a shelter to give shade from the heat by day & refuge & protection from the storm & rain (4:6)

The Judgments (Isaiah 3)

- a. **Things Removed**
Whole supply of bread (v1)
Whole supply of water (v1)
- b. **People Removed**
The mighty man (v2)
The warrior (v2)
The judge (v2)
The prophet (v2)
The diviner (v2)
The elder (v2)
The captain of fifty (v3)
The honorable man (v3)
The counselor (v3)
The expert artisan (v3)
The skillful enchanter (v3)
- c. **Other Judgments**
Princes = mere lads (v4)
Rulers = capricious children (v4)
People oppressed (v5)
Youth against the Elder (v5)
The Inferior against the Honorable (v5)

The Result of Judgment

- a. Famine and Drought (v1)
- b. Death and Exile (v2-3)
- c. Bad Leadership (v4)
- d. Oppression, Disrespect (v5)
- e. Ruins (v6)
- f. No Leaders (v6-7)
- g. Woe (v9,11)
- h. Daughters of Zion Afflicted (v17-24)
- i. Death by sword, in battle (v25)
- j. Lamentation and Mourning (v26)

Glory of Daughters of Zion

Jewelry

- v18 Anklets, headbands, crescent ornaments
- v19 dangling earrings, bracelets
- v20 ankle chains, amulets
- v21 finger rings, nose rings

Clothing

- v19,23 veils
- v20 headdresses, sashes
- v22 festal robes, outer tunics, cloaks
- v23 undergarments, turbans
- v24 belt, fine clothes

Miscellaneous

- v20 perfume boxes
- v22 money purses
- v23 hand mirrors
- v24 sweet perfume

Isaiah Chapters 3-4

A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

God's Judgment of the Leaders (3:1-15)

3:1 **For behold**, the Lord GOD of hosts is going to remove from **Jerusalem and Judah**

Both supply and support, the whole supply of bread,
And the whole supply of water;

3:2 The mighty man and the warrior,
The judge and the prophet,

The diviner and the elder,

3:3 The captain of fifty and the honorable man,
The counselor and the expert artisan,
And the skillful enchanter.

3:4 And I will make mere lads their princes
And capricious children will rule over them,

3:5 And the people will be oppressed,
Each one by another, and each one by his neighbor;
The youth will storm against the elder,
And the inferior against the honorable.

3:6 **When** a man lays hold of his brother in his father's house, **saying**,
You have a cloak, you shall be our ruler,
And these ruins will be under your charge,"

3:7 **On that day** will he protest, saying,
"I will not be *your* healer,
For in my house there is neither bread nor cloak;
You should not appoint me ruler of the people."

BKC - Isaiah 3:1-7 Having affirmed in broad terms (Isa_2:9-21) that judgment would come, Isaiah gave examples of present sins in the nation that needed to be judged by God.

God would **take away from... Judah** any semblance of good government and replace it with a sense of futility. Because of her sin **the Lord** would take away all the supplies and people on which she relied: **food and water** (Isa_3:1), soldiers (Isa_3:2), civil (**judge**) and religious (**prophet**) leaders (Isa_3:2), wise people (Isa_3:2), military leaders (Isa_3:3), and skilled workers (Isa_3:3). The fact that Isaiah included **the soothsayer** (Isa_3:2) and the **clever enchanter** (Isa_3:3) in this list does not mean he was endorsing them. He was merely noting those on whom the nation was depending for survival and security. The Mosaic Covenant prohibited involvement in soothsaying and enchanting (Deu_18:10-14). Isaiah himself wrote about Babylon trusting in this kind of activity (Isa_47:12).

In contrast with these people who were considered wise and mighty the Lord would raise up foolish, weak leadership. Inexperienced **boys and children** (Isa_3:4; cf. Ecc_10:16 3, NIV marg.) would be unable to stop oppression and conflict (Isa_3:5). Anybody who could be grabbed would be placed in charge of the people, his only qualification (Isa_3:6) being that he owned a **cloak**. **But** the only thing over which he would rule anyway would be a **heap of ruins**. **The leaders would have no solution to the problem shortages the people would face** (Isa_3:7). Isaiah was speaking of the coming devastation of Judah by the Babylonian army.



A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

God's Judgment of the Leaders (3:1-15)

3:1 **For behold, the Lord GOD of hosts is going to remove from Jerusalem and Judah Both supply and support, the whole supply of bread, And the whole supply of water;**

Barnes - Isaiah 3:1 - For - This is a continuation of the previous chapter...Isa_2:22, the prophet had cautioned his countrymen against confiding in man. In this chapter, a reason is given here why they should cease to do it - to wit, that God would soon take away their kings and princes.

The Lord - הָאֲדוֹן *hā'ādōn*; This word properly denotes master, lord, owner. Gen_24:9 : "lord over his whole house." 1Ki_16:24 : "owner of the hill Samaria." It is applied here to Yahweh, not as a special title, or as one of the names which he assumes to himself, but as owner, proprietor, master, ruler of the nation. The word, when applied to God as one of his special titles, has the form of an ancient plural termination, אֲדוֹנַי 'ādōnāy. The root is probably דָּן *dōn*, to judge, which in ancient times was also closely connected with the idea of ruling.

The Lord of hosts - The word "**Sabaoth**" is the Hebrew word rendered "hosts" (armies). It properly denotes armies or military hosts organized for war. Hence, it denotes the "hosts of heaven," and means: (1) "The angels" who are represented as marshalled or arranged into military orders; Eph_1:21; 3:10; 6:12; Col_1:16; 2:15; Jud_1:6; 1Ki_22:19, "I saw the Lord sitting on his throne, and all the host of heaven standing by him;" Psa_103:21; 148:2. (2) the stars; Jer_33:22, "As the host of heaven cannot be numbered, etc." Isa_40:26; Deu_4:19, etc. God is called the Lord of hosts, as being at the head of all these armies; their King and their Commander. It is a phrase properly expressive of his majesty and power...The prophet calls the attention of the Jews particularly to the fact that this was about to be done by Yahweh "of hosts" - a title which he gives to God when he designs to indicate that that which is to be done implies special strength, power, and majesty. As the work which was now to be done was the removal of the mighty men on which the nation was depending, it is implied that it was a work of power which belonged especially to the God of armies - the Almighty.

Doth take away - Is about to remove. In the Hebrew, the word here is a "participle," and does not mark the precise time. It has reference here, however, to the future.

The stay - In the Hebrew, the words translated "stay" and "staff" are the same, with the exception that the former is in the masculine, and the latter in the feminine gender. The meaning is, that God would remove "all kinds of support," or "everything" on which they relied. The reference is undoubtedly to the princes and mighty men on whose counsels and aid the nation was resting for defense; see Isa_3:2-3.

The whole stay of bread - We use a similar expression when we say that "bread is the staff of life." The Hebrews often expressed the same idea, representing the "heart" in man as being "supported or upheld" by bread, Gen_18:5 (margin); Jdg_19:5 (margin); Lev_26:26; Psa_105:16.

Stay of water - He would reduce them from their luxuries introduced by commerce Isa. 2 to absolute want. This often occurred in the sieges and wars of the nation; and in the famines which were the consequence of the wars. The reference here is probably to the invasion of the land by Nebuchadnezzar. The famine consequent on that invasion is described in Jer_38:21; 9; Lam_4:4 : "The tongue of the sucking child cleaveth to the roof of his month for thirst; the young children ask bread, and no man breaketh it unto them."

Clarke – Isaiah 3:1 The stay and the staff "Every stay and support" - Hebrew, "the support masculine, and the support feminine;" that is, every kind of support, whether great or small, strong or weak.... literally, the male and female stay: i.e., the strong and weak, the great and small." ...The Hebrew words משען ומשענה *mashen umashenah* come from the same root שען *shaan*, to lean against, to incline, to support; and here, being masculine and feminine, they may signify all things necessary for the support both of man and woman.



A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

God's Judgment of the Leaders (3:1-15)

3:2 **The mighty man and the warrior,
The judge and the prophet,
The diviner and the elder,**

Barnes - Isaiah 3:2 The mighty man - The hero, The idea expressed is not simply that of personal strength and prowess, but the higher one of military eminence or heroism. "Prof. Alexander." This was fully accomplished in the time of Nebuchadnezzar; 2Ki_24:14.

And the prudent - This word in the original - דּוֹקֵךְ *qosem* - means properly "a diviner," or a "soothsayer." But it is sometimes used in a good sense; see Pro_16:10, "margin." The Chaldee understands it of a man "who is consulted," or whose opinion is asked, in times of perplexity or danger. The word was originally applied to false prophets, diviners, and soothsayers, who claimed the power of looking into futurity. It came, however, to denote also the man of sagacity, the statesman, the experienced counselor, who from the records of the past could judge of the future, and to whom, therefore, the nation could look in times of perplexity and danger. Vitranga supposes that it may refer here to the false prophets on whose advice the nation might be relying.

The ancient - The old man. Such men, especially among the Hebrews, were deemed particularly qualified to give advice. They had experience; they kept the traditions of their fathers; they had conversed with the wise of the preceding generation; and in a land where there were few books, and knowledge was to be gained mainly by conversation and experience, great respect was shown them; see Lev_19:32; 2Ch_31:17; 1Ki_12:6, 8.

3:3 **The captain of fifty and the honorable man,
The counselor and the expert artisan,
And the skillful enchanter.**

The captain of fifty - By this was probably denoted an officer in the army. The idea is, that the commanders of the various divisions of the army, should be taken away.

The honorable man - Hebrew נְשׂוּא פָּנִים *nes'u' pānîym*. "The man of elevated countenance." That is, the man high in office. He was so called from the aspect of dignity which a man in office would assume. In the previous chapter, the phrase is used to denote rather the "pride" which attended such officers, than the dignity of the office itself. **And the counselor** - Thy advisers; that is, those occupying places of trust and responsibility.

The cunning artificer - Hebrew, The man wise in mechanic arts: skilled in architecture, etc.

And the eloquent orator - Hebrew, נְבוֹן לַחֵשׁ *nebo'n lâchash*. literally, skilled or learned in whispering, in conjuration, in persuasion. The word *lachash* denotes properly a whispering, sighing, or calling for help; (Isa_26:16, 'they have poured out a prayer,' *lachash* - a secret speech, a feeble sigh for aid.) It is applied to the charm of the serpents - the secret breathing or gentle noise by which the charm is supposed to be effected; Psa_58:6; Jer_8:17; Ecc_10:11. In Isa_3:20 of this chapter it denotes a charm or amulet worn by females.... It is also applied to magic, or conjuration - because this was usually done by gentle whispering, or incantation; see...Isa_8:19. From this use of the word, it comes to denote one that influences another; one who persuades him in any way, as an orator does by argument and entreaty. Ancient orators also probably sometimes used a species of recitative, or measured cadence, not unlike that employed by those who practiced incantations. Jerome says that it means here, 'a man who is learned, and acquainted with the law, and the prophets.' Chaldee, 'The prudent in council.' It "may" be used in a good sense here; but if so, it is probably the only place where the word is so used in the Old Testament. A prophecy similar to this occurs in Hos_3:4 : 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.'

Clarke - The two following verses, Isa_3:2, 3, are very clearly explained by the sacred historian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: "And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths; none remained save the poorest sort of the people of the land," 2Ki_24:14.



A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

3:4 **And I will make mere lads their princes
And capricious children will rule over them,**

3:5 **And the people will be oppressed,
Each one by another, and each one by his neighbor;
The youth will storm against the elder,
And the inferior against the honorable.**

Barnes – Isaiah 3:4 And I will give children - Not children in respect to age so much as in regard to talent for governing. I will commit the land to the government of weak and imbecile princes. This would naturally occur when the wise and great were removed; compare Ecc_10:16 : 'Wo to thee, O land, when thy king is a child;' compare Isa_3:12.

And babes shall rule ... - That is, **babes in experience and knowledge.** This was fully accomplished in the succession of weak and wicked princes that succeeded Isaiah, until the time of Zedekiah, the last of them, when the temple was taken by Nebuchadnezzar. - "Lowth."

Isaiah 3:5 And the people shall be oppressed - This describes the state of anarchy and confusion which would exist under the reign of children and babes Isa_3:4, when all law would be powerless, and all rights violated, and when the feeble would be oppressed and borne down by the strong. The word used here, properly denotes that "unjust exactions or demands" would be made, or that the people would be "urged" to fulfill them.

Every one by another - In turn they shall oppress and vex one another. Hebrew 'man by man; and man by his neighbor' - a strong mode of expression, denoting that there would be a state of mutual strife, and violation of rights; compare 1Ki_20:20.

The child ... - All ranks of society shall be broken up. All respect due from one rank in life to another shall be violated.

Shall behave himself proudly - The word used here means rather to "urge," or "press on." The child shall "crowd on" the old man. This was particularly descriptive of a state of anarchy and disorder, from the fact that the Jews inculcated so much respect and deference for age....

And the base - The man of low rank in life. The word properly means the man that is despised, the vile, the ignoble; 1Sa_18:23; Pro_7:9.

The honorable - All the forms of respect in life would be broken up; all the proper rules of deference between man and man would be violated. Neither dignity, age, nor honor would be respected.

God's Judgment of the Leaders (3:1-15)

Clarke - Isaiah 3:4... "I will make boys their princes" - This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them, by Nebuchadnezzar.

Gill - Isaiah 3:4 And I will give children to be their princes,.... Either in age, or in understanding, who are really so, or act like such; and in either sense, when this is the case, it is an unhappiness to a nation, Ecc_10:16,

and babes shall rule over them; which is the same as before. The Targum is, "the weak shall rule over them;" **such who are weak in their intellectuals, or are of mean pusillanimous spirits, "effeminate"**, as the Vulgate Latin version renders it; and so as "children" are opposed to the "ancient", that should be taken away, these are opposed to "men of might" and courage, who would now be wanting: or "men of illusions", as in the margin; such as were subtle as foxes, and should deceive them, and impose upon them, and were audacious and impudent, and would mock at them, and despise them. So Jarchi and Abarbinel; and according to this sense of the word the Septuagint, Syriac, and Arabic versions, render it, "mockers shall rule over them".

Isaiah 3:5 And the people shall be oppressed, everyone by another, and everyone by his neighbour,....

There being no governors, or such as were unfit for government, no decorum was kept and observed, but a mere anarchy; and so everyone did as he pleased, as when there was no king in Israel; and everyone rushed into the house of his neighbour, and plundered his goods; this was the case of Jerusalem, at the time of the siege, it abounding with robbers and spoilers:

the child shall behave himself proudly against the ancient; show no respect to them, nor honour them, as the law requires in Lev_19:32 but behave insolently towards them;....

and the base against the honourable; persons of a mean birth and extract would rise up against and insult such as were men of families and fortune, of noble birth and of high degree.



A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

God's Judgment of the Leaders (3:1-15)

3:6 **When** a man lays hold of his brother in his father's house, saying,
You have a cloak, you shall be our ruler,
And these ruins will be under your charge,"

3:7 **On that day** will he protest, saying,
"I will not be *your* healer,
For in my house there is neither bread nor cloak;
You should not appoint me ruler of the people."

Clarke – Isaiah 3:7... "For in my house is neither bread nor raiment" - Even Nehemiah, in his strait circumstances, had a large supply daily for his table; at which he received a hundred and fifty of the Jews and rulers, besides those that came from among the neighboring heathen, Neh_5:17,18.... This explains the meaning of the excuse made by him that is desired to undertake the government. He alleges that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality as the law of custom required of persons of superior rank.

Barnes - Isaiah 3:6 When a man shall take hold ... - ...the calamitous and ruined state that would come upon the Jews; when there would be such a want of wealth and people, that they would seize upon anyone that they thought able to defend them. The act of "taking hold" here denotes "supplication" and "entreaty," as when one in danger or distress clings to that which is near, or which may be likely to aid him; compare Isa_4:1; 1Sa_15:27,

His brother - His kinsman, or one of the same tribe and family - claiming protection because they belonged to the same family.
Of the house of his father - Descended from the same paternal ancestors as himself. Probably this refers to one of an ancient and opulent family - a man who had kept himself from the civil broils and tumults of the nation, and who had retained his property safe in the midst of the surrounding desolation. In the previous verse, the prophet had said that one characteristic of the times would be a want of respect for "the aged" and "the honorable." He here says that such would be the distress, that a man would be "compelled" to show respect to rank; he would look to the ancient and wealthy families for protection.

Thou hast clothing - In ancient times wealth consisted very much in changes of garments; and the expression, 'thou hast clothing,' is the same as 'you are rich, you are able to assist us;' see Exo_12:34; 20:26; Gen_45:22; 2Ki_5:5.

And let this ruin ... - This is an expression of entreaty. 'Give us assistance, or defense. We commit our ruined and dilapidated affairs to thee, and implore thy help.' The Septuagint reads this, 'and let my food,' that is, my support, 'be under thee' - do thou furnish me food... It is expressive of great distress and anarchy - when there would be no ruler, and every man would seek one for himself. The whole deportment evinced here by the suppliant is one of submission, distress, and humility.

Isaiah 3:7 In that day shall he swear - Hebrew, *אֲשִׁי־יָשָׁא* 'Shall he lift up' - that is, the voice, or the hand. To lift up the hand was one of the modes of taking an oath. Perhaps it means only that he should lift up "the voice" - that is, "should answer;" compare Num_14:1. The Vulgate, the Septuagint, and the Chaldee, read it simply 'he shall answer.'

I will not be an healer - Hebrew, 'a binder up,' Isa_1:6. The Vulgate renders it, 'I am not a physician.' The Septuagint and the Chaldee, 'I am not sufficient to be a leader.' The meaning is, that the state of affairs was so ruinous and calamitous that he would not attempt to restore them; as if, in the body, disease should have so far progressed that he would not undertake to restore the person, and have him "die" under his hands, so as to expose himself to the reproach of being an unsuccessful and unskillful physician.

Is neither bread nor clothing - I am not rich. I have not the means of providing for the needs of the people, or to maintain the rank of a ruler. 'It is customary,' says Sir John Chardin, 'to gather together an immense quantity of clothes, for their fashions never alter.' 'The kings of Persia have great wardrobes, where they have always many hundreds of habits ready, designed for presents, and sorted.' - "Lowth." The description here is one of very great calamity and anarchy. So great would be the ruin and danger, that men would be unwilling to be chosen to the office of princes and rulers, and none could be found who would desire to possess the highest honors of the nation.

Generally men "aspire" to office; here they were unwilling, on account of the disordered and ruined state of affairs, even to accept of it.



God's Judgment of the Leaders (3:1-15)

3:8 **For Jerusalem has stumbled, and Judah has fallen,**
Because their speech and their actions are against the LORD,
To rebel against His glorious presence.

A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

B. The Indictment or Accusation
(3:8b-9c, e, 12, 14b-15)

3:9 **The expression of their faces bears witness against them.**

And they display their sin like Sodom;

They do not even conceal it.

Woe to them!

For they have brought evil on themselves.

BKC - Isaiah 3:8-9 The reason such destruction would come on Judah (Isa_3:1) is that everything the nation said and did was **against** her covenant God. The people defied God and were open about **their sin** much **like** the people of **Sodom** (cf. Gen_18:20; 19:1-11; see...Isa_1:9-10). Therefore the coming **disaster** was **brought** on by **themselves**. **Woe** ('ōy) is an interjection of distress or of a threat voiced in the face of present or coming disaster. Isaiah's book includes 22 occurrences of that word or its companion word *hōy*, more than in any other prophetic book.

Barnes - Isaiah 3:8 **Is ruined** - It would be so ruined, and the prospect of preserving it would be so completely taken away, that no one could be induced to undertake to defend and protect it.

Is fallen - Hebrew, "falls;" that is, is about to fall - as a tower or a tree falls to ruin. If the "capital" fell and was ruined, the kingdom would also fall as a matter of course.

Because their tongue ... - This is the "reason" why Judah was ruined. **By word and deed** - that is, in every way they opposed God. The "tongue" here represents their "language," their manner of speaking. It was proud, haughty, rebellious, perhaps blasphemous.

To provoke - To irritate; to offend.

The eyes of his glory - This is a Hebrew expression to denote "his glorious eyes." The eye quickly expresses anger or indignation. We perceive these passions in the flashing of the eye sooner than in any other part of the countenance. Hence, to "provoke the eyes," is an expression signifying simply to excite to anger, or to excite him to punish them. Lowth proposes to render this 'to provoke the cloud of his glory' - referring to the Shekinah or cloud that rested over the ark in the temple.

Isaiah 3:9 The show of their countenance - The word rendered "the show" is probably derived from a word signifying "to know," or "to recognize," and here denotes "impudence" or "pride." Septuagint, 'The shame of their face.'

Doth witness against them - "Answers" to them; or "responds" to them (ענתה 'ānetah). There is a correspondence between the feeling of the heart and the looks, an "answering" of the countenance to the purposes of the soul that shows their true character, and betrays their plans. The prophet refers here to the great law in physiology that the emotions of the heart will be usually "expressed" in the countenance; and that by the marks of pride, vanity, and malice there depicted, we may judge of the heart; or as it is expressed in our translation, that the expression of the face will "witness" against a wicked man.

They declare ... - By their deeds. Their crimes are open and bold. There is no attempt at concealment.

Wo unto their soul - They shall bring woe upon themselves; they deserve punishment. This is an expression denoting the highest abhorrence of their crimes.

They have rewarded evil ... - They have brought the punishment upon themselves by their own sins.



A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

3:10 **Say to the righteous that it will go well with them,**

For they will eat the fruit of their actions.

3:11 **Woe to the wicked! It will go badly with him,**

For what he deserves will be done to him.

3:12 **O My people! Their oppressors are children,
And women rule over them.**

**O My people! Those who guide you lead you astray,
And confuse the direction of your paths.**

Barnes - Isaiah 3:10 That it shall be well ... - The word rendered 'well,' means 'good.' The sense evidently is, that in the divine administration it shall be well to be righteous.

They shall eat ... - That is, they shall receive the appropriate "reward" of their works, and that reward shall be happiness. As a farmer who sows his field and cultivates his farm, eats the fruit of his labor, so shall it be with the righteous. A similar expression is found in Pro 1:31: Therefore shall they eat of the fruit of their own way, And be filled with their own devices. Also Jer 6:19; compare Gal 6:8.

Isaiah 3:11 It shall be ill with him - The word "ill" is the only word here in the original. It is an emphatic mode of speaking - expressing deep abhorrence and suddenness of denunciation. 'Woe to the impious! Ill!'

For the reward of his hands - Of his conduct. The hands are the instruments by which we accomplish anything, and hence, they are put for the whole man.

Shall be given him - That is, shall be repaid to him; or he shall be justly recompensed for his crimes. This is the principle on which God rules the world. It shall be well here and hereafter, with those who obey God; it shall be ill here and forever, with those who disobey him.

Isaiah 3:12 As for my people, children are their oppressors - This refers, doubtless, to their civil rulers. They who "ought" to have been their "protectors," oppressed them by grievous taxes and burdens. But whether this means that the rulers of the people were "literally" minors, or that they were so in "disposition and character," has been a question. The original word is in the singular number (*מעולל me'olel*), and means a "child," or an infant. It may, however, be taken collectively as a noun of multitude, or as denoting more than one. To whom reference is made here cannot easily be determined, but possibly to "Ahaz," who began to reign when he was twenty years old; 2Ki 16:2. Or it may mean that the "character" of the princes and rulers was that of inexperienced children, unqualified for government.

Are their oppressors - literally, 'are their exactors,' or their "taxers" - the collectors of the revenue.

And women rule over them - This is not to be taken literally, but it means either that the rulers were under the influence of the "harem," or the females of the court; or that they were effeminate and destitute of vigor and manliness in counsel. The Septuagint and the Chaldee render this verse substantially alike: 'Thy exactors strip my people as they who gather the grapes strip the vineyard.'

They which lead thee - Hebrew "They who bless thee, or call thee blessed." (See the margin.) This refers, doubtless, to the public teachers, and the false prophets, who "blessed" or flattered the people, and who promised them safety in their sins. **Cause thee to err** - Lead you astray; or lead you into sin and danger. **And destroy** - Hebrew "Swallow up."

God's Judgment of the Leaders (3:1-15)

B. The Indictment or Accusation (3:8b-9c, e, 12, 14b-15)

BKC - Isaiah 3:10-12

When God judges, the righteous need not fear; they will be justly rewarded for their deeds. But the wicked will be recompensed (paid back) for... their deeds (cf. comments on Rom 3:7-11). God's judgment is always fair. Wicked people often think that sinful living is the way to get ahead in life. Isaiah noted, however, that it is far better for a person to live righteously. The leaders (guides) were turning the nation away from the proper path (Isa 3:12). Youths may refer to minors in age or to adults who were naïve like the young. The reference to women may mean that wives were influencing their husbands who were rulers, or that the male leaders lacked vigor.

C. Promise of Blessing (3:10)

JFB - Isaiah 3:12

oppressors - literally, "exactors," that is, exacting princes (Isa 60:17). They who ought to be protectors are exactors; as unqualified for rule as "children," as effeminate as "women." Perhaps it is also implied that they were under the influence of their harem, the women of their court.

lead - Hebrew, "call thee blessed"; namely, the false prophets, who flatter the people with promises of safety in sin; as the political "rulers" are meant in the first clause.

way of thy paths - (Jer 6:16). The right way set forth in the law. "Destroy" - Hebrew, "Swallow up," that is, cause so utterly to disappear that not a vestige of it is left.



God's Judgment of the Leaders (3:1-15)

A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

3:13 The LORD arises to contend,
And stands to judge the people.

3:14 The LORD enters into judgment with the elders and princes of His people,
"It is you who have devoured the vineyard;
The plunder of the poor is in your houses.

The Daughters of Zion Judged (3:15-4:1)

B. The Indictment or Accusation (3:8b-9c, e, 12, 14b-16)

3:15 "What do you mean by crushing My people,
And grinding the face of the poor?"
Declares the Lord GOD of hosts.

BKC - Isaiah 3:13-15 Isaiah pictured the Lord seated in a courtroom ready to judge the people and especially the leaders. By stating that He rises to judge Isaiah meant that God, having the authority to judge, was about to do so. Two charges were leveled against the leaders. The first is that they had ruined God's vineyard (Isa 3:14), that is, God's people (Isa 5:1, 7; cf. Psa 80:8-18; Jer 2:21; Jer 12:10; Eze 15:6-8; Hos 10:1). Like husbandmen caring for a vineyard, the leaders were to care for the people. But they had ruined the people by oppressing (crushing, Isa 3:15) them. The second charge is that they had taken advantage of the poor (Isa 3:14, 15) by plundering them (stealing what little they had) and grinding their faces. This violated the commands in the Book of Deuteronomy not to oppress others, especially widows, orphans, and the poor. Concern for the poor is also encouraged and illustrated in the New Testament (Act 9:36; 10:4, 31; 24:17; Jas 1:27; Jas 2:1-9). A materialistic, oppressive spirit was symptomatic of the leaders' self-centeredness. Rather than seeing their leadership positions as service opportunities they saw them as means of making money at the expense of others.

Barnes - Isaiah 3:13 The Lord standeth up - To "stand up" may mean the same as to "arise." God would not sit in silence and see their wicked conduct; but he would come forth to inflict on them exemplary and deserved chastisement.

To plead - To "litigate," to contend with, that is, to condemn, to inflict punishment.

Isaiah 3:14 With the ancients ... - With the old men, the counselors.

Ye have eaten up the vineyard - Hebrew 'Ye have burnt up' - that is, you have consumed or destroyed it. By the vineyard is represented the Jewish republic or people; Psa 80:9-13; compare... Isa 5:1-7. The princes and rulers had, by their exactions and oppressions, ruined the people, and destroyed the country.

The spoil of the poor - The "plunder" of the poor; or that which you have taken from the poor by exactions and oppressions. The word "spoil" commonly means the plunder or booty which is obtained in war.

Isaiah 3:15 What mean ye - What is your object? Or, What advantage is it to you? Or, By what right or pretence do you do this?

Beat my people to pieces - That is, that you trample on them; or cruelly oppress them; Psa 94:5.

And grind the faces of the poor - This is an expression also denoting great oppression. It is taken from the act of grinding a substance on a stone until it is worn away and nothing is left. So, by their cruel exactions, by their injustice to the poor, they exhausted their little property until nothing was left. The word "faces" here is synonymous with "persons" - or with the poor themselves. The word "face" is often used in the sense of "person;" Exo 33:14; 2Sa 18:11. A similar description, though in still stronger language, is found in Mic 3:2-3: Who pluck off their skin from off them, And their flesh from off their bones; Who also eat the flesh of my people, And flay their skin from off them; And they break their bones, and chop them in pieces, As for the pot, and as flesh within the caldron.



The Daughters of Zion Judged (3:16-4:1)

A. The Threat (3:1-8a, 9d, 11, 13-14a, 17-26)

3:16 **Moreover**, the LORD said, "**Because** the daughters of Zion are proud,

And walk with heads held high and seductive eyes,

And go along with mincing steps,

And tinkle the bangles on their feet,

3:17 **Therefore** the Lord will afflict the scalp of the daughters of Zion with scabs,

And the LORD will make their foreheads bare."

B. The Indictment or Accusation (3:8b-9c, e, 12, 14b-16)

BKC - Isaiah 3:16 Judah's proud condition was illustrated by Jerusalem's society women. Isaiah contrasted what they looked like then with what they will look like after God's judgment comes on them.

The **haughty** wealthy **women of Zion** (Jerusalem) were trying to attract attention by the way they walked (proudly, **with outstretched necks**), flirted, minced along, and dressed. Isaiah may have implied that the entire nation was proud.

Barnes - Isaiah 3:16 **Moreover, the Lord saith** - In the previous parts of this prophecy, the prophet had rebuked the princes, magistrates, and the people generally. In the remainder of this chapter, he reproveth with great severity the pride, luxury, and effeminacy of the female part of the Jewish community....

The daughters of Zion - Jewish females; they who dwelt in "Zion." Perhaps he means particularly those who dwelt in Zion, the capital - or the females connected with the court. It is probable that the prophet here refers to the prosperous reign of Uzziah (2Ch 26:5, ...), when by successful commerce luxury would naturally abound.

And walk with stretched-forth necks - Displaying the neck ostentatiously; elevating or extending it as far as possible. Septuagint, ὑψηλῶ τραχηλῶ *hupselō trachelō*, with elevated or exalted neck; that is, with that indication of pride and haughtiness which is evinced by a lofty demeanour. 'When the females dance (in India), they stretch forth their necks, and hold them away, as if their heads were about to fall from their shoulders.' - "Roberts."

And wanton eyes - וּמִשְׁקֵרוֹת עֵינַיִם *umeshaqerōth 'eynayīm*. The word שָׁקַר *shaqar* usually means "to lie, to deceive," and may here refer to the art of alluring by a wanton or fascinating glance of the eye.... The expression is usually interpreted to mean 'deceiving with the eyes,' that is, "alluring" or "enticing" by the motion of the eyes.... The meaning here, doubtless, is, that they attempted to entice by the "motion" or "glance" of the eye.

Mincing as they go - Margin, 'Tripping nicely;' that is, walking with an affected gait - a mode which, unhappily, is too well known in all ages to need a more particular description.

And making a tinkling with their feet - That is, they adorn themselves with "ankle rings," and make a tinkling or noise with them to attract attention... Michaelis says, 'In Syria and the neighboring provinces, the more opulent females bind ligaments around their feet, like chains, or bracelets, united by small chains of silver and gold, and exhibit them by their sound as they walk.' ...

Isaiah 3:17 **Therefore the Lord will smite with a scab** - The Hebrew word שִׁפַּח *s'iphach*, translated 'will smite with a scab,' means to "make bald," particularly to make the hair fall off by sickness. Our translation conveys the idea essentially, that is, that God would visit them with disease that would remove the hair which they regarded as so great an ornament, and on which they so much prided themselves. Few things would be so degrading and humiliating as being thus made bald. The description in this verse means, that God would humble and punish them; that they who so adorned themselves, and who were so proud of their ornaments, would be divested of their joyful attire, and be borne naked into captivity in a foreign land.



The Daughters of Zion Judged (3:16-4:1)

- 3:18 **In that day** the Lord will take away the beauty of *their* anklets, headbands, crescent ornaments,
- 3:19 dangling earrings, bracelets, veils,
- 3:20 headdresses, ankle chains, sashes, perfume boxes, amulets,
- 3:21 finger rings, nose rings,
- 3:22 festal robes, outer tunics, cloaks, money purses,
- 3:23 hand mirrors, undergarments, turbans, and veils.

Barnes - Isaiah 3:18 In that day - That is, in the time when he would inflict this exemplary punishment on them - probably the calamitous times of the Babylonian captivity. **The Lord will take away** - By the agents that he shall choose to employ in this work. **Of their tinkling ornaments** - This is the same word which is used in Isa_3:16, and refers to the chains or clasps with which they ornamented their feet and ankles, and which made a tinkling noise as they walked. **And their caul** - Margin, 'net-works.' The Septuagint is the same. It is commonly supposed to mean 'caps of net-work' worn on the head. According to others, the word refers to small "suns" or "spangles" worn on the hair, answering to the following word "moons." "The caul is a strap, or girdle, about four inches long, which is placed on the top of the head, and which extends to the brow, in a line with the nose. The one I have examined is made of gold, and has many joints; it contains forty-five rubies, and nine pearls, which give it a net-work appearance." - "Roberts." **Their round tires like the moon** - Hebrew "moons." This refers to small ornaments in the shape of crescents, or half-moons, commonly worn on the neck. They were also sometimes worn by men, and even by camels; Jdg_8:21 (margin), Jdg_8:26.

Isaiah 3:19 The chains - Margin, "sweet balls." The word used here is derived from the verb נָטַף *nāṭaph*, to drop, to fall in drops, or to distil, "as juice from a plant. Hence, it means that which "resembles drops" - as pearls, or precious stones, used as ornaments for the neck or ears... The Septuagint understands it of a "hanging" or "pendant" ornament - and this is its undoubted meaning - an ornament pendant like gum distilling from a plant. **And the bracelets - For the wrists.** The Chaldee translates it, 'bracelets for the hands.' These ornaments were very ancient; see Gen_24:22; Num_31:50. - "... The bracelets are large ornaments for the wrists, in which are sometimes enclosed small bells." - "Roberts." **Mufflers** - Margin, "spangled ornaments." The word used here is derived from a verb, "to tremble, to shake" רָעַל *ra'al* - and the name is given to the ornament, whatever it was, probably from its "tremulous" motion. Perhaps it means a "light, thin veil;" or possibly, as in the margin, spangled ornaments, producing a tremulous, changing aspect. In Zec_7:2, the word is used to denote 'trembling' - giddiness, or intoxication. It was early customary, and is still common in Oriental countries, for the females to wear veils. No female ventures abroad without her veil....

Isaiah 3:20 The bonnets - The "tiara, head-dress, or turban." The word comes from the verb "to adorn." The "turban" is almost universally worn in the East. It was worn by the priests, Exo_39:28; by the bridegroom, Isa_61:10; Eze_24:17; and by women. Its form is well known. **And the ornaments for the legs** - The word used here is derived from a verb signifying "to walk, to go," particularly to walk in a stately and formal manner - with a measured step, הִטְעָה *hatsē'addh*, from צָעַד *tsa'ad*; and thus refers to a proud and lofty gait. The "ornament" which is here referred to is supposed to have been a short chain extending from one foot to the other, worn by the Eastern women to give them a measured and stately gait. - "Gesenius." This "chain" is supposed to have been attached by hooks or clasps to the tinkling ornaments mentioned in Isa_3:16... **And the head-bands** - This word means "girdles" of any kind, still commonly worn on the head. A picture in the book illustrates one of the usual forms of the head-band. **And the tablets** - The Hebrew is, as in the margin, 'the houses of the soul.' The word translated "soul" means also the "breath," and hence, as one of its meanings, that which is "breathed," or which is smelled; "scent; fragrant, odor." The word "houses" here may denote also "boxes" - as boxes of perfumes. The phrase here means, undoubtedly, "smelling boxes" or "bottles," containing perfumes or fragrant odors. The word "tablets" has no meaning here. **And the ear-rings** - It is by no means certain that the original means ear-rings. The word לְחָשִׁים *lehashiyim* is derived from the verb שָׁחַח *shachach* signifying "to whisper," and then "to conjure, to charm" (see... Isa_3:3); and here probably denotes precious stones worn by the females as "amulets" or "charms." The word is often used to denote charming "serpents" - from their "hissing" and it has been supposed probable that these amulets were small images of serpents.

Isaiah 3:21 The rings - Usually worn on the fingers. **And nose-jewels** - The custom of wearing jewels in the "nose" has generally prevailed in savage tribes, and was common, and is still, in Eastern nations - among the Arabians, Persians, etc....

Isaiah 3:22 The articles which are mentioned in the remaining part of this description, are entire articles of apparel; those which had preceded were chiefly single ornaments. **The changeable suits of apparel** - The word which is used here in the original comes from a verb signifying "to pull off" as a shoe; to unclout one's-self; and it here denotes the more "costly" or "valuable" garments, which are not worn on common occasions, and which are "laid aside" in ordinary employments. This does not refer to any "particular" article of dress, but to splendid and costly articles in general. **The Eastern ladies take great pride in having many changes of apparel, because their fashions never alter.** Thus the net brocades worn by their grandmothers are equally fashionable for themselves.' - "Roberts." **And the mantles** - From the verb "to cover," or "to clothe." The word "mantle" does not quite express the force of the original. It means the fuller "tunic" which was worn over the common one, with sleeves, and which reached down to the feet. 'A loose robe,' says Roberts. 'which is gracefully crossed on the bosom.'

BKC - Isaiah 3:17-26 In contrast with their pride, wealth, and beauty, the women of Zion (cf. Isa_3:16) would be in deep distress. They would have sores on their heads and would be bald. This baldness may refer to their shaving their heads, either in mourning or for medical reasons, because of their head sores. Being in deep distress they would not care how they looked. In fact the Lord would cause the Babylonian soldiers to take away all the women's fine jewelry and wardrobes (Isa_3:19-23). **Instead of fragrance** they would have an awful odor (Isa_3:24) perhaps from their head sores (Isa_3:17).

Taken captive by the Babylonians, the women would be pulled by a rope and would wear sackcloth, black coarse cloth made from goats' hair and symbolizing mourning (cf. Gen_37:34; 1Ki_21:27; Neh_9:1; Est_4:1; Isa_15:3; 22:12; 32:11; 37:1-2; Lam_2:10; Eze_27:31; Dan_9:3). Their beauty would be replaced by painful branding by their captors. The women would mourn because their men (husbands, brothers, and male friends) would be dying in battle (Isa_3:25). The city would be so destitute of men and the women would be so disgraced that they would compete to gain a husband (Isa_4:1). Isaiah's picture of the Jerusalem socialites and their plight might be humorous if it were not so pathetic and realistic. Years later Jeremiah wrote that the women resorted to eating their own children during the siege (Lam_2:20; 4:10; cf. Lev_26:27-29; Deu_28:53-57; Jer_19:9).

Barnes - And the wimples - Our word "wimple" means a "hood," or "veil," but this is not the meaning of the Hebrew word in this place. It means a wide, broad garment, which could be thrown over the whole, and in which the individual usually slept. 'Probably the fine muslin which is sometimes thrown over the head and body.' - "Roberts." **And the crisping-pins** - This phrase with us would denote "curling-irons." But the Hebrew here denotes a very different article. It means "money-bags," or "purses." These were often made very large, and were highly ornamented; compare 2Ki_5:23. Frequently they were attached to the girdle.

Isaiah 3:23 The glasses - There is a great variety of opinion about the expression used here. That ancient Jews had "looking-glasses," or mirrors, is manifest from the account in Exo_38:8. These "mirrors" were made of polished plates of brass. The Vulgate and Chaldee understand this of "mirrors." The Septuagint understands by it a "thin, transparent covering like gauze," perhaps like silk. The word is derived from the verb "to reveal, to make apparent," etc., and applies either to mirrors or to a splendid shining garment. It is probable that their excessive vanity was evinced by carrying small mirrors in their hands - that they might examine and adjust their dress as might be necessary. This is now done by females of Eastern nations. **And the fine linen** - Anciently, the most delicate and fine garments were made from linen which was obtained chiefly from Egypt; see the note at Luk_16:19. **And the hoods** - Or, "turbans." **And the veils** - This does not differ probably from the veils worn now, except that those worn by Eastern females are "large," and made so as to cover the head and the shoulders, so that they may be drawn closely round the body, and effectually conceal the person; compare Gen_24:65.



3:24

Now it will come about that instead of sweet perfume there will be putrefaction;

Instead of a belt, a rope;

Instead of well-set hair, a plucked-out scalp;

Instead of fine clothes, a donning of sackcloth;

And branding instead of beauty.

3:25

Your men will fall by the sword,

And your mighty ones in battle.

3:26

And her gates will lament and mourn;

And deserted she will sit on the ground.

The Daughters of Zion Judged (3:16-4:1)

Barnes - Isaiah 3:26 And her gates - Cities were surrounded with walls, and were entered through gates opening into the principal streets. Those gates became, of course, the places of chief confluence and of business; and the expression here means, that in all the places of confluence, or amidst the assembled people, there should be lamentation on account of the slain in battle, and the loss of their mighty men in war.

And she - Jerusalem is often represented as a female distinguished for beauty. It is here represented as a female sitting in a posture of grief.

Being desolate, shall sit upon the ground - To sit on the ground, or in the dust, was the usual posture of grief and mourning, denoting great depression and humiliation; Lam_2:10; 3:28; Jer_15:17; Job_3:13; Ezr_9:3-5....During the captivity at Babylon, it was completely fulfilled; and for ages since, Judea might be appropriately represented by a captive female sitting pensively on the ground.

Barnes - Isaiah 3:24 And it shall come to pass - The prophet proceeds to denounce the "judgment" or "punishment" that would come upon them for their pride and vanity. In the calamities that would befall the nation, all their ornaments of pride and vainglory would be stripped off; and instead of them, they would exhibit the marks, and wear the badges of calamity and grief.

Instead of sweet smell - Hebrew **בושם** *boš'em*, aromatics, perfumes, spicy fragrance; such as they used on their garments and persons. 'No one ever enters a company without being well perfumed; and in addition to various scents and oils, they are adorned with numerous garlands, made of the most odoriferous flowers.' - "Roberts." 'The persons of the Assyrian ladies are elegantly clothed and scented with the richest oils and perfumes. When a queen was to be chosen to the king of Persia, instead of Vashti, the virgins collected at Susana, the capital, underwent a purification of twelve months' duration, to wit: "six months with oil of myrrh, and six months with sweet odors." The general use of such precious oil and fragrant perfumes among the ancient Romans, particularly among the ladies of rank and fashion...

A stink - This word properly means the feter or offensive smell which attends the decomposition of a deceased body. It means that the bodies which they so carefully adorned, and which they so assiduously endeavored to preserve in beauty by unguents and perfumes, would die and turn to corruption.

And instead of a girdle - Girdles were an indispensable part of an Oriental dress. Their garments were loose and flowing, and it became necessary to gird them up when they ran, or danced, or labored.

A rent - There has been a great variety of opinion about the meaning of this word. The most probable signification is that which is derived from a verb meaning "to go around, encompass;" and hence, that it denotes "a cord." **Instead of the beautiful girdle with which they girded themselves, there shall be "a cord" - an emblem of poverty, as the poor had nothing else with which to gird up their clothes; a humiliating description of the calamities which were to come upon proud and vain females of the court.**

And instead of well-set hair - Hair that was curiously braided and adorned. 'No ladies pay more attention to the dressing of the hair than these (the dancing girls of India), for as they never wear caps, they take great delight in this their natural ornament.' - "Roberts..."

Instead of a stomacher - It is not certainly known what is meant by this, but it probably means some sort of "girdle," or a platted or stiffened ornament worn on the breast. 'I once saw a dress beautifully platted and stiffened for the front....' - "Roberts."

A girding of sackcloth - This is a coarse cloth that was commonly worn in times of affliction, as emblematic of grief; 2Sa_3:31; 1Ki_20:31; 21:27; Job_16:15; Isa_32:11.

And burning - The word used here does not occur elsewhere. It seems to denote "a brand, a mark burnt in, a stigma;" perhaps a sun-burned countenance, indicating exposure in the long and wearisome journey of a captivity over burning sands and beneath a scorching sun.

Instead of beauty - Instead of a fair and delicate complexion, cherished and nourished with care. Some of the articles of dress shown in the book exhibit several varieties of the costume of an Oriental female. To what "particular" time the prophet refers in this chapter is not known, perhaps, however, to the captivity at Babylon... The body, however delicately pampered and adorned, must become the prey of corruption. 'The worm shall feed sweetly on it, and the earth-worm shall be its covering;' compare Isa_14:2; Job_24:20. The single thought that the body must die - that it must lie and moulder in the grave - should check the love of frivolous adorning, and turn the mind to a far more important matter - the salvation of the soul, which cannot die; to 'the ornament of a weak and quiet spirit, which is in the sight of God of great price;' 1Pe_3:4.



“Tzemach”

“And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise His heel.” – Genesis (NKJ)

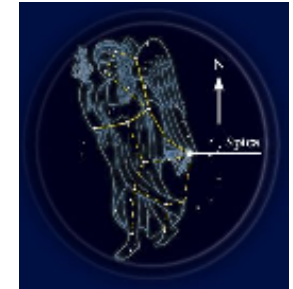
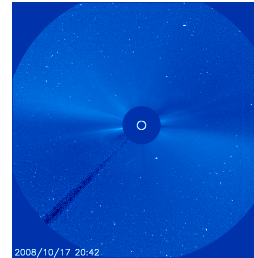
Virgo the Virgin is often depicted holding a sheaf of wheat. The very bright star in Virgo called Spica marks this sheaf, and the importance of the fruit of the virgin’s “seed,” or womb. The star Spica is called “Tzemach” in Hebrew, and means “branch.” It is a symbol of the Promised Seed Yahshua, partly because it falls directly on the Sun’s path along the ecliptic..., the Sun is a symbol for Yahweh and His preincarnate Son, Yahshua. Besides the sheaf of wheat, Virgo may be shown holding a branch in her other hand. In the Language of God, this clearly suggests that the promised “Seed” of this virgin can be symbolized as a branch. Supporting this conclusion, the Bible identifies Yahshua as the Righteous Branch:

“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 (Yahweh) 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 (Yahweh).” – Isaiah 11:1-2 (NKJ)

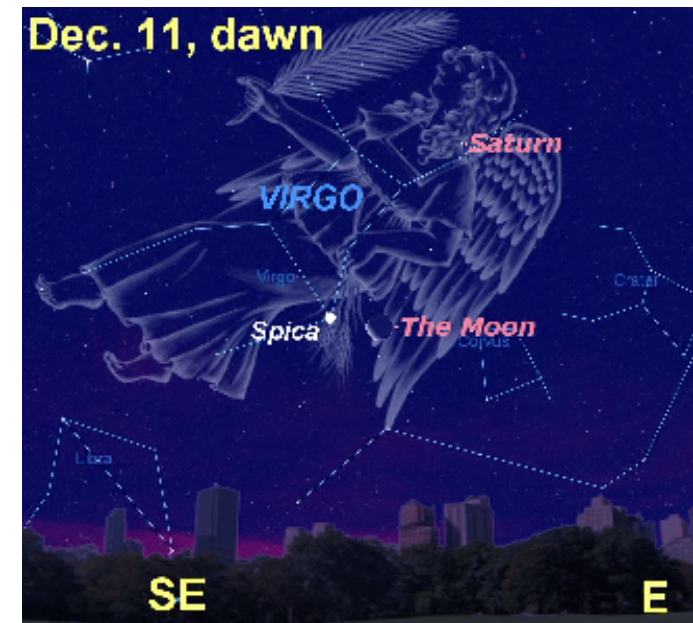
“In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth.” – Jeremiah 33:15 (NKJ)

In the sign of Virgo, the Heavenly tablets of the Zodiac artfully describe our Savior Yahshua just as Jeremiah did, by telling us Yahshua is the branch of righteousness. Yahshua is the anticipated “Seed of the Woman,” and “the Righteous Branch” being held in the hand of Virgo, as shown by the star called Spica. As can be seen just from this one example, the celestial Gospel that Virgo forms a part of is incredibly detailed.

- <http://en.wikipedia.org/wiki/Spica>
 - Every year around October 17 the Sun (indicated by arrow) approaches Spica (the bright one below the Sun). Photo: SOHO



- http://4.bp.blogspot.com/_5VOYKiE-zWY/RzNOnSk5fBI/AAAAAAAAANI/YyZD10oEVqI/s320/Virgo.bmp
- <http://www.thenightskyguy.com/wp-content/uploads/2009/12/dec11-2009.jpg>



<http://www.pillar-of-enoch.com>

Entrusting the Word to the Faithful

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4:1 For seven women will take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!"

JFB - Isaiah 4:1 that day — the calamitous period described in previous chapter.

seven — indefinite number among the Jews. So many men would be slain, that there would be very many more women than men; for example, seven women, contrary to their natural bashfulness, would sue to (equivalent to "take hold of," Isa_3:6) one man to marry them.

eat ... own bread — foregoing the privileges, which the law (Exo_21:10) gives to wives, when a man has more than one.

reproach — of being unwedded and childless; especially felt among the Jews, who were looking for "the seed of the woman," Jesus Christ, described in Isa_4:2; Isa_54:1, 4; Luk_1:25.

Preacher - Isaiah 4:1 Codefendants in Judgment

Just as the men of Zion ended up in caves with rats and bats or subsisted on the margins of human survival in their cities, so the women of Zion will suffer the ultimate reversal when Jerusalem is conquered by the Assyrian hordes. The ranks of men will be decimated by death in battle or exiled to a strange land. Their loss will leave the women of Zion sitting destitute on the ground in the posture of wailing lamentation and bitter mourning. What a contrast with their haughty looks! Worst of all, their flirting eyes, which they use to seduce men, are to no avail. The seven-to-one ratio of women to men robs them of their cherished role as wives and mothers. In desperation bordering on panic, Isaiah foresees the day when the same women of Zion who played with men will now fight over the few male survivors, who most likely are the dregs of society, and beg them for marriage even at the sacrifice of the support that Jewish law requires of husbands (Exo_21:10-11). The fall from a haughty look to utter shame is complete. Judgment is bottomed out when the women of Zion are willing to do anything to cover their shame, so much so that those who once walked with a haughty look now cry, "Take away our reproach" (Isa_4:1).

Clarke - Isaiah 4:1 And seven women - The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married. In spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exo_21:10), and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy. See Isa_54:4, 5...

"This happened," says Kimchi, "in the days of Ahaz, when Pekah the son of Remaliah slew in Judea one hundred and twenty thousand men in one day; see 2Ch_18:6. The widows which were left were so numerous that the prophet said, 'They are multiplied beyond the sand of the sea,'" Jer_15:8.



4:2

In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel.

Preacher - Isaiah 4:2 The Remnant of Israel - Neither God nor Isaiah can leave Judah and Jerusalem wallowing in the shameful consequences of judgment. God has not changed His redemptive purpose for the children of Israel and Isaiah has not lost this hope for his people. So, as he began this series of prophecies with God's original vision for the house of the LORD (Isa 2:2-5), he ends the series with God's vision for Judah and Jerusalem after their suffering in conquest and exile is past. In the remnant that survives, God sees a "branch of beauty" through whom His redemptive purpose will yet be accomplished.

God's Faithfulness - Behind Isaiah's prophecy of a "beautiful and glorious" branch of the LORD that will survive the exile and see again the "fruit of the earth" as their pride and glory, the major theme is the faithfulness of God. Despite the sin of Israel and the judgment upon them, God will remain faithful to the promise that He gave to their father Abraham ... Gen 12:2

As proof of His faithfulness, God shows Isaiah how He will respond to the earlier prophecies of judgment. Having just concluded the prophecy against the daughters of Zion who lost their beauty and fell in shame, God promises a branch that will be "beautiful and glorious." ... The faithfulness of God runs like a thread through these major themes of Isaiah's vision. God's redemptive purpose will be fulfilled because He is faithful.

Barnes - Isaiah 4:2 The branch of the Lord - יהוה צמח *yehovah tsemach*. "The sprout" of Yahweh... The word 'branch' (צמח *tsemach*) is derived from the verb (צמח *tsamach*) signifying "to sprout, to spring up," spoken of plants. Hence, the word "branch" means properly that which "shoots up," or "sprouts" from the root of a tree, or from a decayed tree...

The Messiah is thus said to be 'a root of Jesse,' Rom 11:12; compare Isa 11:1,10; and 'the root and offspring of David,' Rev 22:16, as being a "descendant" of Jesse; that is, as if Jesse should fall like an aged tree, yet the "root" would sprout up and live. The word 'branch' occurs several times in the Old Testament, and in most, if not all, with express reference to the Messiah; Jer 23:5 : 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign;' Jer 33:15 : 'In those days, and at that time, will I cause the Branch of righteousness to grow up unto David;' Zec 3:8; Zec 6:12. In all these places, there can be no doubt that there is reference to him who was "to spring up" from David, as a sprout does from a decayed and fallen tree, and who is, therefore, called a "root," a "branch" of the royal stock. There is, besides, a special beauty in the figure.

The family of David, when the Messiah was to come, would be fallen into decay and almost extinct. Joseph, the husband of Mary, though of the royal family of David Mat 1:20; Luk 2:4, was poor, and the family had lost all claims to the throne. In this state, as from the decayed root of a fallen tree, a "sprout" or "branch" was to come forth with more than the magnificence of David, and succeed him on the throne. The name 'branch,' therefore, came to be significant of the Messiah, and to be synonymous with 'the son of David.' It is so used, doubtless, in this place, as denoting that the coming of the Messiah would be a joy and honor in the days of calamity to the Jews... Thus, also, in Isa 53:2, he is called also שורש *shoresh*, root, and עֹשֶׂה יוֹנֵק *o'she yoneq*, a tender plant, a sucker, sprout, shoot, as of a decayed tree; compare Job 8:16; 14:7; 15:30; Eze 17:22. And in reference to the same idea, perhaps, it is said, Isa 53:8, that he was נִגְזָר *nigezar*, "cut off," as a branch, sucker, or shoot is cut off by the vine-dresser or farmer from the root of a decayed tree. And thus, in Rev 5:5, he is called ρίζα Δαβιδ *riza Dabid* - the root of David.

Shall be beautiful and glorious - Hebrew, 'Shall be beauty and glory;' that is, shall be the chief ornament or honor of the land; shall be that which gives to the nation its chief distinction and glory. In such times of calamity, his coming shall be an object of desire, and his approach shall shed a rich splendor on that period of the world.

And the fruit of the earth - פרי הארץ *periy ha'arets* correctly rendered "fruit of the earth, or of the land" ... is that which the earth produces... **Shall be excellent** - Shall be "for exaltation," or "honor." **Comely** - Hebrew, 'For an ornament;' meaning that "he" would be an honor to those times. **For them that are escaped of Israel** - Margin, 'The escaping of Israel.' For the remnant, the small number that shall escape the calamities - a description of the pious portion of Israel which now escaped from all calamities - would rejoice in the anticipated blessings of the Messiah's reign, or would participate in the blessings of that reign.

Blessing for the Remnant after Judgment (4:2-6)

4:3 And it will come about that he who is left in Zion and remains in Jerusalem will be called holy – everyone who is recorded for life in Jerusalem.

4:4 When the Lord has washed away the filth of the daughters of Zion, and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning,

BKC - Isaiah 4:3-4 The mark of distinction for surviving Israel will be holiness, not wealth or prestige. Their sins will be forgiven. Speaking again of the **women of Zion** (cf. 3:16-4:1) Isaiah noted that they, representing the nation, will be cleansed by a spirit of judgment and a spirit of fire, as the judging will be like fire that will burn away the nation's undesirable filth (sin). Only the sovereign work of the Lord, not human effort, will be able to cleanse (cf. Isa_1:25) the nation (cf. Zec_13:1). John the Baptist said that Jesus would "baptize... with fire" (Mat_3:11), that is, purify the nation by an act of judging (cf. Mal_3:2-5).

Clarke - Isaiah 4:4 The spirit of burning -

Means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order to separate the dross from the silver, the bad from the good. The severity of God's judgments, the fiery trial of his servants, Ezekiel (Eze_22:18-22) has set forth at large, after his manner, with great boldness of imagery and force of expression. God threatens to gather them into the midst of Jerusalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi, (Mal_3:2, 3), treats the same subject, and represents the same event, under the like images: -

"But who may abide the day of his coming?
And who shall stand when he appeareth?

For he is like the fire of the refiner,
And like the soap of the fullers.

And he shall sit refining and purifying the silver;
And he shall purify the sons of Levi;

And cleanse them like gold, and like silver;
That they may be Jehovah's ministers,

Presenting unto him an offering in righteousness."
This is an allusion to a chemist purifying metals. He first judges of the state of the ore or adulterated metal. Secondly, he kindles the proper degree of fire, and applies the requisite test; and thus separates the precious from the vile.

JFB - Isaiah 4:3 left in Zion - equivalent to the "escaped of Israel" (Isa_4:2).

shall be called - shall be (Isa_9:6).

holy - (Isa_52:1; 60:21; Rev_21:27).

written — in the book of life, antitypically (Phi_4:3; Rev_3:5; 17:8). Primarily, in the register kept of Israel's families and tribes.

living — not "blotted out" from the registry, as dead; but written there as among the "escaped of Israel" (Dan_12:1; Eze_13:9). To the elect of Israel, rather than the saved in general, the special reference is here (Joe_3:17).

Isaiah 4:4 When — that is, After.

washed — (Zec_13:1).

filth — moral (Isa_1:21-25).

daughters of Zion — same as in Isa_3:16.

purged — purified by judgments; destroying the ungodly, correcting and refining the godly.

blood — (Isa_1:15).

spirit — Whatever God does in the universe, He does by His Spirit, "without the hand" of man (Job_34:20; Psa_104:30). Here He is represented using His power as Judge.

burning — (Mat_3:11, Mat_3:12). The same Holy Ghost, who sanctifies believers by the fire of affliction (Mal_3:2, 3), dooms unbelievers to the fire of perdition (1Co_3:13-15).



Blessing for the Remnant after Judgment (4:2-6)

- 4:5 then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.
- 4:6 And there will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.

BKC - Isaiah 4:5-6 In this yet-future time of blessing for redeemed Israel the glory of God will be evident in Jerusalem (**Mount Zion**). As God's glory was visible to Israel in the Exodus from Egypt in a cloud... by day and fire by night (Exo_13:21-22; 40:34-38; cf. 16:10), so also will His glory be visible when the redeemed nation will be in her land of promise. God's glory, like a tent, will provide safety and peace.

Clarke - Isaiah 4:5 And the Lord will create - One MS., the Septuagint, and the Arabic, have יביא yabi, He shall bring: the cloud already exists; the Lord will bring it over. This is a blessed promise of the presence of God in all the assemblies of his people.

A cloud and smoke by day - This is a manifest allusion to the pillar of a cloud and of fire which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle, Exo_13:21; 40:38. The prophet Zechariah, Zec_2:5, applies the same image to the same purpose: - "And I will be unto her a wall of fire round about; And a glory will I be in the midst of her."

That is, the visible presence of God shall protect her...

For upon all the glory shall be a defense - Whatever God creates, he must uphold, or it will fail, Every degree of grace brings with it a degree of power to maintain itself in the soul.

Isaiah 4:6 A tabernacle - In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defense and shelter. And to such tents the words of the text make evident allusion. They are to be met with in every part of Arabia and Egypt, and in various other places in the East.

JFB - Isaiah 4:5 create - The "new creation" needs as much God's creative omnipotence, as the material creation (2Co_4:6; Eph_2:10). So it shall be in the case of the Holy Jerusalem to come (Isa_65:17, 18).

upon - The pillar of cloud stood over the tabernacle, as symbol of God's favor and presence (Exo_13:21, 22; Psa_91:1). Both on individual families ("every dwelling") and on the general sacred "assemblies" (Lev_23:2). The "cloud" became a "fire" by night in order to be seen by the Lord's people.

upon all the glory - "upon the glorious whole"; namely, the Lord's people and sanctuary [Maurer]. May it not mean, "Upon whatever the glory (the *Shekinah* spoken of in the previous clause) shall rest, there shall be a defense." The symbol of His presence shall ensure also safety. So it was to Israel against the Egyptians at the Red Sea (Exo_14:19, Exo_14:20). So it shall be to literal Jerusalem hereafter (Zec_2:5). Also to the Church, the spiritual "Zion" (Isa_32:18; 33:15-17; Heb_12:22).

tabernacle — Christ's body (Joh_1:14). "The word 'tabernacled' (*Greek* for 'dwelt') among us" (Joh_2:21; Heb_8:2). It is a "shadow from the heat" and "refuge from the storm" of divine wrath against man's sins (Isa_25:4). Heat and storms are violent in the East; so that a portable tent is a needful part of a traveler's outfit. Such shall be God's wrath hereafter, from which the "escaped of Israel" shall be sheltered by Jesus Christ (Isa_26:20, 21; 32:2).

covert — answering to "defense" (Isa_4:5). The *Hebrew* for *defense* in Isa_4:5, is "covering"; the lid of the ark or mercy seat was named from the same *Hebrew* word, *caphar*; the *propitiatory*; for it, being sprinkled with blood by the high priest once a year, on the day of atonement, covered the people typically from wrath. Jesus Christ is the true Mercy Seat, on whom the *Shekinah* rested, the *propitiatory*, or atonement, beneath whom the law is kept, as it was literally within the ark, and man is covered from the storm. The redeemed Israel shall also be, by union with Him, a tabernacle for God's glory, which, unlike that in the wilderness, shall not be taken down (Isa_38:20).

