

## Isaiah Lesson 04

Isaiah Chapter 4

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**Introduction:** Isaiah chapter 2 is clearly eschatological in subject matter meaning it is about the end times. Chapter 3 revisits the sin of Judah and Jerusalem. The prophet proceeds to identify the sins of Judah including the women of the land. He provides clear justification for God's impending wrath against His people of that day.

### **I. Judgment on Judah and Jerusalem**

*Isa 3:1 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,*

*Isa 3:2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,*

*Isa 3:3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.*

Because of the sin of Judah, the prophet warns of God's impending judgment. Isaiah warned how that God would soon remove prosperity from Jerusalem and Judah. In fact, it would lead to famine and starvation. In the coming chastisement of God against Judah, armies would besiege the land and appropriate to themselves the food and water of the land. The Assyrians never captured Judah. They did however invade Lachish and besiege it. They also threatened Jerusalem.

The day was coming when their economy would be destroyed, and starvation would be commonplace in every class of people. Famine usually strikes the lower economic classes the worst. However, the prophet here makes clear that when God judged the land, the powerful and the upper class would suffer as well. There is no respect of persons in God's judgment. However, it is the proud and haughty that will suffer the most.

*Isa 3:4 And I will give children to be their princes, and babes shall rule over them.*

*Isa 3:5 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.*

*Isa 3:6 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:*

*Isa 3:7 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.*

The terrible conditions which would come upon Judah and Jerusalem when God judged them are set forth. The People will turn against one another, and anarchy will prevail in that day.

(1) The young people will defy their elders.

(2) The lowest of society will revolt against the upper class.

The chaotic conditions in the major cities of Judah are further detailed. These clearly refer to the conditions in Jerusalem while under siege by the Assyrians and later the Babylonians. A relative which had any clothing left will be pressed to become a local ruler. Yet, these will refuse. Social, political, and economic anarchy is apparent. When God raises up to judge His people, terrible conditions will prevail in that day.

## **II. Judah is Fallen**

*Isa 3:8 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.*

*Isa 3:9 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.*

*Isa 3:10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.*

*Isa 3:11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.*

Isaiah foretells the fate of Jerusalem against God's impending judgment. When God's judgment against His own people was finished, Jerusalem would be ruined. That certainly was accomplished by the Babylonians after their final invasion. Judah had foolishly used their tongue as well as their doings to provoke God. They justly received of God's wrath as a result.

In verse 9, we find that in Judah, the very expression upon men's faces revealed the haughtiness of their hearts and there was not any shame of their sin. Implicit is that homosexuality was no doubt prevalent in Judah. Moreover, they were blatant and open about it, demanding acceptance by all. The parallel to America today is apparent.

God, through the prophet utters a curse upon them. "Woe unto their soul! for they have rewarded evil unto themselves." Because of the brazen character of their sin, they would be rewarded with great trouble. God's judgment was about to fall upon the sin of His people.

God also had encouragement for the minority still righteous before Him. "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings." In ways not specified, God promised to bless and protect the righteous whilst judgment fell upon the rest of the land. Ezekiel spoke of the same in Ezekiel 14:20.

*Eze 14:20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.*

In contrast, the prophet invoked a further woe upon the wicked. "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." The thought is how that nothing but trouble awaited the wicked. That was true then. It remains true to this day.

*Isa 3:12 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.*

*Isa 3:13 The LORD standeth up to plead, and standeth to judge the people.*

*Isa 3:14 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.*

*Isa 3:15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.*

The sin of the wicked and the impending judgment of God is further described. The social customs and proper order that was taken for granted would turn upon them. The immature and unqualified would rule. Even women ruled over men which was utterly unheard of in that day.

Notwithstanding the sin of His people, God still pled with them. He sent the prophets and ultimately His only begotten Son. They were all rejected. The Lord then announced that He would stand to judge not only the common people, but especially the ruling class. They had oppressed and unjustly taken advantage of those unable to resist them. Further incrimination of the powerful against the poor is evidenced. God saw it and knew it. He thus had further cause for judgment.

### **III. God Speaks to Women of Zion**

*Isa 3:16 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:*

*Isa 3:17 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.*

God now turns his attention to the vanity and ungodliness of the women of the land. Haughtiness and pride were evident in the women of Judah. Implied also was the nature of their immorality. They winked with their eyes and deported themselves in such a fashion that they advertised their willingness for companionship with interested men.

In contrast to their haughtiness, God would abase them. Whereas their heads had been the platform of their fancy hairdos, their heads would become scruffy with scabs where fancy hair had been. Moreover, God Himself would uncover their private parts. Clearly implied is terrible judgment against the ungodly women of the land.

*Isa 3:18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,*

*Isa 3:19 The chains, and the bracelets, and the mufflers,*

*Isa 3:20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,*

*Isa 3:21 The rings, and nose jewels,*

*Isa 3:22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,*

*Isa 3:23 The glasses, and the fine linen, and the hoods, and the veils.*

*Isa 3:24 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.*

The prophet proceeds to further indict the vanity of the women of the land. The day was coming when God would remove the vain beauty of the jewelry, earrings, bracelets, necklaces, headbands, hats, and all the accouterments which the women used to beautify themselves. Moreover, all the emphasis upon clothing and hair would be dealt with by God. Mantles and wimples were accessory articles of clothing such as scarfs and such. Crisping pins likely referred to purses. Glasses refer to mirrors.

The greater thought is that of primping, emphasis on clothing, and vanity in general. God is unimpressed if not displeased by such. Where they had used perfume, there would be a stench. Instead of fancy clothes, they would have rags. Instead of fancy hairdos, God would bring baldness and sores. In place of beauty would come burning.

The women of Judah were to soon face the wrath of God for their immorality, vanity, and ungodliness. Many would long for the days gone by when they had it much better living and doing things God's way.

*Isa 3:25 Thy men shall fall by the sword, and thy mighty in the war.*

*Isa 3:26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.*

Finally, the men of Jerusalem would be slain in battle. God would judge both the ungodly women of the land as well as their men in battle. The feminine gender here likely refers to the city of Jerusalem. In that day, there would be great sorrow. Even the haughty women of the city would sit in the dust of the desolated ground in that day.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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