A Messianic Study of Isaiah

Studying Isaiah is one of the most uplifting, encouraging and inspiring activities a child of God will ever undertake. Isaiah is the premier prophet of the Old Testament who was led by God to reveal wonderful truths about the Messiah who we come to know in the New Testament as our Lord and Savior, Jesus Christ, the eternal Son of God. Isaiah unfolds the plan of God for the Jewish nation and for all peoples. This plan eternally conceived and marvelous in scope involves an amazing rescue of sinful and rebellious humans who have no hope and are under the judgment of a holy and sovereign God who has decreed eternal punishment on those who have turned away from Him by worshipping worthless and false gods and have trusted in mortal man rather in the Eternal God. This plan of God involves the willing sacrifice of His humble Servant who takes upon Himself the sins of all mankind and redeems for Himself a people who will live eternally in blessed peace and safety with their Savior.

This study is called messianic because it emphasizes the messianic content of the prophecy of Isaiah. All chapters and verses of Isaiah will be carefully studied and the passages of the prophecy that are messianic in content will be covered in more detail than non-messianic content. This is not to say that the non-messianic content is not important. All Scripture is God’s word and every word of Isaiah is important for the student to consider. This study is designed to give emphasis on the messianic content because this emphasis is sadly overlooked by many studies and commentaries on Isaiah. This study seeks to “right the ship” by an intentional weight of comment to be given to the messianic passages.

What is meant by messianic? Walter C. Kaiser Jr. in his book, The Messiah in the Old Testament, Zondervan Publishing House, 1995, introduced the idea of the “promise plan of God” which he stated was, “that the messianic doctrine is located in God’s single, unified plan, called in the NT his “promise”, which is eternal in its fulfillment but climatic in its final accomplishment, while being built up by historical fulfillments that are part and parcel of that single ongoing plan as it moved to its final plateau.” (page 31). Kaiser, explained this “promise plan of God” more fully in his book, The Promise-Plan of God, Zondervan, 2008 edition.

Yet for the purposes of this study, messianic is understood as the statements of Scripture that have to do with both the Messiah and His kingdom. This study will emphasize the Scriptural texts in Isaiah that relate to the first and second coming of the Messiah who is the Lord Jesus Christ and that relate to all the particulars of the Messiah’s kingdom: land, blessings, peoples, government, spiritual and physical elements, promises about and all other aspects of this kingdom. This study will also highlight the role the chosen people of God, the Jews have in the long years of their exile and scattering among the nations while they wait for their Messiah to come. This study will also extensively cover the eschatological (end times) statements including the prophecies of the tribulation period, the millennial rule of the Messiah and the eternal state.
This study is not to be understood as a scholarly commentary or critical analysis of the content of the book of Isaiah. It also does not attempt to interact, confront, refute or debate with any scholarly works about Isaiah other than to quote from a few selected sources that are decidedly pre-millennial in content. This study is specifically designed to aid students of the Scriptures in their grasp of the content of the book of Isaiah. It is not a study for the seminary classroom. The books and studies listed in the accompanying Suggested Resources for studying Isaiah can be accessed for those wanting a scholarly presentation of the book of Isaiah.

A helpful addition to this outline study is the teaching outlines that will be presented with the comment section for each section or chapter. These teaching outlines will be useful for those who are leading a class or small group study on Isaiah. Pastors may be tempted to use these outlines when preparing sermons on the prophecy of Isaiah.

It should be noted that certain sections of Isaiah will receive more comment and others. This is specifically applicable to references in Isaiah to the Messiah to come. This will include expanded comment on the “Branch of the Lord” and the “Servant of the Lord” and other messianic titles referring to the future appearances of the Lord Jesus Christ. Expanded comments will also be provided for occurrences of phrases or words that are deemed critical to the understanding of the prophecy of this book.

1. The Prominence of the Prophecy of Isaiah

Isaiah is perhaps the highest regarded prophet in the Old Testament. His writings embrace the status of Judah and Israel during his life on the earth which was approximately 765-685 B.C. and include prophecies of the first and second advents of the Messiah, Jesus Christ. Isaiah by name is mentioned 54 times in the Bible: 32 times in the Old Testament and 22 times in the New Testament. Four other references to Isaiah in the Old Testament occur in the title headings of the NASB version (not in the actual text of Scripture): 2 Kings 19:1 and 19:20; Isaiah 6:1 and 6:8.

Isaiah is mentioned 14 times in the Gospel books, 3 times in Acts and 5 times in Romans. Jesus Christ makes reference to Isaiah in Matthew 13:14 and 15:7; Mark 7:6 and Luke 4:17-21. The Apostle Paul references Isaiah six times: Acts 28: 25-27; Romans 9:27; 9:29; 10:16; 10:20 and 15:12. One of the most significant references to Isaiah occurs in the Gospel of John. In the 12th chapter, John is discussing the disbelief of the Jews in Jesus as their Messiah. In verses 37-41 the Apostle cites Isaiah’s words in chapters 6 and 53 thus authenticating Isaiah as the author of the entire book of Isaiah but most importantly in verse 41 of John 12 the Apostle states, “These things Isaiah said because he saw His glory and spoke of Him.” The Apostle is clearly stating that Isaiah, who saw God as he recorded the experience in Isaiah chapter 6, actually saw Jesus Christ thus giving direct Scriptural evidence that Jesus Christ is God.

Isaiah makes prophetic mention of both the first and second appearances on earth of Jesus Christ. The first was at His birth and during His life, death and resurrection. The second appearance encompasses His return and millennial reign on earth. A comprehensive listing of the references in Isaiah’s Prophecies to these events is found in the Study Bible of John MacArthur (NASB edition): Page 946, within the notes for chapter 7, contains the references in
Isaiah to the first advent of Jesus Christ. Page 1032 within the notes for chapter 65 contains a very detailed set of references in Isaiah for the description of Israel’s future kingdom and the role of Jesus Christ in this kingdom. No other prophetical book in Scripture is as proficient in detail as Isaiah in providing direct and clear references to both of the advents of Jesus Christ.

Isaiah did not just make prophetic statements of such great importance from his own thought and ideas. In Acts chapter 28 and verse 25 the Apostle Paul stated, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers.” In this statement Paul is declaring that Isaiah was writing the very words of the Holy Spirit and that the Holy Spirit is the author of Scripture. God often called his prophetical spokesmen as “My servants the prophets”. References: 2 Kings 9:7 and 17:13; Jeremiah 7:25, 26:5, 29:19, 35:15 and 44:4; Ezekiel 38:17; Zechariah 1:6 and “His servants the prophets” in Revelation 10:7. These prophets spoke the very words of God as God breathed into them His words that He wanted to be recorded as Scripture. As 2 Peter 1: 19-21 and 2 Timothy 3:16 attest, the human writers of Scripture including the prophets “moved by the Holy Spirit spoke from God.”

2. The Author of the Prophecy of Isaiah
Isaiah began his prophecy with these words: “The vision of Isaiah, the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.” Isaiah identifies himself as one who had a vision which he wrote and that this vision covered the period of time for four kings of Judah and that he was the son of Amoz. The Scriptures state that Isaiah was the son of Amoz. This is recorded 13 times: 7 times in Isaiah, 3 times in 2 Kings and 3 times in 2 Chronicles. This undoubtedly was to authenticate the prophet as a true historical figure and to remove any doubt of his stature within the ranks of Judah’s prophets. Isaiah knew the kings of Judah during his life time. He met with Ahaz, Isaiah 7:3-25. He met more often with Hezekiah and was that king’s trusted confidant. (Isaiah chapters 36 to 39)

But as the significance of his lineage and of his acquaintances with the kings of Judah were and as critical as the words of Jesus Christ authenticating Isaiah as the writer of the earlier and later chapters of his prophecy, a persistent teaching of critical Biblical scholars attest that the prophecy of Isaiah was not the work of just one individual but likely three or more different persons writing over long time periods. This brief outline study of the book of Isaiah will not allow space to provide in detail the reasons why Isaiah, as he is known in Scripture, was indeed the author under the Holy Spirit of the entire sixty six chapters of his prophecy. Able defense of Isaiah’s single authorship is found in the commentaries of Gary V. Smith (New American Commentary on Isaiah) and of Victor Buksbazen (The Friends of Israel Gospel Ministry Inc. Commentary on Isaiah). It should also be stated that the great scroll of Isaiah as discovered in a cave near the Dead Sea was just one continual scroll without any space between what is known as chapters 39 and 40. If chapters 1-39 and 40-66 were different books the ancient scroll dated to 150 BC would surely have indicated it. But as no such break occurs in the scroll it should be another key indicator that indeed Isaiah wrote the entire prophecy. If Jesus Christ believed he did then by what authority do men who are critical of the Bible have in publishing that he did not? Who do we trust: Jesus Christ or the schemes of men? This question could also be asked as a statement of the theme of the prophecy of Isaiah as our outline will indicate.
3. The Themes of the Prophecy of Isaiah

One of the questions someone may ask is: what is Isaiah’s prophecy all about? A very brief statement should include that: Isaiah is about the judgment of God on the sinful rebellion of the Jews and the Gentiles and God’s graceful provision of a Savior and great King to all peoples so that all who repent and trust in this Savior will live eternally in His kingdom. Isaiah could rightfully be entitled: the Gospel according to Isaiah. The Apostle Paul wrote to Timothy these words, “from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith with is in Christ Jesus.” 2 Timothy 3:15 Paul is referring to the Old Testament writings and no more clearer statement of salvation can be found in the Old Testament than in the prophecies of Isaiah.

Suggested Major Themes of Isaiah:
1. The sinful condition and coming judgment on the Jewish nation
2. The sinful condition and coming judgment on the surrounding nations
3. The calling and ministry of the prophet Isaiah
4. The calling and ministry of the Servant Messiah
5. The promised blessings from the sacrifice of the Messiah
6. The promised blessings from the kingdom of the Messiah

4. A Suggested Outline of the Prophecy of Isaiah

This Outline and the accompanying comments are a work in progress and comment and notes will be posted on a timely basis. Revisions to the outline and the comments will also likely occur as time progresses. Some may view the study of Isaiah as a life time endeavor and will be encouraged to update their studies as the Lord provides opportunity.

The Basic Outline:
1. The Judgment and Blessings of God: Chapters 1-39
2. The Protection of God and the Foolishness of Hezekiah: Chapter 36-39
3. God’s Servant and Salvation: Chapters 40-66

The basic outline of the prophecy of Isaiah may seem simplistic but it is suggested as a method of picturing the overall content of the book. As a study of Isaiah is undertaken it does appear that Isaiah may have had this 3 part outline in mind when he compiled the written record under the inspiration of the Holy Spirit. The first 39 chapters contain many indictments against the people of Israel and against the surrounding nations that have been a threat to Israel. Mixed with these indictments are passages of blessings both for the people of Isaiah’s day and for a future time. When studying Isaiah, look for these sections of blessings mixed among the strong words of warning and judgment.
The middle section of Isaiah’s prophecy, chapters 36-39 is where the lessons the Lord is teaching the Jewish nation through Isaiah are applied. A terrifying threat against Jerusalem has arrived on the city’s doorstep by means of the Assyrian Army who through their leader, Rabshakeh, mocks the ability of the Lord and their king Hezekiah to save them. The drama as events unfold is unforgettable. The king seeks the Lord’s prophet and prays to the Lord for help. The Lord answers this prayer through the words of the prophet and without any intervention by human means, the Assyrian army is wiped out and the threat to Jerusalem is abolished. The great question Hezekiah faced is still relevant today: Who will you trust, the Lord or the schemes of men?

The third section, chapters 40-66 contain words of comfort and hope to the Jewish nation as well as the introduction of an individual who will be their means of salvation by being crushed for their iniquities and by having all the iniquity of the people to fall upon this individual. The section chapter 52:13 to 53:12 is the core passage to the message of salvation. Later revelation in the New Testament makes it clear that this individual, called His Servant in Isaiah, is the Messiah, the Lord Jesus Christ. Following the Servant passages, contained within specific parts of chapters 42 to 53, Isaiah concentrates on the future kingdom of the Lord where His people will live on the earth in peace with Him as King. As was noted in the first great section of Isaiah, chapters 1-39, the latter section, chapters 40-66 also contain warnings and judgments mixed with blessings and promises of hope and comfort. This combination of judgments and blessings is the method Isaiah has chosen to bring impact to his message and it keeps the reader alert to the holiness, love and justice of the Lord. The writer of Hebrews has captured this aspect of the Lord’s message to mankind well in the last two verses of chapter 12: “Therefore, since we receive a kingdom that cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe, for our God is a consuming fire.” Hebrews 12: 28-29.

As we study the great prophecy of Isaiah may we do so with reverence and awe knowing that God is not a being who can be lightly or loosely considered. He thunders with fire and sulfur threatening eternal destruction yet he treats His people with comforting love and compassion.

I The Judgment and Blessings of God: Chapters 1-39

As seen from the following outline of these chapters, Isaiah is dealing with a sinful people who have rebelled against the Lord. Warnings of impending judgment are the main message of these chapters yet sprinkled among the indictments are wonderful promises of redemption in the future when a child, who will be called Wonderful Counselor, Mighty God, Eternal Father and Prince of Peace will sit on the throne of David in His eternal kingdom. Isaiah offers hope for those who repent of their sins and turn to the Lord so that they can live with their Lord in this kingdom. Additional information about this kingdom unfolds to the reader as the chapters progress to the end of the first section of the book.
6

A. The Sinful Nation: Chapters 1-5

As is evident from the outline of this first section the prophecy, Isaiah blends indictment for sin with wonderful promises of a blessed kingdom to come. The Lord strongly warns His people about the terrible tragedy that will come upon them due to their sin. He laments that they have been nourished by Him but they have forgotten Him. Like a vineyard (chapter 5:1-7), they have been well prepared to produce good grapes but they have only produced worthless grapes. The Lord therefore will remove the protection surrounding the vineyard and it will be consumed and its ground will become trampled. The Lord states, “For the vineyard of the Lord is the house of Israel and the men of Judah.” Isaiah 5:7. This short parable sums up the relationship between a caring God and a rebellious people. Yet it is not all bad news. Chapter 1:16-20; Chapter 2:1-5 and Chapter 4:2-6 offer words of cleansing, hope and comfort both now and in the future for the people of the nation.

1. The Lord’s Charge Against the Nation: Chapter 1

In one sense the first chapter of Isaiah could be entitled: Salvation in the Manger. Following the introduction of the Prophet and the time frame he prophesied, the chapter opens with an indictment against His people from the Lord before a heavenly and earthly audience that even animals in a manger know their master yet His people do not know Him and have revolted against Him. In this context, the chapter progresses to a listing of the sins of the nation and then a most remarkable proclamation: These same sins, now like scarlet will be white as snow and though these sins are red like crimson they shall be like wool. The sins of the people are like scarlet and red like crimson because of the nature of their sins. The end of verse 15 states: “your hands are covered with blood.” The Lord requires repentance in verses 16 and 17 so that the people can have a right relationship with the Him and so that they can again “eat the best of the land”, verse 19. It may not be coincidence that Isaiah opens with the theme of salvation in the manager just as the New Testament opens with the same theme. The salvation offered in chapter 1 of Isaiah will later be revealed to be made possible to the people of Israel through the crushing of the promised Suffering Servant who will have the sins of the people fall on Him.

In the second section of chapter 1, verses 21 to 31, Isaiah reveals how the Lord will deal with the sinful people of Jerusalem and after the purge of the evil doers, the Lord will restore the city so that it will be called, “the city of righteousness, a faithful city” (verse 26). The chapter ends with a common judgment of evil throughout the Scriptures. Transgressors and sinners will “shall burn together and there will be none to quench them” (verse 31).

Teaching Outline of Isaiah Chapter 1:

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2. The Kingdom of the Last Days: Chapter 2:1-4

The first four verses of chapter 2 of Isaiah provide a prophetic vision of the future kingdom of God in which the Lord Himself will be a judge over and a teacher to the nations. The vision concerns Judah and Jerusalem and the specific location called the mountain of the Lord. This kingdom will be peaceful where nations on earth will never again learn war or rise up against each other. The word and the law of the Lord will be dispensed on this mountain called Zion and all nations of the earth will “stream” to it (vs. 2).

There is no indication whatsoever that this is a parable or allegorical interlude within the prophecy of Isaiah. If Isaiah is to be understood clearly the words must be taken as they are stated. The vision concerns Judah and Jerusalem in the last days. So it is in the future from Isaiah’s time. The last days must mean a future time when nations never again will learn war. Even a cursory study of history will reveal that so far this has not taken place, so the last days must still be in the future in our time. So Isaiah is stating clearly that Judah, Jerusalem and Mount Zion will be inhabited and the Lord will be in residence and that there will be other nations on the earth whose citizens will go to Zion for teaching so they can walk in His paths.

There is no indication from this passage or from any other passage in all of Scripture that these verses are a prophecy of a future church age. To render it so would be an indication that any passage in Isaiah or in the Old Testament cannot be taken at face value. To read “church” into this passage is purely allegorical speculation. What we can know for certain is that in the future, in the last days, the Lord Himself will be resident on Mount Zion in the City of Jerusalem in the nation of Judah. If the Lord is present, it will be as ruler of His kingdom. No other person would be suitable or worthy.

Micah 4:1-4 is a parallel passage to Isaiah 2:1-4. It may be that Micah incorporated the words of Isaiah into his prophecy or that he received the same message from the Holy Spirit. It is significant however that when the same words from God are proclaimed a second time, it cannot be ignored as just coincidence. Every word of God in the Scriptures has its purpose has Isaiah will later record: “So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it”. Isaiah 55:11

Teaching Outline of Isaiah Chapter 2:1-4

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<td>1-4</td>
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<td>4</td>
<td>Why: The Promised Peace of the Prophecy</td>
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This portion of Isaiah contains an indictment from the Lord on the wickedness of the nation’s rulers, its men, its women and inclusively all who have committed idolatry and have been influenced by other nations resulting in open rebellion against God. Specific verses from this section are prophetically linked to the time of tribulation as revealed in the book of Revelation. The wickedness of the human race and notably for the Jewish nation will not gradually turn to righteousness nor will mankind’s morals or ethics evolve from evil mindedness to purity over a long period of time. Just as Isaiah witnessed the iniquities practiced by the Jewish people during his life, so will the very angels of God witness the iniquities of mankind unfold unabated and unrepentant until the time of the great white throne judgment recorded in Revelation chapter 20.

In the section chapter 2:5-11 Isaiah calls for his countrymen to walk with him in the “light of the Lord” (vs. 5). Isaiah declares the results of the Lord’s abandonment of His people due to their enticement from foreign influences such as Philistia. In verses 10-11 of chapter 2 Isaiah states that the Jewish people should: “Enter the rock and hide in the dust from the terror of the Lord and from the splendor of His majesty. The proud look of man will be abased and the loftiness of man will be humbled, and the Lord alone will be exalted in that day.”

The phrase: “in that day” is of vital importance in understanding how far reaching the prophecy of Isaiah extends. This phrase and the similar phrase in vs. 12; “day of reckoning” is a oft repeated warning in the Old Testament to the “day of the Lord” Old Testament references to this day are recorded in: Isaiah 2:12, 13:6 and 13:9; Ezekiel 13:5 and 30:3; Joel 1:15, 2:1, 2:11, 2:31 and 3:14; Amos 5:18 and 5:20; Obadiah 1:15; Zephaniah 1:7 and 1:14; Zechariah 14:1 and Malachi 4:5. New Testament references are Acts 2:20; 1Thessalonians 5:2; 2 Thessalonians 2:2 and 2 Peter 3:10. See also the notes of this study for Isaiah 4:2-6.

The command of Isaiah in vs. 10 to: enter the rock and hide in the dust” and the prophecy of verses 19 to 21 referring to a future day when God will arise to make the earth tremble can be understood in light of the future revelation of Christ in the terrors associated with the tribulation period, Revelation chapters 6 to 19 and most pointedly in verses 15-17 of Revelation chapter 6: “Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and the rocks, Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand.” The response to this question: “and who is able to stand” in Revelation 6:17 was answered hundreds of years prior to the writing of the book of Revelation. In Isaiah 2:11 and 2:17 the prophet provides the answer. These verses both state: “And the Lord alone will be exalted in that day”.
In the section Isaiah chapter 2:12-22 the prophet declares that the Lord will have His day of reckoning in which all who are proud, lofty and lifted up will be abased. One of the most pernicious evils of God’s chosen people was their continual practice of worshiping idols. This practice was eliminated somewhat when the Jewish people who had been taken captive to Babylon returned to their land of promise. Yet it was not removed forever. In the last days, during the time period of the “day of the Lord” this practice will still be a rebellious activity of man. In Revelation 10: 20-21 it is recorded that, after more than 4 years of judgment by the Lord resulting in great turmoil on the earth and perhaps billions killed: “The rest of mankind, who were not killed by these plagues, did not repent of the work of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts.”

Isaiah states in 2:18 that finally: “the idols will completely vanish” when the Lord has His day of reckoning. The fact of idol worship was one of the main reasons the Lord caused the people of Judah to be taken captive to Babylon for seventy years and the people of the northern nation of Israel to be purged from the land by the Assyrians. Yet in the New Testament those who are followers of Christ are admonished by the Apostle John: “Little children, guard yourselves from idols.” 1 John 5:21. Idol worship has not diminished and will not until the Lord has His day of reckoning.

The final verse of chapter 2 is one of the great thematic verses summing up the teaching of the entire book of Isaiah: “Stop regarding man, whose breath of life is in his nostrils; For why should he be esteemed?” Consider also: “In that day man will have regard for his Maker and his eyes will look to the Holy One of Israel.” Isaiah 17:7. “I, even I, am He who comforts you. Who are you that you are afraid of man who dies and of the son of man who is made like grass.” Isaiah 51:12. “Who is among you that fears the Lord, That obeys the voice of His servant, That walks in darkness and has no light? Let him trust in the name of the Lord and rely on his God.” Isaiah 50:10.

In the section Isaiah chapter 3:1-7, the prophet warns that along with the bread and water, the leaders of the people will removed from the land. Without adult leadership capricious children will rule over them and the youth of the land will storm against the elder and no adult will desire to be a leader. This is firstly a prophecy of what will happen when the Lord removes the Jewish people from the land of Judah and secondly a more distant prophecy of the anarchy that will be prevalent in Israel during the great tribulation period of the last days. The context of the extended passage of Isaiah from all chapter 2: 5-22 and its connection in verse one of chapter 3: “for behold the Lord God of hosts is going to remove from Jerusalem and Judah” most certainly applies to the tribulation period when the Lord will have His day of reckoning and when He arises to make the earth tremble.
In the section Isaiah chapter 3:8-15, the prophet states the true status of Jerusalem and Judah. They have fallen. This indictment on His people by the Lord extends to all of the people and specifically to the elders and princes of the land who the Lord says have devoured the vineyard, plundered the poor, crushed His people and have grinded the face of the poor. The people and their leaders have nothing to respond. Their time is up. Judgment awaits and it is a bitter future that they will have to endure.

In the section Isaiah chapter 3:16-4:1, the Lord through the prophet denounces the pride and self exaltation of the women of Zion whom the prophet states as the “daughters of Zion”. The coming judgment on the Jewish nation will result in their shameful defilement with plucked out scalps, they will smell like putrefaction and will wear sackcloth instead of fine cloths. A further shame for the women will be that the coming battle against the nation’s enemies will result in a lack of marriageable men as the men of the nation will be killed in the war. In the first verse of chapter 4, Isaiah declares their mournful future: “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!” Like the leaders, elders and princes of the land, the women also will face the consequences of their sinful pride and evil actions.

This section ending with vs. 1 of chapter 4 has the connecting phrase “in that day” that begins the messianic section of chapter 4:2-6. Thus the entire section Isaiah 2:5 to 4:1 refers both to the coming destruction on Judah by the Assyrians and the Babylonians and the final destruction and restoration of the Jewish peoples during the tribulation and the millennial kingdom which follows.

Teaching Outline of Isaiah Chapter 2:5 to 4:1

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End of Installment One