

2/20/00

Isaiah 1-3

The prophet Isaiah was called by God to confront a sinful nation who had turned it's back on her deliverer, Jehovah and to declare the judgment that would be due her in the near future.

If men and women ever perish is it due to their own doing, never to the lack of mercy and grace of God.

1:1-31 God's charges against His people.

1:1 The introduction to the book of Isaiah.

- 1) The title of the book bears the author's name, Isaiah.
 - a) A total of sixteen times his name is recorded in the book.
 - b) His name means "Jehovah is Salvation".
- 2) "The vision of Isaiah", a term used for God's divine revelation. Num. 24:4; Jer. 23:16; Obe. 1:1; Nah. 1:1
 - a) The vision that is going to be declared is the very revelation given to the prophet in chapter six.
 - b) once again, this is an eastern book and does not follow our western practice of chronological order.

c) The date of the book reveal this clearly.

- 2) The prophet declares to be the son of Amos.
 - * Tradition tells us that Amos was the brother of Amazia, king of Judah, the father of Uzziah, making Uzziah a first cousin to Isaiah.
- 3) The ministry was regarding Judah and Jerusalem and lasted a time period of four kings.
 - a) The first king was Uzziah and we have looked at him substantially, he reigned for fifty-two years. 2Chron. 26:3
 - * A popular and strong king but he presumed upon the priesthood and offered incense and God struck him with leprosy. 2Chron. 26:16-20
 - b) The second king was Jotham was a good king and he reigned for sixteen years. 2Chron. 27:1
 - c) The third king was Ahaz, who was a bad king, in fact he walked in the ways of the kings of Israel, worshipping the Baal's and made his children pass through the fire in the worship of Molech, he reigned for sixteen years. 2Chron. 28:1-3

- * He sacrificed his children to Molech in the Valley of Hinnom.
- d) The fourth king was Hezekiah and he was a good king and reigned twenty-nine years. 2Chron. 29:1
 - a) He followed the example of his father David not his biological father Ahaz.
 - b) He removed all that opposed God, even the bronze serpent that Moses had made, rebuking their worship of it, calling it “a thing of brass”.
 - c) Hezekiah was a man of faith trusting God and led a great reforms.
 - d) Hezekiah pouted over his death and extended fifteen years, resulting in the birth of Manasseh, the most wicked king of Judah.
 - * The background to the book of Isaiah is found in the historical books, in two places. 2Kings 15-20; 2Chron. 26-32
- 4) The date of the writing has been placed from 740-681 B. C., the length of Isaiah’s ministry, from his vision to the recorded death of Sennacherib, which took place in 681 B.C. Is. 37:38
 - a) Sixty years is the length of years.

- b) It may even be longer since tradition tells us that Isaiah was sawn in two by Manasseh. Heb. 11:37b
 - * Manasseh’s reign began in 697 B.C.
- 1:2-3** The charges are an indictment declared by God.
 - 1) The entire scene is one of a court of law bringing formal charges against the accused!
 - 2) God calls the heavens and earth to bear witness against the accused, His rebellious children, who have broken His covenant. vs. 2; Deut. 30:19; 32:1
 - 3) The next witnesses of God expose the severity of their rebellion as two animals of burden, the ox and the donkey, who obey and recognized their creator and understand their duty. vs. 3
- 1:4-9** *The lamentation of the prophet follows.*
- 1:4** Their condition is lamented.
 - 1) Their nation is a sinful one.
 - 2) Their character is describes by being sin bearers “laden with iniquity” and producers of sin, “brood of evil doers”.
 - 3) Their crime is declared, they have forsaken the lord and provoked to anger,

the Holy One of Israel, turning away backwards.

* The term “Holy One of Israel” is found twenty-nine times in the book and only about six other times in the Old Testament, expresses character and nature!

1:5-9 The rational argument beg, why add to your own hurt any more.

- 1) The picture is of there not being any more room to give additional stripes. vs. 5
- 2) The entire body is bruised and battered and sick, from head to toe. vs. 6
- 3) The reason is their own neglect to tend to their condition. vs. 6
- 4) Their country is ravished by strangers. vs. 7
- 5) Their condition is feeble, like temporary shelters in the fields. vs. 8
- 6) Their survival is due to God’s mercy, for they should of been destroyed. vs. 9

1:10-15 *The evidence of their guilt.*

1:10 God calls His people to accountability.

- 1) The rulers have the greater guilt and He calls them Sodom.

- 2) The people have their own responsibility and He calls them Gomorrah.

1:11-15 God expresses His displeasure in their sacrifices and feasts.

- 1) God does not delight in sacrifices but obedience. vs. 11
* 1Sam. 15:22
- 3) Their seeking of God’s face in His courts were a desecration, in view of their sin. vs. 12
- 4) God calls them abominations, due to their iniquity, a contradiction to their sacred meetings and hated them. vs. 13-14
- 5) God would hide His face and turn a deaf ear, due to the fact that their hands were full of blood. vs. 15

1:16-20 *God’s call to repentance.*

- 1) God required right living towards Him first. vs. 16
- 2) God required right living towards man, second. vs. 17
* But neither of these could be done apart from God’s help, attempting to bring them to this conclusion!
- 3) God gives the invitation, to make them pure and white, to do for them what they could never do for themselves. vs. 18

* A divine work of God from scarlet and red crimson!

- 4) The options are theirs, by exercising their own free-will. vs. 19-20
 - a) If they were willing and obedient, they would be bless. vs. 19
 - b) If they were rebellious, they would be destroyed. vs. 20

1:21-23 *The lamentation for Jerusalem.*

- 1) The contrast of the cities previous condition and it's present corruptness. vs. 21
- 2) Her condition is one of deterioration and devaluation! vs. 22
- 3) The leaders are not men of character, in fact cowards. vs. 23
- 4) The Lord will be he One to bring about their destruction, for vengeance and justice are His, yet He will restore the City in the future. vs. 24-26
- 3) The redemption of the city and people will bring shame upon those who have given themselves over to idols. vs. 27-31

2:1-4:1 The future of Judah and Jerusalem.

2:1-4 *The exaltation of Jerusalem.*

- 1) The words are again a vision, he saw concerning Judah and Jerusalem. vs. 1

* This includes the next two chapters. 2:1-4:6

- 2) The context is the latter days, as the house of the Lord is establish and all nation come to it. vs. 2
 - * Mic. 4:1-3
 - a) This of course takes place after the most horrible time on the earth, "The Great-Tribulation" of seven years.
 - b) The prophet begins by declaring the end result, the Lord sitting in His temple!
- 3) The people of God will rejoice in the being taught by the Lord. vs. 3
- 4) The Lord will judge the nations at that time and there will be no more war. vs. 4
 - a) This is the judgment of the nations, prior to setting up the millennial reign. Matt. 25
 - b) Joel has the reverse for the battle of Armageddon. Jeol 3:10

2:5-22 *The day of the Lord.*

* The prophecies often look forward to a short term fulfillment as well as to a long term fulfillment!

2:5-9 The prophet points out their unfaithfulness to God by seeking soothsayers, money, horses and idols.

- 1) The house of Jacob is called to walk in the light of the Lord. vs. 5
* We are to walk in the light. Eph. 5:8-20; 1Jn. 1:7
- 2) They have polluted themselves with the ways of the Gentile, their cultic practices and content to live with them. vs. 6
 - a) The worship of Molech, Ashtereth and Mammon, these are still the classic gods that are worshipped.
 - b) The New Age movement is nothing new, it is revived Hinduism, the religion that has destroyed their entire nation.
 - c) There is the need to purify the wife of God, before He can receive her again to Himself! Ex. 23:32
- 3) They have chosen to trust in their riches, and military might. vs. 7
* This has and always will be the curse of man, rather than the Lord!
- 4) They have embrace their idols and worship them. vs. 8-9
 - a) The work of man's hands.
 - b) The idol today is technology, intellect and
- 5) They are not to be forgiven, the prophet pleads. vs. 9c

- 2:10-11** The invitation to hide from the wrath of God.
- 1) This is during the seven years of tribulation, prior to the return of Christ to set up the kingdom. vs. 10
 - a) The Day of the Lord is a day a darkness, gloom and judgment. Joel 2:31; Amos 5:20; Mi. 4:6; Ezk. 20:5
 - b) Such as has never been or ever will be, Jesus said.
 - 2) The proud will be humbled. vs. 11
- 2: 12-18** The day will allow no one to escape.
- 1) The time will be to try the entire world, "the Day of The Lord". Rev. 3:10
 - a) Isaiah used the term over forty-five times.
 - b) It appears in many in the Old Testament.
 - c) It appears often in the New Testament. 1Thess. 5:2, 2Thess. 2:2
 - 2) The Lord of Host is their enemy, the One who has never lost a war. vs. 12
 - 3) No one will escape. vs. 12-15
 - a) It is called Jacob's trouble. Jer. 30:7
 - b) It is described in detail by John. Rev. 6-19
 - c) The metaphor of cedars, mountains, etc., includes man and all he has built to fortify himself.

- 4) The lustful picture or “stoops”, pornography! vs. 16
- 3) The Lord will be the only One to be exalted. vs. 17-18

2:19-22 The wrath of God is pour out.

- 1) Their gold will not deliver them, they will be useless. vs. 19-20
 - a) Religious Babylon will be destroyed. Rev. 17
 - b) Commercial Babylon will also be destroyed. Rev. 18
 - * The shaking will be awesome. Rev. 6:15-16; Is. 30; Hag. 2:6; Heb. 12:26
- 2) Their intent will be to hide from the terror, majesty and shaking of God. vs. 21
- 3) The calls is to sever from such individuals. vs. 22
 - a) The idea is to cease to rely or trust in the frailty of such men.
 - b) There will be a great work of evangelism by the 144,000 Jews, the two witnesses and ultimately the angel preaching the everlasting gospel.

3:1-4:1 *The specifics of God's judgment.*

- * During Ahaz's reign- chuck.

3:1-12 The magnitude of God's judgment.

- 3:1** The complete supply of resources will be taken away.
- 1) The Lord of Host, the Captain of the armies of heaven is the One doing this, no mistake should be made. vs. 1
 - 2) Store and stock means all the resources, the most basic being food and water. vs. 1

3:2-3 The leader and men of ability will be taken from society.

- 1) Perhaps the very order they are listed in, are the value which the people held them at.
- 2) A mixture of legitimate and illegitimate.

3:4 The leaders will be self-will and novices.

- 1) Children means boys who have not been proven by experience.
- 2) Babes means capricious ones, who are insolent.

3:5 The social effect will be anarchy.

- 1) Destructive.
- 2) Dishonoring.

3:6-7 The norm will be desperation.

- 1) Help will be sought out for the most basic needs as clothing. vs. 6
- 2) Help will be denied, due to not having any such things. vs. 7

3:8 The reason for these judgments.

- 1) Jerusalem and Judah are fallen because their tongue and their doings are against the Lord.
 - a) It begins by words that become reasonable and logical, to be more tolerant and sensitive to a plural society,
 - b) It is inaugurated in the educational systems to start the mind change of the future generations.
 - c) It follows by doings, deeds to see if the people will object or not.
 - * Look to our own nation and her progressive strategy and perversion of our national life and see if is not so!
- 2) They provoked the eyes of His glory, Holiness. Is. 1:4f; 6:3
 - a) Our nation at one time had on it's law books the prosecution of any person who blasphemed the Lord Jesus Christ openly.
 - b) Our nation began with the Bible as the primary text in the classroom, now

you can not even mention it in schools.

- c) The Colonization of this nation was for economic benefits and it failed miserably, it was not till the Pilgrims came to establish religious freedom, did God bless this nation and government.
- d) Yet much of our history is being re-written to do away with the truth, so that the coming generations, know nothing about the true purpose and intent of the founders of our nation.

3:9 The judgment is deserved and self imposed.

- 1) Their guilt is on their faces.
- 2) Their brashness to flaunt their sin as Sodom, not hiding it.
- 3) The judgment is declared "Woe to their soul"
- 4) Their judgment is their very own doing, brought on themselves.

3:10-11 The contrast to the righteous and the wicked.

- 1) The righteous God will care for, reaping to their sowing. vs. 10
- 2) The wicked will be consumed by his own reaping. vs. 11
 - * Gal. 6:7-8

3:12 They are led by incompetent people.

- 1) Children are their oppressors.
- 2) Women rule over them.
 - a) It could refer to womanish men.
 - b) It could also refer to women as the power behind weak men.
- 3) Their leaders lead them astray from the truth and God.

3:13-4:1 The life of oppression and luxury condemned.

3:13-15 The judge will be God Himself.

3:13 The one contending is Jehovah.

- 1) He will stand and contend, presenting his case in order to judge the people, plural.
 - a) Here again as in the opening chapter, the court scene is presented again!
 - b) The prosecuting attorney stands to address the court.
 - * Jehovah is both attorney and judge!
- 2) The word "LORD" in all capital letter is the name Jehovah, His covenant name.

3:14 Their crimes are expressed.

- 1) The elders and princes are first, having the greater responsibility.
- 2) Their crime was living in luxury and it could be also in the sense that Israel is

His vineyard, which they should of tended but only used for their own benefit. Is. 5

- 3) Their crime was plundering the poor and the goods were found in their own houses.

3:15 Their accountability is confronted.

- 1) What do you mean by crushing My people?
- 2) What were they thinking when they grinding the faces of the poor?
- 3) The "Lord of Host" calls them to explain themselves for their brashness and evilness. vs. 15
 - * They will not be able to contend with God, even as Amos says, "Prepare to meet your God".

3:16-4:1 The degeneracy and perversity of the women.

3:16 The arrogance of the women.

- 1) They are haughty, seeped in pride.
- 2) They walk in a proudful way.
- 3) They walk to seductively.
- 4) They walk calling attention to themselves.

3:17 The judgment on the women.

- 1) The Lord will cause scabs on their person, from head down.
- 2) The Lord will expose their nakedness, to shame them.
 - * This took place as they were taken into captivity and the slave market. Is. 20:4

3:18-23 The judgment on the woman's fashions.

- 1) God would remove all the jewelry and trinkets that they decorated themselves with, "in that day".
 - * He will purge it. Is. 1:16, 26; 3:1
- 2) God would remove their fancy dress and garments.
- 3) The items are most interesting, in that today we could be reading this in the latest of the fashion world.
 - * Ezk. 16:10-13, 17, 39; 23:26, 42

3:24-4:1 The outcome of God's judgment on the women.

3:24-26 Their humiliation.

- 1) Their life concern for their appearance will be devastated as they become captives in war, their only ornament being branded. vs. 24
- 2) Their men will be killed. vs. 25

- 3) Their gate will be a place of mourning rather than authority and protection, their men being removed, they will sit on the ground, abased. vs. 26

4:1 Their shame.

* This would be a better chapter division.

- 1) In that day seven women will be willing to provide their own provision, if only they can have the man's name in marriage.
- 2) The reason is given, "To take away our reproach".
 - a) It was a shame for a woman to never married.
 - * Today women of their own doing shame themselves by allowing men to live with them.
 - b) It was a shame and disgrace for a woman not have children.
 - * Today, women kill their children in the womb, for the sake of living in pleasure!