

# ISAIAH CHAPTERS 3-5 – Judgment on Judah and Jerusalem; Oppression & Luxury Condemned; The Renewal of Zion; God’s

## Disappointing Vineyard; Impending Judgment on Excesses; !

### OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

### INTERPRETATION

### APPLICATION

#### **GENERAL OUTLINE OF ISAIAH:**

*Possible date of kings reign”*

*Uzziah, - 792-740*

*Jotham, - 750-736*

*Ahaz, - 735-720 Northern Kingdom of Israel falls to Assyria in 722BC*

*Hezekiah, - 715-699/686*

*Manasseh – 687-642*

*Isaiah’s time of prophecy - About a minimum of 40 years and possibly more than 60 years!*

- I. **THE ASSYRIAN PERIOD - CONFLICT AND VICTORY (Isa 1-39)**
  - A. **PROPHECIES CONCERNING JUDAH AND JERUSALEM (Isa 1-12)**
  - B. **PROPHECIES CONCERNING THE NATIONS (Isa 13-27)**
  - C. **DELIVERANCE FOUND NOT IN EGYPT, BUT IN THE LORD (Isa 28-35)**
  - D. **HISTORICAL INTERLUDE (Isa 36-39)**
- II. **THE BABYLONIAN PERIOD - HOPE FOR TROUBLED TIMES (Isa 40-66)**
  - A. **THE ONE TRUE GOD VERSUS IDOLS (Isa 40-48)**
  - B. **THE LORD'S SERVANT WILL BRING SALVATION THROUGH VICARIOUS SUFFERING (Isa 49-57)**
  - C. **THE FUTURE GLORY FOR GOD'S PEOPLE, THE NEW ZION (Isa 58-66)**

#### **REVIEW QUESTIONS FOR THE INTRODUCTION:**

**What is Isaiah frequently called? What does his name mean?** - The Messianic prophet; "Salvation is of the Lord" or "The Lord is salvation"

**Who did he primarily preach to? During what kings of Judah did he prophesy?** Judah and Jerusalem; Uzziah, Jotham, Ahaz, and Hezekiah

**Approximately when did he serve as a prophet of God? How many years?** During the years of 739-690 B.C.; 50 years

**What other prophets were contemporary with Isaiah? To Whom did they prophesy?** Hosea (750-725 B.C.) – Israel; Micah (735-700 B.C.) - Judah

**What nation was threatening Israel and Judah from the north? What coalition attacked Judah for not aligning with them against the northern invader?**

Assyria; Israel and Syria. **To whom did Judah turn for help in the days of King Ahaz?** - Assyria

**When did Samaria fall and Israel taken into captivity?** – 722 B.C.

**When Assyria threatened Judah, what country was Judah tempted to look to for help?** Egypt in the south

**Who did Isaiah convince to place his trust in the Lord instead of political alliances?** King Hezekiah

**How did God reward this king for his faith?** Destroyed the Assyrian host in one night

**What mistake did the king make that prompted the prophesy of Judah's captivity?** He showed the treasures of his house to the ambassadors from Babylon

**What are the two major sections of the book?** Assyrian Period, Conflict And Victory (Isa 1-39); Babylonian Period, Hope For Troubled Times (Isa 40-66)

**What are two major themes running through the book?** "Trust in the Holy One of Israel"; "The Messiah to come and the glory of His age"

#### **HE GIVETH MORE GRACE – Anne J Flint – Bill & Gloria Gaither**

*He giveth more grace when the burdens grow greater, He sendeth more strength when the labors increase;*

*To added afflictions He addeth His mercy, To multiplied trials, His multiplied peace.*

*Refrain: His love has no limits, His grace has no measure, His power no boundary known unto men;*

*For out of His infinite riches in Jesus, He giveth, and giveth, and giveth again.*

*When we have exhausted our store of endurance, When our strength has failed ere the day is half done,*

*When we reach the end of our hoarded resources Our Father’s full giving is only begun. (Refrain)*

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### INTERPRETATION

### APPLICATION

*Judgment on Judah and Jerusalem*  
**Isa 3:1** *For behold, the Lord, the LORD of hosts, (Master Yahweh) Takes away from Jerusalem and from Judah The stock and the store, The whole supply of bread and the whole supply of water;*

**Isa 3:2** *The mighty man and the man of war, The judge and the prophet, And the diviner and the elder;*

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

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

**Isa 3:5** *The people will be oppressed, Every one by another and every one by his neighbor; The child will be insolent toward the elder, And the base toward the honorable."*

**Isa 3:6** *When a man takes hold of his brother In the house of his father, saying, "You have clothing; You be our ruler, And let these ruins be under your power,"*

**Isa 3:7** *In that day he will protest, saying, "I cannot cure your ills, For in my house is neither food nor clothing; Do not make me a ruler of the people."*

**v. 1** Description of Judah and Jerusalem under judgment. *For behold, the Lord, the LORD of hosts, takes away from Jerusalem and from Judah the stock and the store:* God’s judgment on Judah is about to begin, including taking away their food (*stock and the store*) and *water*. Isa 3:1 is a good example of the way two Hebrew words, each translated **Lord** may be used. In this verse, the first time **Lord** is used, it translates the Hebrew word *adonai*, which means “master, owner, sovereign.” It is a broad word that can be applied to a human master as well as the Lord GOD, the ultimate Master. The second time **LORD** is used, and is printed in small capitals, it translates the Hebrew word *Yahweh*, which is the sacred name of the Triune God. So, it may be that the Hebrew Bible could use the phrase *adonai Yahweh*, which could be translated into English as **Lord, LORD**, but actually means “Master Yahweh, which is used more than 300 times in the Old Testament. Most of the time, the phrase is translated *Lord GOD* in the New King James Version. The specific phrase here - **the Lord, the LORD of hosts** - is used more than 15 times in the Old Testament, and often by Isaiah (Isa 1:24; 3:1; 3:15; 10:23-24; 10:33; 19:4; 22:5,12,14-15, and 28:22). It stresses the majesty and power of God, int that the idea behind **LORD of hosts** is that God is “Commander in Chief” of heaven’s armies.

**vs. 2-4** The judgment is more than just taking away food and water. God also brought judgment on *Jerusalem* and *Judah* by depriving them of godly, competent leaders on every level: *the mighty man and the man of war, the judge and the prophet, and the diviner and the elder; the captain of fifty and the honorable man, the counselor and the skillful artisan, and the expert enchanter*. Instead of wise, competent leaders, *God will give children to be their princes, and babes shall rule over them*. This *principle* of God’s judgment endures to the present time. One way God brings judgment on a nation is to curse them with incompetent, ungodly leaders. Which is one of the more simple ways and that is to give wicked people what they desire. This crisis of leadership can happen even in economically prosperous times (Isa 2:7 is part of this same prophecy). The terrible effect of this judgment of God, the granting of incompetent and ungodly leaders, may not be immediately seen, but it will certainly occur, apart from the repentance of a nation and the mercy of God.

**v. 5** Because of this ungodly, incompetent leadership, *the people will be oppressed*, and there will be a breakdown of order in society (*The child will be insolent toward the elder, and the base toward the honorable*).

**vs. 6-7** Things will become so bad, that in the minds of the people, any achievement will qualify a man for leadership: *You have clothing, you be our ruler, and let these ruins be under your hand*. Yet, even such a man will not want to lead: *In that day, he will protest, saying, “I cannot cure your ills . . . do not make me a ruler of the people.”*

**v. 1** Isaiah continues saying the *Lord, the LORD of hosts*, in executing His coming judgment, will take away their food, their supplies, their *water*. Do you see this same kind of judgment coming on us?

**vs. 2-4** The eventual fulfillment of this prophecy is found in 2Ki 24:14 : *Also he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land. Also godly leaders will be taken away from Jerusalem as part of God’s coming judgment. Ongoing, unrepented sin, must and will be judged by God!*

**v. 5** Isaiah prophesied that as part of God’s judgment, there would be a breakdown in society; that the child will be insolent toward elders and the base toward the honorable. How prevalent are those characteristics presently in our society? Are there any of these in our own personal life?

**vs. 6-7** It is amazing how realistically the prophet is able to describe here the consequences of a total collapse of the state. How quickly could that happen in the USA

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### INTERPRETATION

### APPLICATION

*Isa 3:8 For Jerusalem stumbled, 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 look on their countenance witnesses against them, And they declare their sin as Sodom; They do not hide it. Woe to their soul! For they have brought evil upon themselves.*

*Isa 3:10 "Say to the righteous that it shall be well with them, For they shall eat the fruit of their doings.*

*Isa 3:11 Woe to the wicked! It shall be ill with him, For the reward of his hands shall be given him.*

*Isa 3:12 As for My people, children are their oppressors, And women rule over them. O My people! Those who lead you cause you to err, And destroy the way of your paths."*

*Isa 3:13 The LORD stands up to plead, And stands to judge the people.*

*Isa 3:14 The LORD will enter into judgment With the elders of His people And His princes: "For you have eaten up the vineyard; The plunder of the poor is in your houses.*

*Isa 3:15 What do you mean by crushing My people And grinding the faces of the poor?" Says the Lord GOD of hosts.*

v. 8 Why Judah is ripe for judgment. Jerusalem and Judah have sinned in both their words and actions: *their tongues and their doings are against the LORD*. In fact, what they say and what they do provoke the eyes of His glory.

v. 9 *The look on their countenance witnesses against them*: The very look on their faces is evidence of their guilt. Either they have smirk of the reprobate, or the downcast gaze of those under conviction. They glory in their iniquity, the height of ungodliness. *And they declare their sin as Sodom; they do not hide it*: Their sin is openly displayed, and there have no sense of shame. The cultural dynamic in Isaiah’s day was probably similar to that today. In the name of “frankness” and “honesty” and “let’s not be hypocrites,” all kinds of sin is approved, and no one is “allowed” to proclaim a standard unless they live up to it perfectly. *Woe to their soul! For they have brought evil upon themselves*: God did not have to do anything unique or special to bring this judgment on Jerusalem and Judah. All He had to do was leave them alone, and allow them to *have brought evil upon themselves*.

vs. 10-12 *Say to the righteous that it shall be well with them, for they shall eat the fruit of their doings*: What a blessings God! Even in the midst of judgment, God knows how to bless and protect His people. Sometimes this is only seen in the perspective of eternity, but God assures us that the righteous will never share the same fate as the wicked. Abraham knew this principle well when he said to the LORD, “*Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?*” (Gen 18:25) *They shall eat the fruit of their doings . . . for the reward of his hands shall be given him*: God will give both the righteous and the wicked the reward they deserve. For the righteous, this is a comfort, for the wicked, it is a curse. *As for My people, children are their oppressors, and women rule over them*:

vs. 13-15 God’s case against Judah. *The LORD stands up to plead, and stands to judge the people*: Here, the LORD is both a prosecutor (*stands up to plead*) and a judge against Judah. When you are in court, and the prosecutor and the judge are the same person, you know you are going to be found guilty! *The plunder of the poor is in your houses. What do you mean by crushing My people, and grinding the faces of the poor?* God’s charge against the *elders* and the *princes* of Israel is not that they have failed to help the poor. That would be bad in itself. But much worse than that, they have robbed the poor, and taken advantage of their poverty to enrich themselves.

v. 8 It seems easier to think that what we do is more to God, than to think that what we say can provoke the eyes of His glory. But we are commanded to glorify God by what we say just as much as by what we do. Do my words and walk match with the Lord’s will in my life? (Mat 12:36-37).

vs. 9-11 How ashamed are we of our sin? Of the flaunting of sin, presently in our society? It is not hypocritical to promote a standard you don’t perfectly meet. Hypocrisy is when you pretend to keep the standard when you do not, or think it is fine for you to not keep the standard, when you think others should.

v. 12 Notice, the LORD both declares and grieves His judgment on Judah, that they have been given incompetent and ungodly leadership. *Those who lead you cause you err, and destroy the way of your paths. Women rule over them*: this was seen as a curse, not a blessing. Are we praying for the leadership in this country? Much of the leadership is promoting agendas which cause us and the nation to err and to be destroyed!

vs. 13-15 We see here that God’s charge against men - the elders and the princes of Israel is not that they have failed to help the poor. That would be bad in itself. But much worse than that, they have robbed the poor, and have taken advantage of their poverty to enrich themselves. Is there anything in my life that is profiting from those in poverty?

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### INTERPRETATION

### APPLICATION

*Isa 3:16 Moreover the LORD says: "Because the daughters of Zion are haughty, And walk with outstretched necks And wanton eyes, Walking and mincing as they go, Making a jingling with their feet,*

*Isa 3:17 Therefore the Lord will strike with a scab The crown of the head of the daughters of Zion, And the LORD will uncover their secret parts."*

*Isa 3:18 In that day the Lord will take away the finery: The jingling anklets, the scarves, and the crescents;*  
*Isa 3:19 The pendants, the bracelets, and the veils;*  
*Isa 3:20 The headdresses, the leg ornaments, and the headbands; The perfume boxes, the charms,*  
*Isa 3:21 and the rings; The nose jewels,*  
*Isa 3:22 the festal apparel, and the mantles; The outer garments, the purses,*  
*Isa 3:23 and the mirrors; The fine linen, the turbans, and the robes.*

*v. 16* The sinful women of Judah, and the judgment of the LORD against them. *The daughters of Zion are haughty, and walk with outstretched necks:* Judah’s women were proud. They loved to consider themselves better than others (*are haughty*). This proud heart was the basis for the rest of the sin among the *daughters of Zion*. Isaiah lays open the inward disease, which is manifested in the whole of their outward dress, which is in dramatic contrast to women of God are called to *in lowliness of mind let each esteem others better than himself (Php 2:3)*. *Wanton eyes:* Judah’s women were sexually seductive and promiscuous. They wanted to behold and attract what was sexually impure. *Wanton eyes* denote shameless lust, mainly expressed by the eyes; for unchaste eyes speak of an unchaste heart; but the *eyes* of chaste women are sedate, and not wandering or unsteady. Women of God are called to *be discreet and chaste (Tit 2:5)*. *Walking and mincing as they go, making a jingling with their feet:* The women of Judah were obsessed with *finery*, luxury, and “accessories.” They devoted far too much of their lives to their appearance and their image. For emphasis, Isaiah declares a list of the “accessories” and luxury items, to which the women of Judah longed for and too devoted.

*v. 17* Their obsession with their appearance, their love of luxury, and their promiscuity made the *daughters of Zion* ripe for judgment: *Therefore the Lord will strike with a scab the crown of the head of the daughters of Zion, and the LORD will uncover their secret parts.* Their “crown” will be a *scab*, and instead of being beautifully adorned, they will be exposed and humiliated.

*vs. 18-23* Also, *the Lord will take away the finery.* In Isaiah’s time, these judgments were connected with the coming invasions. Because of scarcity and disease, the haughty *daughters of Zion* would be sick and diseased. They would be raped and humiliated. And all their wonderful “accessories” would be taken away. *The jingling anklets, the scarves, and the crescents; the pendants, the bracelets, and the veils; the headdresses, the leg ornaments, and the headbands; the perfume boxes, the charms, and the rings; the nose jewels, the festal apparel, and the mantles; the outer garments, the purses, and the mirrors; the fine linen, the turbans, and the robes.* Loving finery, luxury, and the obtaining of it all is not unique to women. Many men have a problem with it also. But it is definitely a problem among many women.

*v. 16* Now He pronounces His woe on the women Jerusalem who had followed their husbands into apostasy, unrighteousness, arrogancy and pride, to be judged as well. He speaks to the men and clobbers them, but then he speaks to the women. He sort puts them into their own room and talks to them. **Women, don’t follow the men into their. If the men won’t, then we will! In the western world there is a great push for women to be like men, but that’s not the best. The two roles of men and women are not to be competitive with one another, but are to complement one another. Do our lives reflect complementing rather than competing?**

*v. 17* Note what the Bible says about women’s appearance in Pe 3:3-4 *Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel— [4] rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. Women, which do your lives reflect, seductiveness or Biblical grace?*

*vs. 18-23* In the upcoming judgment, the LORD will take away the women’s finery. Coupled with the coming invasion of the enemy will be scarcity and disease. The proud and haughty women would be sick and diseased. How quickly could this happen here?

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#### INTERPRETATION

#### APPLICATION

*Isa 3:24 And so it shall be: Instead of a sweet smell there will be a stench; Instead of a sash, a rope; Instead of well-set hair, baldness; Instead of a rich robe, a girding of sackcloth; And branding instead of beauty.*  
*Isa 3:25 Your men shall fall by the sword, And your mighty in the war.*  
*Isa 3:26 Her gates shall lament and mourn, And she being desolate shall sit on the ground.*  
*Isa 4:1 And in that day seven women shall take hold of one man, saying, "We will eat our own food and wear our own apparel; Only let us be called by your name, To take away our reproach."*  
*The Branch of the Lord Glorified*  
*Isa 4:2 In that day the Branch of the LORD shall be beautiful and glorious; And the fruit of the earth shall be excellent and appealing For those of Israel who have escaped.*  
  
*Isa 4:3 And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy— everyone who is recorded among the living in Jerusalem.*

**v. 24** More of the judgment of the LORD on the sinful daughters of Zion. *Instead of . . . Instead of . . . Instead of . . . Instead of . . . instead of:* The LORD will replace their finery with the marks of captivity and humiliation. They will live the *stench* of war, captivity and slavery, the *baldness*, the *branding* and the general deprivation of captivity.

**v. 25** *Your men shall fall by the sword, and your mighty in the war:* without doubt, one reason the daughters of Zion loved all the luxury and finery was because it made them more attractive to men. They felt they could “get” men that way. But their ungodly love of luxury and finery resulted in the loss of their men.

**v. 26** *She being desolate shall sit on the ground:* A Roman medal, produced after Jerusalem’s fall, shows a Jewish woman *being desolate*, sitting under a palm tree next to a Roman soldier.

**v. 1** Judgment on the daughters of Zion and a glorious hope. As a result of the judgments of the LORD detailed in [Isa 3:16-26](#), the daughters of Zion will have few men to choose from as husbands, because of many fallen in battle ([Isa 3:25](#)). *Seven women* would chase after *one man*. They would be so desperate for marriage that will not expect their husbands, as usual, to provide for them at all. *We will eat our own food and wear our own apparel.* It would be enough to simply take the name of a husband (*only let us be called by your name*), so that it would *take away* the *reproach* of being unmarried and childless.

**v. 2** The glorious hope of *the Branch of the LORD*. *In that day the Branch of the LORD*, which is a Messianic title speaking of Jesus Christ, *shall be beautiful and glorious: the Branch of the LORD*. This image is repeated in [Isa 11:1](#); [Jer. 23:5](#); [33:15](#); [Zec 3:8](#)! *In that day* does not mean that the Messiah would appear when these judgments were happening on the daughters of Zion. It means that the **promise of the Messiah** would be all the more *beautiful and glorious* to them in the midst of their suffering. *And the fruit of the earth shall be excellent and appealing for those of Israel who have escaped:* for the remnant preserved through judgment, the promise of the Messiah would be all the more beautiful, dear, and life-giving. *Fruit* would come forth from the *Branch of the LORD*, even as they simply trusted in the promise of the Messiah before He came

**v. 3** Zion under the government of *the Branch of the LORD*. Holiness marks the society where *the Branch of the LORD* reigns. *Shall be called holy:* in the days of the sinful daughters of Zion, they were called beautiful, they were called delicate, they were called attractive, they were called fashionable, and they were called sexy. But they were not *called holy*. *Everyone who is recorded:* but in the days when the *Branch of the LORD* reigns, the distinguishing mark of all, including the daughters of Zion, is that they *shall be called holy*, which does not mean super-spiritual or being a super saint or sinless perfection. It does not mean spiritually superior and obnoxious. It means a life, a heart, a mind, and a body that is genuinely separated unto the LORD. It is a life lived *apart* from the thinking and heart of this world, this flesh, and the devil, and lived *apart* to the LORD.

**v. 24** Do we realize how quickly God can take it all away? How much more reason to honor God with what we have, instead of indulging ourselves.

**v. 25** Imagine our culture and society, being invaded, and defeated in battle, resulting in a severe shortage of men, who have been killed in battle!

**v. 26** Jerusalem is often represented as a female distinguished for beauty. It is here represented as a female sitting in a posture of grief and despair, all the result of being judged for their immorality and idolatry. **Chapter 4 v. 1** This shows that it is not good for women to be too desperate for marriage. They may marry unwisely, and for the wrong reasons. It is also bad when women do not expect their husbands to provide for the household.

**v. 2** In the Kingdom Age, that day the Branch of the LORD shall be beautiful and glorious; and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped. Are we too, looking forward to that day?

**v. 3** Christ’s holiness shall be both imputed and imparted unto them: he shall both take away their sins and heal their natures, pay their debts, and give them a stock of grace and holiness, so that men shall call them a ‘holy people.’ Holy or “set apart” is another way of describing the remnant who will inherit God’s prosperity in that day. We need to be sure our lives are reflecting being holy – set apart!

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#### INTERPRETATION

#### APPLICATION

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

*Isa 4:5 then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering.*

*Isa 4:6 And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.*

*The Vineyard of the Lord Destroyed*

*Isa 5:1 Now let me sing to my Well-beloved A song of my Beloved regarding His vineyard: My Well-beloved has a vineyard On a very fruitful hill.*

*Isa 5:2 He dug it up and cleared out its stones, And planted it with the choicest vine (sôrêq- a vine stock (properly one yielding purple grapes, the richest variety – Samson, from the valley of Sorek, Judges 16:4). He built a tower in its midst, And also made (hewn, carved out of rock) a winepress in it; So He expected it to bring forth good grapes, But it brought forth wild (sour) grapes.*

*Isa 5:3 "And now, O inhabitants of Jerusalem and men of Judah, Judge, please, between Me and My vineyard.*

*Isa 5:4 What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes?*

*v. 4 The Lord has washed away the filth of the daughters of Zion: when the Branch of the LORD reigns, there will be cleansing. The cleansing will not come easily; it will come by the spirit of judgment and the spirit of burning. But it will be worth it. He not only washes us from our sins, but takes away our sinful nature, to keep us from returning to our former sins!*

*v. 5 A cloud and smoke by day and the shining of a flaming fire by night: when the Branch of the LORD reigns, there will be the tangible presence of the LORD. Just as in the days of the Exodus, God will be as real as a pillar of cloud by day and a pillar of fire by night (Exo 13:21-22).*

*v. 6 And there will be a tabernacle for shade . . . a place of refuge, and for a shelter from storm: when the Branch of the LORD reigns, there will be protection from the LORD. The LORD’s people will be safe and secure, washed, and in the abiding presence of the LORD. If we are really born again, we want to be washed, have the presence of the LORD, and enjoy His protection. Many people only want the LORD’s constant presence and protection. But He doesn’t grant those apart from His cleansing.*

*Chap. 5 v. 1 The parable of the vineyard – the unproductive vineyard! The story is about a vineyard that had many advantages. It belonged to a loving person (*my Well-beloved*). It was planted on a *very fruitful hill*. The ground was carefully prepared (*dug it up and cleared out its stones*). It was planted with good stock (*planted it with the choicest vine*). It was protected (*a tower in its midst*). Provision was made for the fruit to be processed (*made a winepress in it*). It had everything that could possibly be wanted or needed to be a most fruitful vineyard, producing good grapes!*

*v. 2 With all these advantages, it is not surprising that He expected it to bring forth good grapes. What else would be expected? But instead it brought forth wild grapes, which was even something worse than unfruitfulness. *Wild grapes* means that the vineyard produced just what you would expect it to produce if nothing had been done to it. All the love, care, time, work, and investment resulted had no result. The New Testament also speaks of a faith that brings forth fruit, but the fruit is *dead works*, which pollute the air like a dead body. This is a description of the self-willed and false religion of the unfaithful covenant people. Joh 15:1 "I am the true vine, and My Father is the vinedresser. Mat 21:33 "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.*

*vs. 3-4 God asks Jerusalem and Judah to consider the story of the vineyard. Judge, please, between Me and My vineyard: The question is simple. Who is to blame for the harvest of only wild grapes? Is it the fault of the owner of the vineyard, or is it the fault of the vineyard itself? We know, and they knew, that farming is a matter of cause and effect. Literally, one could never “blame” a vineyard for lack of production. However, in the LORD’s vineyard, the will of man is a factor to be considered. What more could have been done to My vineyard That I have not done in it? Why then, no good fruit?*

*vs. 4-5 As our LORD reigns in the Millennial Reign, which will not come easily, but following judgment, there will be thorough cleansing. Following that cleansing, there will be the real presence of the LORD just as in the days of the Exodus!*

*v. 6 The future inhabitants of Jerusalem will enjoy the Lord’s protective covering over the glory on Mt. Zion. Oh, what a day for Israel, and for us, that will be! This recalls Ezekiel’s prophecy of the return of the Shekinah to the temple (Eze 43:2-5).*

*Chap. 5 v. 1-4 Using the parable of a vineyard to describe Israel, God say He did everything possible that could be done for them to be abundantly fruitful! God says, “Tell Me, what more could I have done than what I did? I did all that was possible for you. I blessed you. What more could I have done? Why is it that when I was seeking for fruit from the vineyard, that all it brought forth was wild grapes?” Can that not also be said of us believers? We have seen the first coming of the Messiah, His dying for us. His being resurrected from the death, victorious over sin and death. He has forgiven and erased all our sins. He has adopted as His own children forever. He has filled us all with His Holy Spirit. What kind of grapes (fruit) is being produced in our lives – good, abundant fruit or wild grapes?*

# ISAIAH CHAPTERS 3-5 – Judgment on Judah and Jerusalem; Oppression & Luxury Condemned; The Renewal of Zion; God’s

## Disappointing Vineyard; Impending Judgment on Excesses; !

### OBSERVATION

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### INTERPRETATION

### APPLICATION

*Isa 5:5 And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down.*

*Isa 5:6 I will lay it waste; It shall not be pruned or dug, But there shall come up briars and thorns. I will also command the clouds That they rain no rain on it.*

*Isa 5:7 For the vineyard of the LORD of hosts is the house of Israel, And the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; For righteousness, but behold, a cry for help.*

#### *Woe to the Wicked*

*Isa 5:8 Woe to those who join house to house; They add field to field, Till there is no place Where they may dwell alone in the midst of the land!*

*Isa 5:9 In my hearing the LORD of hosts said, "Truly, many houses shall be desolate, Great and beautiful ones, without inhabitant.*

*Isa 5:10 For ten acres of vineyard shall yield one bath (6 gallons!), And a homer of seed shall yield one ephah (1/12) of the seed planted!."*

*v. 5* God’s judgment on the unproductive vineyard. *I will take away its hedge*: All the owner of the vineyard must do is *stop providing special protection* to the vineyard, and it *shall be burned . . . it shall be trampled down*. In a limited sense, God has given the responsibility of “taking away hedges” to the church. When a Christian is stubbornly unrepentant, it may be the job of the church to “turn them over” to Satan, so they will feel the pain of their sin and repent (*1Ti 1:20; 1Co 5:4-5*). The church does this by putting such ones outside the spiritual protection found among God’s people.

*v. 6 I will lay it waste; it shall not be pruned or dug*: The vineyard will receive nothing from the LORD. The vineyard resisted and protested the “pruning” and “digging” and “watering” the owner did. So now, the owner says, “Fine. No more pruning or digging or watering. You will see for yourself if that is better.”

*v. 7* Here the identity of the vineyard is very clear – *the vineyard of the LORD of hosts is the house of Israel, And the men of Judah. They are* (were to be) *His pleasant plant! He looked for justice, but behold oppression; for righteousness, but behold, weeping*: The prophet plays on words here. In the Hebrew, he wrote “*He looked for mishpat, but behold mispat; for tseadaqua, but behold tseaqu.*” God *looked for justice*, but He found injustice, *oppression!* He looked for *righteousness*, but found unrighteousness – *a cry for help!*

*vs. 8-10 Covetousness!* Woe to the nation ripe for judgment - God measures time with regard to morality. Woe to the land barons. Here we have the first of six “woes” - *Woe to those who join house to house*: The picture is of greedy real estate and development buying by conglomerates, the feelings of those who never have enough, and whom no wealth can satisfy. *Many houses shall be desolate, great and beautiful ones, without inhabitant*: In judgment, their real estate deals will not be successful, and they will have many vacant and unsold houses. The large land holdings will not yield but a fraction of normal!

*v. 5* As punishment for her unfruitfulness, Israel became desolate, accessible to her enemies, such as happened in the Babylonian invasion of 586 B.C., and will happen repeatedly until her national repentance at the second coming of the Messiah.

*v. 6* Some of us wish the LORD would stop pruning, stop digging, stop watering. Those things may be hard, but it is even worse when the LORD stops doing them!

*v. 7* Isaiah is clearly referring to the whole house of Israel, God “*looked for judgment, but behold oppression; for righteousness, but behold a cry.*” What is most prevalent in my life – a spirit of oppression or of righteousness?

*vs. 8-10* This is the first sin of Israel, that is the lust of the eye; more specifically, it is covetousness. *Col 3:5 tells us: “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.”* Covetousness is idolatry. It is a big business expanding at the expense of the little man. That is what happened in Israel—the little man was squeezed out. It was done so that great fortunes might be accumulated. The only excuse for such expansion is the insatiable greed for more property and possessions. God will judge the people for that. Where applicable, God will judge us for that!

# ISAIAH CHAPTERS 3-5 – Judgment on Judah and Jerusalem; Oppression & Luxury Condemned; The Renewal of Zion; God’s

## Disappointing Vineyard; Impending Judgment on Excesses; !

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### INTERPRETATION

### APPLICATION

*Isa 5:11 Woe to those who rise early in the morning, That they may follow intoxicating drink; Who continue until night, till wine inflames them!*

*Isa 5:12 The harp and the strings, The tambourine and flute, And wine are in their feasts; But they do not regard the work of the LORD, Nor consider the operation of His hands.*

*Isa 5:13 Therefore my people have gone into captivity, Because they have no knowledge; Their honorable men are famished, And their multitude dried up with thirst.*

*Isa 5:14 Therefore Sheol has enlarged itself And opened its mouth beyond measure; Their glory and their multitude and their pomp, And he who is jubilant, shall descend into it.*

*Isa 5:15 People shall be brought down, Each man shall be humbled, And the eyes of the lofty shall be humbled.*

*Isa 5:16 But the LORD of hosts shall be exalted in judgment, And God who is holy shall be hallowed in righteousness.*

*Isa 5:17 Then the lambs shall feed in their pasture, And in the waste places of the fat ones strangers shall eat.*

*Isa 5:18 Woe to those who draw iniquity with cords of vanity, And sin as if with a cart rope;*

*Isa 5:19 That say, "Let Him make speed and hasten His work, That we may see it; And let the counsel of the Holy One of Israel draw near and come, That we may know it."*

*vs. 11-12 **Drunkenness!** Woe to those who party endlessly, and celebrate everything but God. Woe to those who rise early in the morning, that they may follow intoxicating drink: The picture is of those who “work hard” to party and endlessly celebrate. Their lives are filled with substance abuse and music - *But they do not regard the work of the LORD, nor consider the operation of His hands.* What is wrong with the partying and addicted to entertainment lifestyle? Simply put, it forgets about God. Though they may claim to remember Him in some way, they do not *regard the work of the LORD, nor consider the operation of His hands.* Anyone who really does *regard the work of the LORD*, and really does *consider the operation of His hands*, will live as if God is real and as if there is much more to life than partying and entertainment. (2 Tim. Chapter 3)*

*vs. 13-15* Because those who forget about God because of their partying and entertainment will be judged by a captivity that will end the laughs. Punishment simply had to follow. First, *my people have gone into captivity, Because they have no knowledge.* Second, the drinking rich will suffer hunger and thirst. *Their multitude dried up with thirst. Sheol will be enlarged to receive it’s fill. People will be brought down, each man shall be humbled*

*v. 16* In a beautiful contrast to the humiliation of the proud, the exaltation of the Lord is now presented. *But the LORD of hosts shall be exalted in judgment, And God who is holy shall be hallowed in righteousness. The LORD in His majesty will be exalted and The LORD here is Jesus Christ.*

*v. 17* Finally we see the complete destruction being dramatically displayed. Stranger’s in the land, such as the wondering Bedouin herdsmen will *feed their lambs* on the desolate land of Israel. Only strangers will eat *in the waste places*. Some interpret this to mean that in the Millennial reign, lambs, those believers in the Lord Jesus Christ, will inhabit the land.

*v.18 **Defiance!** Woe to those who confuse moral issues, who think that they know better than God does. Woe to those who draw iniquity with cords of vanity: They pull their sin to themselves with ropes of emptiness! They don’t care about God’s law! They’re drawing sin wicked ropes! These, then, are *cords of vanity*, wicked *ropes*, by which they *draw iniquity.*”*

*v. 19* They mockingly say, *“Let the counsel of the Holy One of Israel draw near and come, that we may know it.”* In saying these empty words, they, the voice of unbelievers, show their arrogant contempt of the LORD. It is as if they are saying, “Go ahead, God. We are ready for your judgment. He either cannot or will not do us any harm: we do not fear Him, let Him do His worst; let Him begin as soon as He pleases.

*v. 11* This is the second woe, the second sin. Drunkenness and pleasure on a national scale are the sins mentioned here, and they lead to the deadening of all spiritual perception. Partying and drugging their minds, forgetting about God and do not consider the operation of His hands and are on a path to destruction!

*vs. 13-15* Partying all the time, following intoxicating drink, forgetting about God will result in consequences. There will be no knowledge, going into captivity will result and the indulgent ones shall all be humbled!

*vs. 16-17* Is. 26:9 tells us that the people remaining from the judgment of the nations will seek, glorify and exalt the LORD, referring to Jesus Christ!

*v.18* They flatter themselves by imagining that what is sin is not sin, or by some excuse they lessen its enormity

*v.19* Not that any of the Israelites were so bold as to use these expressions; but this was the plain language of their actions; they lived as if they were of this opinion; their presumption and security showing their desperate contempt of God, and of all His judgments.



# ISAIAH CHAPTERS 3-5 – Judgment on Judah and Jerusalem; Oppression & Luxury Condemned; The Renewal of Zion; God’s

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### INTERPRETATION

### APPLICATION

*Isa 5:20 Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!*

*Isa 5:21 Woe to those who are wise in their own eyes, And prudent (pride!) in their own sight!*

*Isa 5:22 Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink, Isa 5:23 Who justify the wicked for a bribe, And take away justice from the righteous man!*

*Isa 5:24 Therefore, as the fire devours the stubble, And the flame consumes the chaff, So their root will be as rottenness, And their blossom will ascend like dust; Because (1) they have rejected the law (the Torah) of the LORD of hosts (armies of heaven!), And despised the word of the Holy One of Israel.*

*v. 20 **Redefiners!** Woe to those who call evil good, and good evil: Using clever and deceptive words, they blur moral issues and excuse their sin. They are inverting the word and law of God. They look at their own *evil* and call it *good*, and they look at the *good* of others and call it *evil*. Isaiah is describing a deep state of moral confusion, the devaluation of all values, the overturning of all values and basic concepts. Freedom is when the truths of God surround your life and you realize the potential of human life because you have found the right Master! The pursuit of life is to find the right master! Drugs, money, sex, alcohol are all cruel masters! Just think of the people who indulge these things – are they fulfilled? No! They are in bondage. Jesus Christ has set me free!*

*v. 21 Woe to those who are wise in their own eyes: They are full of pride and reject the wisdom and standards of God. “The Bible? It’s so judgmental. Judge not lest you be judged. It’s all how you interpret it. You have your interpretation and I have mine.” All this thinking exalts the wisdom of man over the Word of God. Pro 6:16-17 tells us, “*These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood.*” Pride was the sin of Satan according to 1Ti 3:6, “*Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.*”*

*vs. 22-23* Talking now about **corrupt government and judicial systems**. Woe to the corrupt, who place greater value on drinking than on fairness and justice. *Woe to the men mighty at drinking:* These are men of accomplishment, of high achievement - in sin! It is disgraceful for a man to see how much food or drink, that he can swallow as a test of his strength. Such men keep no rule of life, and do not know why God gives them nourishment; for we eat and drink to support the body, and not to destroy it. *Who justify the wicked for a bribe, and take away justice from the righteous man:* These are men who care only for their own pleasure and entertainment, and care nothing for others

*v. 24* The LORD promises a sure and complete judgment. *As the fire devours the stubble, as the flame consumes the chaff:* *Stubble* and *chaff* are both very flammable. God is warning of sudden, complete, and severe judgment. *Because they have rejected the law of the LORD of hosts, and despised the word of the Holy One of Israel:* Every one of Judah’s sins could be traced back to a rejection and despising of what God says. Man’s opinion was far more important to them than God’s word.

*v. 20* The fourth sin against which the fourth woe is leveled is an attempt to **destroy God’s standards of right and wrong by substituting man’s values which contradict His moral standards. This is the confusion that comes upon a nation when they abandon God after He has blessed them in the past for their acknowledgment of Him. Believers beware! This where we are living!**

*v. 21* The fifth woe, the **sin of pride**, God hates this above all else. Since God hates pride, how we need His help in controlling our pride!

*vs. 22-23* Here a people have become so filled with drunkenness that they have lost their sense of justice. Injustice and crookedness prevail, and the righteous man is falsely accused. No nation can long survive which drops so low in morals that it loses its sense of values. Ours is a day when people are saying that wrong is right and right is wrong. May we be watchful!

*v. 24* Here is the bottom line! This vineyard has produced sour or wild grapes because they have cast off *the law of the LORD of host and despised the word of the Holy One of Israel* – The Word of God has been thrown out – a major infection in the church today!

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### INTERPRETATION

### APPLICATION

*Isa 5:25 Therefore the anger of the LORD is aroused against His people; He has stretched out His hand against them And stricken them, And the hills trembled. Their carcasses were as refuse in the midst of the streets. For all this His anger is not turned away, But His hand is stretched out still.*

*Isa 5:26 He will lift up a banner to the nations from afar, And will whistle to them from the end of the earth; Surely they shall come with speed, swiftly.*

*Isa 5:27 No one will be weary or stumble among them (the enemy), No one will slumber or sleep; Nor will the belt on their loins be loosed, Nor the strap of their sandals be broken;*  
*Isa 5:28 Whose arrows are sharp, And all their bows bent; Their horses' hooves will seem like flint, And their wheels like a whirlwind.*

*Isa 5:29 Their roaring will be like a lion, They will roar like young lions; Yes, they will roar And lay hold of the prey; They will carry it away safely, And no one will deliver.*

*Isa 5:30 In that day they will roar against them Like the roaring of the sea. And if one looks to the land, Behold, darkness and sorrow; And the light is darkened by the clouds.*

*v. 25 Therefore the anger of the LORD is aroused against His people;* This is a strange verse for many who want to talk about just the love of God. The love of God is real, and you cannot keep Him from loving you; but God hates sin. If you are going to love sin, still He will love you, but you can expect His judgment. The anger of the Lord is kindled against His people—not against the neighbors. **“But His hand is stretched out still.”** If Israel had gone to the Lord and trusted Him, He would have delivered them. The judgment of God is in the Book of Isaiah but so is His grace. The government of God and the grace of God—they are not in conflict. If you are going to continue in sin, if you refuse the grace of God, then you will know what the government of God is.

*v. 26 He will lift up a banner to the nations from afar, and will whistle to them from the end of the earth;* God will call foreign nations to come and invade Judah, making them instruments of His judgment upon them. **They shall come with speed, swiftly . . .**

*vs. 27-28 No one will be weary or stumble among them . . . Nor will the belt on their loins be loosed . . . Whose arrows are sharp, and all their bows bent;* the armies God will call against Judah are all business. They are totally focused, prepared, and readied - with the strong men of Judah use their strength for drinking contests! This would be a great mismatch, and a soft, drunk, and flabby Judah will certainly fall against such dedicated enemies.

*v. 29 Their roaring shall be like a lion;* rather, *like a lioness*, which the Hebrews appear to have regarded as fiercer than a lion ( Gen 44:9; Num 24:9; Hab 2:11). The Assyrian armies probably advanced to the combat with loud shouts and yells (Jer 2:15). **Yes, they will roar;** rather, *growl*. The word is different from the one used previously, and may express the “deep growl” with which the lion springs upon his prey. (*Shall carry it away safely*. Sennacherib says this in one of his inscriptions.

*v. 30 Like the roaring of the sea.* Not content with one simile, the prophet has recourse to a second. “The noise of the Assyrian army shall be like that of a raging sea;” or, perhaps, “After he has carried off his prey, the Assyrian shall still continue to growl and threaten, like a stormy sea.” **If one looks to the land, . . .** If Israel turn its gaze from Assyria to its own land, it sees nothing but a dark prospect—darkness and distress, all light shrouded amid clouds and deep obscurity. The text and the construction are, both of them, uncertain; but the general meaning can scarcely be other than this.

*v. 25 Therefore is the anger of the LORD kindled against his people.”* The love of God is real, and you cannot keep Him from loving you; but God hates sin! If you are going to love sin, still He will love you, but you can expect His judgment. The anger of the Lord is kindled against His people—not against the neighbors.

*v. 26 Nations from afar.* Two nations that God would bring against Israel were: (1) Assyria, which conquered the Northern Kingdom in 722 B.C., and (2) Babylon, which completed its invasion of Jerusalem in 586 B.C. and destroyed the temple. Judgment is coming as the prophet is saying!

vs. 27-28 If the enemies are strong and focused against us, should we not be strong in the LORD, and focused on the LORD, to overcome such strong enemies?

*v. 29* Those who would not hear the voice of God speaking to them by His prophets, but stopped their ears against their charms, shall be made to hear the voice of their enemies roaring against them and shall not be able to turn a deaf ear to it

*v. 30* The conclusion of the discourse announced God’s action in sending a mighty army against Judah to conquer and leave the land in darkness and distress.

**Summary: Blessings to the righteous; Woe to the wicked. Our blessed hope is in the Lord Jesus! He is willing! Are we?**

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INTERPRETATION

APPLICATION