



SALVATION IS
OF THE LORD

A Study of Isaiah - #2



REPENT BEFORE THE
DAY OF THE LORD

Isaiah 2:5-22

High-Level Outline of Isaiah

I. Sovereign Judgment of All (1-39)

A. Judgment on Judah (1-6)

- A. Condemnation of Judah (1)
- B. Jerusalem's Exalted Future (2:1-4)
- C. Repent before the Day of the Lord Comes (2:5-22)
- D. Judgment's Extent and Impact (3:1-4:1)
- E. Future Redemption and Protection (4:2-6)
- F. Parable of the Beloved Vineyard Owner (5:1-7)
- G. ...

B. Judgment on Judah and Her Invaders (7-12)

C. Judgment against Heathen Nations (13-27)

D. Woes against Jerusalem (28-35)

E. Transition of Threatening Empires (36-39)

II. God's Salvation of Zion (40-66)

Causes of Decline, Judgment

11) What 3 factors drove Judah's departure from the Lord (**2:5-8**)?

Are we impervious to these? How might they affect us?

*For You have **forsaken** Your people, the house of Jacob, Because they are ¹**filled with eastern ways**; They are soothsayers like the Philistines, And they are pleased with the children of foreigners. Their land is also ²**full of silver and gold**, And there is no end to their treasures; Their land is also **full of horses**, And there is no end to their chariots. Their land is also ³**full of idols**; They worship the work of their own hands, That which their own fingers have made. (**2:6-8**)*

- Love of worldly people, riches, power, and false religions.
- Does our time, worries reflect love of God or world (**1 Jn. 2:15-17**)?

Why Unwilling to Forgive?

- 12) Why would Isaiah ask God, “*do not forgive them*”, especially in comparison with Jesus’ and Stephen’s dying words (**2:9; Luke 23:34; Acts 7:60**)?
- Jerusalem’s flagrant idolatry represented obvious, willful, destructive error for which there was no excuse (**Jeremiah 2:13**).
 - Good judgment recognizes there comes a time when we must:
 - Stop fellowshipping unrepentant (**1 Cor. 5:1-13; Rom. 16:17-18**).
 - Stop speaking to unheeding (**Matthew 7:6**).
 - Stop praying for hopeless destroyers (**Jn. 17:9; Jer. 7:16-18; 11:14; 14:11-12; 1 Jn. 5:16**).
- Represents a zeal for God, righteousness and His people and recognition that time for patience had passed (**2 Peter 3:9**).

The Day of the Lord?

*Enter into the rock, and **hide in the dust**, From the terror of the LORD And the glory of His majesty. The lofty looks of man shall be humbled, The haughtiness of men shall be bowed down, And the LORD alone shall be exalted in that day. For the day of the LORD of hosts Shall come upon everything proud and lofty, Upon everything lifted up – And it shall be brought low ... In that day a man will cast away his idols of silver And his idols of gold, Which they made, each for himself to worship, **To the moles and bats, To go into the clefts of the rocks, And into the crags of the rugged rocks,** From the terror of the LORD And the glory of His majesty, When He arises to shake the earth mightily. **Sever yourselves from such a man**, Whose breath is in his nostrils; For of what account is he? (**2:10-22**)*

13) To what day does the “*Day of the Lord*” refer in this context (**2:10-22**)? Is this referencing the end of the world? How do you know?

- Context is Jerusalem – not world.
- Casting idols into the rocks would be impossible, meaningless at time’s end.
- Use wisdom. Look ahead. Draw lines of fellowship now (**Mat. 15:12-14**).

The Day of the Lord!

- Any “*day*” in which God acts suddenly, decisively in judgment:
 - Samaria (**Hosea 10:6-8; Amos 5:16-27**)
 - Jerusalem – Locust Hordes (**Joel 1:1-2:27**)
 - Egypt (**Jeremiah 46:1-10; Ezekiel 30:1-10**)
 - Edom (**Obadiah 2-15**)
 - Jerusalem by Babylon (**Zephaniah 1:2-18**)
 - Babylon (**Isaiah 13:1-19**)
 - Jesus, the Church (**Zec. 14:1; Mal. 4:5; Joel 2:28-32; 3:12-21; Acts 2:16-36**)
 - Rome (**Revelation 6:12-17**)
 - End of the World (**1 The. 5:1-8; 2 Pet. 3:9-13**)

Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It will be darkness, and not light. ... Is not the day of the LORD darkness, and not light? Is it not very dark, with no brightness in it? (Amos 5:18-20)

*For this is **the day of the Lord GOD of hosts, A day of vengeance**, That He may avenge Himself on His adversaries. The sword shall devour; It shall be satiated and made drunk with their blood; (**Jeremiah 46:10**)*

Original Impact?

14) How should knowledge of this pending day have affected the Jews of Isaiah's day (**2:5, 10-22**)?

- Warning should have motivated them to repent and avoid judgment.

*O house of Jacob, **come and let us walk** In the light of the LORD. ... **Sever yourselves from such a man**, Whose breath is in his nostrils; For of what account is he? (**Isaiah 2:5-22**)*



JUDGEMENT'S EXTENT
AND IMPACT

Isaiah 3:1-4:1

Total Breakdown of Society

15) Summarize the impact of God's judgment upon Judah (**3:1-7**)? What aspects of their lives were affected and how so?

*For behold, the Lord, the LORD of hosts, Takes away from Jerusalem and from Judah **¹The stock and the store**, The whole supply of bread and the whole supply of water; **²The 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**. **I will give children to be their princes, And babes shall rule over them.** **⁴The 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.** **⁵When 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," 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." (13:1-7)*

Food resources, military leaders, civil leaders, business leaders, proper respect.

“Knew Not How to Blush”

16) What justification or “*witnesses*” are offered to require such extensive judgment (**3:8-9**)?

*For Jerusalem stumbled, And Judah is fallen, **Because their tongue and their doings Are against the LORD, To provoke the eyes of His glory. 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.** (3:8-9)*

- Shameless declaration of sin (“*nor did they know how to blush*”, **Jeremiah 6:15; 8:12**).
- Indicates proud hardened rebellion. No question of guilt.

“According to what he has done”

17) Who will be spared and why (**3:10-11**)?

*Say to the righteous that it shall be well with them, For they shall eat the fruit of their doings. Woe to the wicked! It shall be ill with him, For the reward of his hands shall be given him.” (**3:10-11**)*

- Comfort and hope offered to the righteous.
- Each received reward based on their actions, “*whether good or bad*” (**2 Cor. 5:10**), not ancestry, wealth, status, appearance, ...

“Blind Leaders of the Blind”

18) How and why had the rightful leaders abdicated their responsibilities (3:12-15)?

As for My people, ¹children are their oppressors, And women rule over them. O My people! ²Those who lead you cause you to err, And destroy the way of your paths. The LORD stands up to plead, And stands to judge the people. ³The 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. What do you mean by crushing My people And grinding the faces of the poor?” Says the Lord GOD of hosts. (3:12-15)

- Material mindset was leading to spiritual ruin (**Mat. 15:12-14**) and destroying those they should have helped (**1:13-17; Deu. 24:17-22**).
- Leaders exhibited immature, short-sighted mindset of children, women (**3:16-26; 2 Timothy 3:6**), possibly influenced or driven by them.

End of Decadence

19) Connecting the symptom raised in **3:12** with the above failure noted in **3:13-15**, how would the images of **3:16-4:1** helped each party confront the real issues, including resuming their proper roles and responsibilities?

*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, 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**.” In that day the Lord will take away the finery: The **jingling anklets**, the **scarves**, and the **crescents**; The **pendants**, the **bracelets**, and the **veils**; The **headdresses**, the **leg ornaments**, and the **headbands**; ... (3:16-4:1)*

• Proud will be humiliated (**2:11-12**), including women obsessed with decadent decorations, attracting attention to themselves (**1 Pet. 3:1-5**).

• Does your dress match one “*professing godliness*” (**1 Tim 2:9-10**)?

End of Decadence

... 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. 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. Your men shall fall by the sword, And your mighty in the war. Her gates shall lament and mourn, And she being desolate shall sit on the ground. 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." (3:16-4:1)

- Horrors of coming slavery should have awakened their leaders.
- The women that men spoiled and heeded would be destroyed (**Amos 4:1**), if men did not lead rightly, not to mention their sons and themselves.



FUTURE REDEMPTION
AND PROTECTION

Isaiah 4:2-6

Physical or Messianic Kingdom?

*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. 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. 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, 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.** 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. (4:2-6)*

20) Does this promise of future redemption & protection refer to those returning from captivity or citizens of the Messianic kingdom (4:2-6)?

Physical or Messianic Kingdom?

- 20) Does this promise of future protection refer to those surviving the captivity and return, or does it refer to the Messianic kingdom (**4:2-6**)?
- Most commentators assume Messianic kingdom, because of “Branch” ...
 - “Branch”, often refers to Jesus (**11:1; Jer. 23:5; 33:15; Zec. 3:8; 6:12**).
 - But, also God’s people (**60:21**) and other people (**Dan. 11:7**).
 - After return, Jews are referred to as the “*holy seed*” and “*stump*” (**6:13; Ezra 9:2**).
 - Protection language also used of physical remnant (**Zec. 1:12-2:7**).
 - Context is tied to chapter 3 by the specific sins of chapter 3 (“*filth of the daughters of Zion ... blood of Jerusalem*”) and adjacent reference to “*in that day*” (**4:1, 2**) – same period.
- Maybe dual fulfillment, like **2 Samuel 7:12-16** (Solomon & Jesus)?
- Contextually, it clearly refers to Solomon, but Jesus was final fulfillment.

Thematic Alternation?

21) What would be the purpose of this interlude in the middle of such extensive condemnation and judgment?

- Provides hope, comfort, confidence:
 - Not total destruction – will be a remnant.
 - Remnant will be spiritually pure – so repent.
 - God will protect and prosper remnant. Beautiful sight!
 - God will redeem His people!
- Contrasted against defilement and looming death of current generation.
- The “branch” represents the real, glorious beauty and godly peace – not physical decorations, attention, wealth, and power.



PARABLE OF THE BELOVED
VINEYARD OWNER

Isaiah 5:1-7

The Beloved's Manicured Vineyard

*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**. He **dug it up** and **cleared out its stones**, And planted it with **the choicest vine**. He **built a tower** in its midst, And also **made a winepress** in it; So He expected it to bring forth good grapes, But it brought forth wild grapes. (5:1-2)*

22) If the “*Beloved*” is the Lord, and “*His vineyard*” represents Israel and Judah (5:7), what does His labor in the vineyard represent (5:1-2)?

The Beloved's Manicured Vineyard

22) If the "*Beloved*" is the Lord, and "*His vineyard*" represents Israel and Judah (**5:7**), what does His labor in the vineyard represent (**5:1-2**)?

- Represents everything God did to produce a spiritually holy people from the stock of Israel:
 - Redeemed from Egypt (10 plagues, Red Sea, plundering Egypt).
 - Protection in Wilderness
 - Conquering Canaan (Land of Milk and Honey)
 - Purging the wicked; Redeeming from invaders.
 - Providing godly Judges, Kings and Prophets (**2 Chronicles 36:15-17**).

Who Is Responsible?

23) What more could the Lord have done to promote the growth and production of His vineyard (5:3-4)? Why would the Lord make this point to them (5:5-7)? How can this be used to answer Calvinism's rejection of man's free moral agency?

And now, O inhabitants of Jerusalem and men of Judah, Judge, please, between Me and My vineyard. 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? (5:3-4)

- Nothing! God is completely free of blame. Therefore man is!
- The coming destruction was wholly their fault and due (5:5-6).