

Pentwater Bible Church

Isaiah Message 9
January 27, 2019



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Daniel E. Woodhead – Pastor Teacher

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The Book of Isaiah

Message Nine

EVIL FOLLOWS SIN

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Isaiah 3:13–26

¹³Jehovah standeth up to contend, and standeth to judge the peoples. ¹⁴Jehovah will enter into judgment with the elders of his people, and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: ¹⁵what mean ye that ye crush my people, and grind the face of the poor? saith the Lord, Jehovah of hosts. ¹⁶Moreover Jehovah said, Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; ¹⁷therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts. ¹⁸In that day the Lord will take away the beauty of their anklets, and the cauls, and the crescents; ¹⁹the pendants, and the bracelets, and the mufflers; ²⁰the headdresses, and the ankle chains, and the sashes, and the perfume-boxes, and the amulets; ²¹the rings, and the nose-jewels; ²²the festival robes, and the mantles, and the shawls, and the satchels; ²³the hand-mirrors, and the fine linen, and the turbans, and the veils. ²⁴And it shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle, a rope; and instead of well set hair, baldness; and instead of a robe, a girding of sackcloth; branding instead of beauty. ²⁵Thy men shall fall by the sword, and thy mighty in the war. ²⁶And her gates shall lament and mourn; and she shall be desolate and sit upon the ground (ASV, 1901).

GOD BEGINS HIS PRONOUNCEMENT TO BRING JUDGMENT

Isaiah 3:13

¹³Jehovah standeth up to contend, and standeth to judge the peoples ¹⁴Jehovah will enter into judgment with the elders of his people, and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: ¹⁵what mean ye that ye crush my people, and grind the face of the poor? saith the Lord, Jehovah of hosts. (ASV, 1901).

The Lord begins to enter into a formal judgment. He is said, *standeth up to contend*. This is a reference to His occupying His judgment seat (1 Samuel 24:15; Isaiah 41:1) as He prepares to pass judgment on His people. The case is so clear that the judge decides it standing, without sitting down to hear argument or evidence. The peoples are the twelve tribes of the nation Israel. He is now going to tell them that they will suffer punishment for their misdeeds. God judges' sin in all nations but this nation is the one was by Him selected to bring His oracles (Bible) and Messiah to the world. They occupy a special place in His Creation. This diatribe will be directed at both civil and ecclesiastical in Israel. They are the princes (Aristocracy), chief priests (of the Temple), and

elders (Sanhedrin) of the people. The leaders are the primary instigators of the sins against the people. He includes the elders in this accusation as well. This is because they should have protested the wicked deeds of the leaders. Leadership and responsibility always go together.

In ancient Israel the people were divided into the twelve tribes which were the sons of Jacob whose name was changed to Israel (Genesis 32:28). These were represented by elders who are called here “princes” (*sarim*). These princes include also the officials and the army generals. Together they are responsible for the welfare of the people; but actually, they did the reverse. The Lord cites their sins against the people.

1. *They have eaten up the vineyard*, the latter being a symbol of the people of Israel (cf. Isa. 5:7; Hos. 10:1; Jer. 12:10).
2. They have stored in their own homes spoil stolen from the poor.

In this way the elders and princes had misused their position and their authority. These wicked leaders included the false prophets who praise the people when they commit evil deeds. They lavish excessive praise upon the people who are led into sin and they therefore never come to a clear understanding of the nature and severity of their wicked deeds.

The treatment of the poor is described as grapes in a winepress, which are squeezed, crushed, and ground. Oppression of the poor and the underprivileged seems to be deeply rooted in human societies of all varieties, both ancient and modern. The Bible teaches us in many places to assist the poor. God in effect is saying through the prophet by asking, “What gives you the authority to act so wickedly toward My people?” Again, we see Him saying, “*my people*.” He chose them for leadership roles in Israel and they abused that gift. They should have exercised protection over the poor and not abused and degraded them. By affirming the origin of this message which is, from *the Lord, Jehovah of hosts* the message is emphasized to the leaders that they should not have trusted in wicked men to follow instead of the *Lord, Jehovah of hosts* Himself. They had the Mosaic Law and knew what they should have been doing toward the population. The necessity to help the poor is carried into the New Testament.

Galatians 2:10

¹⁰ Only they would that we should remember the poor; which very thing I was also zealous to do (ASV, 1901)

Paul returned to Jerusalem after his conversion and the disciples cautiously welcomed him. After a short time, they realized that he had been called to bring the gospel to the Gentiles, and they encouraged him in that calling. Paul states that the only thing they asked of him was that he would remember the poor. The poor is a class of people in the Bible that generally need protection.

OUTWARD HAUGHTINESS OF THE WEALTHY WOMEN

Isaiah 3:16–17

¹⁶ Moreover Jehovah said, Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a

tinkling with their feet; ¹⁷therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts (ASV, 1901).

This passage is closely connected with Isaiah 2:7, 15–17, where Isaiah deals with the haughty and proud in Jerusalem who rely on their silver and gold, their towers, chariots, and horses. In this passage the prophet now turns to deal with the women, “daughters of Zion”—in particular that class in society which can afford to live a luxurious and frivolous lives while oppressing the poor (Amos 4:1–3). The Lord discloses a close connection between Jerusalem’s social evils and the women’s behavior and lifestyle, whereby they induce their husbands in turn to act corruptly and unjustly. At that time the wealthy women of Jerusalem were proud and arrogant. They dominated and ruled over the nation. *Adulterous* women exerted a ruling influence over the nation. The leaders had become so driven to satisfy their lusts that they would do anything to please their women who were wicked and adulterous. This situation is reflected in this section of Scripture.

Many women of all times have used their beauty and charm to entice men to satisfy their avarice or affluenza. Public life in ancient Israel was corrupted to the extent that the family which, is the building block of a society, was undermined by corrupt women. Instead of cultivating spiritual and moral values in the home, they became satisfied only with gratifying selfish desires. They became pampered and spoiled. This led to a love for luxurious clothing and jewelry which in turn introduced a spirit of frivolity instead of seriousness for keeping a godly family. The men’s lack of leadership and the women’s neglect of the family discouraged the men and demoralized the youth. There is no sin in fine clothing or fine attire. It is the attitude one has toward the material that is offensive to the Lord. When the material is more important than the spiritual and morals collapse the Lord will bring judgment. The Lord cites five general characteristics of these adulterous women they publicly displayed through their prideful arrogance.

1. *Haughty,*
2. *Walk with outstretched necks*
3. *Wanton eyes,*
4. *Walking and mincing as they go,*
5. *Making a tinkling with their feet*

Each one of these are behaviors that exhibit an attitude that is highly offensive to God.

Haughty is to be arrogantly superior to others or disdainful toward them. It is a class superiority attitude that essentially says. “I am better than you because of my material things and social position.”

Walking with outstretched necks would elevate the head by jutting out their chins in a proud superior manner so that people would look at them. They wanted to display themselves and their pride.

Wanton eyes also could be translated as winking. One winks to impart a secret of sorts. So, the adulterous women would wink at men other than their husbands hinting they should follow them home. The Word of God expressly warns against such women.

Proverbs 6:23–29

²³For the commandment is a lamp; and the law is light; And reproofs of instruction are the way of life: ²⁴To keep thee from the evil woman, From the flattery of the foreigner's tongue. ²⁵Lust not after her beauty in thy heart; Neither let her take thee with her eyelids. ²⁶For on account of a harlot a man is brought to a piece of bread; And the adulteress hunteth for the precious life. ²⁷Can a man take fire in his bosom, And his clothes not be burned? ²⁸Or can one walk upon hot coals, And his feet not be scorched? ²⁹So he that goeth in to his neighbor's wife; Whosoever toucheth her shall not be unpunished (ASV, 1901).

Walking and mincing as they go, means the women would walk ostentatiously by taking small steps like little children. This exhibited their low morality and lustful sexual desires. The mincing or dainty steps would be for attracting men for adulterous relationships outside of their marriages.

Making a tinkling with their feet is a reference to the bells they would affix to their shoes so as to jingle as they walked attracting more attention to themselves. They would also stamp their feet on the ground to cause and even louder ringing of the bells. Additionally, they would put perfume in their shoes to be sprayed out as they stamped their feet when passing by a group of young men so as to entice them into adulterous relationships.

The Lord concludes this section of Scripture with His condemnation of them and the judgment He will mete out upon them. He says that He will *smite with a scab the crown of the head of the daughters of Zion, and lay bare their secret parts*. This is in retribution to the lifting up of their heads in that haughty manner they did. Now their hair will fall off, through the scab or leprosy He will bring upon them. Their hair had to be shaven off to heal the scabs or leprosy resulting in humiliation. *And the Lord will discover their secret parts*; is their genitalia. They will be driven out of public naked and bald. Nothing could be more distressing and intolerable. Therefore, they shall be stripped of their fine apparel, so that their nakedness shall be seen.

THEIR FINE APPAREL IS RUINED

Isaiah 3:18–23

¹⁸In that day the Lord will take away the beauty of their anklets, and the cauls, and the crescents; ¹⁹the pendants, and the bracelets, and the mufflers; ²⁰the headtires, and the ankle chains, and the sashes, and the perfume-boxes, and the amulets; ²¹the rings, and the nose-jewels; ²²the festival robes, and the mantles, and the shawls, and the satchels; ²³the hand-mirrors, and the fine linen, and the turbans, and the veils (ASV, 1901).

In this section of Scripture, the Lord lists twenty-one ornaments of jewelry or clothing that the haughty women of Jerusalem proudly wore on their feet, around their necks and their bodies in general. Because of the physical affliction the Lord brings, they will be forced to remove these

luxurious ornaments and no longer wear them. Because these are ancient terms their precise use is not fully known.

1. The anklets were rings of silver or some other metal worn round the ankles.
2. The caul, or wreath was worn round the forehead, from one ear to the other.
3. The crescents were little moons which were hung upon their necks.
4. The pendants were on diadems with a stone that fell on the forehead.
5. Bracelets were worn on the arms and wrists.
6. Mufflers were generally animal furs worn like stoles.
7. Headtires are hats of fine cloth.
8. The ankle chains were stepping-chains, connecting the anklets.
9. Sashes are worn as a girdle around the waist.
10. Perfume boxes were scent-bottles and jars for holding sweet-smelling perfumes.
11. Amulets were charms worn on bracelets or neck chains.
12. Rings were worn on the fingers.
13. Nose jewels were nose rings and other decorative jewels worn on the nose.
14. Festival robes were stately robes link over tunics. They were worn uppermost of the two under-dresses, richly embroidered, and bound with a superb girdle.
15. Mantles are like stoles worn around the shoulders.
16. Shawls are also worn on the shoulders.
17. Satchels are essentially modern-day purses.
18. Hand-mirrors, were portable mirrors which were made of polished metal.
19. Turbans were headdress' .
20. Fine linen was just well woven luxurious clothing
21. Veils covered their faces at times.

FINAL JUDGMENT BRINGS DESTRUCTION

Isaiah 3:24–26

²⁴And it shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle, a rope; and instead of well set hair, baldness; and instead of a robe, a girding of sackcloth; branding instead of beauty. ²⁵Thy men shall fall by the sword, and thy mighty in the war. ²⁶And her gates shall lament and mourn; and she shall be desolate and sit upon the ground (ASV, 1901).

The parts of their bodies where they applied the perfume will have a rotten decaying odor emanating from the leprosy or boils the Lord will apply to their head. The perfume will not be able to counter the noxious odor He will bring upon them. Their flesh will experience scabbing and abrasion so they will no longer be able to wear their girdles. They will have a simple rope to wear to hold their sackcloth tunics in place. Their baldness will replace their well-set hair. All these judgments are fitting and proper because these women used their beauty and attire for haughty prideful purposes. They should have restricted their beauty and attention to their husbands and family instead of engaging in haughty adulterous relationships. These women had privileged positions in society and a responsibility to maintain a high spiritual attitude in their homes and families. They betrayed their God given beauty and mission to devote themselves to the pursuit of

beauty and luxurious living and jewelry for those materialistic ends. God gave all women a beauty to attract other to them. It is therefore their responsibility to live a virtuous life as an example of the morality the Lord desires of us. When raw sensual beauty becomes the ideal of life God will intervene to correct it.

Proverbs 31:10–31

¹⁰A worthy woman who can find? For her price is far above rubies. ¹¹The heart of her husband trusteth in her, And he shall have no lack of gain. ¹²She doeth him good and not evil All the days of her life. ¹³She seeketh wool and flax, And worketh willingly with her hands. ¹⁴She is like the merchant-ships; She bringeth her bread from afar. ¹⁵She riseth also while it is yet night, And giveth food to her household, And their task to her maidens. ¹⁶She considereth a field, and buyeth it; With the fruit of her hands she planteth a vineyard. ¹⁷She girdeth her loins with strength, And maketh strong her arms. ¹⁸She perceiveth that her merchandise is profitable; Her lamp goeth not out by night. ¹⁹She layeth her hands to the distaff, And her hands hold the spindle. ²⁰She stretcheth out her hand to the poor; Yea, she reacheth forth her hands to the needy. ²¹She is not afraid of the snow for her household; For all her household are clothed with scarlet. ²²She maketh for herself carpets of tapestry; Her clothing is fine linen and purple. ²³Her husband is known in the gates, When he sitteth among the elders of the land. ²⁴She maketh linen garments and selleth them, And delivereth girdles unto the merchant. ²⁵Strength and dignity are her clothing; And she laugheth at the time to come. ²⁶She openeth her mouth with wisdom; And the law of kindness is on her tongue. ²⁷She looketh well to the ways of her household, And eateth not the bread of idleness. ²⁸Her children rise up, and call her blessed; Her husband also, and he praiseth her, saying: ²⁹Many daughters have done worthily, But thou excellest them all. ³⁰Grace is deceitful, and beauty is vain; But a woman that feareth Jehovah, she shall be praised. ³¹Give her of the fruit of her hands; And let her works praise her in the gates (ASV, 1901).

Woman was Gods crowning achievement in the Creation. She is to be admired for the work and position He has given her. When she is God fearing she will make a house a home, groceries a fine meal give her husband children and lead her children to love and fear God. But, because of her beauty if she falls into prideful sin she will lead many into that end.

Next message: THE COMING KINGDOM

E-mail: Pentwaterbiblechurch@scofieldinstitute.org Call: 877-706-2479