Session 2 The Forerunner Message in Isaiah 3-4

1. Review and overview (Isa. 2-4)

*Typically, every Friday night we will take one or two chapters. I want to encourage you, as we go through these chapters, to ask the Holy Spirit during the teaching, “Holy Spirit, let me know what You want highlighted.” I do not mean twenty points, but “Holy Spirit, what are one or two points out of this chapter You want to highlight in the end-time Church?” Just kind of breathe that prayer throughout the night as we are going through the teaching.*

*Then ask, “How should I respond?” Sometimes it is as simple as to study this passage more, or to talk about it more. Prepare, pray over it more, even simple, little things like that. Ask Him as you are listening to it what He wants to highlight in the end-time Church from this passage. I mean I can think of five or ten points, but just get one or two that you can really lock into.*

* 1. Isaiah 2:1-4:6 is one unit of Scripture with three parts. It begins with a promise of God’s glory in Jerusalem in the Millennium (2:1-5). Next it describes Jerusalem’s sin and judgment (2:6-4:1),
	and then it ends with another promise of God’s glory in Jerusalem when Jesus returns (4:2-6).

*Well, we are going to begin with a review and an overview. That is because last week we looked a little bit at Isaiah 2. I talked more about Jerusalem in the larger purpose of God as anchored in Isaiah 2. It is important to see that Isaiah 2-4 is actually one message. There were no chapter breaks. Isaiah was really giving one strong message, and it had three parts. The first part that we looked at last week was the hope or the promise of the glory of God coming to Jerusalem. Then the middle part was Israel’s sin and the judgment and discipline of the Lord. Then the final part, the third part, we are going to look at tonight, Isaiah 4. It goes back to the promise where God says that He will visit Jerusalem.*

* + 1. Israel will fulfill her destiny in 2:2-4 and 4:2-6 after she is disciplined in 2:6-4:1. The Lord revealed His glorious purpose to Israel to motive them to obey Him.
		2. Isaiah 2 highlights the coming of the Gentiles to Jerusalem to learn Jesus’ ways (2:1-5).
		3. Isaiah 4 focuses on Jesus’ beauty being seen as He blesses Jerusalem and its remnant (4:2-6).

*So Israel will fulfill her destiny of Isaiah 2 after she is disciplined in Isaiah 3 and purified in Isaiah 4. Then she will enter into everything that God has called her to. Now the reason the Lord gave Israel these glorious promises is the same reason we know them. When we see where things are going, it motivates us to obey and it gives us resolve to resist sin, darkness, and unbelief.*

*Now many in Israel did not respond to this glorious news that way. Many in the Body of Christ do not, but we want to be people that, by the grace of God, when we hear this great storyline, we say in our own heart, “Lord, this is worth going all wholehearted.” It is not just we want to understand the message for others; the message gives us a reason to be resolved to go for the Lord with all of our heart.*

* 1. Throughout the description of Israel’s judgment in Isaiah 2:6-4:1, there is an interplay between the judgment on Israel by Assyria and/or Babylon and the judgment on Israel and the Gentile nations
	in the Great Tribulation. The judgments on Israel in Isaiah 2-3 were partially fulfilled when God disciplined them through the Assyrians (721 BC) and by the Babylon captivity (606-536 BC).
	This was followed by a period of restoration in 536 BC under Zerubbabel (Ezra and Nehemiah).

*Now the themes in Isaiah 2-4. Remember it is one message; it is one section; it is one passage. The themes are obviously God’s salvation and God’s judgment, but the real emphasis is God’s salvation and judgment at the end of the age. What I mean by salvation, I mean salvation that only comes through Jesus. What I mean is the prophetic promises being released in fullness.*

*Now all through the book of Isaiah, when Isaiah talks about the glory and the judgment at the end of the age, he often applies it in the near future to his generation or the years soon after he prophesied. So there is always this ebb and flow in Isaiah’s teaching between the far distant future at the end of the age, which is his primary theme, and the near future within a generation or two, things that would happen close timewise to the time he gave his prophecy. Now if you know that, you can work your way through Isaiah without getting confused, because there is a short-term partial fulfillment and there is a long-term complete fulfillment at the end of the age.*

*I want you to catch three dates. These are the three important dates in the Old Testament if you are going to understand end-time prophecy. You have to understand these three dates. So I want you to turn to your neighbor and say, “Three dates. I can learn three dates. Not a big deal. I can learn three dates.”*

*If you do not know these three dates when we go through these chapters, you will constantly be confused as to what is going on. If you learn the three, then you have got the outline in history where to fit the different events we are talking about.*

*Date number one, the Assyrian invasion of Israel. Assyria was a big empire. Think of modern-day Syria, just north of Israel. Assyria was an ancient empire. It was bigger than Syria, but just to make it simple it was an empire right there next to Israel towards the north and the east. Ancient empire, the most powerful empire in the world at that time, it does not exist anymore. The Assyrian invasion [of Israel] 721. Now that is during Isaiah’s ministry. So this is something right in front of him which he sees in his lifetime.*

*The second big one is the Babylonian captivity, 606 to 536. It is seventy years, seventy years of captivity in Babylon, and we know Babylon is Iraq, modern-day Iraq.*

*The third date was the restoration, when they came back out of captivity under Zerubbabel the governor in 536.*

*If you get those three dates down—the Assyrian invasion, the Babylonian captivity, the reason they were in captivity and how the Babylonians took lots of people hundreds of miles and put them in labor camps for seventy years, then when they were restored back to the land—those three dates, it is not hard.*

*I am going to quiz you on them. Okay, what is the first date, the Assyrian invasion? Seven what? See, you can look. This is an open-book test. What is the second date, the Babylonian captivity? How many years is that? Seventy. What is the restoration period? When did that begin? That is Zerubbabel, and then a little bit later was Ezra and Nehemiah who came along and built on what he was doing. If you get those three dates, you are going to understand some of the fulfillment, the partial fulfillment, of Isaiah.*

* + 1. The Assyrian Empire (911-612 BC) was located in the area of modern day Iraq, Syria, Jordan, and Lebanon, etc. (Its political authority extended from Egypt to Iran and from the Persian Gulf to the Black Sea).
		2. In 721 BC, Assyria conquered Samaria, Israel’s capital city (after the civil war in 931 BC), and carried away the citizens of Northern Israel into captivity.
		3. In 701 BC, the Assyrians took 46 of Judah’s fortified cities and laid siege to Jerusalem during Hezekiah’s reign (Isa. 36). An angel slew 185,000 Assyrian forces in one night (Isa. 37:36).

*Here is why you need to understand this: because there is this tremendous energy in the human spirit among Bible scholars to dismiss all future judgments and make them all something that happened in the past. I run into this all the time with theologians, brilliant theologians. There is something in the human spirit that does not want to acknowledge the end-time judgments. I mean, some of the sharpest guys say, “Nope, that was back in Assyria, 721.”*

*I answer, Yeah, it was, partially.”*

*If you do not know they are going to do that to you, they are going to steal that chapter right out of your heart. They are going to reduce it to something that happened and has no relevance for the future. Then you take that chapter and do not even read it again. Do not let anybody steal these chapters from you by that simple logic. Because, they will say something like, “Well, you know the Assyrians, Sennacherib of the Assyrians…”*

*You might say, “Oh, Mike! I don’t even know about that.” Now you know it. There are the three dates. Do not be easily taken off course because somebody can quote those three dates to you and tell you that the judgments were completely fulfilled. They were only partially fulfilled in those two, particularly Assyria and Babylon.*

* 1. ***Premise***: What occurred at any time in history will be surpassed in the end times in terms of the intensity of man’s sin and God’s judgment in Israel and the nations (Dan. 8:23: 12:1, 7; Mt. 24:21). The trouble in Israel in 721 BC, 586 BC, and AD 70 will be surpassed in the Great Tribulation.

21For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. (Mt. 24:21)

*I am building a foundation for this whole course. Here is the premise. Again, I run into this often. The number one issue I run into with many Bible scholars is how they see the end-time judgments. Those who resist it say, “No, that happened [was fulfilled] back then.”*

*I say, “Well, according to Jesus, the intensity of sin and judgment and the Great Tribulation is the most sincere and most intense of any time in history.”*

*So, no matter what happened in the past, what is coming is going to be more intense. They say, “Isaiah 3 happened in the past.”*

*I say, “Well, it is going to be more intense, according to Jesus.” So my point is, we are alerted to these passages. We are not going to easily dismiss them, because the most intense time of sin and judgment in human history is yet future. Jesus said that there is a time coming which never has been nor will it ever be after that timeframe. That would be that final years before He returned.*

* 1. Jerusalem in the past is a picture that gives understanding of how God will deal with Israel and the nations in the end times. Many prophecies have a double fulfillment or two stages of fulfillment.

*Just another point, then we will get right into the passage. Jerusalem in the past is a picture. Whatever happened to Jerusalem in the past—her sin, her restoration, God’s promises, God’s warnings, God’s disciplines, Jerusalem—is a picture that gives us understanding of how God is going to deal with both Jews and Gentiles at the end of the age. You want to know how God deals with nations at the end of the age? Look in the past at how He dealt with Jerusalem. It is the storyline of God. It is meant to be understood.*

*We study Isaiah 3 knowing there was a partial fulfillment back in 721 BC with Assyria. We know that it is mostly future. So be braced and be equipped for somebody to try to dismiss all the judgments through simple, little arguments like “It is already taken place.” If we know these 150 chapters, we are going to run into this simple, little point time and time and time again.*

* 1. Israel’s sin in Isaiah’s day was in her attitude and actions toward Assyria and Babylonia—the great civilizations of that day. Her desire for security and wealth led her to imitate, assimilate, and trust in ungodly nations (Syria, Assyria, Babylon, etc.). This parallels the attitudes and actions that will lead Israel and the nations to reject Jesus and embrace the Harlot Babylon systems (Rev. 17-18).
	2. Isaiah spoke both to his generation (2:6-9) and to the end-time generation (2:12-21).

12The day of the Lord…shall come upon everything proud…19They shall go into…caves… [to hide] from the terror of the Lord…when He arises to shake the earth mightily… (Isa. 2:12, 19)

*Isaiah was speaking to two generations. He was clearly speaking to his own generation, and I am sure he was aware he was speaking to the generation when the Lord returns, the generation when the Messiah would come and rule the earth. In Isaiah 2, it is called the day of the Lord. That is a very common term in the Old Testament. It is the time when God arises to shake the earth mightily. Again some folks will say, “Well, that already happened back with an earthquake in Isaiah’s generation.” There actually was an earthquake in Isaiah’s generation.*

* 1. In the final generation of natural history, the Lord will arise to shake the earth mightily (Heb. 12:26-27; cf. Isa. 2:10, 19, 21; 13:13; 29:6; Ezek. 38:19; Hag. 2:6, 21; Zech. 14:4-5; Mt. 24:7;
	Mk. 13:8; Lk. 21:11; Heb. 12:26-27; Rev. 6:12-14; 8:5; 11:13, 19; 16:18-20).

26…He has promised, saying, “…I shake not only the earth, but also heaven.” (Heb. 12:26)

18…and there was…a mighty and great earthquake as had not occurred since men were on the earth… 20Then every island fled away, and the mountains were not found. (Rev. 16:18-20)

*God promised there was one great shaking yet to come. He promised it. In Hebrews 12, He said, in effect, “I am not just going to shake the earth this final time. I am also going to shake the sky, the weather patterns.” When He says, “I will shake the heavens,” that means the weather patterns. So what I mean is we just need to get braced and that the Bible has a lot of information for that generation that the Lord returns. Though some of the points of these chapters were fulfilled a little bit in the past, we are not going to give up those chapters to the past just because somebody comes with a strong argument about it.*

1. Isaiah 3: a window into the sin and judgment at the end of the age
	1. Jerusalem is a picture for others to learn God’s ways (Ezek. 5:15). These periods of Israel’s past sin and judgment are “windows” into the sin and judgment of Israel and the Gentiles in the end times.

15So it shall be a reproach, a taunt, a lesson, and an astonishment to the nations that are all around you, when I execute judgments among you [Jerusalem]...in furious rebukes. (Ezek. 5:15)

4Indeed I have given him [David] as a witness [model] to the people… (Isa. 55:4)

16All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness… (2 Tim. 3:16)

*Again, I run into this so much that if I did not have a foundation in the Bible and a little bit of Bible history I could easily be persuaded. I say, “Oh, wow! I see so many who get thrown off by that simple, little point.”*

*Okay, now, we are moving to Isaiah 3. Remember it is one sermon, Isaiah 2-4. Isaiah 2–the glory; Isaiah 3–the judgment; Isaiah 4–the glory; that is kind of a broad strokes overview of it.*

* 1. Isaiah prophesied of Jerusalem’ sin and coming judgments (Isa. 3:1-4:1). He highlighted the removal of her food supply and leadership (3:1-3) and the breakdown of their social order (3:4-7). Isaiah 3 is connected to 2:22 by the explanatory “for”in 3:1 and the “day of Lord” theme (2:12-21) that is often stated simply as “in that day” (2:11, 20; 3:7, 18; 4:1, 2).

1For behold, the Lord, the Lord of hosts, takes away from Jerusalem…the whole supply of bread…2The mighty man and the man of war, the judge and the prophet…and the elder…
4“I will give children…to rule over them. 5The people will be oppressed, every one by another
and every one by his neighbor; the child will be insolent toward the elder… (Isa. 3:1-5)

*Again, Isaiah 3 was fulfilled a little bit in Isaiah’s day and soon after his day, but this is also yet to come. This is going to be the familiar storyline, not just in Jerusalem, but also in the nations. So don’t read it and say, “Poor Jerusalem.” Say, “Nations of the earth.” This is what is going to become very commonplace in the nations.*

*It starts in Isaiah 3:1. Isaiah says, “For,” or the word could be, “Because.” The word, for, ties Isaiah 3 back to Isaiah 2; it is a connective word. “Because the Lord of hosts”—listen what He did in Isaiah’s day a little bit, but this is what is coming—“He is going to take away from Jerusalem the whole supply of bread and water.” Again, this will be happening in the nations, not just in Jerusalem. Jerusalem is a picture.*

*Some folks say, “Wow, it is going to be heavy in the Middle East!”*

*I answer, “Have your read the book of Revelation? It is going to be heavy everywhere!”*

*Someone said, “I am not going over there! It is going to be intense.”*

*I answer, “Where do you think it is going to be easy in the earth? The whole earth is going to go through a time of travail! Yet the glory of God on the people of God is going to be the greatest ever. In the flesh, it is going to be challenging.”*

*So he talked about the supply of food, verse 2. He talked about the removal, not just of food, but of leadership in society. You can read that later. I do not want to go through all the sin passages in great detail. They mostly say the same broad-stroke things. So as we go through these 150 chapters we are going to do broad strokes on the sin passages, because they mostly cover the same areas. Food and water is going to be disturbed, taken away, or at least interrupted.*

*Verse 2, the leadership in nations is going to be disrupted. Verse 4, God says that, as a judgment, “I am going to give them children”—or incompetent people—“to rule them.” What that is going to produce is verse 5, social chaos. People will be oppressed, with bad leadership in the nation, one against another, everyone against his neighbors. Children will be insolent towards elders. There will be a spirit of lawlessness among young people with profound disrespect to the elderly. Well, you can already see that happening in the nations. That has happened a number of times over the course of history, so it is not the first time ever. It is going to come to a head in the generation the Lord returns. This prepares us for what is happening. Do not be surprised by it. We can already see it emerging with quite a surprising escalation in the last number of years, even around the nations, not just in America. It is everywhere. It is going to get far more intense. Isaiah 3, he prophesied it. He was talking about the day-of-the-Lord generation. Yes, a little bit in Isaiah’s time as well.*

* 1. Some of this trouble occurred after the Assyria invasion in 721 BC, and/or after Hezekiah
	revolted against Assyria in 701 BC and/or in context to the invasion of Babylon in 586 BC.
	2. The root cause of their social chaos and divine judgment is their bold and shameless words and deeds against the Lord, provoking Him with their blatant sin done in the public square (3:8-9).
	The Lord standing speaks of being active in the earthy realm. He first stands to *plead* with mercy.

8For Jerusalem stumbled…because their tongue and their doings are against the Lord…9and they declare their sin as Sodom; they do not hide it…13The Lord stands up to plead, and stands to judge the people. 14The Lord will enter into judgment with…His people… (Isa. 3:8-14)

15to execute judgment on…all the harsh things which ungodly sinners have spoken against Him. (Jude 15)

*Isaiah goes on in verse 8 to give the root cause for the social disruption, for the disruption of the food and bread and water supply. He gives the root cause for the divine judgment. It is similar everywhere. It is not just Israel in the future and Israel in the past. It is in the Gentile nations. It is the core root cause. Here Isaiah points it out: it is bold, shameless deeds and words against the Lord. These shameless, bold deeds and words will be done openly with no sense of shame at all. Let’s read it. Again, this has happened a little bit in the past in Isaiah’s generation, but it is going to happen far more in Israel in the days to come. They are to be braced, and it is going to happen in the nations of the world as well.*

*Jesus unpacked this in Matthew 24. These are the Matthew 24 themes. Though Jesus used different language, He was saying the same things. Verse 8, “Jerusalem stumbled because their tongue and their doings were against the Lord. They declared their sin as Sodom.” They did not hide it; they were proud of their perversion and immorality. They were boasting in the streets about it.*

*Verse 13, the same scenario in the past is coming to fullness in the future. The Lord first stands up to plead with the nations, to plead with Israel. The message is to the nations because Israel is the picture. He pleads with them. That is part of your assignment in the Lord–to give voice to the Lord’s pleading. If the Lord’s message and messengers are refused, then He stands again, but this time to intervene and confront.*

*First, He stands to plead. I believe we are in the time of history where the Lord is standing to plead. Isaiah said you can be sure of this: He* ***will*** *stand to judge. When the Lord stands, it means He takes action in the earthly realm. That is what it means when it says the Lord stands. It does not technically mean that the Father stands in the context of His throne, but He takes unusual action in the earthly realm, action more than normal. He stands to plead. I believe that is what is going on right now. He* ***will*** *stand to judge, and He* ***will*** *confront and intervene.*

*Now one of the things that is troubling now is the language and how free people are, getting emboldened by each other. Even believers are being emboldened by unbelievers and one another through the social media to say things with their tongue against the Lord. Look what it says in Jude 15. This is talking about the end-time judgments. The Lord is going to execute judgment on the harsh things that are spoken against Him. We are not at the pinnacle of this by any means! There is a new level of harshness being spoken against the Lord by ungodly sinners, but some of this rhetoric is in the Church. You know there are some of the guys, and just some of the things that are being said about what love is and what love is not and how archaic God’s ways are. This is so terrifying, I can hardly even say it. The different believers, small little pockets of them, talking about the cross as “cosmic child abuse.” Believers are saying words like this! I just pray, “Oh my! O Lord, please be tender.” I mean it is harsh, and it is bold, and it is getting stronger, and more and more language is flowing in the society. Isaiah talked about all of this, Isaiah 3, talking about the generation in which the Lord returns.*

* 1. Isaiah prophesied God’s judgment on the rebellious, arrogant women in Jerusalem (3:16-4:1).
	The “daughters” personified both men and women in Jerusalem. Isaiah pictured them as losing
	their *beauty* (naming 21 personal adornments in 3:18-23), *privileges* (naming five in 3:24), and
	their *male family members* (death in context to war; 3:25) thus losing the providers and defenders.

16… “Because the daughters of Zion are haughty, and walk with…wanton eyes…18In that day the Lord will take away the finery [their beauty]…25Your men shall fall by the sword [war]… 4:1And 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.”  (Isa. 3:16-4:1)

*Just a little bit more on Isaiah 3, and then we are going to get on to Isaiah 4, because it is the same table of contents, Isaiah 3, as other chapters, but it is about the end of the age. We are going to see these same trends over and over again in nations. We recognize that God said they would happen. More than that He just said it would happen, we catch God’s feelings against them. There is kind of a real absence in the Church today concerning the idea that God really does not like this. Some people think, “Well, if I have rights and I have got a following on social media, it works.” There is a lack of a sense that God truly is disturbed by this.*

*So when I read these chapters, I grasp the sense of it more when I talk to the Lord from places like Isaiah 3. I say, “This really does trouble You and provoke You.”*

*He would say, “Yes, it provokes Me.”*

*“Well, I mean, a lot of people are getting popular and getting a lot of likes when they say these things.”*

*The Lord would say, “It provokes Me. Do not take it lightly. Do not go there. It is a very, very serious thing.” That is the message we get from Isaiah 3.*

*He goes on in the paragraph from verse 16 into Isaiah 4:1. Isaiah pictures the daughters of Jerusalem. “The daughters of Jerusalem” means He is talking to the women of Jerusalem. The daughters of Jerusalem personify the whole group of people, the entire citizenship of the nation. He is not just talking to the ladies in Jerusalem. They were depicting the spirit that the nation was walking in. That is the same spirit that many in Israel have today, and many in the Western nations have the same thing as well. It is in America. So do not trip over the fact He is talking to these ladies in Jerusalem, because they personify the spirit that many are imbibing and partaking of and giving expression to.*

*He tells them in this passage—and you can read the details of the judgments on your own. That is, we do not have time in a short session to cover a lot of ground and break down all the details of the sin and the judgment. So I am encouraging you to look at it a little bit more on your own—he is letting them know they are going to lose their beauty. Verse 16, he says, “The daughters of Jerusalem are haughty.” He describes it a little bit more, which you can see if you read the whole passage. “They walk with wanton eyes.” They walk with a spirit of seduction. They are wanting to gain attention to themselves sexually. They walk with wanton eyes. They dress that way, they talk that way, and they look that way. It is all over the nations. The Lord is disturbed by that. Again, men do as well. This is not men versus women. This is a spirit, and He is just saying it to the women there. Just as when He gives criticism to the elders of Jerusalem it means the men, the women, and the children too, anybody who imbibes that spirit and gives expression to it. He is saying to take it seriously and not to do it.*

*He says in verse 18, “The Lord will take away the finery.” The word, “finery,” here is the same word in Hebrew as “beauty” that is used many times in Isaiah; it is the word, beauty. Isaiah gives twenty-one different personal adornments or ways that they adorn themselves. He says God is going to take them all away in a time of judgment. He is going to really disturb your domestic life to get your attention. Far worse than that! Verse 18—we are skipping a bunch of that—verses 18-23 he talks about the twenty-one ways they tried to adorn themselves. There is nothing wrong with beautifying and adornment, but this was when they were in hostility towards God. He said, “I will get your attention by removing this out of society.”*

*Far worse than that, verse 25, a war is coming. A war did happen in Isaiah’s day. Again, the Assyrians came. What was the year? 721, 721! You got it! Man, you are amazing! No, I want you to get that: 721 the Assyrians. That happened, for the war came then, but a great war is coming at the end of the age. Beloved, I assure you by the Scripture, there is coming a third world war, maybe a fourth—I do not know—but there is definitely coming one more. Maybe there are two of them; I do not know. I certainly am not looking forward to it, but in Scripture it is very, very clear.*

*In verse 25, it is actually talking not just about in Isaiah’s day but at the end of the age, “Your men shall fall.” The next verse right afterwards, Isaiah 4:1—because there was no chapter division. Isaiah was just in the same conversation—he said that in that day the devastation, the death toll, will be so great that the ratio of men to women will be significantly shifted. So many men are going to die that it will be seven women to one man. That is how desperate they will be. There will be tremendous loss due to war, unprecedented death tolls.*

*You know, in World War II in Germany, in six years 5,000,000 died, mostly men, not only men, but mostly. 5,000,000 in six years. I mean, that took Europe by surprise. Nobody knew, and of course they died all over Europe, but nobody in Germany could have guessed in the next years 5,000,000 people would die. Twenty million died in Russia in the same period by the war or war-related diseases and causes, 20,000,000. It is a terrifying aspect of war.*

* 1. Isaiah 4:1 describes a graphic aspect of the coming judgment—a war resulting in an unprecedented death toll of men so that the ratio of women to men would be 7 to 1. So many men were to die that women would be desperate for male companionship and support. These judgments occurred in part in context to Israel’s conflict with Assyria and Babylon, but the phrase “in that day” anticipates the Great Tribulation which includes God’s end-time judgment on Israel and the nations.
	2. There will be a third world war that will result in the death of over a fourth of the earth (Rev. 6:4-8). Over 50 million people died in the six years of World War II (1939-1945).

4Another horse, fiery red, went out. And it was granted to…to take peace from the earth, and that people should kill one another…8Power was given to [the pale horse]…over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth. (Rev. 6:4-8)

1. Jesus’ beauty will be openly manifested in Jerusalem (Isa. 4:2-6)

*Now in Roman numeral three, in paragraph A. and B, I am kind of restating this again. I am not going to cover it now, but I am saying it because I really want you to get this. You know one of my teaching styles is repetition–say it over and over and over again. Say it in several ways to say it more simply. Maybe in another way somebody will thing, “Oh, that makes sense.”*

*Again here I just want you to know Isaiah 2-4 is one message. It starts off very positive in Isaiah 2, then the sin and judgment in Isaiah 3, and it ends up positive again in Isaiah 4. The reason it is positive is to give people a vision so they would leave their sin and judgment and not be overcome with fear but would press into the Lord while the times are difficult.*

* 1. The beauty of Jesus is the dominant storyline the Spirit will make known in the end times (4:2).
	In context to the end times, His beauty will come to the forefront in an unprecedented way.
	2. The beauty of Jesus will be displayed in His Person and leadership in the end times (Isa. 4:2).

2In that day the Branch of the Lord [Messiah] shall be beautiful and glorious; and the fruit of the earth [vegetation] shall be excellent and appealing for those of Israel who have escaped. (Isa. 4:2)

*Now Isaiah 4 is only six verses, but, oh, it is the beauty of the Lord! That is the theme of Isaiah 4. “In that day the branch of the Lord shall be beautiful and glorious. The fruit of the earth shall be excellent and appealing for those of Israel who have escaped.” It is an interesting term. The full context of this is among those who are the unsaved survivors of the Great Tribulation.*

* + 1. ***In that day***: This phrase occurs in this section (2:1-4:6) seven times (2:11, 17, 20; 3:7, 18; 4:1, 2) plus the phrase “the day of the Lord” (2:12). These phrases connect this whole section together as speaking about the same time frame—the generation the Lord returns. There are 43 references to “in that day” in Isaiah (Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27; 11:10, 11; 12:1, 4; 17:4, 7, 9; 19:16, 18, 19, 21, 23, 24; 20:6; 22:8, 20, 25; 24:21; 25:9; 26:1, 27:1, 2, 12, 13; 28:5; 29:18; 30:23; 31:7; 52:6).
		2. ***Branch of the Lord***: This title speaks of Jesus (Isa. 4:2; 11:1; Jer. 23:5; 33:15; Ezek. 17:22-24; Zech. 3:8; 6:12). As the Branch, Jesus is *the Lord* (Isa. 4:2), *a* *king* (Jer. 23:5-6), *a* *servant* (Zech. 3:8), and *a Man* (Zech. 6:12). This parallels the 4-fold picture of Jesus in the gospels. Jesus is presented in Matthew as the *King of Israel*, in Mark, as the *Servant of God,* in Luke, as the *Son of Man* and in John, as the *Son of God* (the Lord).

*“The Branch of the Lord” is an Old Testament title. It is used seven times, always about the Messiah. The Messiah is called the Branch of the Lord. Here Isaiah says, “The branch of the Lord will be beautiful.” The beauty of His leadership and His personhood will be magnified and seen on an international level like never before in context to the end-time storyline. When I first began to search the Scriptures about the end times, I would have never have thought that the beauty of the Messiah would be the highlight, would be the featured storyline that the Holy Spirit was going to make known, the beauty of Jesus’ leadership. Now we love His beauty, but in the end-time storyline and narrative His beauty comes to the surface on a global and international level like no other time in history. We would have thought differently, that in a time of crisis people would be offended at Him. Many will be, but to those that have understanding of what is happening, Isaiah says, the beauty of the Lord—the Branch of the Lord, the Messiah—His beauty will become obvious. That will be the primary storyline that is going on.*

*The Branch of the Lord is mentioned seven times in four different descriptions. Here in Isaiah 2, the Branch is the Lord. In Jeremiah, the Branch is a king. In Zechariah 3, the Branch is the servant. You can read those passages later. In Zechariah 6, the Branch is a Man. The four passages together, these Branch passages, run parallel. They give a four-fold picture of Jesus as the Lord God, as the King, as the Servant, and as the Man which are the same four faces of Jesus in the four Gospels. So I just love that because the Holy Spirit, I am sure, was intentional about that.*

* + 1. Jesus the Branch shall branch out *progressively* (Zech. 6:12). His government and peace shall *increase* forever as He orders and establishes His kingdom (Isa. 9:7).

12… Behold, the Man whose name is the Branch! From His place He shall branch out…
(Zech. 6:12)

7Of the increase of His government and peace there will be no end… to order it and
establish it with judgment and justice from that time forward, even forever. (Isa. 9:7)

*I always like to highlight this point because when people think of when the Lord comes they often lose sight of the fact that the natural processes of life will continue. When the Lord returns in the millennial kingdom, in the natural realm, the processes of the natural realm will continue. They will not be suspended. They will be enhanced by the realm of the Holy Spirit, the supernatural ministry of the Spirit. The natural processes are not suspended, but rather enhanced by the Spirit, and they are there.*

*I just want to make this one point since we are highlighting the Branch of the Lord and His beauty. Zechariah 6 says of the Branch of the Lord, “His name is the Branch.” One of the reasons He is called the Branch–He will branch out. Meaning what starts in Jerusalem when He comes back and sets up His throne in Jerusalem, it will progressively branch out to the nations. When He comes back and establishes His kingdom in Jerusalem, it will be like garden-of-Eden conditions around Jerusalem with a river of life and the tree of life. Those conditions will progressively branch out across the nations. There is a progression.*

*Of course Isaiah says this also, in Isaiah 9. We will probably quote this point many times in these 150 chapters. “Of the increase of His government there will be no end” to order it and establish it. When Jesus comes back, He is going to order and establish processes and establish things in all the nations. It is going to increase and increase and increase and increase. Little by little He is going to do it through the agency of His people by the Holy Spirit. There will never be a time the Branch will stop branching out or His government stop increasing. A billion years from now it will still be branching out and increasing. It will go on forever.*

*That is one of the reasons why the Messianic title, the Branch, is used here. His beauty will be seen as His leadership involves His people, as He is bringing this ultimate environment of the earth for people to grow in love. That is what He is doing in His leadership; He is creating the ultimate environment for people to grow in love if they really want to. His leadership is going to branch out.*

* 1. ***Fruit of the earth***: Under Jesus’ leadership, the land will be abundantly productive in contrast to the years of war and famine that Israel experienced in the years following this prophecy (3:1, 7), and in contrast to the famine and drought in the Great Tribulation (Rev. 6:5-6; 11:6). The fruit of the land is an important aspect of prophetic Scriptures related to Israel (Isa. 30:23; 35:1-2, 6-7; Ezek. 34:26-29; 47:6-12; Hos. 2:21-22; Joel 2:21-26; 3:18; Amos 9:13). The land of Israel will be like the *garden of Eden* after Jesus personally returns Jerusalem (Isa. 51:3; Ezek. 34:29; 36:35).

35This land that was desolate has become like the garden of Eden… (Ezek. 36:35)

*Well, look at the passage again, Isaiah 4:2. It says, “The Branch of the Lord shall be beautiful, and the fruit of the earth shall be excellent.” Now what I believe the fruit of the earth means is that Jesus will come back, and one of the primary things—I do not want to say the primary, but it is an emphasized theme in the prophetic Scriptures—is that when the Messiah comes back, He is going to make the ground productive. He is going to heal the barren lands. Several, quite a few times actually, say this.*

* 1. In the Millennium, the Lord will release abundant rain so that even the wilderness will flourish like Eden and rivers will flow even in the desert and on mountains (Isa. 30:23-25; 35:1-2; 41:16-20; 43:19-20; 51:3; Jer. 31:9; Ezek. 34:26; Joel 2:23; Zech. 10:1; 14:8, 17). In the Great Tribulation, the water supply will be diminished by drought (Rev. 11:6) and defiled by poison (Rev. 8:10-11; 16:4).

*The land of Israel in the future is likened or compared to the garden of Eden. After Jesus returns, that garden-of-Eden condition is going to establish the dynamic vegetation and glorious weather patterns. The devil will be in prison, but there still will be natural weather patterns. Do not think the weather all of a sudden will just be absolutely perfect and every single day exactly the same. There will still be natural weather patterns. There will still be rain. There will be storms. There will not be harm, but there will be these dimensions in the weather pattern. One of the things that Isaiah was impressed to emphasize was that the fruit of the earth would be excellent. Well, he was talking to a people that were about to undergo a time when—remember Isaiah 3:1?—the whole supply of food and water was going to be taken from them. They were about to enter a time of famine, a temporal, limited famine, but they were about to enter that.*

*So the promise that when the Lord comes back the fruit of the earth would be excellent, the productivity of the land, it is a very, very important part of prophetic Scriptures. You know George Otis. In his Transformation video series—he has made thirteen of these full-length transformation videos—he has gone to these parts of the world where revival has happened. One of the features in the revival—there are a number of features—physical healings and things happen in the social order. One of the things that was very surprising to him when he began this about twenty years ago was that the vegetation was unusually productive. He has filmed potatoes that are this big, and carrots that are giant, and huge tomatoes. You think, “Is that real?”*

*Isaiah might say, “That is real. When God heals the land, it touches the land in a very, very practical and real way.”*

1. The beauty of Jesus—in His person and leadership (Isa. 4:2)
	1. Isaiah emphasized that the *beauty of the Messiah* is seen in context to His end-time leadership (4:2; 28:5; 33:17). The beauty of Jesus is the preeminent theme in the biblical narrative of the end times.

2In that day the Branch of the Lord [Messiah] shall be beautiful and glorious… (Isa. 4:2)

17Your eyes will see the King in His beauty… (Isa. 33:17)

5In that day the Lord of hosts will be…a diadem of beauty to…His people… (Isa. 28:5)

6And His name will be called Wonderful, Counselor, Mighty God…Prince of Peace. (Isa. 9:6)

7…I will shake all nations, and they shall come to the Desire of All Nations [Jesus]… (Hag. 2:7)

*What is important to grasp is that Isaiah emphasizes this three different times, which is a lot by the way. When a theme is emphasized by the Spirit, and it is in the Word of God eternally, in the Word forever, it is an important subject. Isaiah emphasizes how thi beauty of the Messiah, the Branch of the Lord, would be seen, and of course we know the Messiah, the Branch, is Jesus. This is a Holy-Spirit emphasis. It is not just an emphasis that will happen when the Lord returns, because the glory that happens when the Lord returns, that glory is increasing in the Church even now.*

*Whatever will be glorious in fullness when He comes, those trends are escalating in the nations. Little by little they are increasing as we approach the coming of the Lord. Well, it is the same with the negative; whatever evil the Antichrist embodies, the nations are becoming more and more evil as that time approaches. History is coming to a time where there are two men with a global platform and following. These two men will embody the spirit of what is going on in the nations in totally opposite ways.*

*Though we know that the beauty of Jesus will be greatly emphasized by the Lord when He comes, the Lord is already emphasizing the beauty of the Lord in many different ways even now, because that is what is going to prepare the end-time Church for the great darkness, perversion, and oppression. Their spirits will be tenderized, their spirits will be invigorated by the beauty of the Lord. The beauty narrative of the Bible is that there is a beautiful God with a beautiful plan for my life. He is working everything together for good so that the beauty that He possesses He would impart to me and to you, and that beauty would last forever and forever and forever. That is the beauty narrative that is in the end-time scriptures.*

*So this subject of the beauty of the Lord is not a small subject. Isaiah says it here in Isaiah 4, that the branch of the Lord, His beauty will be the prominent thing. Look at Isaiah 33:17. Isaiah 33 is an end-time passage. “Your eyes will see the King and His beauty.” Again the Spirit is giving more on that. Isaiah 28 is an end-time passage. We will get to all these chapters in the days to come. Isaiah 28:5, “The Lord of host will be a diadem of beauty.” He will be like a beautiful crown. We will see His leadership and His rule for what it is. It will be like beauty to us because we are seeing through a renewed mind, through the inspiration of the Word and the Spirit.*

*At the very same time, the nations will be angry at Him. They will think He is the worse leader, that He is an oppressor, that His ways are archaic. They will not see any beauty in His leadership. They will despise His leadership and say harsh things against Him.*

*Isaiah 9:6 prophesied about the day, the time, the Messiah would be called wonderful, the One that fills us with wonder. Of course that is happening in our lives now, but the closer we get to the Lord’s return and forever it will be on the lips of everyone. We will be filled with marvel and wonder at this Man. It is the same thing as beauty.*

*In Haggai 2:7, the Lord says, in effect, “When I shake all the nations, they are going to come to the Messiah.” Look at the Messiah’s title here. He will be called “the Desire of the Nations.” He will be desirable to people who grasp the truth. It is not a duty-bound, grit our teeth, sacrifice dutifully, there you have it, that is the end of the story. No, we will be moved and invigorated by desire. For people who see the beauty narrative of Jesus and His leadership in the midst of escalating darkness, that will be one of the great evangelistic approaches–by making His beauty known. The nations will come to Him in the worse hour of history of shaking. When the nations are shaking, they will see the Lord as the One they desire. That is because the messengers of the Lord will present Him that way.*

* 1. Psalm 45 is the Father’s song about Jesus’ beauty (Heb. 1:8). Jesus will be openly seen as the One more beautiful than all others in context to His activity when He destroys the Antichrist’s armies
	as He approaches Jerusalem at the end of the Armageddon campaign (Ps. 45:3-5; Rev. 19:11-21).
	The Father commissioned Jesus to gird His sword to remove the wicked kings of the earth (45:3).

1My heart is overflowing…I recite my composition concerning the King [Jesus]…2You are fairer [more beautiful] than the sons of men…3Gird Your sword upon Your thigh, O Mighty One…
4In Your majesty ride prosperously because of truth, humility, and righteousness…5Your arrows are sharp in the heart of the King’s enemies; the peoples [nations] fall under You. (Ps. 45:1-5)

*One of the premiere end-time chapters in the Old Testament is Psalm 45. Now when you read Hebrews 1, it tells us the Father is speaking in Psalm 45. You do not know that until you read Hebrews 1. The Father says to the Son—look at this, verse 1—here is what the Father is saying to the Son. This is the Father’s song, because it is a song. “My heart is overflowing. I recite My composition concerning the King, the Messiah.” Here is the Father saying, “Jesus, You are more beautiful than all the sons of men that have ever walked in history. You are more beautiful than all the sons of men.”*

*Verse 3, “Gird Your sword on Your thigh.” This is the Father commissioning Him to gird to His sword in context to the Armageddon campaign. This is clearly a parallel passage to Revelation 19 where the Lord draws His sword to go against the Antichrist empire. The Father says, “You are more beautiful,” and the next sentence, “Gird Your sword. Ride victoriously or prosperously.” Ride forth victoriously. Destroy the power of the Antichrist and the kingdom of darkness.*

*Verse 5, “Your arrows are sharp. When it says, “The people will fall under You,” the word “people” contains the idea that “the nations will fall under Your leadership. The hostile enemies of God will come under Your leadership. Your beauty will be magnified in that context.”*

* 1. Revelation 19:11-21 is a parallel passage to Psalm 45. Jesus’ return is in context to a military conflict around Jerusalem. His plan is to replace the evil leadership of the earth in one hour and establish a new world order. He will kill all the kings of the earth (Rev. 19:21; Ps. 110:5-6).

19The kings of the earth, and their armies, gathered to make war against Him [Jesus]…20The
Beast [Antichrist] was…cast alive into the lake of fire…21The rest were killed with the sword… (Rev. 19:19-21)

*Revelation 19 is a parallel passage to Psalm 45. There are the kings of the earth. They are gathered around Jerusalem to make war. Jesus girds His sword under the commission of the Father. Look what it says, verse 21, “The rest were killed.” That means all the kings of the earth are killed by Jesus. The part I am making here, the point I am emphasizing, is that when this context happens, Psalm 45, the Father says to Him, “You are more beautiful than the sons of men.” The Branch of the Lord is beautiful. Your eyes will see the King and His beauty, Isaiah 33:17. Isaiah 28:5, the Lord will be a diadem of beauty in that day. Those are all end-time passages in context to the conflict at the end of the age where the Lord is moving in power and decisively confronting darkness even with violence, removing darkness from the earth.*

* 1. The biblical end-time storyline is about the glory of Jesus and His plan to transition the earth to
	the age to come. It is not a doomsday prophecy about the end of the world, but a glorious love story of Jesus ushering in a new world order.

*Why am I saying all of this? Because the biblical end-time storyline is the glory of Jesus. I cannot say this too much. I am going to say this a bunch of times in the next couple of years. You need to hear this so many times because fear will be one of the predominant strongholds in the culture. When people hear “end times,” they think “Doomsday, end of the world.” No, it is a glorious love story of a beautiful King ushering in a new world order, driving evil off the planet, and filling the earth with the glory of God. That is the end-time story.*

* 1. It describes the end of the dark night of Satan’s oppression of the human race and the dawning of Jesus’ new day as He returns to rule all nations with His people, to destroy the Antichrist’s empire, remove sin from the planet, and fill it with God’s glory.
	2. When we understand the end times in the way God intended, we see the beauty of Jesus’ leadership. Seeing the biblical “beauty narrative” is a litmus test for interpreting the 150 chapters rightly. When we do not see beauty in the biblical end-time narrative, it means we have the wrong perspective. If we think mostly of doom or gloom, we must allow the Spirit to help us re-align our perspective.

*My point is this: When we understand the end times—the end-time narrative, these 150 chapters—the way God intended, we are captured by the beauty of the Man who is the Man who is giving leadership to the plan. If we do not see beauty, we have not understood the narrative right. If we see mostly gloom and doom—I mean there is some negative but—if what you see is gloom and doom as the major storyline, ask the Holy Spirit to realign your understanding, to recalibrate your thinking. Because Isaiah says that when you see the beauty of the branch of the Lord, you have understood the storyline right.*

*So when I hear people talk about the end times, and they are saying, “Oh no! no!” I answer, “No completely! You are reading entirely the wrong book or you are looking through the wrong lens.” Maybe they are reading the right book—the Bible—but they are not reading through the right lens. There is a beauty narrative that is unfolding.*

1. The beauty of Jesus—seen in rescuing the remnant (Isa. 4:3)
	1. The beauty of the King will be seen in how He rescues the remnant of Israel (Isa. 4:3).

2…for those of Israel who have escaped. 3And…he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded among the living in Jerusalem. (Isa. 4:2-3)

*Then he goes on after the King and His beauty are seen. Isaiah gives the next point: the beauty of Jesus is going to be seen in how Jesus rescues the remnant of Israel, the way that He rescues the remnant of Israel. I do not mean the methodology. I mean the fact that He rescues them. That is the idea, the point I am making. Remember Jerusalem is a picture. If He rescues the remnant of Israel, He will rescue the remnant of many other nations because He rescues remnants. That is what He is about.*

*Now remember, the people whom He is rescuing have refused Him through the great end-time revival. They did not get saved. These were people, these were those that—let us read the verse. This is a very important subject in the prophetic scriptures—“those,” verse 2, “who have escaped.” They have escaped the tribulation alive. They survived is the idea. Verse 3 says it in a different term, “He who is left.” Then it says it another way, “The one who remains.”*

* 1. ***Escaped***: Isaiah introduces what I refer to as the resisters (4:2-3)—the unsaved survivors (Jews and Gentiles) of the Great Tribulation who refused to worship the Antichrist. They will have an opportunity for salvation after Jesus returns and then populate the millennial earth.

*This term, “escaped,” Isaiah introduces this idea. I call them the resisters. That is just my term.*

*There will be a group of people in the earth—I trust a billion plus—that will say yes to Jesus so that when the Lord appears in the glory they will get raptured, they will be gone. The ones that said yes will be caught up to meet the Lord in the air.*

*The ones that took the mark of the beast will be executed. Jesus will not wave His hand and then they all evaporate. They will actually be executed. There are quite a few passages about that in the scriptures. We will look at those as we get into the storyline.*

*There is a third group; they did not say yes to Jesus, and they did not say yes to the Antichrist. They resisted the Antichrist, but they never ever submitted to Jesus. I am guessing—I do not have any idea really—I am guessing there could hundreds of millions in that category.*

*The analogy I give all the time is that it is like the movement in France when they resisted Adolph Hitler. The French resistance did not resist Adolph Hitler because they loved Jesus. They resisted Adolph Hitler because they hated Hitler and they loved their nation. There are going to be a lot of people who will resist the Antichrist, and they will be left. They will be survivors. The part that is remarkable to me is that they had resisted the great end-time revival. Here they are in Jerusalem, the two witnesses had been doing signs and wonders, greater than Moses and Elijah, right there in their city. They said, “No, I am not going there.”*

*You know, you might say, “Well then, forget it.”*

*The Lord would say, “No, I am not forgetting it. I am going to go after them.”*

*This is the beauty of the Lord, and I mean in one of His premiere expressions. These people will have an opportunity to be saved when the Lord returns. I am assuming they all say yes. I am assuming that. They will populate the millennial earth. They will have children, and their children will have children, and when they have children, those children will need to be saved. The offspring of those that were rescued and were left will have natural bodies during the Millennium.*

* + 1. Those who escaped were those who resisted the Antichrist yet refused to receive salvation in the face of the miracles of the two witnesses (Rev. 11:3-6). God protected them knowing that they would respond to Jesus. This reveals the extravagance of His mercy to save and transform those who had formerly refused to receive Jesus’ leadership and salvation.
		2. Zechariah elaborates on their conversion and the cleansing of the land (Zech. 12:10-13:2).
		3. The Scripture refers to them as “those who are left” or “who remain” (Isa. 4:3; 10:20; 11:11, 16; 49:6; 65:8; 66:19; Jer. 31:2; Ezek. 20:38-42; 36:36; 39:9-10; Dan. 12:1; Amos 9:9-10; Joel 2:32; Zech. 9:7; 12:14; 13:8; 14: 16).
	1. ***Zion***: Zion and Jerusalem are used throughout Isaiah as synonyms (Isa. 2:3; 4:3-4; 31:4-5, 9; 33:20; 40:9; 41:27; 52:1; 64:10, etc.). Zion is the mountain, and Jerusalem is the city in proximity to it.
	2. ***Holy***: An unholy people will become holy to show the strength of God’s grace and mercy.
	They will become holy by partaking of the beauty freely imparted to them by Jesus (Isa. 61:3).
	The message is that no one is hopeless or out of the reach of radical transformation.

*The amazing part is that they are called holy. Most of them were unholy. They resisted the revival, the power of God, the wooing of the Lamb, time and time again. The Lord says, as it were, “I have not given up on you.” Beloved, the message in this verse is that no one is hopeless. No one is out of reach at all. No one is. This is not just a group in Jerusalem who are highlighted and have a special function. This is the nature of the beautiful Branch of the Lord. This is what He does.*

*In verse 2, He is revealed as beautiful. Verse 3, He rescues people who said no to Him for years. He does not just rescue them and put them on probation; He makes them holy. He sets them apart to be a vessel that is dear to Him, that He uses, that He partners with. To be holy is not just to be set apart* ***from*** *something,* ***from*** *sin; it is to be set apart* ***to*** *something,* ***to*** *service in our relationship with the Lord. The Lord would say, “I want them set apart to Me. I want to relate to them in a dear way.”*

* 1. ***Recorded***: The book contains the names of individuals who will survive the Great Tribulation.
	Daniel referred to a book with the names of those who would survive in the end times (Dan. 12:1).
	To survive the calamity is no accident, but it is according to God’s sovereign purpose.

1“At that time Michael shall stand up…there shall be a time of trouble, such as never was…at that time your people shall be delivered, every one who is found written in the book. (Dan. 12:1)

*Isaiah 4:3 says that these were those who were recorded in the book. In the midst of the end-time chaos, millions of people in the book of Revelation are dying, millions are taking the mark of the beast, millions getting saved, millions being martyred, millions getting delivered. All kinds of scenarios will be going on at the same time. In the midst of it all, God is sovereignly watching individuals and sovereignly writing in His book, “This one, as resistant as they are, I am going to see they make it through. They see Me and are a part of My purpose.” I mean this is remarkable that He actually records them in His book.*

1. The beauty of Jesus—seen in Purifying the people and the city (Isa. 4:4)
	1. The beauty of the King will be seen in how He purifies the people and city of Jerusalem (Isa. 4:4).

4When 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. 4:4)

*The beauty of Jesus seen in purifying the city and the people. We started in verse 2 where His beauty will be seen in the vegetation, and the productivity of the land will be beautiful. Then we see the remnant that is rescued, the beautiful mercy of God that causes these who resisted to be holy and dear to Him, to be useful to Him, set apart for Him. Now He is going to purify the city and the people. We are going to see His beauty in this.*

* + 1. ***Washed away the filth***: One purpose of the Great Tribulation judgments is to wash away the filth of the nations and daughters of Zion (3:16-17). John spoke of Jerusalem as a “great city” because of its prophetic destiny, but when Jesus rescues it, Jerusalem is called *Sodom* because of the perversion occurring in it and *Egypt* because of the oppression taking place (Rev. 11:8).

8And their dead bodies will lie in the street of the great city [Jerusalem] which spiritually is called Sodom [perversion] and Egypt [oppression], where also our Lord was crucified.
(Rev. 11:8)

1In that day a fountain shall be opened for…Jerusalem, for sin and for uncleanness.
2…I will also cause… the unclean spirit to depart from the land. (Zech. 13:1-2)

*Verse 4, “When the Lord has washed away the filth of the daughters of Zion…” You go back to Isaiah 3 to see the daughters of Zion. I mentioned them in verse 18-23. The daughters of Zion were perverse. The Lord says, “I am going to wash them. I am not going to give up on them. I am going to wash them to the point where the complete stain of sin is off their record and out of their soul. I am going to wash them so they feel different.”*

*Now these are people who did not get raptured, who did not say yes to the Lord before He came. They said yes to the Lord* ***after*** *He came. I have had folks say, “What? You cannot say yes to the Lord after you die.”*

*I said, “Well, they did not die. The Lord came.” It is just like the people who said yes to the Lord the first time He came. They were converted. Many people will say yes to the Lord* ***after*** *the Lord returns.*

*So they said, “Oh, I was thinking…yeah, okay. You know, if you die, it is too late.”*

*I said, “But they have not died yet.”*

*They answered, “Oh, yeah. Okay, good. That makes sense.” I see for some folks that “click, click!” as the light goes on. So it is biblical for people to be saved if the Lord stands in front of them and calls them to Himself.*

*Anyway He washes the stain of sin and the guilt of sin. What I mean is that their hearts are made new, these daughters of Jerusalem. They are pictures of how far the mercy of God will go.*

* + 1. ***Purged the blood***: The Lord will cleanse Jerusalem of blood guilt and demonic spirits.
		The blood spilled on the land includes the martyrs, the causalities of war, and the shedding of innocent blood—Ahaz and Manasseh burnedchildren in the fires (2 Chr. 28:3; 2 Chr. 33:6).

*Not just that He washes away the stain of sin out of their soul and the guilt of sin off their individual record, He will purge the blood of Jerusalem.*

*In Genesis 4:10, when Cain killed Abel, the blood cried out from the ground to God. There is something about blood that is different than every other kind of sin, because innocent blood that has been shed has a voice. It cries until God answers. There is tremendous blood guilt that has been going on in the nation of Israel, tremendous blood guilt. The blood guilt: blood spilt on the land is the blood of martyrs. Blood is split on the land from the causalities of unjust war. The Antichrist aggression is an unjust war. Innocent blood and the casualties of war.*

*There is also the shedding of innocent blood throughout Israel’s history, though of course also through the history of the nations, but in particularly here by Ahaz and Manasseh, two of the prominent kings in that time in Isaiah’s time, though Manasseh continued a little bit after him. They burned their babies on an altar in demon worship. King Ahaz. Ahaz is a name you want to learn. I gave you those three dates you got to remember. What are they? Assyria, Babylonian captivity, well, you can do the restoration one later. Ahaz is the main king in the Isaiah scenario, the main wicked king. He is the really bad guy, Ahaz. You know like Ahab was the bad guy to Elijah? This is Ahaz; this is a different king. He offered his babies and he burned them in demonic worship. So that cry is going forth.*

* + - 1. God so values human life that He protects it with great zeal and severe judgment.

5“Surely for your lifeblood I will demand a reckoning…” 6Whoever sheds man’s blood, by man his blood shall be shed; for in the image of God He made man.
(Gen. 9:5-6)

10“…the voice of your brother’s blood cries out to Me from the ground.” (Gen. 4:10)

33…for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. (Num. 35:33)

* + - 1. There have been about 60 million abortions in the USA since the 1973 Roe vs Wade Supreme Court decision to legalize abortion. According to *Human Life International* there have been 1.7 billion abortions worldwide since 1973. This
			is an average of 43 million abortions each year over the last 40 years.

*You know, the most concerning thing to me in America is the 60,000,000 aborted babies. It is not just compassion—I have compassion—but I am terrified over the power of the voice of innocent blood crying out to God. I think of the future of our nation, and I think, “This is not a small thing.” It was 20,000,000, then it was 40,000,000, and now it is 60,000,000. Beloved, there is an answer coming because blood cries out until it is answered. One million babies a year in America, nearly; that is a round figure. Fifty million babies across the globe in the last five years. Outside of America, 50,000,000. I am not just talking America; I am talking globally, 50,000,000. Beloved, the earth is crying out concerning blood guilt.*

*Here God says that He is going purge the blood guilt. He says the story is going to be ended. The debts are going to be paid. The spirit of burning and judgement is going to be released. There is never going to be blood guilt again. It is going to be taken out of Jerusalem. The whole earth is the idea, because what happens in Jerusalem in fullness happens in part across the nations. Israel is the picture; Jerusalem is the picture.*

* + 1. ***Spirit of judgment***: The Lord cleanses by the spirit of judgment and the spirit of burning. The cleansing is done by the Spirit in a process referred to as “burning and judgment”—that is, cleansed “by a blast of burning” which destroys everything that is unclean (Isa. 1:31).

*It is by the spirit of judgment or the spirit of burning which is really the same thing. I have a little bit on that.*

* 1. Isaiah 4:2-6 confirms that the past and future trouble in Jerusalem does not mean that the Lord has given up on Israel’s destiny. The coming troubles will be used to bring them to God and to fulfill their destiny. The ultimate purpose of God’s judgment is to purify people not to destroy them. People must choose to accept His leadership in a time of judgment and not be offended by it.
1. The beauty of Jesus—seen in the Canopy over the city (Isa. 4:5)
	1. The beauty of the King will be seen in the canopy of His glory (Isa. 4:5). A canopy (Heb. *chuppah*) was commonly used in wedding ceremonies as a marriage chamber (Ps. 19:6; Joel 2:16). Here it is a declaration of the consummation of the covenant of marriage with full access to His presence.

5Then 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 [wedding canopy]. (Isa. 4:5)

*We will bring this to an end. The beauty of Jesus is seen in the canopy over the city, Isaiah 4:5-6. At this point the Lord has come in His beauty on His throne. He has restored the vegetation. It is prosperous beyond measure, garden of Eden. He has rescued the remnant who were resistant and defiled. He completely cleansed them in His mercy. He has washed the stain of sin out of their soul and taken the debt of it off their record as an individual. He has cleansed the blood off the land of Jerusalem, which will be one of the most—you do not know for sure which place is the worse—but one of the most bloody, blood-guilty places in the earth after the Antichrist conflicts at the end of age. Israel has experienced so much blood shed is what I am trying to say.*

*Now here in verse 5, the Lord will create above every dwelling place of Mount Zion—that is Jerusalem—and above all of her worship sanctuaries, the Shekinah glory resting above every individual dwelling of every family unit in Mount Zion. You might ask who are the family units.*

*Well if you read in Ezekiel—I do not have this on the notes but we will get to this in another time—Ezekiel 40-48 when the temple is built in the Millennium, there will be priests with various assignments. They will have their housing and residence to proximity to the temple, Mount Zion. Over every one of those personal dwelling places will be the glory of God resting over them, above all their worship sanctuaries, all their assemblies–those are worship sanctuaries.*

*There will be a cloud and smoke in the daytime resting over them and the shining of flaming fire resting over the individual houses and the worship sanctuaries at night. “For over all the glory there will be a covering.” So there is the glory, the smoke, the cloud, the pillar, the fire. Then over that is a canopy of glory. It is that word that we are so familiar with, the* ***huppah****, the Hebrew word for the wedding covering, the canopy that was so common in the nation of Israel at wedding ceremonies as a marriage chamber.*

*So what is happening is that by having His glory rest over the dwelling places of the priest in Jerusalem and over all the worship assemblies the Lord is declaring or making His declaration of the consummation of the marriage, “I am yours; you are Mine forever together.” The marriage supper of the Lamb is being announced in this manifestation of the glory of God, the* ***huppah*** *over His people. Again if it is happening in Jerusalem in fullness, the same reality is being manifested throughout the kingdom in various ways.*

* 1. ***Cloud and fire***: God led Israel in the days of Moses using a pillar of cloud by day and a pillar of fire at night (Ex. 13:21)—it was a symbol of His presence, care, guidance, favor, and commitment to a covenant relationship with them. Jesus will lead Israel and the nations in contrast to the failure of leadership in Isaiah’s day (3:2-7). In Moses’ time, a cloud covered the tabernacle (Ex. 40:34). The cloud was confined to the holy of holies. In the Millennium it will appear over Mount Zion.

21And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. (Ex. 13:21)

34The cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle. (Ex. 40:34)

*In the Old Testament when the cloud of glory led the children of Israel and the pillar of fire at night—and that is exactly what Isaiah the prophet is referring to, that unusual dimension of the glory of God—the cloud and the pillar of fire were symbols of His presence, symbols of His care, symbols of His guidance, and symbols of His commitment to be in covenant relationship. That was what God was saying to them.*

*So, “over all the assemblies.” Somebody might ask, “Assemblies? How many worship assemblies are there going to be?” Well, there are going to be millions of visitors to Jerusalem. Can you imagine how many buildings they are going to need, not just in Jerusalem, but in the whole region, just for the people coming from the nations to worship? We are talking about people with natural bodies. Eventually there will be billions of them coming to Jerusalem to worship. There will be many, many different worship venues and assemblies. I cannot imagine the number or all the details of that. The glory of God is a statement of His presence, His care, His guidance, His commitment to relationship, His favor on them.*

* 1. ***Every dwelling place***: The residence of some priests and their families will be in close proximity to the millennial temple in Jerusalem (Ezek. 45:1-5). The Shekinah glory of God will rest over their individual dwellings—the Lord will be declaring that His presence and favor rests on them.

4It shall be a holy section of the land, belonging to the priests, the ministers of the sanctuary…
it shall be a place for their houses and a holy place for the sanctuary. (Ezek. 45:4)

* 1. ***Her assemblies***: Multitudes from the nations will be streaming to Jerusalem to *learn* from Jesus (Isa. 2:3), to *pray* and *seek the Lord* for their personal life (Zech. 8:20-23), *worship* (Ps. 72:11), participate in the *Feast of Tabernacles* (Zech. 14:16-18), and to *bring the glory of their nation* to Jesus (Rev. 21:24-26). I assume there will be many venues in Jerusalem where people will assemble to receive teaching, prayer, worship, and personal ministry, etc.
	2. ***Above***: The Lord will release His glory above every dwelling and worship assembly in Mount Zion. God’s presence will not be limited to a building, but will be a canopy over all Zion (Isa. 60:1-3).

1…and the glory of the Lord is risen upon you. 2For behold, the darkness shall cover the earth… but the Lord will arise over you [Jerusalem], and His glory will be seen on you. (Isa. 60:1-2)

* 1. The New Jerusalem will come down to the earth over Jerusalem (Rev. 3:12; 21:2, 10).
	2. Isaiah used the language of the Exodus (4:5)—a pillar of cloud and a pillar of fire (Ex 13:21) and a cloud of glory covering the tabernacle (Ex. 40:34). In other words, Israel will not lose their national calling as a royal priesthood (Ex. 19:6) because God has disciplined them but rather she will be established in that calling after being purified during the Great Tribulation (Mal. 3:3-4).
	3. Several of the Spirit’s activities described in 4:2-6 are being manifested in part but in an increasing way in this age even before they are released in fullness in millennial kingdom.
	4. Tokens of this millennial glory of the Holy Spirit’s fire rested on the early Church (Acts 2:3).
	The fire of God will be seen as a sign in the generation the Lord returns (Acts 2:19-20).

3Then there appeared to them divided tongues, as of fire, and one sat upon each of them…
19I will show wonders in heaven above and signs in the earth…fire and vapor of smoke…
20before the coming of the great and awesome day of the Lord. (Acts 2:3, 19-20)

1. The beauty of Jesus—seen in the comfort He provides (Isa. 4:6)
	1. The beauty of the King will be seen in the comfort of the city (Isa. 4:6). Tabernacles or booths in the time of Moses served as a shelter to protect the people from the elements—heat and rain.

6And 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. (Isa. 4:6)

*Then it says this very unusual thing. We will end with this. Verse 6, “There will be a tabernacle,” there in the city, “for shade in the daytime from the heat.” It will be shelter, a refuge, from the storm and the rain. You ask, “What?” Well, maybe you do not ask, “What?” Maybe that is just me. When I first read this some time ago, I did not understand it.*

* 1. ***Heat***: In the Millennium, natural weather patterns will continue with regular rains, storms, and varying temperatures that will be necessary for some plants to thrive for the ecosystem to work properly. Some days will be warmer than others. Some fruits and vegetables need warmer temperatures in the mid-80 degrees at various times to grow properly.

*Well, in the Millennium the weather will continue. It will not be the same temperature every day. It is going to rain. If it does not rain, for example in Zechariah 4:14, it says that if it does not rain it is a judgment on the nation that is not obeying the Lord. So, it has to rain. The weather is not going to be exactly the same. I do not know if people would get bored or not, but I think there are agricultural dimensions to changes in weather and temperature. There are different cycles in the natural realm even in the Millennium. The devil is not around; he is in prison, but there are still times where it is hotter and cooler, and there is rain.*

* 1. ***Rain***: The Lord will release abundant rain so that even the wilderness will flourish like the garden of Eden (Isa. 51:3) and rivers will even flow in the desert and on mountains (Isa. 30:23-25; 35:1-2; 41:16-20; 43:19-20; 51:3; Jer. 31:9; Ezek. 34:26; Joel 2:23; Zech. 10:1; 14:8, 17). Lack of rain in the Millennium will be an expression of God’s judgment (Zech. 14:17).
	2. ***Storm***: My favorite weather is a storm. Thunder and lightning are around God’s throne (Rev. 4:5).

5And from the throne proceeded lightnings, thunderings, and voices. (Rev. 4:5)

*My favorite weather pattern is a storm. I love the storm! I mean, I do not want too much of the storm, but I love the storm. So when I read, “Storm,” I thought, “Ooh!” Of course I will be in the New Jerusalem with a resurrected body, and you know there is a storm lightning and thunder around the throne.*

*“What is going on here?” I said, “Lord, I do not understand this.” I do not feel like I have the definitive answer on this.*

* 1. ***Comfort***: Many of the multitudes visiting Jerusalem to learn, pray, worship, etc. will want to engage for long hours in the powerfully anointed activities unique to that city—thus, neither rain nor heat will stop them from attending. There will be a tabernacle that will provide comfort from the rain and heat. This will enable people to be engaged for long hours in the holy activities in Jerusalem.

*I think that people are going to come from around the nations crowding into Jerusalem. When they get there, they are going to worship day and night, night and day. They are going to say, “I did not come from Asia or Latin America, or America to hang out in my hotel room. I want to be there.” The weather patterns will continue: the rain, the storm, I mean the good storms, the storms you like. It will be sometimes hotter; sometimes it is colder. The guy is saying, “I am not leaving.”*

*The Lord might say, “Don’t worry! I am going to have a canopy of glory protecting you in that. You will be able to be long hours in the assembly, even when it is a season where it is hotter than normal. You will be able to be long hours uninterrupted even when there is a storm with rain on the agriculture in the land. I have prepared everything so you can be engaged in comfort. I am going to display My beauty because I want us connecting.”*

*That is the best I can make of this when I look at this. Because he is talking about Jerusalem, I say, “Lord, what is this about?” So that is kind of my theory at this point in time to what that is about.*

* 1. One application in knowing this information is to be confident that as Jesus determines certain details in disciplining His people, He also orchestrates the details in blessing those who respond to His grace. Knowing that the Lord pays such attention to the details for people who live on the earth, we can be confident that He also pays close attention to the details of our life in the New Jerusalem.

*Well, amen and amen! Let’s stand before the Lord. So what is the Holy Spirit saying to you from Isaiah 3-4? I do not want your answer right now. What do you think He wants emphasized? Is it the seriousness of the sin of Isaiah 3 in those three or four areas highlighted? Is it the certainty of victory? Is it the necessity of focusing on beauty? Is it the details of the beauty? Is it the mercy that rescues and the sovereignty of God that He writes in the book? What do you think the Spirit is saying, “I want this emphasized in the end-time church”?*

*As a community we want to say, “Holy Spirit, teach us.” We want together grasp some of these conclusions together, so we can make sense of how to apply this and how to “eat the scroll,” so to speak, and take this message in bite-size parts of it and minister it to people according to their need.*

*Well, Lord, here we are before You. We say that You are beautiful, Lord. You are beautiful, Lord.*

*I am going to ask for people to come forward who would like prayer for a greater understanding of His beauty. I mean, it is me! It is all of us. We need to get locked into the beauty of the Messiah, not just His power, not just His mercy, although those are both beautiful. More than just power or provision or the power, but the beauty of who He is, what He does. We need the Holy Spirit to escort us, to walk us forward on this subject. We need to have an end-time narrative that is completely beauty-centric. It has beauty all the way through it. It is a different way to approach the end times storyline that is common in some places.*

*So I want to invite anybody to come forward, though you do not have to come forward to get prayer in that. You can stay in your chair if you want. If you are saying, “I want to grow in the beauty of the Lord. I want to be prayed for tonight,” I want to invite you to come forward. We are going to tell the unbeliever in the nations He is desirable. They are going to desire Him because they are going to hear our testimony.*