

Chaos & Terror will overtake the wicked officials on Judgement Day

Scripture: Isaiah 3: 1-7

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I. Biblical Focus/Introduction:

The third and fourth prophecies in this series turn from the plight of man in general to the situation in Jerusalem. The description of anarchy and the breakdown of the law and order are set in the context of a famine, and clearly interpreted as punishment brought upon the city by the sins and wickedness of her leaders. Like the lament in the “faithful city” in chapter 1, these poems stress the topsy-turviness of a society when insolence, greed, injustice, and godlessness prevail. The restoration of “the city of righteousness, the faithful city, cleansed from its guilt is delayed until chapter 4.

II. The Lesson:

1. Verse 1.

Proof that proclamation of judgement begins here. Trusting in man was the crying sin, especially during the time of Uzziah and Jotham. The glory of the kingdom at the time carried the wrath of God with it. The outbreak of that wrath commenced at the time of Ahaz and even under Hezekiah it was merely suspended. Isaiah tells of the outbreak of God’s wrath. He describes how God will lay Jerusalem in ruins, by taking away the main support of its existence and growth.

Of the various means of support, only bread and water are mentioned first, but as the two indispensable condition and the lowest basis of human life. Life is supported by bread and water. It (life) walks, as if it were, upon the crutch of bread, so that “breaking the staff of bread: is equivalent to physical destruction. Thus, when bread and water are removed, society will break

down. The destruction of Jerusalem would accordingly be commenced by the removal on the part of God, all the support afforded by bread and water.

Jerusalem perished in the mist of such terrible famines as are threatened in the curses in Leviticus 26: 14-43 and Deuteronomy 28:15-68 in both chapters the people were reduced to such extremes, that women devoured their own children.

Every support of bread and every support of water are not to be regarded in this case as the explanation of the general idea (supporters and means of support), but simply as the beginning of the detailed expansion of the idea. For the listing of the support are covered in the next two versus.

Note: Assyrian policy was to remove the military and political leaders from the conquered territories.

2. Verses 2-3.

As the state had grown into a military state under Uzziah and Jotham, the prophet commences in both with military officers (commanders whose bravery had been already tested, Man of war (private soldiers who had been equipped and well trained) and Captain of Fifty (leaders of the smallest division of the army, consisting of only fifty men).

Prominent members of the state are all mixed up together. The Judges (the officers appointed by the government to administer justice, The elder (the head of families and the senators appointed by the town corporations, The Counsellors (Those nearest to the King), and the highly distinguished (Those whose personal appearance was accepted and welcome and regarded with honor. This is to say, person of influence, not limited to the account of their office, but also on account of wealth, age, goodness, etc.

These came next to bread and water and were in higher grade the problems of the state. Military, political, and religious leaders are mixed up together as though no one is sure what his proper role is. They were mixed in this manner without regular order because the powerful and impressive state was really

the point of the argument and problems in Jerusalem. When the wrath of God broke out, the godless would so become a mass state of confusion.

3. Verse 4.

Thus, robbed of its support and torn out its proper place, the kingdom of Judah would fall prey to the most shameless deposition. The king is not expressly name. I believe that was intentional. He had sunk into a mere puppet of a king who was controlled by the aristocrats that surrounded him. Who led him about in the leading strings. Now, if it is a misfortune in most cases for a king to be a child, the misfortune is twice as great when the princes or aristocrats who surround and advise him are children. This creates a government that is focus on selfishness or to gratify one own need. It signifies outburst who constantly change their minds, which do injury to others, whether in joke or earnest. Neither law nor justice would rule, but the opposite of justice. A course of conduct which would make subjects, like slaves, the helpless victims at one time because of their government officials' lust and cruelty. They would govern by lawless and bloodstain unpredictability (switching between kindness and cruelty), of the dictatorial (tyrannical) character and varied forms. The people would resemble their rulers, their passions would be let loose, and all restraints of modesty and decorum would be gone.

4. Verse 5.

The most common selfishness would then stifle every noble motive, one would become the tyrant of another, and ill-manner insolence would take the place of that reverence, which is due to the old and esteemed from boys and those who are below them in position, where we regard the law of nature or the common custom of society. With such contempt of the distinctions arising from age and position, the state would very soon become a scene of the wildest confusion.

5. Verses 6 & 7.

At length there would be no authorities left. Even the desire to rule would die out, for despotism is sure to be followed by mob-rule, and mob-rule by anarchy in the most literal sense. The distress would become so great, that whoever had a coat (cloak mentioned in the text), so to be able to clothe himself at all decently would be asked to assume the government.

This is not the absurd trait in the picture of misery. The population would have become so thin and dispirited through hunger, that with little energy it would be possible to decide within the narrow circle of a family who should be, and to give effect the decision.

Note: the man who was distinguished above all other, or at any rate above many other, by the fact that he could still dress himself decently (even if it were only in a blouse), should be made supreme ruler or dictator. A state which lays in so much misery in ruins should be under his hand, his direction, protection, and care. The response from the brother whom the introduction was made is one that deny the earnest protest/plea. The brother does not want to be the leader of a state that is in ruins and that has broken bones and ribs. This expression means that he does not like it because he is conscious of his inability. He has no confidence in himself, and the assumption that has a coat is a false code. He not only has no coat at home (remember the conversation is taking place at his father house, but he does not have any bread, so that would be impossible for a naked and starving man to do what is being suggested.

III. Conclusion

In this text, we can see how living a godless life can lead to destruction. The leaders in Jerusalem took advantage of the people, the poor was deprived justice, and everyone suffered from AMJ syndrome (Ain't my Job Syndrome). However, there is some good news. Isiah goes on to tell the people that there is one who is coming that the government will be on his shoulders. He will be called a wonderful counselor, mighty God, Everlasting Father, and a Prince of Peace. (Isaiah 9:6).