

ISAIAH 2-4

CHAPTER 2

1 The word that Isaiah the son of Amoz ^asaw concerning ^bJudah and Jerusalem.

2-4 And it shall come to pass in the ^clast days when the ^dmountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; ³And many people shall go and say, ^eCome ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and

he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; ⁴And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

5-9 O house of Jacob, come ye, and let us walk in the light of the Lord; ^fyea, come, for ye have all gone

astray, everyone to his wicked ways. ⁶Therefore, O Lord, thou hast ^gforsaken thy people the house of Jacob, because they be ^hreplenished from the ⁱeast, and ^jhearken unto the soothsayers like the ^kPhilistines, and they ^lplease themselves in the children of strangers. ^{7m}Their land also is full of silver and gold, neither is there any end of their ⁿtreasures; their land is also full of horses, neither is there any end of their chariots; ⁸Their land also is full of idols; they worship the work of their own hands, that which

^a **HEBREW: Saw** – In Hebrew there are different words used for *seeing*. רָאָה | rä-ä' means *to see* in most uses. In this verse, Isaiah uses הִרְאָה | hä-zä', which means *to see in vision or to prophesy*. **WORD-LINK:** Isaiah 1:1, 13:1.

^b **SYMBOLISM: Judah** and **Jerusalem** represent a personal level of spirituality upon a continuum ascending to heaven. They also represent, individuals or groups who have made a covenant with God through baptism. **LINK:** Isaiah 48:1 and 1 Nephi 20:1.

^c **HEBREW: Last** – אַחֲרֵיתָא | ä-hä-rëth' means *last* or *end*. This could also be translated as “end days.” **HISTORICAL PRECEDENT:** Moses revealed the Lord's prophecy of the “last days” to Enoch in Moses 7:65. Moses also used this word as a last prophecy to the children of Israel in Deuteronomy 31:28-29.

^d **SYMBOLISM: Mountains** and **Hills** are symbols of nations, countries, or kingdoms. Mountains represent larger nations and hills smaller nations.

^e **CONTEXT:** Here's an important note to not take scripture out of context. In the LDS church, Brigham Young (see JD 2:33), John Taylor (see JD 5:264, and others took this verse out of context which has skewed LDS perspectives on this verse and chapter. 150 years later, church doctrine now teaches this scripture is fulfilled. Ronald Rasband said, “What I am describing is a fulfillment of Isaiah's prophecy that in the last days, nations shall flow unto ‘the mountain of the Lord's house.’ The great Salt Lake Temple stands in the center of that majesty and glory” (see April 2020 general conference remarks).

^f **ALTERNATIVE TEXTS:** These words were added by Joseph Smith in his inspired translation of the Bible. They are also found in Nephi's transcription of Isaiah's writings (see 2 Nephi 12:5).

^g **HEBREW: Forsaken** – שָׁחַת | sä-täh' in Qal means *to scatter* or *spread abroad*.

^h **HEBREW: Replenished** – מָלֵא | mä-lä' in Qal means *to be full* or *be made full*.

ⁱ **WORD-LINK: East** – קֵדְמוֹן | ke'-dem means *what is in front*, and hence suggests the eastern lands. It can also mean *ancient things*. It is a different word than מִזְרָח | mēz-räh' which means *the rising sun* or *from the east*. Since they are two different Hebrew words, it is not possible to use word-links on these words.

^j **HEBREW: Hearken unto Soothsayers** – נִנְחָה | ä-nän' in Polel means *soothsaying* or *divining*. In this use, they are not “hearkening” to someone else soothsaying but are diving and soothsaying themselves like the Philistines.

^k **POETIC PENTAMETER:** This is a stanza of 3 items. They 1) are filled from the east, and 2) divining like the Philistines, and 3) struck covenants with children of strangers [foreigners]. Three is a symbol of Divine perfection or completeness, godliness, or holiness (or the lack thereof).

^l **HEBREW: Please Themselves** – סָפַק | sä-fäk' in Qal means *to clap hands* in many connotations, but particularly in striking an agreement, thus by connotation *to make a covenant*.

^m **SCRIPTURAL FULFILMENT:** There is ample evidence today of the fulfilment, or partial fulfilment, of many of these verses. Our lands is full of 1) products, philosophies, and religions from the eastern nations, 2) diving and soothsaying, 3) making bargains, covenants, or contracts with strangers or foreign lands, 4) riches, and our nation has influenced the economy of the world for centuries, 5) chariots, or vehicles (military and civilian vehicles), and 6) all types of idolatry.

ⁿ **SYMBOLISM: Number 3** – Notice again the repetition of threes throughout these verses. Again, three is a symbol of Divine perfection or completeness, godliness, or holiness (or the lack thereof).

their own fingers have made.
^aAnd the ^bmean man ^cboweth
^dnot down, and the ^egreat man
^fhumbleth himself *not*; therefore
^gforgive them not.^h

10-19 O ye wicked ones, ⁱenter into the rock, and hide ye in the dust; for the fear of the Lord and his majesty shall smite thee. ¹¹And it shall come to pass that the lofty looks of ⁱman shall be **humbled**, and the haughtiness of **man** shall be **bowed down**, and the Lord alone shall be exalted in that day. ¹²For the day of the Lord of hosts soon cometh upon all

nations; yea, upon everyone ^k; yea, upon the proud and lofty, and upon everyone who is lifted up, and he shall be brought low. ¹³Yea, and the day of the Lord shall come upon all the ^lcedars of Lebanon, for they are high and lifted up; and upon all the **oaks** of Bashan; ¹⁴And upon all the high ^mmountains, and upon all the **hills**, and upon all the nations which are lifted up; ¹⁵And upon every people, and upon every high ⁿtower, and upon every **fenced** wall, ¹⁶And upon all the ^oships of the sea, and upon all the

ships of ^pTarshish, and upon all ^qpleasant pictures. ¹⁷And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. ¹⁸And the idols he shall utterly abolish. ¹⁹And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them, and the glory of his majesty shall smite them, when he ariseth to shake terribly the earth.

^a **ALTERNATIVE TRANSLATIONS:** *New American Standard Bible (NASB):* “So the common person has been humbled and the person of importance has been brought low, but do not forgive them”

My Translation (PLL): “And mankind is weighed down, and man is brought low, yet do not receive them.”

Isaiah Institute Translation (IIT) (by Abraham Gileadi): “Mankind is brought low when men thus debase themselves. Forbear them not!”

^b **HEBREW:** Mean Man – אָדָם | ä-däm’ means *man* or *mankind*.

^c **HEBREW:** Bowed Down – שָׁחַח | shā-hāh’ in Niphal means *to be bowed down* or *depressed*.

^d **ALTERNATIVE TEXTS:** These words were added by Joseph Smith in his inspired translation of the Bible. They are also found in Nephi’s transcription of Isaiah’s writings (see 2 Nephi 12:9).

^e **HEBREW:** Great Man – אִישׁ | ēsh means *a man* as in a male, can also mean *manliness*.

^f **HEBREW:** Humbleth Himself – שָׁפַל | shā-fāl’ in Qal *to sink* or in other words *to be come low* or *humble, subdued*.

^g **HEBREW:** Forgive – נָשָׂא | nā-sā’ in Qal means *to lift up*, but it also can mean *to bear* or *carry*, or *to take hold of* or *receive*.

^h **DOCTRINAL QUESTION:** Why not forgive or receive them? Because they are experiencing the consequences of their actions.

ⁱ **CHIASMUS:** Day of Vengeance (A-B-C-B’-A’)

A 10 Enter into the **rocks** for **fear of the Lord**

B 11 **Lofty men** humbled; **haughty men** bowed down

C 12-16 People, nations, structures, and economies **brought down**

B’ 17 **Lofty men** humbled; **haughty men** bowed down

A’ 19 Go into the holes of the **rocks** and caves for **fear of the Lord**

^j **WORD-LINK:** אָדָם | ä-däm’ and אִישׁ | ēsh link back to Isaiah 2:9. These are the same people. He uses again שָׁפַל | shā-fāl’ and שָׁחַח | shā-hāh’, but in reverse orders. This continues the question from earlier, why not lift them? The answer: the Lord alone will be exalted in that day.

^k **SYMBOLISM:** Number 10 or 11 – Isaiah describes in the following verses 10 types of people/places the Lord will come upon: Cedars of Lebanon, Oaks of Bashan, High Mountains, Hills, Nations, Every People, High Tower, Fenced Wall, Ships of Tarshish, Pleasant Pictures. (Note there are 11 in the Joseph Smith inspired version and in Nephi’s transcription in 2 Nephi 12:13-16).

10 can symbolize 1) a completeness, wholeness, or divine order; 2) one complete round or cycle, nothing lacking; or 3) the complete law, man’s responsibility.

11 can symbolize disorder, chaos, apostasy, or judgment.

^l **SYMBOLISM:** Cedar is often associated with the cedars of Lebanon, which were part of a forest of cedar trees that were highly sought after found in the mountains in Lebanon. The forest was highly valuable to those who controlled it. These were strong, tall, and highly prized trees, and symbolized people who were elevated and prized in society. These represented the elite and sometimes the proud. The **Oak** is a symbol of strength due to the hardness and sturdiness of the tree, as well as its longevity.

^m **SYMBOLISM:** Remember, **Mountains** and **Hills** are symbols of nations, countries, or kingdoms.

ⁿ **HEBREW:** Towers can also be translated as *pulpit* or *a high platform*. “Fenced” should be translated as *fortified*. Word-link shows it often referring to the walls of the city of Jerusalem

^o **ALTERNATIVE TEXTS:** These words were added by Joseph Smith in his inspired translation of the Bible. They are also found in Nephi’s transcription of Isaiah’s writings (see 2 Nephi 12:16).

^p **WORD-LINKS:** Ships of Tarshish are linked to Tyre and to commerce/trade. **LEARNING OF THE JEWS:** Not much is known about Tarshish. Tarshish appears to be a city in Spain or elsewhere in the Mediterranean where many precious metals were shipped from. Isaiah often refers to the ship of Tarshish, which represent that wealth and grandeur that comes with their cargo. They will suffer a similar fate to Tyre.

^q **HEBREW:** Pleasant Pictures – חֵמְדָּה | hem-dā’ means *a desire* or *something delightful*, and in context probably suggest pleasure cruisers or yachts.

20-22 In that day a man shall ^acast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats; ²¹to go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them, and the majesty of the Lord shall smite them, when he ariseth to shake terribly the earth. ²²Cease ye from ^bman, whose breath is in his nostrils; for wherein is he to be accounted of?^c

CHAPTER 3

1-5 For, behold, the Lord, the Lord of hosts, doth take away ^dfrom Jerusalem and from Judah the ^estay and the staff, the whole

staff of bread, and the whole stay of water, ^{2f}the ^gmighty man, and the man of war, the judge, and the prophet, and the ^hprudent, and the ancient, ³the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent ⁱorator. ⁴And I will give children unto them to be their princes, and ^jbabes shall rule over them. ⁵And the ^kpeople shall be oppressed, everyone by another, and everyone by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable.

6-8 When a man shall take hold of his brother of the house of his father, and shall say, Thou hast

^lclothing, be thou our ruler, and let not this ruin come under thy hand; ⁷in that day shall he swear, saying, I will not be a ^mhealer; for in my house there is neither bread nor clothing; make me not a ruler of the people. ⁸For Jerusalem is ruined, and Judah is fallen; ⁿbecause their tongues and their doings have been against the Lord, to provoke the eyes of his glory.

9-11 The show of their ^ocountenance doth witness against them; and doth ^pdeclare their sin to be even as Sodom, they cannot hide it. ⁹Woe unto their souls! For they have rewarded evil unto themselves. ¹⁰Say unto the righteous, that it is well with

^a **CHIASMUS:** Cast Away the Idols (A-B-C-A'-B'-C').

A 17-18 Men will be humbled and **idols abolished**

B 19 They will **go into the rocks** and caves

C 19 Fear of Jehovah when he **shakes the earth**

A' 20 Men will **cast away their idols** to moles and bats

B' 21 to **go into the clefts of rocks**

C' 21 When Jehovah **shakes the earth**

^b **WORD-LINKS:** Man (אָדָם | ä-däm') could link back to those previous uses in the chapter where they were humbled. Or it could also link metaphorically to those Philistines and people from the east that filled us with their philosophies and religions.

^c **DOCTRINAL QUESTION:** Why do we cease or refrain from man? Because they are far below the understanding of God. See Mosiah 4:9 and Isaiah 51:12-13.

^d **CONTEXT:** To whom is the Lord talking? Symbolism of Judah and Jerusalem do not necessarily point to the ancient lands

^e **HEBREW:** Stay and Staff – מַשְׁעָן | mäsĥ-ān' and מַשְׁעֲנָה | mäsĥ-ā-nā' are the same word (masculine and feminine) and mean the same thing, a support or sustenance. Together they may have a symbolism of two, which means division, maybe Witness?

^f **ALTERNATIVE TRANSLATIONS:** N.A.S.B: "The mighty man and the warrior, the judge and the prophet, the diviner and the elder, the captain of fifty and the esteemed person, the counselor and the expert artisan, and the skillful enchanter."

IT: "The valiant man and soldier, the magistrate and prophet, the augur and elder, the officer and dignitary, advisers, skilled craftsmen, and orators."

^g **SYMBOLISM: Number 11** – Isaiah lists 11 types of elite people who will be removed from the society. Eleven symbolizes disorder, chaos, apostasy, or judgment.

^h **HEBREW: Prudent** – קָסָם | kā-sām' in Qal means to divine.

ⁱ **HEBREW: Orator** – לַחֲשׁוֹ | lä-häsh' means an incantation, charm, or spell.

^j **HEBREW: Babes** – תַּעֲלִילִים | tä-ä-lü-lēm' means petulance or wantonness. The word "babe" is implied based on context, but does not show in the text.

^k **SCRIPTURE LINK:** This section is reminiscent of the civil strife Isaiah predicts about Egypt (symbolizing the United States) in Isaiah 19:1-4.

^l **HEBREW: Clothing** – שְׂמֵלָה | sēm-lä' means garment, but also can mean a mantle or cloak. The idea in this verse is that the "brother" has some type of uniform or status from before the tribulations.

^m **HEBREW: Healer** – הִבְשֵׁם | hä-väsh' means to wrap firmly, which has a connotation of binding up a wound. It also figuratively means to bind allegiances, or to rule or govern.

ⁿ **SCRIPTURE LINK:** Isaiah previously mentioned how the covenant people have provoked the Lord to anger. See Isaiah 1:4.

^o **HEBREW: Countenance** – פְּנִים | pä-nēm' literally means face, but figuratively can mean countenance.

^p **SCRIPTURAL FULFILMENT:** There is clear and ample evidence that our society does not hide its Sodomy just as Isaiah predicted.

^q **CHIASMUS:** Wicked and Righteous (A-B-A')

A 9 Woe to the **wicked**, they have their **reward**

B 10 Bless the **righteous**, eat fruit of their **doings**

A' 11 Woe unto the **wicked**, receive their **reward**

them; for they shall ^aeat the fruit of their doings. ¹¹Woe unto the wicked! For they shall perish; for the reward of their hands shall be upon them.

12-15 ^b And as for my people, children are their oppressors, and women rule over them. ^dO my people, they who lead thee cause thee to err, and destroy the way of thy paths. ¹³The Lord standeth up to ^e plead, and standeth to judge the people. ¹⁴The Lord will enter into

judgment with the ancients of his people, and the princes thereof; for ye have eaten up the ^fvineyard; and the ^gspoil of the poor is in your houses. ¹⁵What mean ye? ^hye beat my people to pieces, and grind the faces of the poor, saith the Lord God of hosts.

16-24 Moreover the Lord saith, Because the ⁱdaughters of Zion are haughty, and walk with stretched forth 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 the Lord will discover their ^jsecret parts. ¹⁸In that day the Lord will ^ktake away the bravery of tinkling ornaments, and cauls, and round tires like the moon, ¹⁹the chains, and the bracelets, and the mufflers, ²⁰the bonnets, and the ornaments of the legs, and the headbands, and the

^a **HISTORICAL PRECEDENT:** This refers back to the Sanai Covenant, see Deuteronomy 30:15-20. "I have set before thee this day life and good, and death and evil." He said that if they keep his commandments, "the Lord thy God shall bless thee in the land whither thou goest to possess it." If not, he declared, "Ye shall not prolong your days upon the land." **SCRIPTURE LINK: Eat the Fruit** – This covenant promise is found in various locations through the scriptures. See Isaiah 1:19-20; also see 2 Nephi 4:4.

^b **TRANSLATION:** Isaiah writes, נַאֲמַי |äm-mēy', meaning *my people*. This could be translated as, "My people!" or "O my people!" This seems more like a declaration, a warning, than the way it is translated here.

^c **HEBREW: Children** – I'm not sure why it's translated this way. נַאֲמַי |nä-gäs' means *to drive* and in the Qal it means *to impel* or *urge*. As a participle it means a *taskmaster*.

^d **PROPHETIC FULFILMENT:** One quick look at the news will show ample evidence that our leaders are leading us wayward on a national level. "My people" could also refer to a spiritual people, which would suggest that our spiritual leaders are doing the same. In some ways this is more evident than others. **SCRIPTURE LINK:** See Isaiah 28:7 to show how the ecclesiastical leaders of the church lead people astray.

^e **HEBREW: Plead** – נִדְבַר |dēn in Qal means *to rule* or *regulate*, but can also mean *to contend with* or *to litigate*.

^f **WORD-LINK: A Vineyard** represents the house of Israel, or Gods children to whom he has given a covenant promise. This represents a nation or group of people and not individuals. Refer to Isaiah 5:1, 7.

^g **HISTORICAL PRECEDENT:** The Hebrew word נָלַח |g^s-zā-lā' means *plunder*, with specific reference to the poor. It is only other used prior to Isaiah one time in Leviticus 6:4, talking about the Guilt or Trespass Offering. This refers to something that is taken violently or deceitfully away. This sacrifice required the burnt offering of a ram without blemish. **SCRIPTURE LINK:** See a similar idea of robbing the poor in Malachi 3:8-9. Interestingly, "Rob" in Malachi is the Hebrew word קָבַע |kā-vā', which means *to defraud* and comes from a root word meaning *to cover*, or to do something hidden. We see historical fulfillment of this in our churches today.

^h **HISTORICAL PRECEDENT:** The sins of Sodom include defrauding and abusing the poor and needy. See Ezekiel 16:49-50.

ⁱ **WORD-LINK: Daughters of Zion** – As you review the word-links for the daughters of Zion, you can see the progress of Isaiah, from its

cleansing described here to the calling them from their debased state (see Isaiah 52:2). Afterward, they are cleansed and purified (see Isaiah 4:4 and 62:11). Based on these scriptures, who is the Lord speaking of?

^j **HEBREW: Secret Parts** – פֶּתַח |pōth is a word meaning *opening* or *hole*, and is used also to describe the female pudenda. So, the secret parts means their *private parts* or *naked parts*. It may seem crass, but Isaiah is trying to portray a very stark scene.

^k **SYMBOLISM: Number 21** – there are 21 items the Lord removes to cleanse the daughters of Zion from their wickedness. 21 is a symbol of great wickedness and rebellion. It is a combination of 13 (sinfulness) + 8 (new beginning), and represents a greater disobedience from God. There were 21 major rebellious events as the Israelites wandered through the wilderness. In 2 Timothy 3:1-2, he lists 21 sins of the last days. Zedekiah was 21 years old when he began his reign as the last king of Judah.

^l **ALTERNATIVE TRANSLATIONS: NASB:** "Because the daughters of Zion are haughty and walk with heads held high and seductive eyes, and go along with mincing steps and jingle the anklets on their feet, the Lord will afflict the scalp of the daughters of Zion with scabs, and the Lord will make their foreheads bare." On that day the Lord will take away the beauty of their anklets, headbands, crescent ornaments, dangling earrings, bracelets, veils, headdresses, ankle chains, sashes, perfume boxes, amulets, finger rings, nose rings, festive robes, outer garments, shawls, purses, papyrus garments, undergarments, headbands, and veils. Now it will come about that instead of balsam oil there will be a stench; instead of a belt, a rope; instead of well-set hair, a plucked-out scalp; instead of fine clothes, a robe of sackcloth; and branding instead of beauty."

III: "Because the women of Zion are haughty and put on airs, painting their eyes, ever flirting when they walk and clacking with their feet, my Lord will afflict the scalps of the women of Zion with baldness; Jehovah will expose their private parts. In that day my Lord will strip away their finery—the anklets, head ornaments and crescents, the pendants, chains and scarves, tiaras, bracelets and ribbons, zodiac signs and charm amulets, the rings, the noselets, the elegant dress, the shawl, the kerchief and the purse, hosiery, sheer linen, millinery, and cloaks. And instead of perfume there shall be a stench, instead of the girdle, a piece of twine, instead of the coiffure, baldness, instead of the festive dress, a loincloth of burlap; for in place of beauty there shall be ignominy."

tablets, and the earrings, ²¹the rings, and nose jewels, ²²the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, ²³the glasses, and the fine linen, and the hoods, and the veils. ²⁴And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair, baldness; and instead of a stomacher a girding of sackcloth, burning instead of beauty.

25-26 ^aThy men shall fall by the ^bsword, and thy mighty in the war. ²⁶And ^cher ^dgates shall

lament and mourn; ^eand she shall be desolate, and shall sit upon the ground.^f

CHAPTER 4

1 And ^gin that day ^hseven women shall ⁱtake hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our ^jreproach.^k

2 ^lIn that day shall the ^mbranch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and

comely to them that are ⁿescaped of Israel.

3-4 And it shall come to pass, they that are ^oleft in Zion, and he that remaineth in Jerusalem, shall be called ^pholy, even everyone that is written among the living in Jerusalem; ⁴when the Lord shall have washed away the ^qfilth of the daughters of Zion, and shall have ^rpurged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of ^sburning.

5-6 And the Lord will create upon every dwelling place of mount

^a **POETIC PENTAMETER:** Sword links to War, which war is prophesied as the aggression of the end-time Assyrian who will wage war against the covenant people. This may also link back to the beginning of Chapter 2 when it talked about beating the swords into plowshares

^b **SYMBOLISM:** The Sword symbolizes the Lord’s judgment against the wicked, first in the form of antichrist and his armies, and later in the form of end-time Davidic servant. It can also symbolize the word of the Lord, sharp and piercing, and in this case it represents God’s judgment against his rebellious people.

^c **CONTEXT:** “Her” is referring to Jerusalem/Zion

^d **WORD-LINK:** Gates – **שַׁעַר** | *pe-thāh*’ is only used twice in Isaiah’s writings. The two uses describe the fall of Babylon and all its allies (including Jerusalem). See also Isaiah 13:2.

^e **SCRIPTURAL CONTEXT:** This description is similar to how Isaiah describes the fall of Babylon in Isaiah 47:1, which leads into the context of the following verse (see notes for Isaiah 4:1).

^f **DOCTRINAL QUESTION:** Why is Zion now sitting on the Ground. Is this not the Lord’s covenant nation and people? There is a process within Isaiah’s writings that shows the process of descension and ascension. What he shows is that the righteous go first through a process of descension allowing them to be humble (or be humbled) and then ascend to God through repentance and obedience. Conversely, the wicked ascend in power and might, glory and riches, and because of their abuses of the poor and their wickedness, in the end they will descend and fall.

^g **CONTEXT:** What is the day to which the Lord (or Isaiah) refers? This links back to Isaiah 2:2, the “last day.” This is our day. These scriptures will be fulfilled soon.

^h **SYMBOLISM:** Number 7 – Seven is a symbolic number meaning spiritual perfection or spiritual completeness. As we will see later, these daughters of Zion will be purified. This also shows the disparity between men and women.

ⁱ **HEBREW:** Take Hold – **קָשַׁר** | *ḥā-zāk*’ in the Hiphil means *to bind fast or to adhere, seize or retain*.

^j **WORD-LINK:** Reproach – **רִשְׁוֹן** | *her-pā*’ can mean *reproach, scorn, or contempt*. One link of this word is found in Isaiah 47:3, where the “shame” of Babylon is shown as she is cast down. Another is the “reproach” of Zion in Isaiah 54:4. Widowhood or being unmarried in ancient times was seen as shameful, as was barrenness.

^k **DOCTRINAL TOPIC:** The covenant promise God gave to Abraham is summarized as priesthood, posterity, and inheritance. This is why women seek the promise of posterity so ardently.

^l **POETIC PENTAMETER:** Branch links to Fruit, conveying both literal and figurative meaning.

^m **WORD-LINK:** I used to think this “branch” connected with the “branch” in Isaiah 11:1, referring to the Davidic servant, but I later learned they are two different Hebrew words. **צֶמַח** | *tse’-māh*, seen here, means *sprout or fruit*, and has a connotation of posterity or descendants. It is only used one other time, see Isaiah 61:11. This may be interpreted literally or figuratively in both cases. The sprouts will be beautiful and glorious.

ⁿ **HEBREW:** Escaped – **פָּלְאוּ** | *pā-lā-tā*’ means *escape*, but also means *deliverance*. I like the second definition better, as it shows the Lord’s intervention in their desperate escape.

^o **HEBREW:** Left – **שָׁרַף** | *shā-ār*’ in Niphal means *to be left over*, but also means *to remain or survive*. These additional meanings give more depth to this translation helping us to realize that they are all survivors, not simply those left over.

^p **DOCTRINAL QUESTION:** Why are they holy? This is because of the refining process of what they have experienced. Isaiah talks about that refining in Isaiah 1:25.

^q **WORD LINK:** Filth – **רִשְׁוֹן** | *tsō-ā*’ means *excrement, dung, or filth*. This also links to the vomit and filthiness in Isaiah 28:8.

^r **SCRIPTURE LINK:** The process of cleaning involves washing away the filth and purging the blood. Remember there is blood on our hands (see Isaiah 1:15, 59:3).

^s **WORD-LINK:** Burning – This is a symbolic idea of the war that was described earlier, which links to Isaiah 30:27. That burning anger described in that verse is the Assyrian tyrant.

Zion, and upon her ^aassemblies, a ^bcloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory of Zion shall be a ^cdefense. ⁶And there shall be a ^dtabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

^a **HEBREW: Assemblies** – מַעֲרָאִים | mēk-rā-e'-ä means *a calling together, convocation, assembly, or congregation*.

^b **HISTORICAL PRECEDENT:** The cloud and fire Isaiah saw happened historically when Moses led the Israelites out of Egypt. See Exodus 13:21-22.

^c **HEBREW: Defense** – הֹפֶקֶת | hüp-pä' means *a covering, tent, or canopy*, particularly in reference to a wedding or bridal event. Hence, it would

be consistent with this idea of the woman Zion who was widowed and now has an abundance of children (see Isaiah 54:5).

^d **HISTORICAL PRECEDENT:** Consistent with Moses leading the Israelites out of Egypt, the tabernacles or סֹכֹת | sük-kä' (meaning *booth* or *hut*) were part of their worship rituals specific to the Day of Atonement.