

**Is. 4:1** And in that day seven women shall take 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 reproach.

This verse seems to connect directly to the time described in the verses of the previous chapter. It seems that God's judgment will result in a scarcity of men. Women will be offering to support themselves and place no expectations on a man for his provision if only he will let them be called by his name. It would evidently be more preferable to be considered one of many wives than to be a single woman. Maybe this is because they will have recognized that their desolate condition is due to the fact that they had usurped God's ordained position for them in society.

**Is. 4:2** In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

As is often the case when reading prophecy, Isaiah seems to jump in time directly to the time of Jerusalem/Israel's complete restoration. "In that day" (yet future), the branch of YHWH (His vineyard) will be beautiful (prominent, obvious splendor) and glorious (speaks of abundance, numerous). The last phrase indicates that the land will provide well for the remnant of Israel. The fact that the term "Israel" (who prevails with God) is used here seems to affirm the restoration of the whole kingdom.

**Is. 4:3** And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

**Is. 4:4** When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

These verses are a reminder to me that the 70<sup>th</sup> week of Daniel, the seven years of tribulation yet to come on planet earth, is primarily a time of God dealing with the nation of Israel. The wicked of planet earth will be judged and will be the focus of God's wrath, but all that happens in that time will also be directed toward bringing the people of Israel to restored fellowship with their God.

The purpose of God's judgment is to wash away the filth from the people who are called "the apple of His eye." This purging will result in great bloodshed and destruction by the fire of judgment in Jerusalem. Once the wicked have been purged, those left in Zion, the believing remnant, will be pronounced clean and pure before God; this will include all Jews who are left alive in Jerusalem after the judgment.

Verse 3 directly corresponds with the truth declared by Paul in Romans 11:26.

*Romans 11:26 "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:"*

**Is. 4:5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.**

This verse seems to have a direct connect to God's protection of Israel when He brought them out of Egypt. He is unchanging. What was sufficient for Israel then will be sufficient for them at this time. God's own presence, as indicated by the cloud/smoke/fire, will be a covering and protection for Jerusalem.

**Is. 4:6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.**

The tabernacle represented the place of God's dwelling among the people. This verse is the poetic repeat of the truth in the previous verse. God's protection of Jerusalem will be sufficient to provide their complete comfort and safety.