

Book of Isaiah



Chapter 4

Theme: National Disintegration Through Sin

Michael Fronczak

**564 Schaeffer Dr.
Coldwater, Michigan 49036**

**Eastpoint Community Church
Copyright © 2016**

THEME: Conditions that did prevail during the Babylonian captivity and will prevail at the establishment of the Kingdom.

This chapter is a continuation of one complete prophecy which began in chapter 2 and will conclude in chapter 5. In these chapters we actually have a synopsis of the entire Book of Isaiah, because he touches all the bases here that he will touch upon in the rest of the book.

Chapter 4 is the briefest chapter in the book; it is only six verses long. We have set before us a description of the conditions which prevailed at the time of the Babylonian captivity and also of the conditions which will exist during the Great Tribulation period right before the setting up of the messianic Kingdom.

The structure of the chapter is very simple. The first verse is the only one that depicts conditions during the time of the Great Tribulation, or the last days. The remainder of the chapter sets before the reader the preparation that will be necessary for entering the Kingdom. This section, of course, is entirely anticipatory.¹

¹And 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.

And seven women—The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married. In spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exodus 21:10), and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy.

"This happened," says Kimchi, "in the days of Ahaz, when Pekah the son of Remaliah slew in Judea one hundred and twenty thousand men in one day; see 2 Chronicles 18:6. The widows which were left were so numerous that the prophet said, 'They are multiplied beyond the sand of the sea,'" Jeremiah 15:8.²

[seven women shall take hold of one man] This expresses the scarcity of men after the tribulation and the battle of Armageddon (Isa. 3:25-26; Zech. 13:8 -- Zech. 14:5). There will not be enough men for all women to have husbands. Nevertheless, there is no indication in Scripture that God will allow any to have many wives when Christ comes to reign.³

¹ Thru The Bible with J. Vernon McGee.

² Adam Clark's Commentary on the Old Testament

³ Dake's Annotated Reference Bible:

These conditions will prevail because of the frightening casualties of war. That has been true of all wars, and these conditions will exist in the time of the Great Tribulation. In other words, because the manpower population will be so decimated by war, there will be a surplus of women, so much so that seven women will be willing to share one man in that day! And all of them will be willing to hold down a job.⁴

This verse brings to a high point the horrors that were to come. War has always resulted in the decimation of the male population. For example, approximately one million French, one million German, and half a million English male soldiers died in World War I. So many men would die in Israel that women would be desperate for male companionship and support. They would be willing to humiliate themselves to escape the reproach of being unmarried and childless. Long gone is the hope to gain a man through seduction of the eyes (cf. 3:16). Now even begging and pleading would be ineffective. Women providing their own food and clothing is the reverse of God's intention in marriage (cf. Exod. 21:10). Likewise, women taking men's places and leading them, as Eve led Adam (Gen. 3), illustrates a desperate situation.

All this will happen on "that day" (3:7, 18; 4:1), namely, when God judges His people for trusting in other human beings—and themselves—rather than Him. Many of the judgments prophesied in this section took place during the Babylonian Captivity, and during the Assyrian Captivity of the Northern Kingdom, but "that day" also anticipates Tribulation times.⁵

As a result of the judgments of the Lord detailed in Isaiah 3:16-26, the daughters of Zion will have few men to choose from as husbands.

So many men shall fall by the sword (Isaiah 3:25), that seven women would chase after one man. They would be so desperate for marriage that will not expect their husbands to provide for them at all (We will eat our own food and wear our own apparel).

Instead, it would be enough to simply take the name of a husband (only let us be called by your name), so that it would take away the reproach of being unmarried and childless.

In a broader sense, this shows that it is not good for women to be too desperate for marriage. They may marry unwisely, and for the wrong reasons. It is also bad when women do not expect their husbands to provide for the household.⁶

²In 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.

[branch of the LORD be beautiful and glorious] Christ is the Branch of the Lord that shall be eternally "beautiful and glorious" in the Millennium and New Earth periods (Isa. 9:6-7; 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12; 14:1-9; Rev. 11:15).⁷

[fruit of the earth shall be excellent and comely] The earth will be restored to normal fertility and productivity when Christ comes (Isa. 35:1-7; 58:11-12; Joel 2:21-27).⁸

⁴ Thru The Bible with J. Vernon McGee.

⁵ Dr. Constable's Notes on Isaiah

⁶ David Guzik <https://www.studydrive.org/commentaries/guz/isaiah-4.html>

⁷ Dake's Annotated Reference Bible:

⁸ Dake's Annotated Reference Bible:

[escaped of Israel] A remnant of Israel shall escape the future tribulation and battle of Armageddon (Isa. 4:2-3; Zech. 13:8 -- Zech. 14:14; Mt. 24:31; 25:31-46).⁹

"In that day" refers to the Day of the Lord. This phrase will occur again and again in Isaiah (and in all the prophets), and it will be mentioned in the New Testament. Joel particularly will have something to say about it. It begins as every Hebrew day always begins -- at sundown. It begins with darkness and moves to the dawn. It begins with the Great Tribulation and goes on into the millennial Kingdom.

There is also a reference in this verse to the Lord Jesus Christ, for He is "the branch." There are eighteen Hebrew words translated by the one English word branch. All of them refer to the Lord Jesus. In this verse the word branch means "sprout." Later, we are going to be told that He is a branch out of a dry ground. He is something green that has sprung up in the desert.¹⁰

In a general sense "The Branch of the Lord" refers to Israel, but this is also a messianic title here as elsewhere (cf. 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12). It was regarded as a messianic reference here as early as the Targums, the Aramaic interpretive translation of the Old Testament that dates after the Babylonian exile or possible during it.¹¹

Branch: The introduction of the future day, describing it as the day of the "Branch.," means that the words are full of symbolism and the rest of the chapter describing Zion in the day of the Messiah is illustrated with figurative events which are to be understood spiritually, not literally. It must also relate this verse to other symbolic "Branch" prophecies. See Zek. 3:8; 6:12 and others for branch prophecies. Two words: "tsemach" and "natser" are used in these prophecies. The second word is related to Nazareth and Nazarene as in Isa. 11:1 and other places referring to the Messiah: those are Isa. 1:8; 14:19; 26:3; 27:3; especially messianic are 42:6; 48:6; 49:6; 49:8; and also see 60:21; 65:4. The Holy Spirit called the name of Nazareth in Isa. 48:6. It is these passages with those in Zechariah that Matthew had in mind when he said in Matthew 2:23 "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." See the chapter Excursus on The Nazarene" in this book. The Aramaic Targum of Isaiah (probably 300 B.C.) paraphrases "Messiah" for "branch" here as it also does in 11:1. It is clearly established that all inter-testament Jewish scholars saw all branch prophecies as Messianic.

It is difficult to understand why the LXX leaves out the word "branch" in this verse. The word is translated "branch, shoot, growth, or bud" where ever it is found but here it is treated as an adverb of purpose by the LXX. The literal Hebrew favors the use of the word as the "Branch of YHWH." The LXX renders the verse: "In that day, God, with a will and with glory, will lay hold on the earth, to glorify the remnant of Israel." Neither "branch" nor "fruit of the earth" are in the LXX. The literal Hebrew is: "In that day the branch of the LORD (tsemach YHWH) will be beautiful (lit. like a deer) and glorious and the fruit of the earth shall be exaltation and magnificence to the escaped of Israel."

"escaped of Israel" The Qumran Great Isaiah Scroll adds the words "and Judah" to this text. See the Qumran text with the insertion of "Judah" at the end of this verse, i.e. Isa 4:2. This is interesting in a "nazar" context and is a confirmation that interpretation of restoration prophecies

⁹ Dake's Annotated Reference Bible:

¹⁰ Thru The Bible with J. Vernon McGee.

¹¹ See Joyce G. Baldwin, "Semah as a Technical Term in the Prophets," *Vetus Testamentum* 14 (1964).

in the "silent years" saw the return of the remnant of all 12 tribes to have been completed in the foundation of the second commonwealth when the return of the Jews to Palestine made possible the waves of "aliyahs" for the 300 years after the decree of Cyrus in 536 BCE. In Ezekiel 37 the word "Judah" is added by the LXX translators to make the same idea clear (i.e. Judah contained all 12 tribes in the restoration during the "silent years.") See the comments surrounding Ezekiel 37:21,22.¹²

A name of Christ, used in fourfold way:

- (1) "The Branch of Jehovah" Isa 4:2), that is, the "Immanuel" character of Christ Isa 7:14 to be fully manifested to restored and converted Israel after His return in divine glory Mat 25:31
- (2) the "Branch of David" Isa 11:1; Jer 23:5; Jer 33:15 that is, the Messiah, "of the seed of David according to the flesh" Rom 1:3 revealed in His earthly glory as King of kings, and Lord of lords;
- (3) Jehovah's "Servant, the Branch" Zec 3:8 Messiah's humiliation and obedience unto death according to Isa 52:13-15; Isa 53:1-12; Php 2:5-8
- (4) the "man whose name is the Branch" Zec 6:12, 13 that is His character as Son of man, the "last Adam," the "second Man" 1Co 15:45-47 reigning, as Priest-King, over the earth in the dominion given to and lost by the first Adam. Matthew is the Gospel of the "Branch of David"; Mark of "Jehovah's Servant, the Branch"; Luke of "the man whose name is the Branch"; John of "the Branch of Jehovah."¹³

In that day the Branch of the Lord shall be beautiful and glorious: the Branch of the Lord is a Messianic title, speaking of Jesus Christ.

This image is repeated in Isaiah 11:1: There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. It is repeated in Jeremiah 23:5: Behold, the days are coming, says the Lord, That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. It is repeated in Jeremiah 33:15: In those days and at that time I will cause to grow up to David a Branch of righteousness; He shall execute judgment and righteousness in the earth. It is repeated in Zechariah 3:8: For behold, I am bringing forth My Servant the branch.

The ideas behind the title Branch of the Lord are those of fruitfulness and life. Jesus used the same image when He said that He was the vine and we are the branches (John 15:5).

In that day does not mean that the Messiah would appear when these judgments were taking place on the daughters of Zion. It means that the promise of the Messiah would be all the more beautiful and glorious to them in the midst of their suffering.

And the fruit of the earth shall be excellent and appealing for those of Israel who have escaped: for the remnant preserved through judgment, the promise of the Messiah would be all the more beautiful, dear, and life-giving. Fruit would come forth from the Branch of the Lord, even as they simply trusted in the promise of the Messiah before He came.¹⁴

In spite of the coming severe judgment, divine blessing would eventually come. Sometimes the phrase in that day refers to the Babylonian attack on Jerusalem (e.g., 3:7, 18; 4:1), but here (see the statements in vv. 2, 5) as in 2:11-12, 17 it means the millennial reign of Christ.

¹² <http://www.moellerhaus.com/isa3-6.htm>

¹³ Schofield's Study Notes,

¹⁴ David Guzik: <https://www.studydrive.org/commentaries/guz/isaiah-4.html>

Some interpreters say the Branch of the Lord, who is beautiful and glorious, refers to the believing remnant. It seems better, however, to take the "Branch" as a reference to the Messiah since this is its meaning in Jeremiah 23:5; 33:15; Zechariah 3:8. The term "Branch" is a fitting figure for the Messiah because He "sprouted" from David's line (Jer. 33:15) and will bear fruit. Just as people delight in fruit from their land so the survivors will delight in the Messiah, the Fruit of the land. The Branch is suggestive of Jesus' words that He is the Vine (John 15:1).¹⁵

"The Branch of the Lord" (Heb: "TSEH-makh Yahweh") is a title of Jesus Christ. It refers to Him who would be a branch, or descendant of, Jesse through King David. In the book of Zechariah, Joshua the high priest was told that he and the priests who served with him were a symbol, a picture, or a type of "My servant the Branch" (Zech. 3:8). Later, he was told,

Zech. 6:12 ..."Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD.

And the Lord promised Jeremiah,

Jer. 33:14-15 'Behold, days are coming,' declares the LORD, 'when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth.'"

Jer. 23:5-6 "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; And this is His name by which He will be called, 'The LORD our righteousness.'

One thing to notice about this title of Jesus is that it is only applied to Him when referring to His reign on earth for a thousand years, in the Millennial Kingdom.¹⁶

³And 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:

The Church, Remnant—For Israel, the doctrine of the remnant helped to solve the theological dilemma concerning God's judgment of Israel. How could God punish and destroy a nation which He had promised to keep forever? The answer lies in the doctrine of the remnant. God punished the wicked but preserved a holy and righteous remnant who would serve Him and faithfully proclaim His name. God promised Israel He would cleanse the remnant of His people. God's promises remain true. God intends to do good toward His people. He provides continued protection and care. The passage looks forward to the coming of the Messiah, the Lord's Branch and the only One who has been perfectly righteous as God wants His remnant to be.¹⁷

¹⁵ The Bible Knowledge Commentary:

¹⁶ <http://rondaniel.com/library/23-Isaiah/Isaiah0201.php>

¹⁷ The Disciple's Study Bible

[holy, even every one that is written among the living in Jerusalem] All the Jews left in Jerusalem after Armageddon will be converted and they will be holy when Christ comes (Isa. 59:20-21; Zech. 12:10 -- Zech. 13:1; Mt. 23:37-39; Rom. 11:25-29).¹⁸

There will be those of God's people, both of Israel and the Gentiles, during the Great Tribulation, who will survive that period. (Those who are martyred will, of course, be resurrected at the end of that time.) In Matthew the Lord Jesus expressed it in a way that may seem strange, but He is looking at the end of the Tribulation when He says, "...he that shall endure unto the end, the same shall be saved" (Matt. 24:13). Well, they were sealed at the beginning to make sure they got through it. The Shepherd is able to keep His own sheep, and therefore they are going to endure unto the end. We have the same thought in Revelation 7 which speaks of that great company, both Jew and Gentile, who were sealed at the beginning of the Great Tribulation and came through that period.¹⁹

Holiness marks the society where the Branch of the Lord reigns. And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy; everyone who is recorded among the living in Jerusalem.

Shall be called holy: in the days of the sinful daughters of Zion, they were called beautiful, they were called delicate, they were called attractive, they were called fashionable, and they were called sexy. But they were not called holy.

Christ's holiness shall be both imputed and imparted unto them: he shall both expiate their sins and heal their natures, pay their debts, and give them a stock of grace and holiness, so that men shall call them a holy people. (Trapp)

Everyone who is recorded: but in the days when the Branch of the Lord reigns, the distinguishing mark of all, including the daughters of Zion, is that they shall be called holy.

Holy does not mean super-spiritual. It does not mean sinless perfection. It does not mean spiritually superior and obnoxious. It means a life, a heart, a mind, and a body that is genuinely separated unto the Lord. It is a life lived apart from the thinking and heart of this world, this flesh, and the devil, and lived apart to the Lord.²⁰

The mark of distinction for surviving Israel will be holiness, not wealth or prestige. Their sins will be forgiven. Speaking again of the women of Zion (cf. 3:16-4:1) Isaiah noted that they, representing the nation, will be cleansed by a spirit of judgment and a spirit of fire, as the judging will be like fire that will burn away the nation's undesirable filth (sin). Only the sovereign work of the Lord, not human effort, will be able to cleanse (cf. 1:25) the nation (cf. Zech. 13:1). John the Baptist said that Jesus would "baptize... with fire" (Matt. 3:11), that is, purify the nation by an act of judging (cf. Mal. 3:2-5).²¹

¹⁸ Dake's Annotated Reference Bible:

¹⁹ Thru The Bible with J. Vernon McGee.

²⁰ David Guzik: <https://www.studylight.org/commentaries/guz/isaiah-4.html>

²¹ The Bible Knowledge Commentary:

⁴When 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.

[**filth of the daughters of Zion**] "The filth of the daughters of Zion" is described in Isa. 3:16-24 as pride and sensuality in both dress and behavior.²²

The Lord has washed away the filth of the daughters of Zion: when *the Branch of the Lord* reigns, there will be cleansing. The cleansing will not come easily; it will come by the spirit of judgment and the spirit of burning. But it will be worth it.

Sin is the excrement of the soul, the superfluity or garbage of naughtiness, the devils vomit. From this abominable filth Christ hath loved and washed his with his own blood, that he may make them kings and priests unto God and his Father. (Trapp)

He not only washeth his people from their sins, but taketh away their swinish natures, whereby they would else return to their former wallowing in the mire. (Trapp)²³

Spirit of burning: The forgiveness of sins in the day of the "Branch" in this verse is another connection to the messianic visitation about which Isaiah will yet speak many things. In chapter 9 he contrasts the visitation of Tiglath Pilezer which destroyed Galilee with the future visitation of the Messiah. When he changes from the physical destruction wrought by the Assyrian to the fire of the Messiah in 9:5. There he uses similar language to describe the messianic visitation (which is properly translated in the KJV but is missed by those who use the method of "dynamic parallelism") Messiah's coming, he says, is to be in contrast to the noise and blood of battle. He says of the Messiah: "this will be with burning and fuel of fire, for unto us a child is born...etc." This verse then is introductory to the spiritual "burning" to be enlarged on later. See also comments on verses 6:12,13 where burning is the means of spreading God's "seeds of holiness" in the time of the future restoration.²⁴

⁵And 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.

The glory of God will be upon every house in the Kingdom, not just upon the temple. What a glorious thing that will be!²⁵

A cloud and smoke by day and the shining of a flaming fire by night: when the Branch of the Lord reigns, there will be the tangible presence of the Lord. Just as in the days of the Exodus, God will be as real as a pillar of cloud by day and a pillar of fire by night (Exodus 13:21-22).²⁶

²² Dake's Annotated Reference Bible:

²³ David Guzik: <https://www.studylight.org/commentaries/guz/isaiah-4.html>

²⁴ <http://www.moellerhaus.com/isa3-6.htm>

²⁵ Thru The Bible with J. Vernon McGee.

²⁶ David Guzik: <https://www.studylight.org/commentaries/guz/isaiah-4.html>

Establishment: This word "*ma-kon*" is found 10 times in the O.T. In each and every case it refers to the place where the shekina glory dwells, whether in earth or heaven. (see Ex 15:17; and 1 Kings 8:13, translated "the place" and 1 Ki 8:39, translated dwelling "place" and 1 Ki 8:43 translated: dwelling "place", and 1 KI 8:49 translated: dwelling "place"; and 2 Chron 6:30 translated: dwelling "place"; and Ps 89:14 translated: "habitation" of your throne; and Ps 97:1 translated: "habitation" of his throne; and Isa 4:5 translated: "establishment" but KJV "dwelling place"; and in Isa 18:4 translated "dwelling place" Dan 8:11 translated: "place" of his sanctuary .) The rest of the verse has other references to the same "motif" of the shekina glory, i.e. the pillar of fire and the pillar of cloud which led the nation of Israel in the wilderness in their travels but inhabited the sanctuary of the tabernacle when they were settled. These further references to the shekina glory confirm that "ma-kon" is to be understood as the place of the sanctuary of the habitation of the Almighty. In the Mosaic dispensation that would refer to the Holy of holies in the temple in Jerusalem. But in the messianic period Isaiah is predicting here it would be a picture of the restoration of Zion under the Messiah when Zion's churches would be inhabited by the Holy Spirit. That would be hard to miss in this highly figurative section. See important notes under Isa 2:2 where the word is used verbally and refers to the establishment of messianic Zion. See especially 16:5 for the use of the cognate [hu-kan] which can refer to an establishment of a sanctuary in general but there refers there to the final reestablishment of David's throne.

Assembly, Hebrew is *Miqra'* It is implied in the word that the assemblies are for the purpose of hearing the scriptures read and explained. Other words translated assembly are: simply a gathering for what ever purpose; as a gathering to bear witness. The New Testament word corresponding to *Miqr'a* is "ekklesia," or "church." These words are to have a spiritual application in keeping with the spiritual nature of the preceding verses which speak of the messianic Nazarene or Branch.²⁷

In this yet-future time of blessing for redeemed Israel the glory of God will be evident in Jerusalem (Mount Zion). As God's glory was visible to Israel in the Exodus from Egypt in a cloud... by day and fire by night (Ex. 13:21-22; 40:34-38; cf. 16:10), so also will His glory be visible when the redeemed nation will be in her land of promise. God's glory, like a tent, will provide safety and peace.²⁸

Jerusalem Will Be Called Holy

The last verse of the book of Ezekiel tells us that the name of Jerusalem is going to be changed in the Millennium. Right now, its name is prophetic, for "Jerusalem" means "Vision of Peace." But there is a time coming, when Jesus rules and reigns from Jerusalem, that the prophetic name will no longer be needed. The peace will no longer be a vision, but a reality. And so...

Ezek. 48:35 "...the name of the city from that day shall be, 'The LORD is there.'" Jerusalem will be renamed, "Yahweh-Shammah," meaning, "the Lord is there." It will be a holy city, and the Lord will have purged the filthiness of sin from the place. All of Mount Zion will be covered with the canopy of a cloud and fire, in similar fashion to the way He led the Israelites out of Egypt and through the wilderness:

Ex. 13:21-22 The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by

²⁷ <http://www.moellerhaus.com/isa3-6.htm>

²⁸ The Bible Knowledge Commentary:

night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.²⁹

⁶And 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.

Security will come to the nation Israel in that day -- at last. Today Israel does not have peace. Therefore this prophecy is not being fulfilled. The Jews are not back in the land with every man dwelling under his vine and fig tree in peace.

Note that peace always follows grace, mercy, and cleansing. The problem has never been with a political party. The real problem has never been with a foreign country. The problem is in the human heart. We war because it is in our hearts. Man is a warlike creature because he is a sinner and he refuses to deal with that question. There will be one war right after the other until the heart of man is changed.³⁰

And there will be a tabernacle for shade . . . a place of refuge, and for a shelter from storm: when the Branch of the Lord reigns, there will be protection from the Lord. The Lords people will be safe and secure, washed, and in the abiding presence of the Lord.

Nothing is more necessary than that we follow our calling, and perform our duty faithfully. It belongs equally to the condition of the good and of the bad that they suffer man incoveniencies; but bad men have no refuge, no place of concealment in which they may hide themselves, and they must be utterly overwhelmed. But blessed is the condition of the godly; for although they endure heat and cold, still they have a safe refuge in God. (Calvin)

If we are really born again, we want to be washed, have the presence of the Lord, and enjoy His protection. Many people only want the Lords constant presence and protection. But He doesn't grant those apart from His cleansing.³¹

²⁹ <http://rondaniel.com/library/23-Isaiah/Isaiah0201.php>

³⁰ Thru The Bible with J. Vernon McGee.

³¹ David Guzik: <https://www.studylight.org/commentaries/guz/isaiah-4.html>