

# ISAIAH

## ISAIAH 3:1-15, GOD'S JUDGMENT

At this point, God, through the prophet, turned His attention back to the Israelites, primarily Judah and Jerusalem in relation to the Babylonian destruction and deportation, but this too has a long-term implication. This was also applicable to the Northern Kingdom in relation to the Assyrian invasion that nation was soon to suffer.

This begins with the “the Lord, Yahweh of hosts” which Isaiah used as an identifying name and description of Yahweh a total of eleven times in the book, usually in connection with judgment.

Isaiah 3:1–3 <sup>1</sup>For behold, the Lord GOD of hosts is going to remove [סור] from Jerusalem and Judah Both supply [משען] and support [משענה], the whole supply of bread [לחם] And the whole supply of water; <sup>2</sup>The mighty [גבור] man and the warrior [מלחמה איש], The judge [שפט] and the prophet [נביא], The diviner [קסם] and the elder [זקן], <sup>3</sup>The captain of fifty [שר] and the honorable man [פנה נשוא], The counselor [יועץ] and the expert artisan [הרש], And the skillful enchanter [לחש].

In Isaiah 2:22, God said that man was not to be esteemed. In chapter 3, it was revealed that all the things the Israelites had esteemed—man, money, power and idols—were going to be brought to nothing. The emphasis in verses 1-12 is on the removal of the leaders.

We've already mentioned that the issues the Israelites have faced throughout their history are much less, as horrible as these things have been, than what they will face during the Tribulation. We can think of these things as steps in the progressive disciplinary program God was going to impose on the nation for disobedience. Leviticus 26 revealed five progressive stages of discipline. As horrible as the things described here are, they will be much worse in the future.

God is identified here as the Lord God of hosts, i.e., Yahweh of His army. During the invasions of Assyria into Israel and Babylon into Judah, he used those nations to accomplish His divine discipline of the Israelites. There were limits to the destruction God allowed. For example, He did not allow the complete destruction of the Jewish people, and He did not allow them to be completely assimilated into the people groups wherever they were dispersed. During the Tribulation, God will impose the judgments on the earth by using intermediaries such as the antichrist, the armies of the world, demons, etc., and by His direct intervention, particularly in the bowl judgments. God will not completely destroy the Jews; He will save the remnant and establish His Kingdom with those believing Jews who are the heirs of the covenant promises. Whether God is using intermediaries to impose His will on the world, or directly intervening in history, His will is being and will be done.

Everything that Israel was relying on was going to be removed—good and bad. Remove, סור, in this context, means to remove or to make depart. This is not a partial

removal; it is a complete removal of the people and things mentioned in the Scripture—at least for a period of time.

Supply and support have the same meaning because they are the same word, but one is masculine and one is feminine which is a way of representing totality. Supply, מִשְׁעָן, and support, מִשְׁעֲנָה, mean supplies, provisions, and support, i.e., goods which provide for the basic needs of life or are a help in some way as a figurative extension of a staff or support pole which holds something or someone up.

Bread, לֶחֶם, does not just refer to a loaf of bread; it is also used as a metonymy for food, that is, anything God approved for consumption, and it could apply to not only human food, but to animal feed as well. Food and water are going to disappear during this time of duress. The absence of those vital necessities drives people crazy. Hunger may even force people to turn to cannibalism which was one of the consequences God promised the Israelites for rebellion.

Deuteronomy 28:54–57 <sup>54</sup>“The man who is refined and very delicate among you shall be hostile toward his brother and toward the wife he cherishes and toward the rest of his children who remain, <sup>55</sup>so that he will not give even one of them any of the flesh of his children which he will eat, since he has nothing *else* left, during the siege and the distress by which your enemy will oppress you in all your towns. <sup>56</sup>“The refined and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and refinement, shall be hostile toward the husband she cherishes and toward her son and daughter, <sup>57</sup>and toward her afterbirth which issues from between her legs and toward her children whom she bears; for she will eat them secretly for lack of anything *else*, during the siege and the distress by which your enemy will oppress you in your towns.

Breaking the staff of bread was a figurative way God referred to physical destruction. The Hebrew words for “supply” [מִשְׁעָן] and “support” [מִשְׁעֲנָה] used in Isaiah are different, but related, to the word for “staff” [מִטָּה] used in the other verses using the “staff of bread.” The concept is one of support, the staff, being removed to the detriment of that which was being supported.

Leviticus 26:26 <sup>26</sup>“When I break your staff of bread [מִטָּה לֶחֶם], ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied.

Ezekiel 4:16 <sup>16</sup>Moreover, He said to me, “Son of man, behold, I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror,

Psalms 105:16 <sup>16</sup>And He called for a famine upon the land; He broke the whole staff of bread.

Ezekiel 5:16 <sup>16</sup>“When I send against them the deadly arrows of famine which were for the destruction of those whom I will send to destroy you, then I will also intensify the famine upon you and break the staff of bread.

We may safely conclude that everything needed to sustain themselves as a people and a nation was going to be removed from them with devastating consequences.

The mighty men and the warriors were going to be removed. These men were the pride of Israel, and the nation was relying on them for protection rather than relying on Yahweh. The mighty, גִּבּוֹר, man, is one who is brave, strong, mighty, a champion, or a warrior. He could be a political leader or a military man, an army officer.

Warrior, מִלְחָמָה אִישׁ, is formed from the words "war" and "man," hence a warrior, a man of war, one who fights battles on behalf of nations or other people. The TANAKH translates this clause as "soldier and warrior" indicating that both words refer to soldiers but each of a different type. Keil and Delitzsch explained: "[T]he prophet commences in both verses with military officers, viz., the *gibbor*, i.e., commanders whose bravery had been already tried; the 'man of war' (*ʾiš mil-ḥă-mă(h)*), i.e., private soldiers who had been equipped and well trained (see Ezekiel 39:20)" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, vol. 7, 7:85]. The mighty men, or soldiers, were men of proven bravery, while the man of war was one who was a well-trained private soldier.

A judge, שֹׁפֵט, is one who judges, administers justice, or governs. This refers to a person who has some significant degree of importance in regards to the maintenance of an orderly society whether it is judicial or administrative.

Prophet, נְבִיא, means one who is a prophet or a spokesman; in the Bible it consistently refers to someone who speaks in behalf of and interprets the will of a supernatural being, i.e., Yahweh.

A diviner, קַסֵּם, is one who practices divination, a soothsayer.

An elder, זָקֵן, primarily refers to an old or an aged person, but in this context, it is referring to a dignitary or a leader in the community that makes religious, social, and/or leadership decisions. In that time, society respected older people for the wisdom they accumulated over a lifetime. Rehoboam made a terrible mistake when he refused to listen to the elder's counsel when they advised him on how to answer the people's concerns about the heavy yoke his father, Solomon, had imposed on the people.

1 Kings 12:8 <sup>8</sup>But he [Rehoboam] forsook the counsel of the elders which they had given him, and consulted with the young men who grew up with him and served him. [cf. 2 Chronicles 10:8]

Most theologians believe the captain of fifty, שָׂר הַמֵּשִׁים, was a military person of some intermediate level who possessed authority over a small group of warriors or other military personnel. Fifty represented an organized unit within the Israeli army which was structured around units of 10, 50, 100, and 1,000 men.

Captain, שָׂר, means a chieftain, a ruler, an official, a captain, or a prince. It may also refer to a leading priest with authority over other priests.

Honorable man, פְּנֵה נָשׂוּא, literally means a lifted-up face. It is also variously translated "man of rank" (RSV), "the dignitary" (HCSB), "respected citizen" (NET Bible), "magnate" (TANAKH), and "honorable men of war" (LEB). This man has a high rank in terms of social status and possibly in terms of holding a responsible position in government or business perhaps in close proximity to the king.

Counselor, יוֹעֵץ, refers to one who gives advice and counsel; it is someone who gives advice about problems.

Artisan is another word in which our NASB English translation could be more accurate. Artisan, תְּרֻשׁ, means magic, magician, or drug and it refers to one who practices sorcery. Is that the definition that comes to mind when we read the word "artisan?" Probably not. In English, artisan means "a worker skilled in a trade, esp. one that involves making things by hand" [s.v. "artisan," *The Oxford American College Dictionary*, 67]. "Magician" or "magicians" is used in the RSV, HCSB, LEB, and the ESV. The NET Bible, translates the word as "magical arts." These are better translations in terms of conveying the meaning of the text to English speaking people today, although there may be some legitimate confusion over the exact meaning of the word. The TANAKH translates it "skilled artisan." The KJV translates it "cunning artificer." In English, "artificer" means "a skilled craftsman or inventor" [s.v. "artificer," *The Oxford American College Dictionary*, 67], but it is also identified as a now archaic word in the English language. The use of this word in the KJV has led some commentators to believe the verse is referring to skilled craftsmen, the removal of which would obviously be harmful to the nation's well-being. Long before the KJV, Jerome translated this in Latin as "persons well versed in mechanical arts, and carrying them out with skill" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, vol. 7:85]. The Septuagint translates it σοφὸς ἀρχιτέκτονα meaning a skilled master worker. Because diviners and enchanters are also mentioned here, perhaps something like skilled craftsman is the appropriate translation to avoid repetition. The problem is the lexicons define the word as referring to magic and sorcery; therefore, I'm suggesting that literal hermeneutics demands that definition.

Enchanter, לְהַשׁ, means whisper, enchant, charm, an incantation, or an amulet. It is used to refer to a snake charmer and to amulets worn by women (cf. Is. 3:20).

I went through all of these definitions to show you that everyone will be affected by these judgments from the men of highest position and status to the pagan sorcerers. The men of the military, in whom so much trust was placed, will be unable to protect them, and they too will be disciplined. The wealth of Israel will not keep them from hunger and thirst nor satisfy their most basic needs. Their religion will not prevent their destruction; their idols are certainly powerless to save them. The nation will go from a comfortable, stable, and predictable life to one of deprivation, hardship, national destruction, servitude, and even death. Jewish society was going to be broken. Except for two brief periods of time after the return from Babylon and during the intertestamental period, the land and the people have been subjugated to various people groups and nations. Greece, Rome, and Islam have all dominated the people and/or the land since the return from Babylon. The people have been scattered around the world in the diaspora where they have been segregated and persecuted

for nearly two thousand years. Hosea referred to this period in the context of the last days.

Hosea 3:4 <sup>4</sup>For the sons of Israel will remain for many days without king or prince, without sacrifice or sacred pillar and without ephod or household idols.

However, that is not to say there was not a remnant of believing Jews in this group, because there is always a believing Jewish remnant. They will have to suffer through the difficulties as well; hunger and thirst do not discriminate when the city is surrounded by hostile forces placing it under siege. I have to suspect they will handle it differently than the unbelieving Jews will handle it, but I can't get dogmatic about that because believers can do desperate things under these conditions just like anyone else.

Summing up these three verses: "'Supply and support' are the masculine and feminine forms of the same word and together they emphasize that God would remove everything that supports life and order. Specifically, this included food and water, and a host of key military (hero, warrior, captain of fifty), political (judge, elder, man of rank, and counselor), religious (prophet, soothsayer, enchanter), and economic (skilled craftsman or possibly conjurer) leaders. [Note: this commentary is based the NIV translation.] These people had a role and status in society that gave order and security to the common people. The average citizen relied on them and took the advice of these leaders" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 1-39*, 145-146].

God is going to do this, He said, "I will make," and it is part of the disciplinary promise He made to them in Leviticus 26 and Deuteronomy 28. The result of the leadership vacuum among the Jews will be the installation of inexperienced young men with bad motives to be the rulers.

Isaiah 3:4 <sup>4</sup>And I will make mere lads [נַעַר] their princes [קָרָר], And capricious [תַּעֲלִילִים] children will rule over them,

Lads, נַעַר, means a boy, a lad, an adolescent, or a young man. It is variously translated children, boys, lads, and youths in this verse. In terms of leadership, the obvious implication is immaturity and inexperience which are hardly desirable characteristics in leaders who hold important national leadership positions.

Princes, קָרָר, does not necessarily denote sons of the king. It means a chief, ruler, or official, as well as a prince. It is word denoting authority. A prince is a prince by means of birth; this is referring to young, inexperienced men pressed into leadership positions they are unqualified to hold.

Capricious, תַּעֲלִילִים, means, in this context, capricious, impulsive, wanton, and petulant. It refers to people who are unstable and capricious and therefore unpredictable implying unjust treatment. This harsh treatment is a way of treating a person which inflicts difficulty or hardship upon the person receiving the oppression. The word implies little children and childishness. This too is obviously not a desirable leadership characteristic.

Oppression would not just come from incompetent leadership, but the Israelites will turn on one another. Orderly society will disintegrate; lawlessness, chaos, and anarchy will become the rule. People will be desperate to find someone, anyone, who could be a leader and solve their problems. Conversely, no one was willing to be their leader under such trying circumstances. Living under horrible conditions can bring out the worst in people, and Israel will face that situation many times throughout the nation's history.

Isaiah 3:5–7 <sup>5</sup>And the people will be oppressed, Each one by another, and each one by his neighbor; The youth will storm against the elder And the inferior against the honorable. <sup>6</sup>When a man lays hold of his brother in his father's house, saying, "You have a cloak, you shall be our ruler, And these ruins will be under your charge," <sup>7</sup>He will protest on that day, saying, "I will not be your healer, For in my house there is neither bread nor cloak; You should not appoint me ruler of the people."

The terror the people will feel under these horrifying conditions will make them desperate for leadership—any leadership—that would solve their problems. What they didn't consider was the source of their problems; they were still placing their faith in man. The people had forgotten the promises of the blessings and curses. They seemingly had no idea that Yahweh was bringing about these conditions, and it apparently did not enter their minds to repent and turn to Him.

When these things begin to happen, they will quickly cascade into chaos precipitated by God's intervention in the nation's affairs through whatever instrumentality He chooses to use which, in the near term, will be Assyria and Babylon. Once they begin, they may last for a long time, but they suddenly begin. Rome's destruction of Jerusalem and the Temple resulting in the diaspora are still representative of God's promised disciplinary program for Israel. The issues described here were not referring to a gradual descent or decline; they were sudden and immediately catastrophic.

Poverty will be so rampant that a man with a cloak will seem to be wealthy because he can be dressed better than others in the midst of it, and people will look to him for relief, but that man will deny he has the resources to help the people. Things will be so bad that no one will want to assume a position of authority and leadership with the exception of the inexperienced and oppressive lads mentioned in verse 4.

The prophet confirmed that these issues are the result of the subjugation of Judah and Jerusalem to Babylon that introduced the chaos previously described. This pattern, however, represents the results of God's promised curses for disobedience that have been imposed to varying degrees throughout the history of the nation and continue on in this day.

Isaiah 3:8–9 <sup>8</sup>For Jerusalem has stumbled and Judah has fallen, Because their speech and their actions are against the LORD, To rebel [מָרָה] against His glorious presence. <sup>9</sup>The expression of their faces bears witness against them, And they display their sin like Sodom; They do not even conceal it. Woe to them! For they have brought evil on themselves.

The Israelites have no one to blame but themselves for their distress. They were warned and they chose to ignore God's promises concerning blessing and cursing just as they ignored the Mosaic Covenant which precipitated their problems in the first place. It is not a complement to be compared to displaying one's sin as Sodom brazenly, even proudly, displayed their sin. But it is more than that. They were not only disobedient, they were against Yahweh in word and deed and rebelling against Him. This was nothing new; the Israelites first rebelled against God in the wilderness following the exodus out of Egypt, but their rebellion grew worse over time. This really serves to show just how patient God was with His people throughout the centuries leading up to the time in question.

The fall of Jerusalem and Judah is expressed in what is grammatically a prophetic perfect. This means that the event is still in the future, but it is so certain to occur that it is spoken of in the past tense as though it has already happened.

We generally do not consciously do it, but our facial expressions often reveal our thoughts. The faces of the Israelites displayed their contempt for Yahweh and their desire to be their own gods and go their own way.

Rebel, מָרָה, primarily means to be rebellious, which is the meaning in this context, but it can refer to a lesser degree of rebellion in terms of recalcitrance or being obstinate or contentious.

Up until the time immediately preceding the Babylonian destruction of the Temple, Yahweh's presence was with the Israelites in the Holy of Holies. At the time Isaiah was proclaiming these words, His presence was still in the Temple. Ezekiel 10 records Yahweh's departure from the Temple prior to the Babylonian invasion.

Ezekiel 10:18–19 <sup>18</sup>Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim. <sup>19</sup>When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD'S house, and the glory of the God of Israel hovered over them.

The sad fact is that even before God removed His presence from the Temple, the Israelites had already left God's presence in their hearts and minds. Therefore, it wasn't so much that Yahweh was leaving them as it was the acknowledgment on His part that they had already left Him.

Whatever happened, the Israelites had no one to blame but themselves. They had deliberately turned from God, rebelled against the Mosaic Law, ignored the warnings provided them in Leviticus 26 and Deuteronomy 28, and flaunted their sins, particularly idolatry.

Next, Isaiah expresses the biblical principle of sowing and reaping, whether good or bad.

Isaiah 3:10–11 <sup>10</sup>Say to the righteous that *it will go well with them*, For they will eat the fruit of their actions. <sup>11</sup>Woe to the wicked! *It will go badly with him*, For what he deserves will be done to him.

This is not saying that the righteous will continue to live normal, comfortable lives in the midst of God's judgment; everyone will suffer to one degree or another under those conditions. It is instead presenting the timeless truth that everyone will reap what they sow (Gal. 6:7), and it is comparing the fate of the wicked with that of the righteous. There is a spiritual element to this. The righteous possess eternal life regardless of temporal circumstances while the wicked, barring repentance and faith, are spiritually dead and eternally separated from God. Another element that must also be considered is that God will always preserve a remnant of righteous Israelites who will inherit the covenant promises. Isaiah will address the issue of the remnant in just a few verses.

Isaiah “is simply supporting the point that the wicked leaders justly deserve a covenantal punishment for all their evil deeds.... [T]he phrase serves as simply a rhetorical strategy to remind the wicked that divine justice will require full accountability; all people will be ‘paid back’ evil for evil and rewarded for good” [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 1-39*, 148].

“The faithful minority, however would not simply get lost in the judgment of the unfaithful majority, but the Lord would remember them and send them good.... Here the long-term blessing of the righteous contrasts with the short-term blasting of the unrighteous. There were these two groups among God's chosen people then as there are now. The faithful frequently suffer along with the unfaithful, but their ultimate ends are very different” [Thomas L. Constable, *Thomas Constable's Notes on the Bible: Isaiah-Daniel*, vol. 4, 4:26].

That is also true of the church; it was a revelation given to the church at Smyrna through John. The righteous, then and now, are not guaranteed perfect temporal lives simply because they are believers. They are, however, guaranteed a wonderful eternal life.

Revelation 2:9–10 <sup>9</sup>I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. <sup>10</sup>Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.

Isaiah condemned the leadership that was leading the people astray rather than safeguarding their welfare as leaders should do.

Isaiah 3:12 <sup>12</sup>O My people! Their oppressors [בְּנֵי] are children, And women rule over them. O My people! Those who guide you lead you astray [תַּעֲוֶה] And confuse the direction of your paths.

The prophet expressed Yahweh's anguish over the state of the people. The Israelites were being governed by people who acted like women and children which is obviously something no one wants to see in those who are supposed to be exercising leadership authority.

Oppress, *נָגַשׁ*, has very negative connotations concerning the relationship the leaders of Israel were supposed to have with the people. The word means to press, oppress, impel, to force to work, or to require or exact payment from someone.

Likewise, astray, *תָּעָה*, also has negative connotations for a leader. It means to err, to wander, to go astray, to stagger, or to be confused.

Both of these words indicate the leadership was deliberately exploiting the people and leading them away from the correct path which means they were taking them away from God rather than to Him. They were making their temporal lives miserable. Rather than leading them into the blessings God promised them for obedience, they were leading them into the curses He promised for disobedience.

Next, God announced that He is going to judge the people, but He particularly singled out the Israelite authorities for their rebellion and the abdication of their leadership responsibilities. Legal language referring to legal proceedings was used to reveal this truth. While not explicitly stated, the background to all this is the Mosaic Covenant the people agreed to abide by at Mount Sinai. They broke that covenant, and Yahweh is going to enforce the curses stipulated for violating it as they were detailed in Leviticus 26 and Deuteronomy 28. There is a legal, prosecutorial sense to the disciplinary action God will take against Israel. The fact that God arises, or stands up, indicates He is ready to enforce His will.

Isaiah 3:13 <sup>13</sup>The LORD arises to contend [*רִיב*], And stands to judge [*דוֹן*] the people.

Contend, *רִיב*, means to strive, to contend, to quarrel, to oppose, or to attack. It also refers to bringing legal charges, to bring forth a lawsuit either in accusation or prosecution.

Judge, *דוֹן*, means to judge, to execute judgement, or to pass sentence. It refers to an action in deciding what is right and wrong implying a punishment or reward to follow and usually according to an agreed set of principles. It is obvious how the language is in accordance with the legal background of the Mosaic Covenant in view.

At this point, people seems to refer to the Israelites, but during the Tribulation, God will stand to discipline the Israelites and judge the people of the world. We cannot discount the near-term and the long-term nature of the book.

Isaiah 3:14 <sup>14</sup>The LORD enters into judgment [*מִשְׁפֵּט*] with the elders and princes of His people, "It is you who have devoured [*בָּעֵר*] the vineyard; The plunder [*גְּזוּלָה*] of the poor is in your houses.

Judgment, מִשְׁפָּט, means judgment which is the action of deciding a legal dispute or case.

Here, the prophet is referring to the king's sons, the princes and to the other leading authorities in the nation, the elders. This is an all-encompassing indictment of the rulers whether they are royal or otherwise. The vineyard is a term referring to Israel and its people, and Yahweh accused the leadership of devouring them.

Devour, בָּעַר, means to burn, to consume, to feed upon, and to eat up. Rather than allowing the Israelites to reap the bounty of their labor, the leaders were taking it from them for their own use. Exactly how this took place is not revealed. They could have been confiscating the produce or work products, or they could have been devouring and thereby impoverishing their people by means of excessive taxation on the results of their labor.

Plunder, גָּזְלָה, means plunder or spoil. It refers to robbing things, that is, the act of stealing from another person by force, stealth, or deception. Whatever the rulers were taking, they were using it to enrich themselves at the expense of the people. The fact they had it in their houses speaks to the selfish, confiscatory nature of their rule. One need look no further than the homes of the authorities for proof they had been pillaging the people they were charged to look after because the wealth of the people was found in those homes.

What they were doing to people was devastating. Grinding and crushing imply extreme harm done to something or someone. The Lord was comparing the devastation of the people and the results of their treatment at the hands of their leaders with grinding grain in a mill. The end result is something that is pulverized which is not a state that any human being would want to be in.

Isaiah 3:15 <sup>15</sup>“What do you mean [מִלְכָּם] by crushing [דָּכָא] My people And grinding [שָׁחַן] the face of the poor?” Declares the Lord GOD of hosts.

“What do you mean,” מִלְכָּם, is a strong exclamation expressing the Lord's anger at the treatment His people were receiving at the hands of their rulers. Buksbazen suggested this meant, “By what right?” [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 122], and the TANAKH translated it, “How dare you?” It was not supposed to be this way; Israel's leaders had a duty before the Lord to care for the Israelites as a shepherd cares for His flock.

Centuries later, the Lord would compare himself to a good shepherd for the people and condemn the leaders who were taking advantage of the people as thieves and robbers.

John 10:8, 10-11 <sup>8</sup>“All who came before Me are thieves and robbers, but the sheep did not hear them.... <sup>10</sup>“The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. <sup>11</sup>“I am the good shepherd; the good shepherd lays down His life for the sheep.

Crushed, דָּכָא, means to crush, to beat down, to bruise, to break in pieces, or to oppress.

Grind, טָחַן, means to mill, to grind, to crush; it can refer to the labor of grinding at a mill.

“Just as the stones of a mill crush grain and then grind it to fine flour, later to be baked and eaten as bread, so the leadership of Jerusalem and Judah crush and grind the faces of the people in order to devour them completely” [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 122].