



"THE SPIRIT OF THE LORD IS UPON ME"
ISAIAH 61:1

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THE BOOK OF ISAIAH

CHAPTER 3:1 - 4:1

AND HIS NAME
WILL BE CALLED
WONDERFUL COUNSELOR,
MIGHTY GOD,
EVERLASTING FATHER,
PRINCE OF
PEACE.
ISAIAH 9:6

Isaiah is called "The Book of Salvation." The name *Isaiah* means "the salvation of the Lord" or "the Lord is salvation." Isaiah is the first book containing the writings of the prophets of the Bible. And the author, Isaiah, who is called the Prince of Prophets, shines above all the other writers and prophets of Scripture. His mastery of the language, his rich and vast vocabulary, and his poetic skill have earned him the title, "Shakespeare of the Bible." He was educated, distinguished, and privileged, yet remained a deeply spiritual man. He was committed to obedience over the long haul of his 55-60 year ministry as a prophet of God. He was a true patriot who loved his country and his people. Strong tradition suggests that he died a martyr's death under the reign of King Manasseh by being placed within the hollow of a tree trunk and sawed in two.

Isaiah's calling as a prophet was primarily to the nation of Judah (the southern kingdom) and to Jerusalem, urging the people to repent from their sins and return to God. He also foretold the coming of the Messiah and the salvation of the Lord. Many of his prophecies predicted events that occurred in Isaiah's near future, yet at the same time they foretold the events of the distant future (such as the coming of the Messiah), and even some events still to come in the last days (such as the second coming of Christ).

In summary, the message of Isaiah is that salvation comes from God—not man. God alone is Savior, Ruler and King.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

Book of Isaiah

Summary of Chapter 3:1 - 4:1

The supreme Lord is taking away all support of food from Jerusalem, and all warriors, judges, prophets, and officers. Mere boys will rule over them, and will be insolent to old men, the base will be disrespectful to the honorable. Someone may even tell one of his relatives who has a cloak that he should be the ruler - such will be the poverty.

Their faces will show their guilt, like Sodom. They have brought all this on themselves. But the innocent will be better off, and will eat the fruit of their labors, while the guilty will be repaid for their sin.

Children and women will oppress them.

God arises to judgment. He charges that the princes and elders have devoured his vineyard, Israel. What they have taken from the poor, to be seen in their houses, testifies against them.

The women have been haughty, have gone to extremes to adorn themselves. But now instead of ornamental chains on their ankles there will be iron chains. Instead of fine hair dresses their heads will be shaved, and have scabs. No more perfume, instead a stench. Sackcloth will replace rich robes. There will be only shame where there used to be beauty. Their foreheads will be burned with a branding iron, to mark them as slaves.

Comments on 3:1- 4:1

We do not know to which invasion Isaiah refers, it could be one from the Assyrians or the Babylonian siege (cf. Lamentations 2:20). Incompetent young people and women will take over - who normally should respect the elders and those in authority. They even ask someone who has no more than a cloak to take control of a "heap of ruins", the city. They are so wicked that they are open about their sins, like Sodom. Romans 1:31 says the lowest degradation is found in those who not only sin, but even say sin is good.

Then comes a scene in which there is an imaginary court, in which the Lord charges the leaders of the people, on whom the chief blame falls. They have abused their office to make themselves rich at the expense of the poor.

Then the prophet specially rebukes the proud and ostentatious women who went about with necks raised, flirting with their eyes, taking mincing steps - since they had ornamental chains on their ankles, which prevented large steps. Zion was the part of the city where the royal palace was located. It was especially the ladies of the court who were guilty of this vain display, who did everything they could to entice men into sex. Zion here is used to refer to the entire city. God will change their adornments into things that oppress them. There will even be branding on their foreheads, done by the enemy, to mark them as slaves.

Women who once were proud, will have fallen so low that seven at a time they will come to any man asking him to give them his name so they will be protected.

End of Chapter 3