



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

THE BOOK OF ISAIAH

CHAPTER 4: 2 - 6

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 4: 2 - 6

On the day of messianic salvation, the Branch of the Lord will be glorious, the fruit of the land will be the pride and glory of the remnant, the just, who have survived the invasion. For the Lord will have washed away the filth. And as of old, He will put a cloud of smoke by day and a shining pillar by night.

Comments on 4:2-6

The branch of (<semah>) the Lord" means the Messiah. The Targums (Aramaic for explanatory translations of the Hebrew Scriptures) regularly take that word as standing for the messiah. Here the vision of the prophet shifts from the destruction of chapter 4 to the age just after the destruction, or even to the age of the Messiah.

Such shifts occur many times in Isaiah, and help to show that the picture of three Isaiahs, so that one predicts punishment, the second speaks of exile, the third of restoration is too artificial. There are so many alternations of images and moods, as we see here.

It is a remnant that will enjoy the age. Isaiah often speaks of the remnant, e. g., also in 6:13. The word remnant was also used for those who remained after the wanderings in the wilderness and finally entered the promised land. It also refers to those who escaped the Assyrian deportation from the northern kingdom (cf. 2 Chr. 30:6; 34:9) to those left by the Babylonians in Judah after the destruction, and to those who returned from the great exile. There was also talk of a faithful remnant at a time of national apostasy; Elijah thought of himself as such a remnant: 1 Kgs. 19:10. St. Paul also speaks in Romans of a remnant who did not reject Christ.

End of Chapter 4