

INITIATION INTO ISAIAH

by

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CHAPTER THREE

THEME:

Continuation of the prophecy of Isaiah in chapter 2, a prophecy concerning the cause of Israel's undoing then and until the end of the age which was weak and womanish government and loose and low morals.

REMARKS:

This judgment is leveled in particular against the nation Israel. Farther along in the book we shall discover prophecies leveled against surrounding nations. However, the judgment against Israel is more intense and severe. Privilege creates responsibility.

The nation Israel had more light, and light rejected brings severe and serious punishment.

This prophecy is a picture of Isaiah's day and was fulfilled in the past. This does not exhaust its meaning. These conditions will prevail again in the end times and will bring down the wrath of God.

This chapter deals with the subject of weak government and women's dress. They seem to be two unrelated subjects. Women ruled over the nation.

OUTLINE:

1. WEAK GOVERNMENT Caused by Lack of Leadership as Evidenced by Women Rulers. Verses 1-15
2. WOMEN'S DRESS Given as a Barometer of the Nation's Morals. Verses 16-26

COMMENT:

Verse 1—**For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.**

Again we are confined to Jerusalem and Judah. Famine is a judgment from God.

Verses 2, 3—**The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.**

There is also a famine of leadership. Qualified men for high positions were lacking. This likewise is a judgment from God.

Verse 4—**And I will give children to be their princes, and babes shall rule over them.**

Juvenile adults are the rulers. They are totally incompetent, as they are at the mental level of children. This likewise is a judgment from God.

Verse 5—**And the people shall be oppressed, every one by another, and every one by his neighbour: and child shall behave himself proudly against the ancient, and the base against the honourable.**

This leads to anarchy in government and injustice for the people. The lowest level of society comes to the top like dirt in a turbulent river. This likewise is a judgment from God.

Verse 8—**For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.**

This is the key of the chapter. The ruin of the nation is explained here.

Verse 9—**The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.**

“**Countenance**” means “*nose*.” This is an interesting comment on the nose of this people.

Verse 10—**Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.**

This is God’s promise of deliverance for His people then and in the Great Tribulation.

Verse 11—**Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.**

This is another way of saying, “**whatsoever man sows, that shall he also reap.**”

Verse 12—**As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.**

Women are ruling over them—or men who are feminine are in power.

Verses 13, 14—**The LORD standeth up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.**

God makes no apology for judging.

Verses 16-24—**Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.**

Twenty articles of women's dress are mentioned by name. There is nothing wrong with a woman dressing in style. The difficulty was with the inner life. Note "**haughty**" in verse 16. This was the real difficulty. Real adornment is beneath the skin, not from the skin outward (see I Peter 3:1-4).

Woman's dress is generally a key to a nation's morals.

Verses 25, 26—**The men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground.**

There was a Roman medal which showed a woman weeping; the insignia beneath her read, "*Judea capta.*"

~ end of chapter 3 ~

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