



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

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THE BOOK OF ISAIAH

CHAPTER 43

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 43

The Lord Redeems His unworthy People. Chapter 43. Summary and Comments

To restore the confidence of the exiles God says: I am the one who created you, and formed you. Do not be afraid. Even if you pass through waters or fire I am with you. I gave Egypt and Cush and Seba as your ransom. He means that these lands are the compensation to Cyrus for releasing Israel. (Not Cyrus in person, though he had planned it), but his son Cambyses actually took Egypt).

So, God says, I will bring your sons from afar from the east, from the north, from the south, from the ends of the earth. He speaks of all of them as His Sons. This is like what Hosea 11:1 has God saying at the Exodus: "Out of Egypt I have called my son", which St. Matthew, under inspiration, saw fulfilled a second time in the return of Jesus from Egypt.

Isaiah imagines all nations gathered together. They hear and see that what God had foretold has now come true. So again He calls Israel His servant whom He has chosen. There was no god before Him, nor will there be any other after Him. He is the Lord, the Savior. They are to be His witness that He is their Savior. He planned this from eternity, from ancient days, and when He acts, no one can reverse it. Again, as we saw in 41:14, He calls himself their <goel> the next of kin who was pledged to redeem them. For their sake He is sending Cyrus to Babylon and he will bring it down. Once He made for them a path through the Red Sea and drew the Egyptian army into the sea to destroy it there.

But He urges: Forget what is past. I am doing new things. He is making a way in the desert and streams in the wasteland through which they will pass on the way out of exile. He had long ago provided water from the rock in the desert, so that they should praise Him.

He blots out their sins for His own sake -- for they have not earned it. So He asks: Review the past, as it were, come to court with me. Your first father sinned - probably referring to the sins of Jacob, and your spokesmen rebelled against me- perhaps thinking of the infidelity of Aaron and of the doubt of Moses, plus the infidelities of so many kings of theirs. So, He says, He will bring disgrace upon the officials of their temple, and hand over Israel to scorn -- the captivity.

End of Chapter 43