



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

THE BOOK OF ISAIAH

CHAPTER 32

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 32

Peace through Justice. Chapter 32. Summary and Comments

As so often before, after predicting terrible woes, the prophet consoles himself - and the faithful remnant - with a promise of better things in the future. In place of the false security of the vain women, there will be real security when God's Spirit is poured out on the land. Then the desert - namely, the steppe land, which was not sand dunes, but a land that provided only scant grazing -- will be turned into a fertile field. And what was already a fertile field will be as rich as a forest.

Then "the fruit of righteousness will be peace." For as St. Augustine observed (City of God 19. 13), "Peace is the tranquility of order," which gives to each its proper place, and each readily and harmoniously accepts that place.

Then, even if hail would flatten the forest and level the city - not that he predicts that, it is only a hypothetical picture -- the faithful remnant will still be blessed. Isaiah uses earthly things to picture the blessedness. But as Augustine also noted in the same work (4. 33) material things promised by God were often the images of spiritual things to come in the future.

End of Chapter 32