



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

THE BOOK OF ISAIAH

CHAPTER 54

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 54

The Eternal Covenant of Peace, Chapter 54. Summary and Comments

A remarkable comparison: Sing O barren woman who never had a child. More are the children of the desolate than of her who has a husband. The meaning: Jerusalem has been briefly abandoned, but now will have countless children. So they should enlarge their tents - even though they no longer lived in tents -- to hold all those who will come to Jerusalem.

Do not be afraid, God says, you will forget the shame of your youth. The Lord will call you back, as if you were a wife deserted, who married young, only to be deserted. God speaks of Himself as the husband of Israel. This theme is especially strong in the book of Hosea. Really, He has not permanently abandoned her. He will now call her back. He did abandon her briefly, during the exile, but with deep compassion He will bring her back. He hid his face only for a moment, but with everlasting fidelity to the covenant He will have compassion on her. He has sworn not to be angry with her again, an oath like He took to Noah not to bring another deluge. What then, we must ask, of the destruction of Jerusalem in 70? We reply: the prophet's vision spans long periods of time, and much that he says applies fully only to the really new covenant, that made by Christ. (We will see a special instance of that in comments on chapter 55 below).

So God says: O afflicted city, lashed by storms, I will rebuild you splendidly with precious stones. All your sons will be taught by the Lord. We think of Jeremiah 31. 31-33 where God says much the same, which applies to the new covenant which Jeremiah foretells, which is fulfilled in Christ. Your children will have great peace (<shalom> --general well-being). Terror will be far removed.

End of Chapter 54