



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

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THE BOOK OF ISAIAH

CHAPTER 24

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 24

The Final Judgment of the whole World. Summary and Comments. Chapter 24

After foretelling the doom of so many nations, not strangely Isaiah as it were sums it up, and speaks of the great Day of the Lord. The words "day of the Lord" could be used for lesser occasions, but especially meant the final reckoning. He says it will be the same for all classes of people, for it is time to reckon. Of course, the good will fare well in the long run, even if they may suffer from earthly cataclysms: the reckoning for them is favorable; not so for the wicked.

He says the earth will be totally laid waste. This is Semitic hyperbole and apocalyptic language. - Apocalyptic is a genre in which bizarre images are used, it foretells cataclysmic events and often secret things. The original readers knew well they needed to reduce the wording-- though it was not always clear how far. -- Some think apocalyptic was not known as early as Isaiah. We agree that full blown long passages are far in the future from Isaiah. But we did see touches of it in Isaiah 13:9-10 for the fall of Babylon. There the prophet said that the stars will not give their light, the sun will be dark at its rising. Similar language appears again in Isaiah 34:4 on the fall of Edom, and in Ezek 32:7-8 for the punishment of Egypt. There will be more of it in Matthew 24. And 2 Peter 3:12-13 says the heavens will be destroyed in fire and the elements will melt. But the fire is a purifying and refining one. Hence 2 Peter continues, saying that there will be a new heavens and a new earth.

He says that the reason is that people have defiled the earth and disobeyed the laws. This will be extensive, as we see later in Matthew 24:12: "Because sin will reach its peak, the love of most people will grow cold." And again in Luke 18:8: "When the Son of Man comes, do you think He will find faith on the earth?"

So a curse will strike, and very few will be left.

What is the city that will be left in ruins? Probably he has in mind Babylon, which stands for the world power opposed to God.

At first it may seem strange, but then in 24:14 Isaiah begins to speak of praise from the east and from the west for the Lord. They sing: "Glory to the righteous One." This is the same sense as a favorite title used by Isaiah for God: the Holy One. Holy means that He loves and observes all that is right. Perhaps in the background of his thought is the event of 2 Chronicles 32:23, when after the Lord's victory over Sennacherib in 701, many brought gifts to Jerusalem to the good king Hezekiah.

Then gloom comes again to the prophet's mind so that he says: I waste away. The floodgates of the heavens are opened - does he think of the language used for the deluge? -- and the earth reels like a drunkard.

The prophet next says in 24:21 that the Lord will punish even the powers in the heavens and the kings on the earth below. So it seems the powers are not the same as the kings - powers above, kings below. He must be thinking of the powers of evil spirits - we think of the words of St. Paul (Eph 2:2) about "the prince of the air". Then again comes more apocalyptic language: the moon will be confounded and the sun ashamed, before the Lord of Hosts.

End of Chapter 24