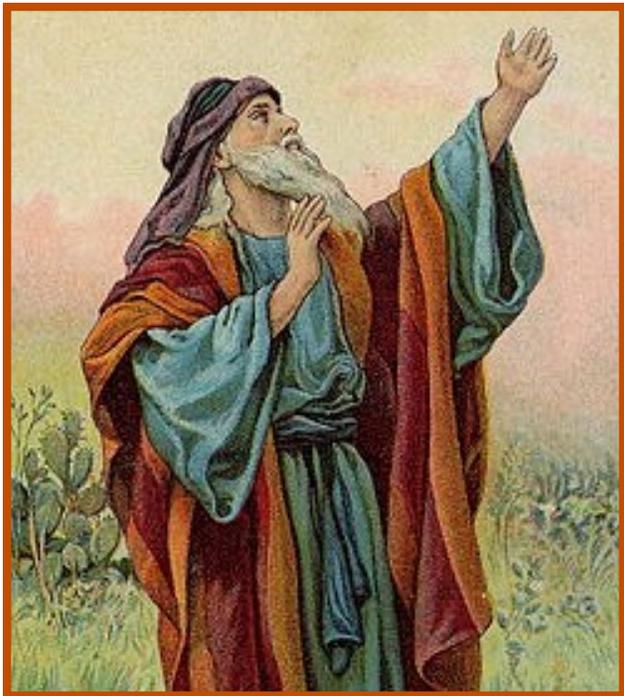


nations as He wills, just as 10:15 said the axe should not boast against the hand that swung it. We cited too, Proverbs, 21:16 saying the heart of the king is in the hand of the Lord: where so ever He wills, He will turn it.

This chapter ends with a prediction of a better future. He first uses images from nature: Lebanon will become a fertile field, and the humble will rejoice in the Lord. It is evident he speaks of the remnant who are and will be devoted to the will of the Lord who will enjoy this. Then the Lord who redeemed Abraham will redeem His people, so they need no longer be ashamed. They will acknowledge the holiness of the Holy One of Israel- Isaiah's favorite title for God- the one who supremely observes all that is objectively right.

Those who do so will grow in understanding - we think again of the two spirals we described in commenting on chapter 6 above, but now of the good spiral.

End of Chapter 29



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

PLEASE VISIT OUR WEBSITE: www.pamphletstoinspire.com

THE BOOK OF ISAIAH

CHAPTER 29

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 29

Jerusalem Afflicted and Redeemed. Summary and Comments. Chapter 29

The Ariel to which Isaiah announces woe is clearly, from context, Jerusalem. The word itself is puzzling. It means altar hearth. We find it also in Ezek 43:15. The point is this: even the place where so many offerings are brought to God will not escape punishment. For there will be a siege. We are not sure if this is the one by Sennacherib in 701, when God prevented the Assyrians from actually taking the city, or the later one, 596-586 by Nebuchadnezzar II of Babylon, who really did wreck the city.

The prophet says: Add year to year- he seems to mean their constant celebration of religious feasts will not stop the punishment that is coming, which he describes with

fine poetic figures: thunder, earthquake, noise, windstorm, tempest, flames, hordes.

And yet, if it refers to the unsuccessful siege by Sennacherib -- in divine prophecies, we may, as we have seen, have more than one fulfillment - the enemy who has dreamed of rich spoils from conquest will find it was all only a dream. For as we read more fully in Isaiah 37, God Himself rescued the city from Sennacherib, dramatically slaying so many of his army.

Isaiah not turns to the spiritual blindness of his people. We recall how in chapter 6, where the prophet described his inaugural vision, God told him to blind the people. Of course, as we explained there, it really meant they would blind themselves. But now the people including their leader, even especially they, are so blind and in such a stupor they remind one of the staggering of someone drunk with alcohol.

If we recall what we said about the two spirals, in chapter 6, here we have more on the descent into the evil spiral.

Then in 29:13 we meet a famous line, which we fear applies to many today: This people honors me with their lips, but their hearts are far from me. ---Yes the Jews of that day were good at what we today call "participation". They loved to sing, to join in processions, all the externals. But a sacrifice needs the outward things only as a sign of the interior disposition, which is always that of obedience to God. The people of Isaiah's day were offering many sacrifices, but not obeying. Part of that disobedience, though not nearly the whole of it, was their pact with Egypt, when the prophet had warned them they must trust in God, not in foreign powers.

Then in verse 14 we meet a frightening thought: because they have not worshiped Him rightly, that is, using only the externals, not the interior obedience, therefore wisdom will perish from the wise. We are tempted to ask today: Has wisdom departed from many today who should know better, but who dissent from the teaching of the Church, and break God's laws, with the result that they fall into errors that really are foolish?

The blind men of that time said: Who sees us? Who will know? As if they could hide things from the Lord! God uses through Isaiah a comparison of a potter, who has made something that did not turn out well. Before firing the clay, he reshapes it. So God will reshape His people, even though only a remnant are open to follow Him.

What of free will? We explained in commenting on Isaiah 10:15 that there are two orders, the external and the internal. It is in the internal that God has committed Himself to freedom for us. But in the external order, which includes the way His providence governs even kingdoms, He may use