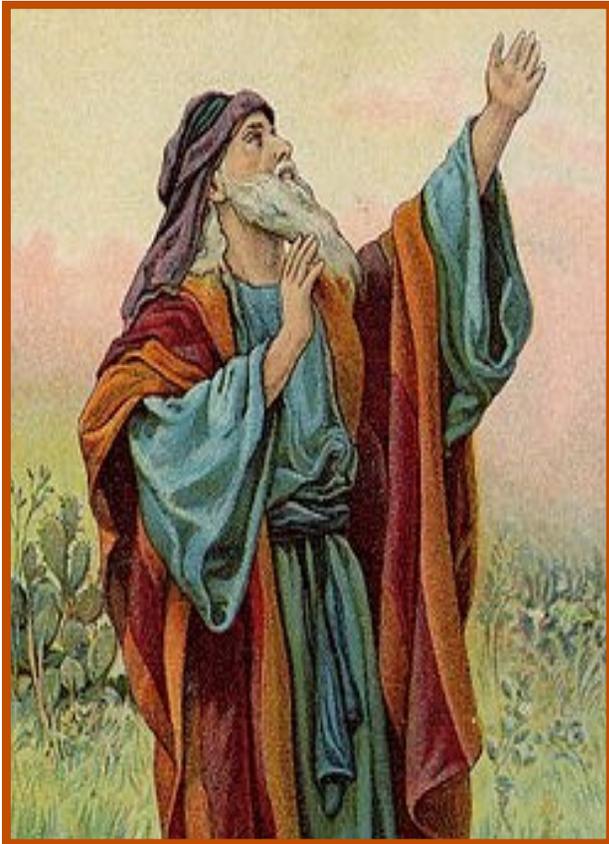


The burning place of Topheth - where the Hebrews sacrificed their infants by fire to Moloch - is prepared for Assyria. The pit is deep and wide to take in all the Assyrians.

Moloch means king, a name for a false god. Topheth was in the valley of Hinnom near Jerusalem, where they worshipped Moloch. From the name <ge hinnom>, valley of hinnom, we get the word gehenna. Later it came to mean the final punishment by fire for the wicked, and so it came to be a New Testament (NT) name for hell.

End of Chapter 30



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

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THE BOOK OF ISAIAH

CHAPTER 30

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 30

Foolish Reliance on Egypt, Summary and Comments. Chapter 30

Judah has sent envoys to Egypt for help. This was probably part of the moves that led Sennacherib to invade in 701. But Isaiah says they should not do that, should instead trust in the Lord: Woe to the obstinate children, who heap sin upon sin. Egypt will not really help them, it will bring disgrace instead. Isaiah imagines the envoys have gone as far as Zoan, the first city in the NE part of the Delta, and then to Hanes, later Heracleopolis, in Middle Egypt, on an island in the Nile.

We are not sure which Pharaoh is in mind: it could be Tirhakah of the Ethiopian dynasty, or it could be a lesser Egyptian king in the Delta who by this time had regained some power.

The envoys have rich presents for the Pharaoh, on donkeys and camels. But Isaiah calls Egypt "Rahab-do-nothing". As a proof to be seen later that he was right, he wants his word written on a scroll or tablet. In some other places also Egypt is called Rahab, cf 51:9.

So again, the prophet calls his people rebellious, who are unwilling to listen to the Lord. They tell the seers to stop having visions, just tell them pleasant things, like false prophets: cf. 1 Kings 22:12; Mic 112:11. And they want Isaiah to stop telling them of the Holy One of Israel. Therefore the prophet tells them this sin will be for them like a high wall that is cracked and will collapse suddenly, into so many pieces that one cannot even scoop up water with the larger fragments of the wall.

This seems like a total collapse. Yet he does not mean to deny what he has so often said: a faithful remnant will remain.

Their salvation will be in staying quiet and trusting. They wanted to say: We will flee upon horses. Isaiah tells them that then their pursuers will be swift, and a thousand will run away from just one. They probably had a fair number of horses at the time (cf. 2:7), but not enough to confront the Assyrians.

So, only a remnant will remain, like a flag planted on a mountain in the midst of ruin.

Even in this dire prediction, Isaiah says: "The Lord is so good that He actually longs to be gracious to them, if only they will let Him, by not breaking His covenant. He is a God of justice. That is, He will keep His promise to reward those who keep His covenant. Therefore blessed are those who wait for Him. If you turn right or left, His voice will be there assuring you. Then you will put aside your idols, with gold or silver inlay like a filthy cloth.

He will make your crops rich and plentiful, on the day when the towers of the strength of the enemy fall. Then the moon will be as bright as the sun, and the sun will be seven times brighter, when the Lord heals the wounds He had to inflict on them to bring them to their senses.

See the Name of the Lord - for in the Hebrew they thought of the name as almost identical with the person who will come with burning anger and clouds to shake the nations. He will lead them like animals, with a bit He puts into their mouths.

Then they will sing for joy as at a holy festival, praising the Rock, the mighty support of Israel. With a thunderous voice the Lord will shatter Assyria. He will strike them to the music of tambourines -- the instruments used at a sacrifice, for He is making the enemy like victims for sacrifice.