



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

THE BOOK OF ISAIAH

CHAPTER 18

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 18

Prophecy against Cush: Summary and Comments: Chapter 18

Chapters 18-20 form a sort of unit. Chapter 18 is on Cush or Ethiopia, 19 is on Egypt, 20 is on both. Cush is south of Egypt, but at one time had extended its rule over part of Egypt. It is divided by the tributaries of the Nile river. The date for this chapter is much debated. The best probabilities are around 712, the time of the Philistine revolt against Assyria, or the restlessness in 705 after the death of Sargon.

The "whirring wings" point to the Nile valley, with its numerous tsetse flies, locusts and other insects.

Ambassadors here do not mean permanent representatives of one nation living in another nation, as today. Rather, the embassies were sent at particular times. This one seems to have come to urge Judah to join in revolt against Assyria. Earlier, Hoshea, king of the northern kingdom c 725 had actually trusted Egyptian help against the Assyrians (cf. 2 Kings 17:4). They came this time in papyrus boats, which were of course very light. Here God through Isaiah tells them to go back to their own land. (Some think he is telling them to go to Assyria, a land cut by rivers, Mesopotamia). The prophet here, and elsewhere wants Judah to depend on God, not on foreign alliances. Actually both northern and southern kingdoms were geographically in a middle position, along the fertile crescent, between Assyria and Egypt, and hence often became a battle ground for those great powers. Even Hezekiah, a good king had had a tendency to take part in coalitions with foreign help.

Isaiah speaks of the ambassadors as tall, smooth-skinned. Perhaps their bearing in Jerusalem was majestic - a contrast to the ruin that was to come upon them later.

The Ethiopians were probably fearful of the Assyrians, and with reason. But God tells them that He rules the destiny of nations: He will remain quiet, and look down from above, serenely like the light high clouds that were common at harvest time when no rain clouds were seen. He looks calmly down from his dwelling place on their struggles, for He, as absolute Master, dominates the outcome. At the very moment when Assyria seemed most powerful, it was cut down.

The prophet predicts that even Egypt will bring gifts to the Lord's land. 2 Chronicles 32:23 tells how such gifts came after the Lord saved Jerusalem from Sennacherib in 701 (in Isaiah 37:36). Apocalypse/Revelation 21:26 tells of gifts from the nations to the new Jerusalem.

End of Chapter 18