



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

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## THE BOOK OF ISAIAH

CHAPTER 48

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 48**

Cyrus is at Hand. Chapter 48. Summary and Comments

There are abrupt alternations of mood in this chapter, but we have seen such things before, threats of punishment interspersed with hopeful passages.

God speaks to His people. He says they do take oaths in His name, but not in truth or righteousness. They still, in exile, speak of themselves as citizens of the holy city, Jerusalem. . .

God reminds them again that He foretold things to them before. He says they were and are stubborn, with a stiff neck and a forehead of bronze. Already in Exodus 32 the people fell into idolatry while Moses was on the mountain with God for 40 days. Then God told Moses He wanted to destroy them, and make him into a great nation: Ex 32:10. Moses appealed to the memory of Abraham, Isaac and Jacob, and God relented. It is sad to see how often God Himself or Moses called them a stiff-necked people, or used similar terms: Exodus 33:3, 5; 34:9; Dt 9:6, 13; 31:27. Cf. also Ps 78:8; Jer 5:23; 16:12; Ezek 2:4; 3:7; Hos 4:16.

Because they were so rebellious, God has foretold things far in advance, so that when they happened they might not give the credit to their idols.

So, now He will tell them new things, that is, the coming victory of Cyrus. God will delay His wrath for His name's sake, that is, for His own sake (name is often about the same as the person). He has refined them in the fire of tribulation, yet they have not responded like silver which becomes fine in such a test. Yet He will do as He has said, He will not give His glory to another.

He repeats: I am the first and the last. My hand laid the foundations of the earth. Tell me: Which of your idols foretold these things? Yes, I have called Cyrus, and will bring him.

God is the Lord who teaches them what is best for them. If only they had heeded His command, well-being (<shalom>) would be like a river for them.

Now the prophet imagines that Babylon is already fallen, and he tells them: Flee Babylon. This may mean so they will not be hurt in its destruction, or he could use Babylon as a symbol of evil, so this would mean: flee from evil.

End of Chapter 48