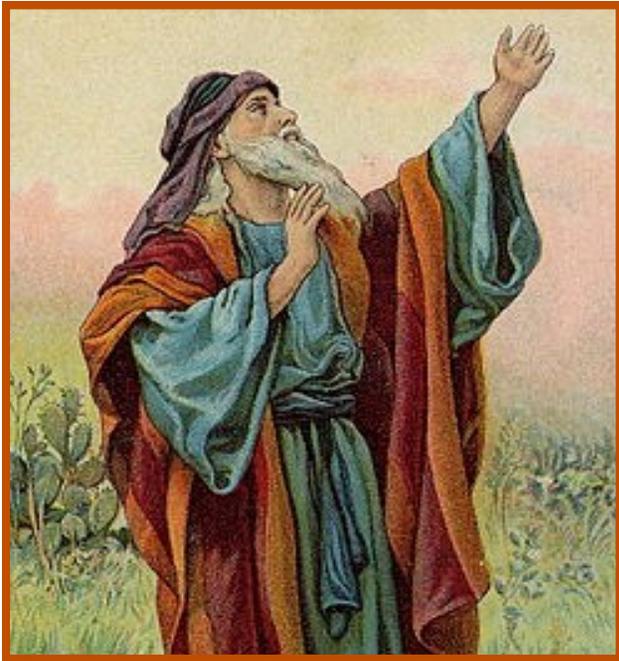


His concern for moral order, and the Holy God will show Himself holy by doing what is right. Woe to those who are shameless sinners who make fun of Isaiah's words in 1:4 about the Holy One of Israel (cf. Jeremiah 5:12-14), Woe to those who turn morality inside out, calling evil good and good evil, (compare Romans 1:31: to not only sin but say sin is good is the lowest degradation). Woe to those who are champions at drinking and indulge in drinking bouts, and free the guilty for a bribe, while condemning the innocent. So the anger of the Lord burns against His people, and He will summon the fierce and speedy might of the Assyrians against them on the day of the Lord - a day often mentioned in Scripture, which sometimes means a nearby time when God will right things, sometimes means the final righting at the end of the world. The prophet also speaks of an earthquake. This is likely to be that in the time of Uzziah.

End of Chapter 5



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

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THE BOOK OF ISAIAH

CHAPTER 5

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 5

Isaiah tells of a friend, who, later on turns out to be the Lord. The friend had a vineyard. He took good care, cleared out the stones, put it on a fertile hill, planted choice vines, built a watchtower, and a wine vat. But instead of good grapes, it turned out wild grapes, small and bitter tasting.

In v 3 the friend begins to speak, and asks Jerusalem to judge between him and his vineyard. Has he not done everything for it? But it gave only bad fruit. So he intends to take away the hedge that protected it and break the wall. It will be a wasteland, not pruned, nor cultivated. He will order the clouds to give no rain.

In v 7 we learn that the vineyard is that of the Lord, and the vineyard is the house of Israel and the men of Judah. He hoped for what is right, but saw instead bloodshed,

and cries of distress.

Woe to those who keep on adding houses to houses. They will become desolate, the mansions without anyone to live in them. A great vineyard will produce only a little, a large measure of seed only a bit of grain.

Woe too to those who get up early to start their drinking and keep it up late at night. They have music at their banquets, but no regard for the Lord or the work of his hands. So the people are destined to go into exile, and the powerful men will die of hunger, the masses will suffer thirst. Sheep will feed among the ruins of the rich.

Woe too to those who pull sin and guilt down on themselves as if with ropes.

Woe also to those who call evil good, and good evil, who make darkness light, and light darkness. To those who are wise in their own eyes. Woe to those who are champions at drinking and mixing drinks, who take bribes to acquit the guilty, while denying justice to those who are innocent. Their roots will decay and will burn in fire since they have scorned the word of the Holy One of Israel.

As a result of all these things, the Lord's anger blazes, the mountains shake, dead bodies lie in the streets. Even so his anger has not yet run its course. For he calls to far off nations, to the Assyrians. They will come speedily. Their arrows are sharp, their bows keen, their horses' hoofs like flint, their chariot wheels like a whirlwind. They roar like a lion carrying off prey. On that day of the Lord they will roar over it as the sea roars. If one looks at the land, he will see darkness and distress and heavy clouds.

Comments on Chapter 5

Here is another shift: after the idyllic picture in the last part of chapter 4, we suddenly find a threat, opening with the imaginary song of the vineyard. Since antiquity the agriculture of Israel has depended much on the unfailing produce of the olive, fig and grape. Even in the long hot summers, the vine can flourish because of its deep roots. The vineyard of course is the People of God, The vine is a symbol of Israel. God transplanted it from Egypt (cf. Psalm 80:8-13), and gave it every care and protection. Yet it produces only sour fruit.

There follows a group of six woes: against those who endlessly expand their ownership of houses and add field to field until there is no space left. But God says the great houses will be desolate, and the great vineyards will produce hardly anything. Woe to those who are pleasure lovers, who get up early to start their drinking and stay at it late at night. Therefore exile is coming and all will be brought low. God will be exalted in His justice, that is